



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.

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EVENTS OF THE MONTH

Understanding and Applying Anthropological Theories

Anthropos India Foundation conducted an online workshop on "Understanding and Applying Anthropological Theories" from 11th July 2022 - 16th July 2022. The workshop was attended by students, researchers and young faculty members from all over India. The four-day workshop reviewed the major theoretical approaches that make the discipline of Anthropology unique. The lectures by senior faculty members were on evolutionism, diffusionism, functionalism, structuralism, interpretive and symbolic anthropology and postmodernism. Focusing on the major schools of thought and major theorists, the workshop continued for four days and helped participants to know the theories with a critical lens and also enabled them to learn how to propose theories in their study.

Feedback video link: <https://www.facebook.com/100013611541182/videos/767806130919160/>

JOB ALERT

1. Post: Deputy Director

Organization: DFSS, Ministry of Home Affairs
Application deadline: 2nd September, 2022
For official notice - [Click here](#)

2. Post: Associate Professor

Organisation: JNU

Click here <https://jnu.ac.in/sites/default/files/career/RC-64-2022-AssociateProfessor.pdf>

ONGOING COURSES/ WORKSHOPS

Training Program on Research Methods and Report Writing

A seven-week workshop on “Research Methods and Report Writing” is being held from 18th July 2022 to 29th August 2022 for the Tribal Research Institute’s personnel. Organized by Scheduled Castes and Scheduled Tribes Research and Training Institute, Government of Odisha (SCSTRTI) in collaboration with Anthropos India Foundation, New Delhi, the workshop is supported by the Ministry of Tribal Affairs, Government of India. A total of 55 participants from 23 Tribal Research Institutes are taking part in the workshop. Experts and senior faculty members from various universities like Jawaharlal Nehru University, University of Delhi, University of Hyderabad, University of Allahabad and IGNCIA are taking the technical sessions. This workshop aims to hold interactive sessions with the TRI personnel and equip them with research methods and report writing skills.

This workshop is the second training program that has been curated for TRI personnel. Earlier AIF, SCSTRTI and MoTA had organized a month-long Training Program for Tribal Research Institutes Personnel from 16th November to 14th December 2021. A total of 23 TRI from all over India registered for the workshop and 56 personnel attended the program in 2021.

LATEST BOOK UPDATE

Nation-Building in Indian Anthropology: Beyond the Colonial Encounter

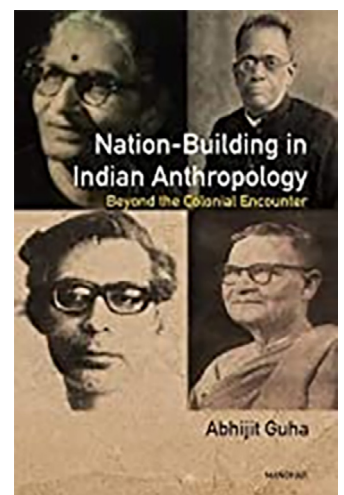
By: Abhijit Guha
Publisher: Manohar Publishers & Distributors
ISBN: 9789391928735
Edition: 2022
Pages: 154

Research on the history of anthropological studies in India, unlike in western countries, has not yet been an established tradition, even though courses on the growth and development of anthropology in India are being taught at the graduate and postgraduate levels in the Indian universities and are strongly recommended by the University Grants Commission. Indian anthropologists, however, in the early decades after the independence, made inspiring and solid research contributions on the major problems encountered by the new nation, which have been described and analyzed in detail in this book.

These problems include rehabilitation of refugees after the 1947 Partition; and displacement of people from their homes and land caused by the big dams, industrialization and famines. This book is a result of years of meticulous research by the author, critically reviewing the existing works and their gaps in the history of Indian anthropology and making a new and valuable addition to the

field of the history of academic disciplines in the context of nation building. It should be read not only as a text by anthropology and sociology students but also as a reference work for researchers interested in the history of social sciences and development studies in India.

Abhijit Guha is currently a Senior Fellow of the Indian Council of Social Science Research at the Institute of Development Studies Kolkata. He has taught Anthropology at Vidyasagar University in Medinipur, West Bengal, India, for thirty years and retired as a professor in August 2016. He has published more than 150 articles, comments, and book reviews in various International and National level peer-reviewed journals, newspapers, and has books and edited volumes to his credit.



BIRYANI: DELIGHTING INDIAN PALATE FOR CENTURIES

“Biryani”, chanting the magical word is enough to water any mouth, make one float in the aroma of spices and to lift one’s spirit; but little do people know about the delectably transitioning taste of this ever-popular dish as it traverses from one state to another in India. Like many other culinary imports, Biryani’s origins, as well as evolution, has been subjected to many debates, but one fact remains undisputed that like the traders and seekers of new lands who in all possibility introduced the gastronomic delight to the sub-continent, this dish, too has taken the best of food cultures and refashioned itself in the sub-continent that warmly embraces one and all who set foot on its soil. Therefore, it is not surprising that Biryani evolved into more than two dozen avatars in the sub-continent thanks to the local additions and influences. Each of these new forms can be distinguished by their distinct aromatic infusions, flavours and cooking methods. However, the place from where it is believed to be originated, i.e., Persia, as the word “biryan” or “fried rice” (“biriyan” is the process of trying something before cooking and “birinj” is the Persian word for rice) hints at, has interestingly done away with the crucial rice element in its modern form. Spiced meat is served in thin film of rolled bread as “biryani” in modern day Persia or Iran. In the subcontinent, the rice-based specialty not only rules the heart of all but is also instrumental in causing friendly scuffles, especially if people hail from different regions. “Biryani wars” is the term used to describe such scenarios where one fights on behalf of their regional version of biryani to prove it as the best. The real truth about the origins will perhaps forever be shrouded in mystery as tall tales about its origins and innovations have captured peoples’ imagination just like its unforgettable deliciousness of biryani. The Mughlai biryani, as the name suggests, was the gift of the Mughals to the sub-continent’s food cultures and is dated to somewhere between 15th to 16th century but many food critics argue that biryani made its humble beginnings as far back as 12th century as traders first introduced it to the people who lived on this side of the Sindhu River as they traded on the silk route or by Arabs who traded on the Malabar coast, while some grant the credit to Timur, the Turco-Mongol conqueror. If we set aside the story of Biryani’s first appearance in India, one cannot help but grant due credit to the royal kitchen and chefs of the Mughal Empire who rendered an enviable



newness to a dish that was perhaps not necessarily the food of royalty before this period. Flavourful, loaded with protein and accompanied by the right amount of carbs wrapped in the captivating smell of the spices and flavours to enchant not just the palate but also with the power to mesmerize all senses, this dish is cooked by any and every one according to the taste one is trained into. One must never forget that a poor man’s biryani may be very different from a wealthy man’s, but both have distinct merits and zaika. And the same logic can be applied to the dish’s fine tuning in different spaces and contexts. While the Mughali biryani has many versions the form that evolved under the expertise of the chefs/ *khansamas* of the royal durbar of Delhi between 15th-16th century, is a combination of juicy, spiced meat rolled in scented kewra flavoured rice with a distinct aroma. Its not so far away cousin i.e., Lukhnowi/ Awadhi Biryani is known for the mild flavours, the yakhni stock base and slow cooking that lends soft aromatic smell and juicy texture. Both are fantastic examples of *pucci* biryani as meat is slightly cooked before it is added to the flavor laden rice to be cooked. In contrast, *kacchi* or *dum* biryani is cooked in a sealed pot to speed up the cooking process as there’s uncooked meat along with necessary ingredients. The *kacchi/Katchi* biryani in the present times is synonymous with the version of biryani available in Bangladesh, but food historians point out that this innovation too was a contribution of the Mughal *khansamas* during Aurangzeb’s reign in the Deccan. Niza-UI-Mulks royal chefs devised this novel method of cooking biryani, now known as Hyderabadi biryani and tabled around fifty varieties of the dish with saffron as the star element.

Considering the demand of the sizeable vegetarian population in India, Biryani’s regional versions are cooked without meat. Vegetables or cottage cheese / *paneer* is used as a substitute in the vegetarian version, and for eggitarians of course, egg biryani is always an option in most parts of the country.

Contributed by: Dr Samana Madhuri.

Hasmukh Dhirajlal Sankalia (1908-1989)

Prof Hasmukh Dhirajlal Sankalia was born on 10th December 1908 in Mumbai. His father was an eminent lawyer from Gujarat. He was well read in Indian history and traditions and was interested in Sanskrit. Bal Gangadhar Tilak's book, *The Arctic Home in the Vedas*, impressed him, which furthered his interest in Indian history and culture. In 1925, he secured the highest marks in Sanskrit in his matriculation. He read Sanskrit at graduate level and History at post graduate level. For his M.A. he wrote a thesis on the ancient Buddhist University of Nalanda in Bihar. Prof Sankalia also obtained an LLB degree and later went to England in 1934 to do his Ph.D. in Ancient History at London University. He joined the Institute of Archaeology at the University of London and wrote a thesis on the Archaeology of Gujarat. He completed his Ph.D. under the supervision of Professor K. de B. Codrington on a general survey of archaeological remains of Gujarat, obtained his degree in 1936, and then returned to India in January 1937. He became the Professor of Proto-Indian and Indian History at Deccan College in 1939. He explored Gujarat in 1940, taking clues from Bruce Foote, and located new Palaeolithic and Mesolithic sites in the Sabarmati valley of the Mehsana district. He jointly excavated Langhnaj, the famous Mesolithic site with Iravati Karve, finding microlithic and other tools, faunal remains, and human burials. His crowning achievement was the discovery of the first ever 'Stone age Skeleton' at Langhnaj. In 1963 he wrote a monumental *Prehistory and Protohistory in India and Pakistan*. He retired from Deccan College in 1973. He has

over a dozen books devoted to regional studies in Indian archaeology and more than 200 research papers published in national and international journals. Prof. Sankalia has played a pivotal role in developing pre-



and proto-historic studies in the country. He received many medals and awards. He received the Chakrabarty Silver Medal from the Asiatic Society of Bengal in 1972 and the Robert Bruce Foote Plaque from Calcutta University for his work in prehistory. In 1968, he received the Jawaharlal Nehru Memorial Fellowship. In 1974, the President of India awarded him with the title Padma Bhushan for his contributions to Archaeology. He was awarded the Explorer's Medal from the Explorer's Club in New York in 1984. He became an Honorary Fellow and member of many institutes and organizations. He also published his autobiography *Born for Archaeology* in 1978. He died on 28th January 1989 in Pune.

References:

1. Allchin, F R. (2010) Obituary Professor H D Sankalia, *South Asian Studies*, 5:1, pp 157-158
2. Bhattacharya, D.K. (1988). Obituary Professor H D Sankalia. *Indian Anthropologist*, Vol 18, No 2
3. <https://www.livehistoryindia.com/story/people/dr-h-d-sankalia-the-power-of-one>

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.

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