



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.

AIF website:
<https://anthroposindiafoundation.com>

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EVENTS OF THE MONTH

Panel Discussion on Anthropology of Children:

On the occasion of World Anthropology Day, on 17th February, 2022, Anthropos India Foundation organized the Panel Discussion on Anthropology of Children. The panelists were Dr. Satish Ranjan, Molecular Immunologist and Covid-19 Advisor to Government of India; Mr. Amitabh Srivastava a senior journalist; Ms. Malvika Joshi, Storyteller and cultural expert; Dr. Garima Dalal, Assistant professor, JNU. We also had some guest speakers, Prof Shalina Mehta, Prof Amitabh Pande, Prof Rajni Lamba, Dr Nemmthian Guite and Prof A K Sinha who shared their views and made the discussion more vibrant. We also released the second issue of our bilingual Digital Magazine on the occasion to mark our commitment towards child rights and child protection. The Results of the Content Writing Creative Competition were also declared after the Panel Discussion.

JOB ALERTS

Position - Research Analyst

Company - International Food Policy Research Institute.

Location - New Delhi

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Position - Associate Professor

Company - Shiv Nadar University

Location - Gautam Budh Nagar, UP

Last date to apply - 20th March 2022

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Position - Research Assistant

Company - IISER, Mohali

Location - Mohali

Last date - 25th March 2022

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THE ETHNIC JEWELLERY OF ARUNACHAL PRADESH

Arunachal Pradesh, situated in the easternmost part of India, is home to several tribes. It is believed that all the tribes and sub-tribes have descended from a common ancestor but geographical isolation has resulted in minute unique distinctions in their way of life, eating habits, clothing, etc. There are 26 major tribes and more than 100 sub-tribes in Arunachal Pradesh. Some of them are the Monpas and Sherdukpens of Tawang and West Kameng districts, the Apatanis, Bangnis, Nishis, Tangsas, Mishimis, Mijis, Adis, and Akas, and the Noctes and Wanchos.

The people of Arunachal Pradesh are well-known for their rich culture and unique crafting legacy. Their sense of aesthetics is visible in their exquisite wood carvings, ceramics, basket weaving, and paintings. Apart from that, the tribes of Arunachal Pradesh are famous for their jewellery made out of earthly material and natural resources like leaves, bamboo, glass beads, wild seeds, feathers, leather, flowers, claws, which all combine to create a bright and significant adornment. The ethnic pieces of jewellery have a lot to depict about a person's status, rank, wealth, spiritual belief, and habits.

The design is nearly similar in almost all tribes, yet slight variations distinguish and mark each tribe as unique. The Akas tribe uses bamboo to decorate their belongings, but the Wanchos and Noctes employ cane, bamboo, and reeds to create alluring artistic patterns. Benyop is a unique adornment worn by Adi tribe women till the birth of their first child. The Karka Gallomg tribe frequently wears heavy iron rings adorned with metal coin necklaces and leather. The Apatani tribes are known for wearing iron bracelets and nose plugs. Tribal women wear necklaces, headbands, bracelets, belts, and other jewellery as adornments for their bodies and as status symbols or a sign of prestige. They feel that wearing jewellery enhances their femininity and womanhood.

Tribal men also adorn themselves with waistbands of stones and coins, bracelets, animal bones, and



ivory as pendants or necklaces. The preference for silver is more popular among the Mishmi tribe, which signifies it as a status symbol. The men wear a silver coin-encrusted strap, while the women wear a silver ring around their heads and krupei (dumbbell-shaped earplugs). Sometimes, men wear the lower jaw of a leopard, a prized trophy, on their chest. Thus, these antique tribal adornments provide an insight into cultural diversity. Despite technological advancements, the people of Arunachal Pradesh demonstrate long-standing tradition and simplicity in their daily lives by relying on natural resources for their daily necessities. Their tribal jewellery heritage has lasted for hundreds of years and will undoubtedly continue to do so.

Image source: <https://local-moda.blogspot.com/2012/12/tribal-jewelry-and-adornments-of.html?m=1>

Content source link:

1. <https://local-moda.blogspot.com/2012/12/tribal-jewelry-and-adornments-of.html?m=1>
2. https://www.indianetzone.com/12/tribal_jewelry_arunachal_pradesh.htm
3. <https://www.hinduscriptures.in/vedic-society/jeweller/-jewellery-of-arunachal-pradesh>

WORLD ANTHROPOLOGY DAY 2022: My Kind of Anthropology Web Symposium organised by UIAF

On the eve of World Anthropology Day, on 16th February 2022, Dr Sunita Reddy, Chairperson of Anthropos India Foundation was invited to deliver a talk on *My Kind of Anthropology*. The event was organised by United India Anthropology Forum and presided over by Prof Depak Behera. The other invited keynote speaker was Prof S Vijoy Sahay. The speakers shared their experiences on their engagements with Anthropology as a discipline and as a way of life.

Content Writing Competition:

On the occasion of World Anthropology Day, Anthropos India Foundation organized the Creative Writing Competition on '**Child Rights and Child Protection**' for the young scholars. The winners were announced on world Anthropology Day and are as follows:

- ✓ **First Position:** Priyanka: PhD Research scholar, Department of Anthropology, Ranchi University, Jharkhand
- ✓ **Second Position:** Dr. Swati: Assistant Professor at Department of Anthropology, Karnatak College, Dharwad
- ✓ **Third Position:** Shweta Srivastava: Program Coordinator, USF Noida.

A Certificate of participation was given to all the young writers who had participated in the Competition. The winners are awarded a free subscription for a year of our quarterly digital magazine, '**Childhood Matters**'. The 10 best entries will feature in our Digital magazine.

LATEST BOOK UPDATE

Gender, Sexuality and Identities of the Borderlands: Queering the Margins

Edited By Suzanne Clisby

Copyright Year 2020

Published February 1, 2022 by Routledge

238 Pages

Drawing on border thinking, postcolonial and transnational feminisms, and queer theory, *Gender, Sexuality and Identities of the Borderlands* brings an intersectional feminist and queer lens to understandings of borderlands, liminality, and lives lived at the margins of socio-cultural and sexual normativities.

Bringing together new and contemporary interdisciplinary research from across diverse global contexts, this collection explores the lived experiences of what Gloria Anzaldúa might have called 'threshold people', people who live among and in-between different worlds. While it is often challenging, difficult, and even dangerous, inhabiting marginal spaces, living at the borders of socio-cultural, religious, sexual, ethnic, or gendered norms can create possibilities for developing unique ways of seeing and understanding the worlds within which we live. This collection casts a spotlight on the margins, those 'queer spaces' in literary, cinematic, and cultural borderlands; postcolonial and transnational feminist perspectives on movement and migration; and critical analyses of liminal lives within and between socio-cultural borders. Each chapter within this unique book brings a critical insight into diverse global human experiences in the 21st Century.

Suzanne Clisby is Senior Research Fellow in the

Department of Anthropology at Goldsmiths, University of London. Her research focuses on gender, anthropology, and development in both UK and international contexts. Recent publications include *Gendering Women: Identity and Mental Wellbeing Through the Lifecourse* (2016).



GENDER, SEXUALITY AND IDENTITIES OF THE BORDERLANDS

QUEERING THE MARGINS

Edited by
Suzanne Clisby



Alluri Seetha Ram Raju

Alluri Seetha Ram Raju was a freedom fighter, born on 4th July 1897 in Bhimavaram tehsil of Andhra Pradesh. Alluri became a sanyasi at the age of eighteen years. His interest during childhood lay in palmistry, astrology, horse riding and herbalism. While he was still in school, his father died, and thus he was raised by his uncle 'Rama Krishnam Raju', who was a tehsildar in Narsapur in West Godavari district. After completing his school at Taylor High School, Alluri and his siblings shifted to his mother's home town, Vishakhapatnam. There he went to Mrs. A.V.N College but dropped out in the fourth year. At Vishakhapatnam, he avidly observed the tribal population and their cultures while strolling around the Godavari Agency. He was living an ordinary life but what brought him into the limelight was the bold 1922 protest against the Britishers. He was deeply influenced by the Madras Forest Act of 1882, which the tribal population followed for decades. Alluri decided to unite the tribal people to revolt against the Britishers. After that, Alluri started to adopt the aspects of the Non-Cooperation Movement led by Mahatma Gandhi during 1920-22. In August 1922 Alluri and a mob of 500 people looted various police stations for weapons and ammunition. This robbery encouraged Alluri to recruit more men to kill British officials. His style of killing was popularly called as Guerilla Warfare. With time Britishers realised the fact that Alluri needed to get stopped else, his techniques might prove detrimental to them. Therefore, they came up with Special Malabar Police Force to counter Alluri's fighting style. In 1924 Alluri was caught by British officials in the forest of Chintapalle. Alluri is known for his courage, patriotism, determination and is remembered even today. A telugu film based on his life, postal stamp with his picture on it, the cricket stadium named after him, and most recently a tribal museum set up by GOI to venerate this freedom fighter.

On the country's first tribal day, Prime Minister Narendra Modi inaugurated a tribal museum in Ranchi and laid the foundation stone for nine other tribal museums in nine different states. These museums are being set up to commemorate the sacrifices of tribal people in nation-building. It will make people aware of their courageous countrymen who gave



up their lives for the nation and boost the economy through tourism. Alluri Seetha Ram Raju's Museum is set up in Lambasingi in Vishakhapatnam district to honour the freedom fighter as a part of Azadi ka Amrit Mahotsav to celebrate 75 years of Indian Independence.

References-

- 1.<https://indianexpress.com/article/explained/coming-up-across-the-country-10-tribal-museums-7628018/>
- 2.<https://www.thehindu.com/news/cities/Hyderabad/museum-on-alluri-sitarama-raju-to-come-up-in-city/article38093950.ece>
- 3.<https://starsunfolded.com/alluri-sitarama-raju/>

Surajit Chandra Sinha

(1st August 1926 – 27th February 2002)

Prof Surajit Chandra Sinha was born on 1st August 1926. In 1949, he completed his masters from the Department of Anthropology, Calcutta University. He learnt the art of meticulous fieldwork from his teachers T C Das and N K Bose. In 1956, he completed his PhD in Anthropology from Northwestern University, USA under the supervision of Prof Herskovits. His thesis was titled *The Acculturation of the Bhumij: A Study in Inter-Ethnic Integration and Stratification*. He interacted with stalwarts like A L Kroeber, David G Mandelbaum, Robert Redfield, Julian Steward, and McKim Marriott in the West. In 1958, on his return to India he joined the Anthropological Survey of India at its Nagpur Regional Centre. In early sixties he again visited a number of foreign universities and met anthropologists like Clifford Geertz and Bernard C Cohn. After returning to India in 1965, he came to Vishwa-Bharti and became the Principal of Palli Sangathan Bibhag. Later, Prof Sinha joined the Survey as Deputy Director in 1967, then became the Joint Director in 1970 and Director in 1973 and continued till 1975. From 1975-1979 he became the Vice-Chancellor of Vishwa Bharti. He was President of the section on Anthropology and archaeology of the Forty-Ninth Session of the Indian Science Congress. He was awarded the R C Chanda Medal of the Asiatic Society in 1997 and the first T C Roy Chaudhuri Memorial Gold Medal from the Indian Anthropological Society. His major areas of work were tribal transformation in India, and he worked extensively on the Bhumij tribe of Bengal and Bihar. His work focuses on themes like tribe-caste and tribe-peasant continuum and tribal movements and gave important useful concepts like the Bhumij-kshatriya continuum and the tribal-Rajput continuum. He was also an active member of the American Anthropological Association, the Indian Anthropological Society, Current Anthropology, the Asiatic Society and the Indian Anthropological Association. He was the editor of the famous anthropological journal, *Man in India* and the *Journal of the Indian Anthropological Society*.



References:

Chakrabarti, S B. (2002). *Dramatis Personae of Indian Anthropology Prof Surajit Chandra Sinha (1926-2002): A Great Scholar and a Teacher of Anthropology*. *The Oriental Anthropologist*, 2(2),189-195.

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Can collaborate with us in research, workshops, digital magazine
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Anthropos India Foundation



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