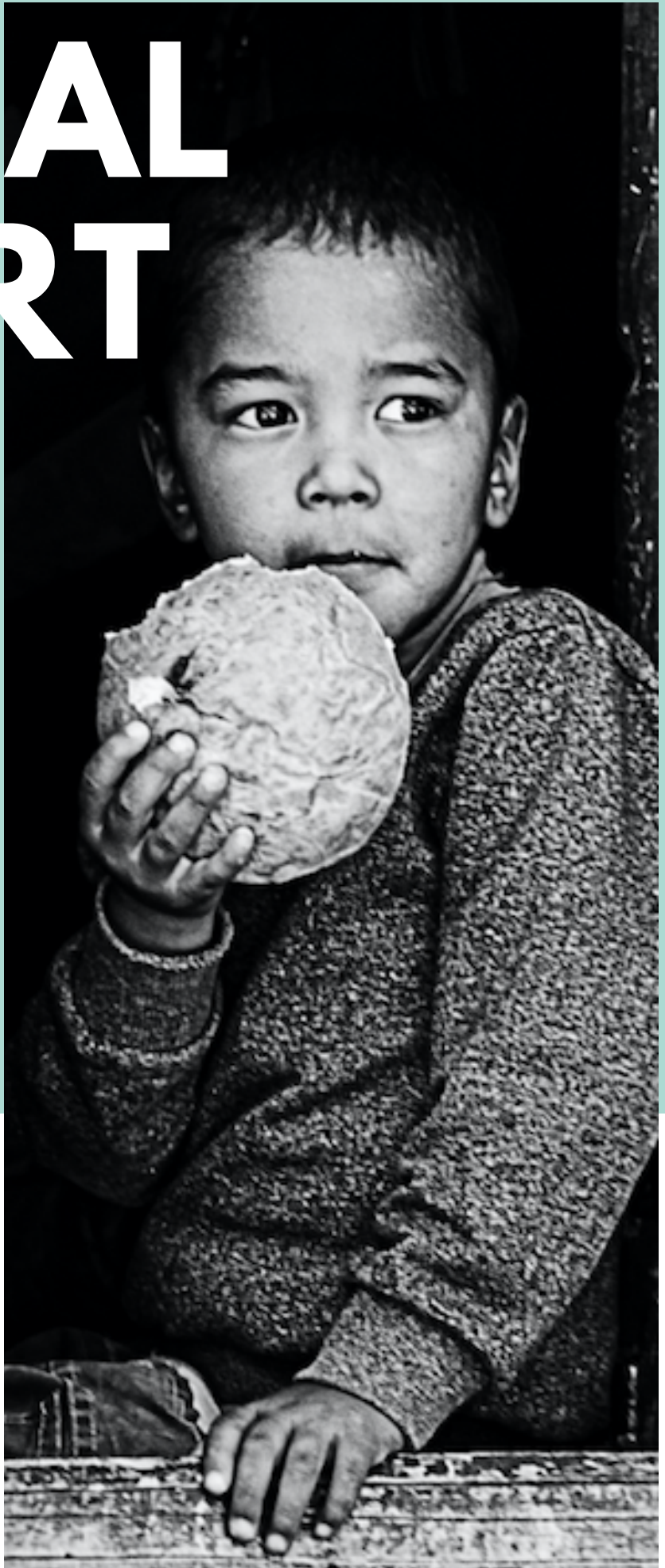


ANNUAL REPORT 2019- 2020

AIF



FROM FOUNDER CHAIRPERSON'S DESK

Envisioned by eminent academicians and social scientists, Anthropos India Foundation (AIF) is a registered Trust in Delhi since 2011. We seek and provide tangible solutions for social problems in our country by employing anthropological knowledge and methods.

Anthropology as a discipline with its philosophy and methods has helped us to understand, address, analyse and formulate sustainable innovative solutions for the social problems faced by the community.

Powered by our eminent advisory team and driven by the core working team we have been able to engage with myriad issues and carried out various activities as we engaged with action and applied research over the past few years.

The major activities apart from taking community-based research projects is to organise distinguished guest lecture series, organise workshops and seminars and advocate for policy change.

This year we made a new addition to our enriching list of activities: we started a short term online course as well as workshops for academicians, researchers and students on Ethnography and Academic Writing. We were delighted to get an overwhelming response for the same and we hope to continue with the workshop series on the virtual platform in future for young researchers and scholars.

AIF is pleased to share the news of our foray into the arena of publication with all our readers and well-wishers. We recently signed a book series contract with Springer as a co-publisher.

AIF's vision is to bring together anthropological philosophy, methods and concepts and this novel venture has marked our initiation into publishing

We believe that this is a remarkable beginning and we would take many more strides together to ensure our dreams become reality. I ardently believe that our collaboration with Springer will enable us to generate new ideas, scholarship and learning for all of us.

Dr Sunita Reddy

FOUNDER CHAIRPERSON (AIF)
ASSOCIATE PROFESSOR, JNU

ANTHROPOS INDIA FOUNDATION: A GLIMPSE

Anthropos India Foundation (AIF) is a trust, registered in October 2011, Delhi. The aim is to promote the discipline of Anthropology, its philosophy and methods, engage 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 their people. AIF has been conducting community-based research and while doing so, we take into due consideration local knowledge systems and people, work with sincere appreciation and respect towards local culture and ecology as we try to inform the policy initiatives.

Apart from conducting community-based action research, AIF also organizes distinguished guest lectures by eminent anthropologists and social scientists which are recorded and available on the official website. The main aim of this lecture series is to share knowledge with young scholars and future generations. AIF is also promoting Visual Anthropology through vibrant, authentic, meaningful ethnographic films and photo documentation.



Vision:

The vision of Anthropos India Foundation (AIF) is to bring Anthropology to the forefront in India. AIF also provides a platform to share, debate and publish research findings in these areas.

AIF strives for enhancement, vibrancy and application of anthropological methods and theories in the Indian context, focusing on applied and visual anthropology. Through its action research, we would like to reach out to women, children and other marginalized sections in the areas of health, education and child rights.

Mission:

Anthropology is everywhere, let's practice it: through action research we would like to reach out to women, children and other marginalized sections in the areas of health, education and child rights.

Areas of Work:

- Strengthening Anthropological Research Methods among Practitioners;
- Conducting Anthropological Research; Applied and Action and Reach Out to Communities;
- Advocacy and Policy Interventions on the Issues of Health, Education and Child Rights.
- Organizing and Disseminating Distinguished Guest Lectures by the Eminent Anthropologists and Social Scientists.
- Promoting Visual Anthropology through Vibrant, Authentic, Meaningful Ethnographic Films and Photo Documentation.
- Publishing Books.

Our Activities:

- **Distinguished Web Lecture Series by AIF**

AIF has been conducting lectures both physical and now online by eminent anthropologists on various topics of contemporary importance. The purpose of these lectures is to update, refresh and discuss ideas related to anthropological traditions, philosophy, methods and social issues with academicians and young scholars.

The lectures were around various themes like anthropological perspectives on COVID, illness, stigma, mental health, marginal communities, anthropology and management. We also had few speakers who shared their experiences and shed light on how their training in anthropology helped them in their work-life and jobs. We are really grateful to all the eminent speakers who enthusiastically contributed to the series and enriched us with their knowledge.

These lectures are uploaded on YouTube as well as on our website for future viewing.

The following lectures were held in the last few months:

- Professor P C Joshi, Head of the Department of Anthropology, University of Delhi gave a lecture on Medical Anthropology perspective on COVID' (2nd May 2020). He highlighted the effect of the COVID Pandemic worldwide and how anthropological interventions can help us in understanding the phenomena and the steps that can be taken to deal with it.
- Prof. Vinay Kumar Srivastava, Director, Anthropological Survey of India presented a lecture on 'Sickness, Illness and Disease: Towards an Anthropological Understanding of the Body' (13th May 2020). With particular reference to COVID 19, the lecture touched various issues like Stigma, Illness, Intimacy and Death and how the lens of medical anthropology's can help us in understanding Pandemics.

- Dr. Kumkum Srivastava, Consultant, Society for Social Service (Retd. Associate Professor of History, Janaki Devi Memorial College, University of Delhi) gave a lecture on 'Anthropology of Mental Health: Case Study of Sufi Shrine' (22nd May, 2020). She foregrounded the issue of mental health, the stigma attached to it; how social conditions as well as context play a crucial role in compelling people to visit faith healers and indulge in various ritual healing processes. From an anthropological viewpoint she argued the merits of bringing together spiritual and medical interventions and elaborated how the suggested solution may prove to be more fruitful while dealing with mental health cases in a country like India.
- Prof. R Siva Prasad, Honorary Professor, e-Learning Centre, Formerly Professor of Anthropology, University of Hyderabad discussed on 'Resources, Livelihoods and the Marginal Communities: An Anthropological Understanding' (1st June, 2020). By bringing into focus issues about livelihood of marginal communities the lecture highlighted how development dispossess tribal/ rural/marginal communities and disconnects them from their primary mode of sustenance i.e., land and forest resources. The lecture discussed the role of these imposed changes in compelling them to migrate to urban areas that leads to situations of further distress.
- Bhaskara Venkatesh, Senior Marketing and Corporate Consulting Professional drew an outline on 'Anthropology and Management: Few Parallels and Learnings' (15th June, 2020). The talk emphasised on the overlapping concepts in management and anthropology, and discussed some crucial concepts on culture and human behaviour that are used in the corporate/ organisation's environment.
- Dr Kartic Godavarthy, Founder, Prabodha Training and Consulting shared his journey in the talk titled 'Anthropology as a Way of Life' (23rd July, 2020). He elaborated how his training in anthropology immensely helped him in his work and encouraged young scholars to explore various dimensions and use anthropological knowledge to enhance their work-life.

- G V Krishna gave a lecture on 'Returning to the Source: Anthropological Perspectives in the World of Work' (28th August, 2020). The lecture highlighted how anthropological knowledge gave him advantage in the world of business and particularly in the finance industry. He discussed the role of social-cultural dynamics in the corporate world and how anthropological understanding can help one to be humane as well as objective at the same time.

NOTE: All the Distinguished Web Lecture Series are available on our YouTube channel and Facebook Page.

You can visit:

- Website : www.anthroposindiafoundation.com
- <https://www.facebook.com/anthroposindiafoundation>
- LinkedIn: <https://www.linkedin.com/in/anthropos-india-foundation-aif-35b1b0100/?originalSubdomain=in>

- **Online Courses**

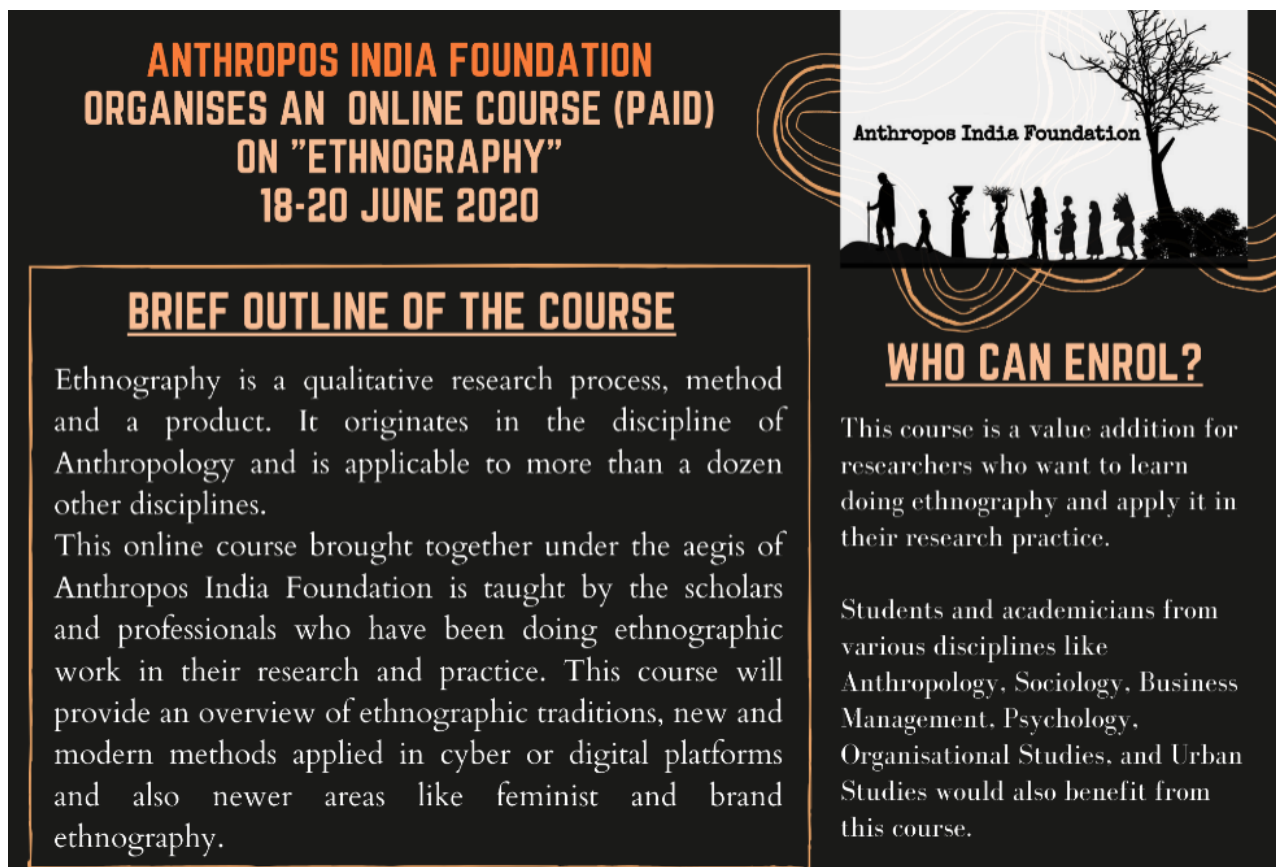
We at AIF felt the need to have courses on ethnography, fieldwork methods and academic writing for young researchers, students and faculty members. We wanted to equip scholars with the traditional methods of fieldwork and acquaint them with the latest approaches for study and practice of the same.

Our eagerness to encourage academic writing, provide a platform for scholars to understand the peer review process of academic journals and the publishing process; motivated us to organize workshops. Keeping in mind the extraordinary situation (Pandemic) we all were in, and the desire to reach maximum students encouraged AIF to organize and conduct easily accessible Virtual Workshops.

Eminent faculty members from various Universities all over India joined us in this endeavour and gave lectures on various topics. The following two workshops were held online and our efforts were truly rewarded when we received an overwhelming response from the students and scholars across the country.

- **Online course on Ethnography' (18th -20th June, 2020).**

The workshop provided an overview of ethnographic traditions from the classical to new and modern methods applied in anthropological studies. This workshop covered a wide range of topics namely: Auto-ethnography, Feminist ethnography, Digital ethnography, Team ethnography and Visual ethnography. Eminent faculty and experts from different universities took the lectures, followed by interaction.



**ANTHROPOS INDIA FOUNDATION
ORGANISES AN ONLINE COURSE (PAID)
ON "ETHNOGRAPHY"
18-20 JUNE 2020**

BRIEF OUTLINE OF THE COURSE

Ethnography is a qualitative research process, method and a product. It originates in the discipline of Anthropology and is applicable to more than a dozen other disciplines.

This online course brought together under the aegis of Anthropos India Foundation is taught by the scholars and professionals who have been doing ethnographic work in their research and practice. This course will provide an overview of ethnographic traditions, new and modern methods applied in cyber or digital platforms and also newer areas like feminist and brand ethnography.

WHO CAN ENROL?

This course is a value addition for researchers who want to learn doing ethnography and apply it in their research practice.

Students and academicians from various disciplines like Anthropology, Sociology, Business Management, Psychology, Organisational Studies, and Urban Studies would also benefit from this course.



The feedback for the same
can be seen on the FB
page of AIF.

INK: Video Feedback from Participants https://www.facebook.com/watch/?ref=search&v=1219404701738773&external_log_id=ff79e1fe-931b-4991-82ab-6101e0f2848a&q=anthropos%20india%20foundation.

- **Online Workshop on Academic Writing and Getting Published (5th -8th August 2020)**

This Workshop provided training in Academic writing and provided an elaborate understanding of the publishing process to young researchers and academicians.

The experts were from academia and well-known publishing houses. The sessions were interactive and certificates were provided to the participants after their successful completion of the course.

<p>Do you feel the writer's cramps?</p> <p>Do you know what different types of writings are?</p> <p>What is the difference between journal article, book review, commentary, research paper, and discussion paper?</p> <p>Do you wish to understand the editorial process and want to know what the editors look for in a manuscript?</p> <p>Do you wish to learn as to how to respond to Editors and Reviewer's comments?</p> <p>Do you wish to write an effective article or a book?</p> <p>Anthropos India Foundation (AIF) in a four-day intensive virtual workshop will answer such questions.</p> <p>We would like to help the researcher's community by providing high quality and relevant training to both beginners and those already engaged in academia. The workshop would cater to researchers mainly from social science disciplines, and the participants would have a chance to hear from the editors of Springer and Yoda Press directly.</p>	<p>WORKSHOP CONTENT</p> <ol style="list-style-type: none"> 1. Understanding writer's cramps 2. Writing an effective piece of content 3. Selecting a journal for publication 4. Submitting a paper 5. Understanding peer review 6. Tackling editor's and reviewer's comment and follow-up 7. Understanding the editorial process 8. Plagiarism and ethical issues 	<p>ANTHROPOS INDIA FOUNDATION</p>  <p>IS ORGANISING AN ONLINE WORKSHOP ON 'ACADEMIC WRITING & GETTING PUBLISHED'</p> <p>5-8 AUGUST 2020</p> <p><small>Last date to apply: 2nd Aug, 2020. Limited seats available and based on first-cum-first-serve.</small></p>
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Feedback from Participants of the Online Workshops:

Punctuality and structured/organized workshop.

Tajinder Kaur ,PhD Scholar
Department of Anthropology,
University of Delhi

‘Many confusions become clear after attending this workshop. It will help me to field investigation. Get some ideas on how to write a paper, research thesis and writing skill’

Nur Alam, PhD Scholar
Institute of Development Studies,
Kolkata

‘I am so grateful to AIF and I am sure that I made the right choice to make use of this opportunity to get in touch with anthropological worldviews and approaches. I am looking forward to much such events’

Britzer Paul V
PhD Scholar, University of
Bedfordshire, UK

‘The lectures covering aspects of ethnographic writing are going to help me a lot in writing my own PhD dissertation. Similarly, the small techniques of field engagements that are conveyed in reference to the actual field works of the respected speakers are going to be very crucial in my own research area.’

Subhankar Dutta
PhD Scholar, IIT Bombay

Thanks to Anthropos India Foundation for conducting such workshop in this current pandemic situation, it was really a refreshing session for me, the discussion on various aspect of ethnography, helped me in cultivating ideas and pushing me to conduct research, such an encouraging presentation from all the experts, I would like to thanks all the speakers.

Diskit Wangmo, Assistant Professor, Eliezer Joldan memorial College
Leh.

‘It was a very enriching and insightful event. The hosts were so humble and polite that it didn't feel like one is in the middle of strangers. Each and every question or query was answered without amiss! The team of AIF, for sure, makes learning fun’

Harshita Pandey, MPhil Research Scholar(English)
Guru Gobind Singh Indraprastha University, Dwarka, New Delhi.

‘I feel really privileged to have been a part of such comprehensive and practically useful session for budding scholars. To me, it was very well covered in all aspects, from overcoming the writer's block to conducting and structuring research, and even getting it published. The overall vision behind the workshop came out as a beautiful montage at the end’

Vaishali Gahlot, PGT English,
GGSSS MUBARIKPUR DABAS, Department of
Education, NCT of Delhi

- **Action Research**

Our commitment towards action and applied research played a key role in AIF finishing two major studies this year and publishing the same. While one study covered the Tribal Healing Practices of three North Eastern states, the other dealt with the issue of Child Sexual Abuse in the selected sites in the four states of North India.

1. Study on Tribal Healing Practices in the three North-Eastern States of India

Anthropos India Foundation (AIF), New Delhi in collaboration with the Kala Nidhi Division of Indira Gandhi National Centre for the Arts (IGNCA), New Delhi conducted the study in three North Eastern states namely, Sikkim, Manipur and Arunachal Pradesh, to document the Folk and Tribal Healing Practices of the indigenous people.

The rich biodiversity of the North East region has numerous species of medicinal plants and the tribal communities have been using various natural resources as medicines since time immemorial. Our classic ethnographic and anthropological work focused on the shamanic and magico-religious healing practices, along with many studies on the aetiology of diseases and the role of healers among the tribes. It is established by the anthropological, ethnobotanical and ethnopharmacological studies that the tribal communities have been utilizing various flora, fauna and natural/mineral substances for healing.

Also, the contribution of local healers serving a large section of the population is well recognised.

Though there is ample anthropological literature on the traditional healing practices and plurality of the health systems, there has been growing concern about the state regulation on the use, access and control of the biodiversity. The use of flora, fauna and other natural minerals by the healers is increasingly becoming difficult either due to deforestation or due to government regulations that now prohibit the healer's access to the medicinal plants especially from the forest.

Though there is ample anthropological literature on the traditional healing practices and plurality of the health systems, there has been growing concern about the state regulation on the use, access and control of the biodiversity. The use of flora, fauna and other natural minerals by the healers is increasingly becoming difficult either due to deforestation or due to government regulations that now prohibit the healer's access to the medicinal plants especially from the forest.

Moreover, promotion of only certain type of plants and involvement of private players has led to commercial growth of certain kinds of herbs that have demand in the market. Even though the Indian Biological Diversity Act (2002) and Indian Biological Diversity Rule (2004) have laid down the provisions for Access and Benefit Sharing (ABS) that essentially regulate access of genetic resources and ensures equitable benefits to the healers, it becomes imperative to capture the ground situation.

One of the main reasons to conduct our study was to determine the role of local healers in the state bodies such as Forest Department, State Biodiversity Board, State Medicinal Plant Board etc and also to document the role of healers in meeting the healthcare needs of the community, their experiences and challenges; as well as to document the experiences of the local people who approach these healers for their health issues and the role of State in preserving the indigenous knowledge and integrating the local healing traditions to the mainstream. The reports have been published and the studies got ample media coverage in the local newspapers.

NOTE: The three Executive Reports on the Indigenous Healing Practices are available on AIF's official website.

In Sikkim

The landlocked state of Sikkim ornamented by rivers, lakes, ponds, forests, hot springs and mountains has Lepchas, Bhutias and Nepalese as its inhabitants, Lepchas being the original inhabitants of the state are called the 'people of the valley'.

The people live in harmony with nature and have great reverence for it, believe in gods and spirits and either follow Christianity or Buddhism. Religion and healing practices are interconnected in this region, as people seek treatment from Bongthing (spiritual healers) and monks (for rituals and prayers).

Bongthings have important role to play in the community as they are the ones who initiate the rituals. The healers use rice, egg, fruits, flowers and animal sacrifice (hen, cock, chicken) during the rituals which are done on different occasions like house warming, birth, marriage and death. Specific rituals are done during illnesses like depression for restoring prestige of a person or for growth, peace and prosperity of the individual as well as his/her family and for the whole village and community. Certain food items like fermented rice beer called 'Chi' holds significant position and is present in all rituals and prayer ceremonies.

The narratives of the healers in Sikkim highlighted that the local people seek the help of local healers in all kinds of illnesses like depression, bone displacement or fracture, sprains, stomach pain and gastritis, jaundice, reproductive problems in women like infertility or UTI, snake-bite, dog-bite etc. Some healers claimed to possess the cure and ability to treat ailments like diabetes, infertility and even cancer. The healers are the first point of contact for the locals and are consulted for any kind of illness, even before seeking modern healthcare especially if the procedures are invasive.

The healers are immensely respected as they work for the betterment of the people and community as they offer their services out of passion with unwavering commitment and the sole intention of serving the community without seeking any monetary benefit. Both faith-based healers and herbal healers were concerned about the dwindling condition of their healing practices. According to them, the present situation looked bleak because the young generation did not find healing practice an efficient means to earn a living as these practices are not recognised by the state.

Commenting on the state's involvement in the promotion of their healing practices, most healers stated that their knowledge of herbs and the process of healing was being taken away by the government officials or individuals and they are not benefitted in return. Neither their medicine nor their healing practices were recognised by the state and no monetary benefit was ensured. Some healers had attended various training programs conducted by different government departments and showcased their knowledge of herbs and medicinal plants, their procedures of healing and other practices, but such training programs proved to be less fruitful for the healers.

In Manipur

Like any North East state, Manipur with a population of 3 million is an ethnically diverse state and has 33 tribal communities, Meitei represents nearly 53% of the population and are in majority followed by Naga 24%, Kuki 20% and 16% other tribes. Hinduism is widely practised followed by Christianity in this region. Manipur earlier a princely state merged with India on 11 August 1947, today shares its borders with Nagaland, Mizoram, Assam and Burma. It is one of the 12 mega biodiversity rich zones of the world forming a distinctive part of Indo-Burma Hotspot which ranks 6th among the 34 biodiversity spots. The capital Imphal is an oval shaped valley surrounded by mountains and the Loktak Lake which is famous for its unique floating houses are distinctive features. Meitei who are the indigenous people of the state were the first to embrace Hinduism in the mid-15th century, while some still follow the original indigenous religion. There are five knowledge systems of healing followed by Meitei i.e. magico-religious system, herbal medicine system, body massage system, pulse feeling for diagnosis and reflexology system for diagnosing disease. The magico-religious system practiced is cured by incantation, performing ritual ceremonies, offering prayers and gifts, vegetables and flowers etc.

The traditional healers are known as Maibas or Amaibas (male vaid) or Maibis or Amaibis (female vaid). While Maibas and Maibis use only herbal medicines, the Amaibas and Amaibis use the mystical incantations and magico-religious practices. The old books called Puyas are the recorded experiences of the Maiba and Maibi are well preserved by the Meitei.

The narratives of the healers in Manipur highlighted that the local people seek the help of local healers in all kinds of illnesses like fever, kidney stone, gall bladder stone, bone fracture, sinus, boils, tonsillitis, indigestion, diarrhoea, dysentery, blood pressure sprain injuries, infertility and gynaecological problems, paralysis, diabetes and cancer. The healers learnt the skill from their forefathers and use medicinal plants, animal organs including insects, minerals and other natural products accompanied by the chanting mantras and hymns. They have a special place in the society and are a part of all ritual ceremonies. Most healers in the present are engaged in agricultural work but continue to serve/heal the community out of sheer love and passion for their traditional

occupation and lead a subsistence life. All healers voiced that they were willing to teach their practices to the next generation but due to non-recognition by the State, there is lack of interest and enthusiasm among the younger people. Moreover, with the advancement of the modern biomedicine there is a change in the belief system of healing among people.

The healers also mentioned that they had showcased their traditional healing practices at various workshops hosted by the government departments but had only received a certificate of appreciation for their work. They were not provided with any monetary benefit, aid or support from the government and often authenticity and standardization of their techniques were questioned. But the presence and continuity of healers and healing practices shows the efficacy of these healers and their practices.

In Arunachal Pradesh

Known as the 'Land of Dawn' Arunachal Pradesh that became an independent state in 1987, with a population of 1.7342 million (2019) is known for its biodiversity and numerous indigenous tribal groups. There are 26 major tribes and more than 100 sub-tribes and is a linguistically rich state with nearly 30 spoken languages. The main tribes are namely Galo, Mishing, Adi and Apatani that add to the cultural diversity of this region. The traditional way of life, performance of certain rituals, ceremonies and festivals for good harvest and community's prosperity are till date followed with a lot of fervour. Mopin, the main festival is celebrated at community level for good health and prosperity of the people.

The tribes and their knowledge of the flora, fauna and herbal/ medicinal plants has been covered in various studies by anthropologists, ethno-pharmacologists and ethno-botanists. Though there is ample anthropological literature on the traditional healing practices and plurality of the health system, there has been growing concern about the state regulation on the use, access and control of the biodiversity. The use of flora, fauna and other natural minerals by the healers has become difficult either due to deforestation or due to government regulations that now prohibit the healer's access to the medicinal plants especially from the forest. Moreover, promotion of only certain type of plants and involvement of private players has led to commercial growth of certain kinds of herbs that have demand in the market. The studies have also revealed that the medicinal plants of Arunachal Pradesh have the potency to fight various ailments like malaria, tuberculosis, jaundice, reproductive health issues, snakebite, rabies, anaemia and cancer.

Traditional medicine is an important component of the lives of tribal people who do not have easy access to the modern biomedical healthcare system. Despite that, indigenous knowledge about herbal medicines of many tribal cultures has not yet been explored and the knowledge and services provided by the healers is still waiting to be recognised and valued appropriately.

Actions to be initiated by Anthropos India Foundation

The study in all the three states suggests that the local healing traditions and local healers are dwindling due to lack of recognition by the state authorities. Despite being the first choice of the local people who invariably approach the local healers/ shamans when troubled with any form of illness or disease; the indigenous practices still await to be recognised and integrated into the mainstream. The present study is a humble attempt to outline the local healing traditions of the North Eastern states which is in tandem with the government's sharper policy attention to traditional medicine. The WHO report on 'Traditional medicine: Growing needs and potential' (2002) identifies diverse health practices, approaches, knowledge and beliefs, incorporating medicine from plant, animal and/or mineral sources, spiritual therapies to have important place and advises that there should be efforts to promote such practices where the population /community depends on such healing practices. GOI's recent efforts to promote and preserve traditional and folk medicine, recognise birth attendants, bone-setters and poison healers needs documentation are some concerted efforts taken in this direction. But the healers have not been given due recognition, financial benefit and support. These heterogeneous forms of knowledge which are still non-codified and not certified have been unified under the broad category of 'local health traditions' await due recognition, acceptance and preservation. It is also understood by AIF that there is a need to advocate for the rights of the traditional healers and help them form associations to facilitate a dialogue with the Ministry of AYUSH and Ministry of Tribal Affairs. We also intended to publish the findings of the study in the form of a book. In an attempt to further our aim to advocate for the rights of the traditional healers and the preservation of indigenous healing practices of the North Eastern states, AIF conducted Workshops in collaboration with Indira Gandhi National Centre for the Arts (IGNCA) and NEFT University and Department of Anthropology and Department of Lepcha, Sikkim University to discuss and design initiatives to preserve these heterogeneous forms of knowledge that are non-codified and not certified and are broadly referred to as 'local health traditions'.

- **Workshop on ‘Tribal Healing Practices in Arunachal Pradesh’ with NEFTU**



The workshop addressed issues and challenges faced by tribal healers in the context of development and the possibility of their (herbal healers) integration into mainstream health care.

Anthropos India Foundation with the support of Indira Gandhi National Centre for the Arts (IGNCA) and Department of Anthropology and Department of Lepcha, Sikkim University hosted an interactive session on 14th February, 2019, Gangtok

- **Workshop on ‘Folk and Tribal Healing Practices in Manipur’ with Manipur University**

AIF conducted the workshop titled ‘Folk and Indigenous Healing Practices in Manipur’ in collaboration with the Centre of the Study of Social Exclusion and Inclusive Policy (CSSEIP), Manipur University. The seminar was attended by research scholars and faculty members and the inputs received helped to gain a holistic view of the ground reality. The ideas gained shaped the outlook for the project and proved to be extremely informative in identifying the issues, outcomes of previous research and understanding the possible challenges. Apart from taking the narratives of the healers, it was intended to interview various officials of different concerned Departments to gain their perspectives on the state provisions and efforts towards the subject.



Media Coverage: The research done by AIF in North Eastern States were published in local news papers. Some of them given below.

Importance of Folk Healers in Primary Health Care: Need for Recognition and Support

DR. SUNITA REDDY
(ASSO PROF)
TUMKING, LEPCHA
(Ph.D. scholar)

This piece is written out of the project being carried out by Indira Gandhi National Centre for Arts in collaboration with Anthropos India Foundation across North Eastern states. Working with Sikkim, the project presents some of the important findings from a public health perspective. The end of this research, however, were done by Ph.D. research scholar Taling Lepcha through his six years of research experience with the folk healers since 2013. The report built by the scholar helped to study the healers in-depth.

The traditional knowledge and wisdom have existed for ages where communities have been safeguarding and curing themselves from various illnesses, much before the advent of biomedicine or western medicine. It is important to credit the biomedicine system of medicine for its cutting edge technology, skills, expertise and professional training that can handle emergencies and do sophisticated surgeries. This has led biomedicine to gain state patronage almost in every country, thereby pushing state health care system from primary health care to secondary and tertiary care. However, modern health care is becoming expensive, and 80% goes out of pocket expenditure leading to household debt.

The traditional knowledge about the folk and tribal healing practices, also called non-scientific systems are passed on from one generation to the other, through oral traditions that communities across the world. India with its diversity, across states and regions have a plethora of traditional wisdom on healing practices, combined with the natural bio-resource base. However, it's under threat due to various reasons of state support, deforestation, non-recognition, bio-piracy and loss of knowledge with the demise of the healers.

Biodiversity
Sikkim is the first declared organic state in India with a wide variety of bio-resources. Dr. Blume from Biodiversity Board stated that the Himalayan range in Sikkim varies its altitude from 230 meters to 8581 meters and is a shade of around 700 species of medicinal plants, some of them are now endangered and are classified by Foundation for Revitalization of Local Health Traditions (FRLHT, Bangalore) which marks immediate preservation and conservation. Dr. Blume stated by 'supporting the healers, we can conserve and promote the biodiversity', they are the true custodians of nature. The Biodiversity and the medicinal plant based and forest department are doing their best to conserve and protect the biodiversity. The Biological Diversity Act 2002, with three objectives: conservation, sustainable usage and fair and equitable benefit sharing through cause, is nevertheless necessary to protect, preserve, conserve and propagate different species.

Bill Communities and Healers
Talking to some of the famous healers, Tser Gyatso said that across the hills, the communities are staying at varied heights, are made of the mother nature in their own culture, traditions and are protecting and conserving it. The hills and forests are their shade and are sacred. They reverence mountains, forests, and rivers. The people living a tough and precarious life on these hills have strong faith and beliefs in the Lamas, Dongkling, Dharm, Jhabya, Felingwa, and Jhabya who guide their everyday lives.

Though all the healers have an important role to play in healing ailments, the healers have been treating the local communities for generations for bone fractures, sprains, curing scabies, piles, cures blood, jaundice, stomach problems, gut, dog bite, snake bite, and many other ailments. They are the most accessible, affordable and first line treatment service providers in the rural Sikkim.

Issues and Concerns
The 22 healers studied, some of them are very well known traditional healers like Mrs. Bhakra Lasho, Kishan Prasad Phakel, Lili Ram Dabak, P.R. Chetri, Laxman Karki, Yamsal Shauli, Chandra Prasad Subedi and many more. They have been given letter of appreciation by the state and government departments and have participated in many trainings and workshops, shared their wisdom of getting adequate support to continue their knowledge and skills. These healers are vanishing due to their absence of knowledge base as there are no genuine learners. Even though some departments have come and documented their practices, but the healers feel that they are left high and dry. They express that they should have been supported by helping them to grow herbal nurseries, given space and infrastructure to practice, given simple tools and technology and most importantly credit and recognition by the state to practice.

They also shared the concern of losing some of the genuine medicinal plants since only the commercially viable species getting importance. They have also been restricted to collect medicinal plants, even though they are very beautiful and have been to protect, conserve and preserve them. Some of these healers have integrated with modern medicine by reading X rays, use of other complex tools like bandage, gloves, and scissors.

Way ahead
The Department of Forest, Environment and Wildlife Management and various boards, Biodiversity State Medical Plant Board and the Mountaineering Institute, have a significant role to play and with their inter-sect coordination that have been supporting herbal healers. Regional Ayurveda Research Institute are documenting and validating their knowledge through Ayurveda text and also trying to find newer plant medicines, which are not in the text. However, the question remains whether these healers will get their intellectual property rights if a new patent emerges or any benefit sharing from it for the state, community and healers?

Even though the promise to support healers has been there for a decade now, it is pertinent to 'recognize them, certify them and provide basic minimum state support to build 'healers hub' in every gram panchayat', where they can all practice their specialization. The fact is that patients go to these healers, instead of ignoring this, it's apposite to recognize the importance they play in giving primary health care in the rural areas. No way it is a threat to medical practitioners as they are our 'foremost doctors,' treating at primary level healthcare and referring patients to secondary and tertiary care.

The state can help these healers to help in growing herbal nursery, provide simple equipment, space, training, capacity building and some small grant for establishing their practices. As the clinicians are due, the healers can revive their association and add into the education curriculum of their political leaders to recognize and value their selfless contribution to the communities who live in far-flung areas.

Questions are raised on the genuineness and validity of their medicine. Don't the local and shared experiences of people invited by them enough to share their efficacy? Do we need to do clinical trials on a completely different system? How can one give them certification and registration? What if something goes wrong? It applies to modern medicine too. Are modern medical systems foolproof? Let's accept that they have been selflessly serving at a bare minimum cost, the least that can be done for them is to value and support them.

about a nexus between the police and the illegal liquor sellers. State Excise Minister Farimal Shuklabaidya has ordered a probe into the matter.

"The state government has suspended two excise officials after holding them responsible for the tragedy. We have also asked a four-member team, led by Additional Commissioner of Excise Department Sanjit Medhi, to probe the incident," said Shuklabaidya, adding that the probe committee has been asked to submit its report to the government within three days.

called by SKM party on February 28 over its 35-point demand placed before the State government.

Addressing media here today at Press Club of Sikkim, SSWA president Mingma Orugchen Shorpa said students' body is an apolitical organisation but the points raised by the opposition party is genuine and need of the hour. He maintained that the demands are for the overall welfare of the State and its people thus the citizens should support the strike on February 28.

members would visit all colleges and interact with the students and take their feedback on the strike call. They will also generate awareness amongst the students on the rights and role of students during elections and not let the students get misguided by the political parties," he said.

A general secretary Karan Sitwal expressed that it has become a trend wherein the first priority of any government scheme is extended to Nar Bahadur Bhandari Degree College

whereas other colleges. State are not yet aware of the said benefit is to their colleges. The act of getting laptop is a but the time taken to raise frustration at students which in hampering their a laptop is the need and it is very essential for students too. We government to issue circular to all operating in including the distribution of Sitwal.

Cambridge launched

SE Report

GANGTOK, February 22: Cambridge English, a part of the University of Cambridge, has launched a new Cambridge English University Sikkim, here on Thursday.

The launch was attended by additional chief secretary G.P. chief guest, Sikkim State Univer Gopal Kumar Niraula also a guest of honour.

SRM University Sikkim vice Ch. Satish Kumar stated that this to nurture young generation and for enhancing skills of our students.

Addressing the occasion, he commended the endeavor and forward more initiatives as the facilitate quality education in Sikkim.

The SSU vice chancellor, in on global relevancy of language of it.

Manish Puri from Cambridge said, "We are happy to be University, Sikkim and look forward partnership ahead."

The programme had the presence of (higher education) D.K. Pradip achievement with an optimistic for the students in Sikkim.

SCERT director Rabin

SU workshop on folk healers, folk knowledge

SE Report

GANGTOK, February 22: A workshop with the folk healers on folk knowledge, intellectual property rights and possible integration was held at the Anthropology department of Sikkim University here today. The event was organised by Anthropos India Foundation and supported by Indira Gandhi National Centre for Art and Culture, a press release informs.

During the workshop, herbal healers from different parts of East Sikkim spoke about their healing practices and challenges they face for gaining recognition of their knowledge. Their healing practices have been helping people in their communities for basic health care and sometimes even some serious ailments. They shared that they treat people with jaundice, piles, sinusitis, skin problems, stomach problems and also sprain and fractures.

However, the healers were apprehensive about their knowledge being taken away and in turn not being given due credit. The discussion over recognizing their value and also formation of model healing centres in their own communities were proposed.

The students and faculty gained different perspectives from the healers from public health point of view, the release mentions.



1. Study on Child Sexual Abuse' in the Selected Sites of Four Northern States in India

The second study conducted by AIF this year was on child sexual abuse. Our commitment to fight child abuse, determination to come up with a more strategic and pragmatic approach to prevent child abuse and our constant engagement with the subject played a key role in AIF taking some concrete measures to grasp the structural and contextual basis of violence against children.

The study on Child Abuse was conducted by a team of researchers from Jawaharlal Nehru University and Anthropos India Foundation supported by World Vision India in the four states of India i.e. Punjab, Haryana, Rajasthan and Delhi. Being a micro-level qualitative study it was carried out in two study sites; one rural and one urban examining the structural realities of the state as well as the social and cultural diversities in which these children grow up and face abuse.

Using innovative methods to get to the sensitive and personal experiences and keeping confidentiality, 518 children in the government school from the XIth and XIIth standards were asked to write their experiences on 'yellow slips'. Significant others like parents, teachers and community leaders were also interviewed. The study gave insights on forms of abuse in the process of raising children, cultural notions of child and childhood, micro-management, control and disciplining. Patriarchy, gendered nature of the society and the culture of silence surrounding abuse are certain issues that aggravate the situation and often masks the innocent and marginalised voices of the children.

The study also challenged the discourses on universal childhood and universal plans and interventions to provide protected spaces to children would not work in a culturally diverse situation like India. There is a need to understand the context-specific social ecology of children and the unsafe spaces and situations that make them vulnerable to abuse. The four states covered under the study though are distinct entities and vary in terms of language, cultural practices and the associated norms have certain common underlying values like: patriarchy, parenting methods of disciplining and control, gendered arrangements and caste/class conditions. These factors have an impact on the lives of children and childhood.

The child abuses in this report were covered under 24 different but overlapping categories which the children experienced, the common one being physical abuse, neglect, discrimination and physical/ sexual violence. The other defined categories were eve-teasing, kidnapping, stalking, child labour, cyber-bullying, incest, domestic violence, restriction and control of authority, honour killing, disrespect for the girl child, caste-based discrimination etc.

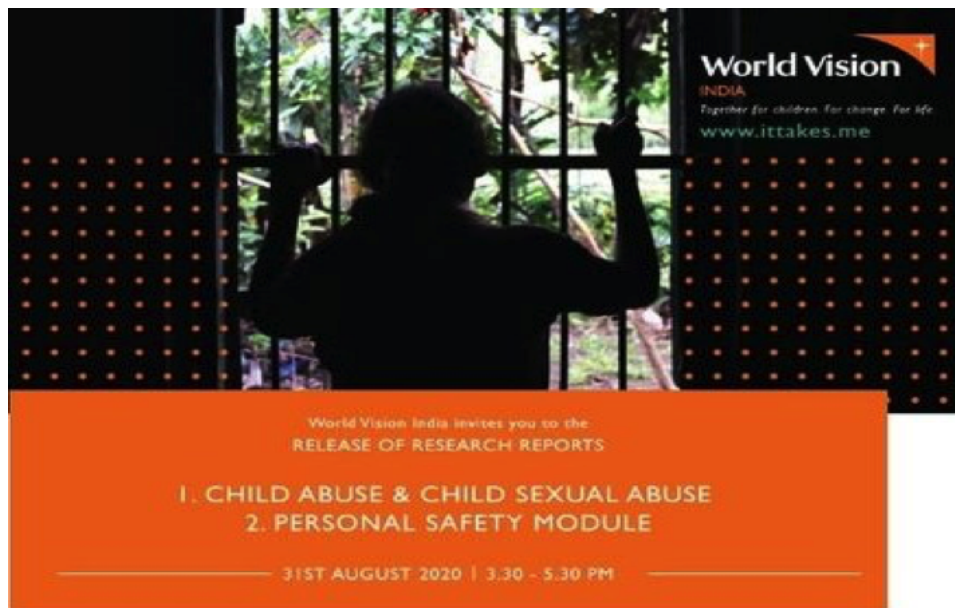
The report also highlighted that most common abusers were parents who micro-manage their lives and the culture of disciplining due to social values and pressures. It was also found that homes and neighbourhoods were unsafe places for children to be in.

The narratives shared by most of the children highlighted how each of the mentioned states has unique features: Punjab is dealing with drug abuse, Haryana with honour killing and caste-based discrimination, Rajasthan with child marriage and child labour and Delhi with higher rates of kidnappings. This report brought out the structural violence the children face in their everyday life.

The report also highlighted that the child-rearing practices and parenting needs interventions and the culture of physical and verbal abuse within the house should be discouraged. The school curriculum needs to address issues of gender sensitivity, sexual health and child rights. The urban infrastructure should be made safer for children by creating child-friendly spaces. With these and many more recommendations the study brought out the minute nuances on child abuse and child safety, covered the microsites while understanding the macro social and political realities and hints on efforts that have to be put in place to make the world a safer place for children.



The Report on Child Sexual Abuse was released virtually on 31ST Aug, 2020 in collaboration with **World Vision India**. Number of experts shared their views on the report and also on the severity of the problem faced by our society. Dr Sunita Reddy, Founder Chairperson AIF presented the main findings of the Report followed by a discussion by experts from World Vision India, Ministry of Women and Child Development, NCPCR, NHRC, UNICEF-India. We intend to publish the findings in the form of a book and also further the study in other states in near future.



JOURNEY TILL NOW AND ROAD AHEAD...

Anthropos India Foundation (AIF), has committed itself to spread and strengthen the understanding of anthropology and anthropological research in India. Anthropology engages in solving various social issues of the communities, using ethnomethodology perspective, ethnography and fieldwork as a method and observations, case studies as tools to solve various issues, respecting the local knowledge, culture and ecology.

Even though, there are few anthropological associations in India but they are mostly limited to networking, organizing seminars, publishing reports and there is an absence of applying this knowledge on the ground in the form of action/applied research and documenting the visual cultures of people.

Trained in anthropology, our professional association public health, gender and issues of children helped us to realize the urgent need to apply anthropology into the field/empirical for the betterment of women, children, ethnic and marginalized sections of the population and lead to the envisioning and creation of Anthropos India Foundation, (AIF).

AREAS OF FUTURE WORK

We all know that India is a stratified society with wide disparities, increasing vulnerabilities of poorer sections and especially vulnerable population of women, children, elderly and the chronically ill. With in depth and specialized understanding of the social structures, Anthropos India Foundation (AIF), wishes to take up the issues, problems and address them in their action research. One part of the activity is to first understand the local contexts, strengths, resilience, coping strategies and traditional wisdom through research and later build on the findings of the research to strengthen them, introducing innovations which are culturally appropriate and socially acceptable. The major issues, which the Foundation has taken up so far is to understand child abuse and violence against women. The foundation seeks to address the issues of women, children especially from marginalized sections by understanding the problems from the roots and also addressing them by applying local wisdom, new technology, advocacy, IEC and TOTs. At the same time, AIF generates knowledge, trains researchers, helps them to gain new perspectives and empowers them with methods for taking up social issues and the howness to address them in everyday life – through its ongoing training programs and also guest lecture series.

Direct and indirect end-user segments of the organization's programs

The end-user segments of our organization are mostly children, women, tribes, indigenous communities and households from the lower socio-economic category. Mostly the underprivileged sections in the urban slum and JJ clusters in Delhi and other cities and also rural population. We are working with and for tribal people who are engaged in the Folk and Traditional healing practices in North-Eastern states (Assam, Sikkim and Manipur) who do immense service for primary health care of the communities.

We are currently advocating with the concerned departments and state governments to support, recognize, integrate and mainstream them. We are working for the welfare of children, and building on the IEC for child rights to make every one aware about the importance of child protection and for their wellbeing. As the issues of child abuse and gender violence are sensitive, we need to understand the culture and social values to dig deeper to bring sustainable changes. Otherwise we will be just fire-fighting and violence will continue.

Most important aspect is economic empowerment too, especially for women, as women and children make a unit, and due to the feminization of poverty, livelihoods becomes very important for women. Digital knowledge, banking and use of renewable energy which is cheaper and easier will reduce the work time of the women, as most of the time goes in collecting fire fuel and cooking.

Roadmap for 2020-2021

The current programs and related activities	
Programs	Objectives
Online Course of Ethnography, academic writing and publishing	These online courses are to equip scholars to get research skills and know-how of the methods to understand social problems in diverse country like ours, where the local socio-economic, political and ecological context is necessary. Also to understand the needs of people and the culture to accept any intervention. Further the designing of programs and innovations, which are affordable, appropriate and accessible.
Organising webinars/ distinguished guest lecture series to discuss the contemporary issues and also current problems related to Covid-19 pandemic	By organizing distinguished lectures by eminent scholars and also young professionals is to generate and share knowledge across the scholars and students.
Empowering the women, children, indigenous healers, communities	Through action research, AIF undertakes the research and advocates with the local governments and stake holders to bring in changes in the community. To recognize the strengths, and also resilience. The chairperson is also an expert in disasters and looks from social science perspective, authored three books and many peer reviewed papers, and can work with the people post disasters.

The current programs and related activities	
Programs	Objectives
Working to remove Child Abuse from our society	Symposiums, workshops, research is conducted on the issues of child abuse. Further, the effort is to work for the protection of children and ensuring child rights. Through the generation of IEC, bringing addition to classroom curriculum, positive parenting, bringing the sexual health care into the school health programs. Also simplifying laws for common understanding like the laws related to women and Children-POCSO, Juvenile Justice Act, DV Act, Sexual Harassment at workplace (prevention, prohibition and redressal) Act.

In addition to this, AIF has made a short documentary film on migrant women workers, which can be accessed at:
<https://www.youtube.com/watch?v=-ubZgxSZTfA>

Key partnerships developed

- AIF has partnered with Save the Children, CRY, World Vision India, CESI, JNU for child related issues.
- AIF collaborated with Indira Gandhi National Centre for the Arts in documenting the indigenous and tribal healing practices in the states of North East.
- AIF signed MOU with a College in Jaipur and Kaziranga University to work for the welfare of the communities.
- AIF signed a collaboration with International Development Institute (IDI) Virginia (USA) and Jatin Das Center for Arts (JDTA).
- AIF is going to co-publish with Springer Nature a book series with a theme 'People, Society and Cultures: Exploring and Documenting Diversities'. Under this series, AIF is going to produce books published by Springers, a reputed and international publisher on social issues and social problems .

EXECUTIVE COMMITTEE MEMBERS

- Dr Sunita Reddy, Founder Chairperson, Anthropos India Foundation, is a medical anthropologist, teaching as Associate Professor at Centre of Social Medicine and Community Health, School of Social Sciences, Jawaharlal Nehru University. She has 20 years of experience in the field of research and teaching. She has completed projects successfully on Medical Tourism, Surrogacy, Gender Violence, Child Abuse, Indigenous Healing systems, Disaster studies, Migrant workers in construction and domestic sector. She is also the honorary president for a community-based organization called 'SATAT' (www.satat.org) which works for empowering women and children from marginalized sections.
- Prof. Sanghmitra S Acharya, is Chairperson at the Centre of Social Medicine and Community Health, School of Social Sciences, Jawaharlal Nehru University, New Delhi. She was former Director, Indian Institute of Dalit Studies, New Delhi. She has been a Visiting Fellow at the Chinese Academy of Social Sciences, Beijing, China, Ball State University, USA and UPPI, Manila, East-West Center, Honolulu, Hawaii, and the University of Botswana. Her research and teaching experience spans over 30 years and her areas of research include morbidity, health care utilization, health and sexuality among youth, gender in urban spaces, and social discrimination in health care access.
- Dr Hari Mohan, is a qualified public health professional with an anthropological background. He has over 19 years of experience in Programme & Project Management, Stakeholder Management, HIV / AIDS Programme Management in Public Health Sector. He is adept at mentoring and guiding teams, and managing projects towards the timely accomplishment of deliverables and goals.
- Dr Suresh Sharma, is Head at Population Research Centre, Institute of Economic Growth (IEG), Delhi. He has 27 years of research experience. He specializes in the areas of reproductive and child health, family planning, nutrition, education and population studies.

- Dr K. Anil Kumar, is an Assistant Professor, Discipline of Anthropology, School of Social Sciences, IGNOU, New Delhi. His area of specialization in the discipline is Socio-cultural Anthropology and area research interests in Culture and Environment, Indigenous Knowledge, Natural Resource Management, Health & Nutrition, Development-induced Displacement Resettlement and Rehabilitation, and Tribal Studies.
- Dr Nemthianngai Guite, is Associate Professor, CSMCH, SSS, JNU New Delhi, trained in Social Work, she has an experience of teaching more than 15 years. Her work is on indigenous healing systems and teaches public health. She is currently associated with AIF as an honorary member.
- Dr Garima Dalal, is Assistant Professor Linguistic Empowerment Cell, School of Language, Literature and Culture Studies, JNU. She has been teaching English language and Linguistics for the past 14 years in various International Universities like South Asian University (by SAARC), and National Universities like Jamia Millia Islamia University and Delhi University.

CORE WORKING TEAM

- Mr. Uma Shankar Singh is an Administrative Coordinator working full time with AIF, he takes care of administration and Finance related works. He is working with AIF since January 2019, before joining AIF he worked 14 years in the Indian Institute of Dalit Studies, New Delhi as Associate (Admin)
- Dr Minakshi Dewan holds a doctoral degree from the Centre for Social Medicine and Community Health, Jawaharlal Nehru University, New Delhi. She has worked with various grassroots NGOs after completing her master's degree from the Tata Institute of Social Sciences, Mumbai. Her research interests include local health traditions, traditional healing, gender, and the political economy of health. She is actively engaged with Anthropos India Foundation (AIF) for more than three years.
- Dr Gunjan Arora is currently a Post Doc Fellow at Centre of Social Medicine and Community Health, Jawahar Lal Nehru University, New Delhi. She has experience of teaching 'gender studies' and 'social anthropology' at the University of Delhi and Guru Gobind Singh Indraprastha University and has written course content for IGNOU. She has also worked as a Research officer in an autonomous organization. She is actively engaged with Anthropos India Foundation (AIF) for more than a year now.

- Ms. Shefali Bharati is a Master's graduate in New Media and Digital Culture from the University of Amsterdam. She has experience in creating content for Non-profit and social welfare organizations as a United Nations Volunteer with organizations in Zurich and Poland. Shefali has also interned with a social media company, Zoomin.TV in Amsterdam and United Nation Development Programme in Delhi. She worked as a Visual Documenter in AIF-IGNCA project, 'Folk and tribal Healing Systems in Sikkim and Arunachal.
- Dr Samana Madhuri is an Assistant Professor at the Department of English, Chandrakona Vidyasagar Mahavidyalaya, Vidyasagar University. Her PhD was on Contemporary South Asian Writings in Britain from Centre for English Studies, School of Language, Literature and Culture, Jawaharlal Nehru University. Her areas of interest are Diaspora Studies, Indian Writings in English, Womens Studies and Popular Culture. She is our Volunteer Editor and nothing goes amiss through her keen eyes.
- Ms. Lakshita is our volunteer with AIF with lot of patience and persistence to carry on with tedious work related to online registrations and applications. Lakshita is MA in Social work and MPhil in Public Health from JNU and currently pursuing her PhD
- Ms. Ritika Kar is volunteering with us to manage our Media profile, she is a researcher at the Jawaharlal Nehru University with her Ph.D. focusing on Medical Tourism and its effects on both the Public and Private Healthcare Infrastructure of India. She is in charge of all the social media platforms and the Anthropos India Foundation Website.
- Ms. Ramaa is the Volunteer Artist with us at AIF, she is the brains and fingers behind the quirky bookmarks and artwork. She is a student of Literature and French at Sri Venkateswara College, University of Delhi.

Join Us.

We at AIF are fortunate to have a constant flow of Interns and Researchers who willingly contribute their precious time, skill sets, knowledge, dedicatedly work with us and enrich our working environment. The young researchers in return get the opportunity to share, learn and apply their knowledge as well as first-hand experience of conducting action research. They are trained by the senior mentors at AIF and work closely with the Core Working Team. The Interns and Visiting Fellows work on the projects, help in admin work, fieldwork and data collection and are often paid small honorarium and receive an experience certificate. At present we have two Interns who are actively engaging with various AIF activities: Mr. Saarthak Singh and Mr. Mumuksha Porwal.



A NOTE OF THANKS..

As a small organization with a small team, AIF is open to new learnings, cherishes its small achievements and continues to learn from its mistakes. The journey of our past few years has made us strong enough to make small contributions towards our society and fellow citizens. We are really thankful to everyone who has joined us in our journey and contributed towards AIF in every way they could. Every contribution made by Advisory Members, Executive Team Members and our Committed Core Team surely counts without saying. The enthusiasm and indulgence on part the of every Researcher, Visiting Fellows and Interns is deeply regarded and is immensely appreciated.

As we review this year, the activities we took part in we are happy that it brought us further recognition and fulfillment. The circle of our supporters has grown and we eagerly look forward to have more productive years ahead. With our commitment and vision to support the community and marginalized sections of the society especially women and children, we intend to carry forward our action research projects, grow innovatively and diversify in our activities in coming years.

The challenges we face as a growing organization is to arrange for constant flow of funds and further expansion of our research team is possible with ease if we had some money to spare for the same. We sincerely thank everyone who has supported us directly and indirectly by their generous contributions and held our hand in times of need to ensure we continue our small but effective endeavors and hope that would stand by us in future as well.

We are really grateful to all those who have collaborated with us and we have been constantly learning from the meaningful collaborations .

WE ARE MOVING AHEAD....
TAKING SMALL BABY STEPS
AWARE OF THE OBSTACLES
BUT DESIGNED TO MOVE AHEAD...
LET US MAKE THE SMALL DIFFERENCE,
THAT MAY MEAN A WORLD TO SOMEONE...
WE SHALL MOVE AHEAD...
WE WILL MOVE AHEAD
TO CHANGE THE WORLD FOR BETTER
FOR A BETTER TOMORROW
FOR YOU, FOR ME AND FOR US ALL

