

Newsletter

VOLUME II - ISSUE 06 - DECEMBER 2022



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.

Anthropology, is a holistic study of human beings, a vibrant and dynamic subject. Anthropology is everywhere, let's practice it!

Areas of Work:

- ✓ Women and Children Issues
- ✓ Anthropological applied, action and visual research
- ✓ Capacity building and workshops
- ✓ Advocacy and policy interventions on the issues of health, education and child rights
- ✓ Organizing guest lectures, seminar, conferences, and round table discussions
- ✓ Promoting visual anthropology through vibrant, authentic, meaningful ethnographic films and photo documentation
- ✓ Publishing digital magazine and books

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EVENTS OF THE MONTH

Guest Lecture Series

Medical anthropology in the new millennium: Recent developments in the field

On 23rd December 2022, Dr Haripriya Narasimhan delivered a lecture on Medical Anthropology in the New Millennium: Recent developments in the field. Dr Narasimhan is an Associate Professor of Anthropology at the Department of Liberal Arts, IIT Hyderabad. Her research interests are in medical anthropology, media, and gender. She has worked on healthcare decision-making among women, and on diabetes, in Tamilnadu. The lecture was part of our ongoing Guest Lecture series that Anthropos India Foundation conducts regularly. The lecture was attended by many students, research scholars and young and senior faculty members. The lecture was followed by a short Q&A session. She delivered a lecture on the medical anthropology and how the sub-discipline developed, the major proponents and their work and the new frontiers in the field.



A day long Workshop on 25th January 2023 on From Thesis to Book

Anthropos India Foundation (AIF) brings together a full-day session on publishing your thesis into a book. Experts from academia and publishing houses will guide you towards the steps to publish your thesis into a book, especially for social science research. The workshop will also guide on writing ethnographic accounts and monographs. It will also facilitate publications with Springer Nature, where AIF is a co-publisher and publish under the broad theme 'People, society, cultures: Exploring and documenting diversities'. This workshop will also facilitate the scholars who want to publish with AIF under their publishing house.

❶ **Fee** — Rs. 500

❷ **Eligibility** — Whoever has completed their PhD or is finalizing their thesis and are planning to publish it as a book. Young researchers and young faculty members can enroll for this workshop.

❸ **Date** — 25th Jan 2023 (10 am to 5 pm)

Bank Details:

Name: Anthropos India Foundation

A/C No.: 912010012235653

Bank: AXIS BANK, Vasant Kunj Branch, New Delhi

IFSC Code: UTIB0000119

❹ **Click here for registration:** <https://docs.google.com/forms/d/e/1FAIpQLSfS82EdpsqhvntUa0iT4Tvwh-ONQURepIOMTPAcOVMDxQCGhw/viewform>

ANTHROPOS INDIA FOUNDATION Brings You

A DAY LONG WORKSHOP ON 25TH JANUARY 2023 ON

FROM THESIS TO BOOK

A PhD thesis should not just be for the sake of a degree and sit on the shelf forever. Ph.D. work should also culminate in some positive change toward problem-solving. To share your Ph.D. with the world, it has to be converted into a book. Quality Ph.D. work comes from five years of dedication, commitment, perseverance and, above all, evidence-based research done ethically. A good Ph.D. should be published as a monograph. If a scholar has done the research for five years, they should be an authority on the subject and, if done ethically and sincerely, should be confident to publish. However, none of the universities teach how to convert a thesis into a book and most researchers, after finishing Ph.D., do not get guidance to publish their work, and most often, do not understand the process of publication and thus lose time and interest to publish.

Grab this opportunity to register yourself for this day-long workshop

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Registration link:
<https://docs.google.com/forms/d/e/1FAIpQLSfS82EdpsqhvntUa0iT4Tvwh-ONQURepIOMTPAcOVMDxQCGhw/viewform>

JOB ALERTS

1. Post: Exploration Officer
Organization: Assam Public Service Commission (APSC)
Application deadline: 8th February 2023
2. Post: Assistant Research Officer
Organization: Assam Public Service Commission (APSC)
Application deadline: 8th February 2023
Click here: <http://apsc.nic.in/>

Cancer and the Kali Yuga: Gender, Inequality, and Health in South India

by Cecilia Coale Van Hollen

Price: Rs 1095

November 2022, Orient Black Swan

As the news spread that more women died from breast and cervical cancer in India than anywhere else in the world in the early 21st century, global public health planners accelerated efforts to prevent, screen, and treat these reproductive cancers in low-income Indian communities. *Cancer and the Kali Yuga* reveals that the women who are the targets of these interventions in Tamil Nadu, South India, have their own views on cancer causality, late diagnosis, and challenges to accessing treatment that differ from the public health discourse. Contrary to public health campaigns that link reproductive cancer risk to individual choices associated with sexual and reproductive practices, diet, and exercise, lower-income Tamil women attribute their risk of cancer to economic, environmental, and social factors beyond their control, which render poor women's bodies vulnerable to these cancers. While doctors berate them for being irresponsible and coming to the hospital too late, or for irrational fears and harmful superstitious beliefs, women cancer patients say their socio-economic position constrains their search for cancer treatment and respectful care. Cecilia Van Hollen's critical feminist ethnography centers and amplifies the voices of Dalit Tamil women who situate cancer within the nexus of their class, caste, and gender positions. Dalit women's narratives about their experiences with cancer present a powerful and poignant critique of the sociocultural and political-economic conditions that marginalize them and jeopardize their health and well-being in 21st-century India. This book will be valuable to scholars of Medical Anthropology, Sociology, Gender Studies, and Dalit Studies. It will also interest scholars, policy-makers and practitioners of Global and Public Health.

Cecilia Coale Van Hollen is a medical anthropologist and Teaching Professor in the Asian Studies Program of the Edmund A. Walsh School of Foreign Service at Georgetown University. She is the author of 'Birth on the Threshold: Childbirth and Modernity in South India' and 'Birth in the Age of AIDS: Women, Reproduction, and HIV/AIDS in India'.



CANCER AND THE KALI YUGA

Gender, Inequality, and Health in South India

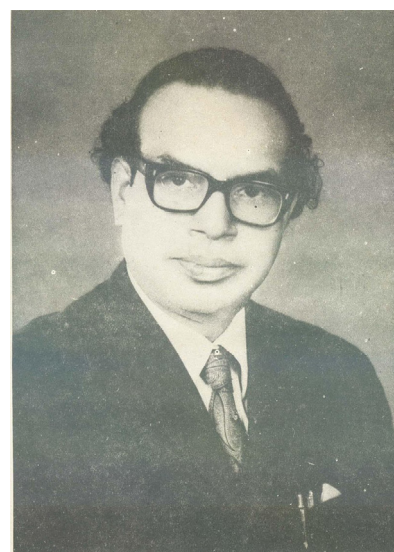
CECILIA COALE VAN HOLLEN

PROF. LALITA PRASAD VIDYARTHI (28TH FEBRUARY 1931- 1ST DECEMBER 1985)

Prof. Lalita Prasad Vidyarthi was born on 28th February 1931 in a village near Patna. He completed part of his schooling in the village and later went to Gaya in 1940 when his father became the Assistant lawyer in the Mukhsudpur estate. In 1950 he secured a first class in his B.A. from Patna College. He did an M.A. in Geography from Patna, securing a first division in the first year after which he shifted to Anthropology. He completed his M.A. in Anthropology from Lucknow University in 1953. At Lucknow, L. P. Vidyarthi was taught by Prof D. N. Majumdar. He then joined immediately as the founder Lecturer at Bihar University, which became Ranchi University, and he was there till 1956. In 1957 he became a Fellow at the University of Chicago and received his Doctorate under the supervision of Robert Redfield in 1958. Coming back, he again joined the Department of Anthropology at Ranchi as Lecturer and later became Professor and Head at Ranchi University.

He conducted a detailed study of what he called a 'sacred complex' in the famous Hindu religious pilgrimage spot of Bihar called Gaya. This work resulted in a book, *Sacred Complex of Hindu Gaya*, in 1961. He extended it to the study of tribal and primitive areas by studying the Maler of Rajmahal Hills, which he called the Nature-Man-Spirit complex. To structure the features of such complexes, he introduced the terms 'sacred geography', 'sacred performance' and 'sacred specialist.' He found this complex to be of great value not only to study the Maler but also in understanding the issues relating to Applied Anthropology. He showed through the effects of resettlements due to industrialization and urbanization that tribals had never been appropriately understood. And the methodological approach of Nature-Man-Spirit Complex would help analyze the tribal way of life in terms of their ecological setting, social institutions and spirit world. This resulted in *The Maler: Nature-Man-Spirit Complex in Hill Tribes of Bihar* in 1963. Prof. L. P. Vidyarthi worked on issues relating to Applied Anthropology and Action Anthropology. He has written extensively on the

tribals of the Bihar and Chotanagpur region. He also studied the *Cultural Contours of Tribal Bihar* in 1964 and the problem of student protests in the region, among other things. He also wrote the two-volume *Rise of Anthropology in India* in 1978 and *Trends in World*



Anthropology in 1979. His work on *Tribal Cultures of India*, which he wrote with Rai in 1977, is still a popular textbook today. He also started the Journal of Social Research from the Department of Anthropology and initiated the Centre for Advanced Study in Anthropology and an Action Research Unit. He was the winner of several fellowships and awards like the Ford Foundation Fellowship 1957, University of Chicago Fellowship 1957, Indo-USSR Cultural Exchange Fellowship 1959 etc. He was Chairman of All India Social Science Congress, USEFI, New Delhi (1960), Task Force on the Development of Tribal Areas, Planning Commission, GOI (1972) and Committee on the Identification of Primitive Tribes of India, Ministry of Home Affairs (1974). He received many other positions, awards, and honours throughout his life. Prof. L. P. Vidyarthi died on 1st December 1985.

References:

1. Upadhyay & Panday (2016). History of Anthropological Thought. New Delhi: Concept
2. [http://nsdl.niscpr.res.in/bitstream/123456789/519/1/PDF%204.11HISTORY OF ANTHROPOLOGY IN INDIA01.pdf](http://nsdl.niscpr.res.in/bitstream/123456789/519/1/PDF%204.11HISTORY%20OF%20ANTHROPOLOGY%20IN%20INDIA01.pdf)

‘Waste’ Collectors or Recycle Champs

In my childhood, an aunty visited us every two months to exchange old clothes for new utensils. We could also exchange some plastic items like buckets and mugs, but mostly it was steel utensils for daily use. I was always intrigued by how someone could bargain and give new utensils for some old clothes that somebody can't even wear. This informal exchange is still practiced, though not to the same extent as earlier. I grew up seeing that aunty grow old, but I am always reminded of her Gujarati accent, bandhej saari and colourful bangles. Gradually my mother and my aunt stopped making this exchange as they felt that the quality of the steel utensils exchanged was not good.

in the afternoon after lunch to exchange well. My question was what they do with old clothes. That aunty said, “*we will change your father's shirt into a pillow cover*”. I later realized that the old clothes were recycled and some were sold in second-hand clothes market. So actually, ‘waste’ for one is usable by the other.

Many such informal trade chains thrive within the dominant urban spaces, having community organization patterns. Another such trade is hair pickers. Like the Waghris, the *Waddars*, a nomadic community from Maharashtra, practice the trade of



Source: <http://thewire.in/wp-content/uploads/2016/07/13-1024x666.jpg>

Reading Dipti Bapat's work, by chance, I learned that *Waghris*, a nomadic community from Gujarat practices this informal trade of old clothes for new utensils. This particular community deals with second-hand clothes in urban areas of Delhi, Mumbai, Pune, Hyderabad, Ahmedabad and Baroda. It is mostly the women who go out for *Pheri*, door to door, mostly during the afternoon, when men are off to work and the women of the household are free to talk. My mother and aunt used to tell this aunty to come

exchanging waste hair for new utensils and are suppliers to the country's massive wig-making industry. Bapat's empirical study in Mumbai and Nagpur has focused on the struggles of these communities.

The *Waddars*, is a traditional stone-cutting community mostly functioning in Andhra Pradesh, Telangana and Maharashtra and are based in a few pockets of Nagpur. They are denotified communities and one of the few communities who collect waste hair. Hair is collected from temples, beauty parlors, hospitals and households. These raw human hairs cater to the beauty market globally.

Both Waghris and Waddars are Denotified Nomadic tribes who gather and help recycle clothes and hair. From India, two types of hair are collected- remy and non-remy. The remy is collected from the temples where pilgrims donate their hair; non-remy is the household waste. The collected hair is sorted, cleaned and sold to the dealers.



Source: https://www.sapiens.org/app/uploads/2022/01/01_street-collector-combings.jpeg

Women in low-income households, gather and sell this collected waste hair to hair collectors and a 500gm hairball fetches Rs 500, but these women are unaware that the waste hair they collect reaches international markets and has immense value. Anthropologist Emma Tarlo who has been researching on clothing, identity and politics has followed the global hair supply chain. In her book *Entanglement: The Secret Lives of Hair*, the waste collected from India, China and Myanmar, reaches the manufacturer in China, and the final product lands in Europe, North America and Africa.

This labor-intensive industry pays very little to the vulnerable people who collect the waste hair. It is primarily women and children who work 12 hours each day and walk miles to collect daily. India is the second largest exporter of human hair after Hong Kong. Though the hair trade is legal, it is a highly unregulated industry. Hair pickers like rag

pickers make a significant contribution to the recycling industry, but the unique feature of the hair industry is that as the waste hair moves up the chain from the wholesaler to the small factory to the exporter, the value increases exponentially. It is the waste collector at the bottom of the hierarchy, whose job is the most arduous, but they remain hidden. These waste collectors have now been recognized as street vendors to provide them the benefit of the PM *SVANidhi* Project of the Government of India. This would give value to their work and benefit from the welfare schemes of the Government. These people are part of India's urban informal economy, have an invisible status, and despite the crucial role they play in recycling, they remain hidden and unheard.

Contributed by: Dr Gunjan Arora, Post Doc. Fellow, JNU

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2. <https://timesofindia.indiatimes.com/india/india-is-losing-over-rs-150cr-a-year-to-human-hair-smuggling/articleshow/81200808.cms>
3. <https://www.sapiens.org/culture/human-hair-pickers/>
4. https://www.academia.edu/38612235/Emerging_from_the_Rags_Negotiating_Within_the_City_Spaces_for_Informal_Second_Hand_Clothes_Trade_and_the_Waste_Hair_Trade

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

AIF Life Membership

You can now register with us to become a Life member of Anthropos India Foundation for a nominal fee of Rs 1000 and by filling the google form. The life members will be receiving our Newsletter, 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

[Click Here](#) to Register

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