

Applications of Anthropology

Meaning of applied, action and development anthropology

Dr. Suninder Kaur
HIG 914, Phase 2, Mohali, Chandigarh-160055

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Anthropology and applied anthropology

Applied Anthropology refers to the application of anthropological data, perspectives, theory, and methods to identify, assess, and solve social problems. Anthropology, the scientific study of mankind, has two major bifurcations namely Social and Physical Anthropology. Anthropology

deals with the classification and analysis of humans and their society: descriptively, culturally, historically, and physically. Its unique contribution to studying the bonds of human social relations has been the distinctive concept of culture. Physical Anthropology focuses on the evolutionary trends of Homo Sapiens, their classification (human paleontology) and the study of race and of body build and body constitution. It uses the techniques of anthropometry, as well as those of genetics, physiology, and ecology. Cultural Anthropology includes archaeology, which studies the material remains of prehistoric and extinct cultures; ethnography, the descriptive study and recording of living cultures; ethnology, which utilizes the data furnished by ethnography, it encompasses study of simpler to complex societies, institutions, organizations and social structures. Anthropology has cut through the narrow boundaries of different disciplines to unite into a more meaningful network of knowledge for human society and extended the horizons of Anthropology by applying Anthropological research and analysis into action and development programs.

Anthropology differs from other studies concerned with human social behavior in its emphasis on data from non-literate peoples and archaeological exploration. Emerging as an independent science in the mid-19th century, Anthropology has been associated from the beginning with various other emergent sciences, notably biology, geology, linguistics, psychology, archaeology, sociology, forensic science, public administration, law, politics, management etc. A unifying science, Anthropology has not lost its connections with any of these branches, but has incorporated all or part of them and often employs their techniques as well. Anthropology has an orientation, a set of research styles and methods that give it a distinguished position within the social sciences. This Anthropological orientation is ethnographic, concerned with meanings rather than measurements, with the texture of everyday life in communities rather than formal abstractions. The Participant Observation, fieldwork methodology, empirical studies and micro-level analysis focuses on intricate human relationships and social bonding and highlights the multitude factors which underlie such behavior patterns. The cultural relativism i.e. objectivity, tolerance and to be able to relate to the cultural patterns of particular populations is a unique characteristics of Anthropologists. Research entails studying multi-temporal, multisided, multilevel, and multi-vocal issues.

Applied Anthropology is the practical application of anthropological techniques to areas of social concern and to the growth and development of society. Traditionally, Anthropologists have been concerned more with simple, preliterate and pre-industrial societies of the third world. Now, however, modern and western societies are also being studied, at times referred to as urban Anthropology. Urbanization has brought together people of various cultural differences and ethnic backgrounds. Hence, Urban Anthropology is a cross-cultural and ethnographic study of global urbanization and life in the cities. There is a marked difference between rural groups and urban dwellings. Robert Redfield was amongst the earliest Anthropologists to contribute to the study of the differences between the rural and urban populace. Redfield characterized the concept of folk-urban continuum and coined 'little' and 'great' traditions in his quest for studying all facets of human dwellings. A holistic approach takes into account both rural vs. urban groups, and to deal with human problems in their historical, economic, and cultural contexts. Socio-cultural systems are integrated and a change in one part is likely to cause changes in other parts. Hence, it encourages us to look at problems in terms of both short run and the long run impact. Whereas Urban Anthropology in the 1960s and 70s focused on particular issues such as migration, kinship, and poverty, derived from (or in contrast to) traditional-based fieldwork,

urban anthropologists had, by the 1980s, expanded their interests to any aspect of urban life. As a result, urban Anthropology became more integrated into the discourse of the other social sciences. Along with a theoretical interest in and conceptualization of urban space and urbanism, contemporary issues of urban Anthropology include rural-urban migration, demography, adaptation and adjustment of humans in densely populated environments, the effects of urban settings upon cultural pluralism and social stratification, social networks, the function of kinship, employment, the growth of cities, architecture, crime (and other urban dilemmas), and practical urban problems such as housing, transport, use of space, waste management, and infrastructure.¹ Hence, whatever the setting of a particular intervention program, the applied anthropologist highlights the customs and perspective of the local people who will be affected by the program. By describing a detailed unbiased view, anthropologists can provide information that can seriously affect or transform the outcome of programs of planned change.

Career-oriented approach: the use of anthropology in policy research and implementation

Applied Anthropology is the application of Anthropology, theory and knowledge, to find solutions to practical problems, in various facets of human course of life and action. Administrations can well utilize the services of Anthropologists and their works, for policy making and administration of various regions in a heterogeneous or multinational state by utilizing their knowledge of the cultural variations and felt needs of the people. Anthropologists can render greater service in terms of *Action Anthropology* i.e. by involving themselves in planning, administering the policy of growth and development and towards creating a harmonious society.

American Applied Anthropology has been defined in three ways:²

1. The study of modern society by Anthropologists
2. Small-scale assistance measures to benefit local people involved in the stress of change
3. Interdisciplinary or multidisciplinary socio-cultural research.

Some of the earliest studies and research in the field of Applied Anthropology was undertaken by Malinowski³, a renowned Anthropologist who studied aboriginal cultures by staying amongst them and introduced the concept of '**participant observation**' research methodology. Participant observation provides a better understanding of socio-cultural realities than relying on secondary sources alone. Topical knowledge from studies in one part of the world is not likely to have relevance in other parts of the world. The specialized role of Applied Anthropologists is of policy researcher, who provides cultural data to policymakers to help them make informed decisions. An Anthropologist is an evaluator who uses research skills to measure the success of a program. An Applied Anthropologist is also a planner who helps design programs, policies and intervention strategies and measures the effect of a project or policy on the local community.

Bronislaw Malinowski founded the Functionalist school of Social Anthropology. He held the belief that all components of society interlock to form a well-balanced system. In the year 1915-18, Malinowski studied the Trobriand Islanders of New Guinea in the southwest Pacific. He used a holistic approach in studying the native's social interactions including the annual *Kula Ring Exchange*, finding it to be associated with magic, religion, kinship and trade. He contributed to a cross-cultural study of psychology through his observations of the relationships of kinship. He

discovered evidence to discredit Sigmund Freud's theory of the *Oedipus Complex* in the lives of the Trobrianders by proving that individual psychology depends on cultural context. "**Practicing Anthropology**", coined by Malinowski, implies applied work outside of academia (a concept from the 1970s), though it has also been used synonymously with "applied Anthropology" (Chambers 1985: 16; Eddy and Partridge 1987: 7). While best known for his contribution to fieldwork method and anthropological theory, he also promoted the practical use of Anthropology. Anthropologists, he argued, must advocate for native populations, involve themselves in policy matters and politics, and research contemporary social issues.

The specialized role of Applied Anthropologist is multifold; he is a research analyst who interprets research findings and can make culturally sensitive decisions. He is a needs assessor who conducts research to determine if a program or project is necessary. He is also a trainer who guides and enlightens experts working in cross-cultural situations about the cultural norms of a population. An Applied Anthropologist is also an administrator / manager holding responsibility for a project from the onset to the finale.

History

Applied Anthropology is a branch of Anthropology which dates back to the beginning of 19th century during colonial expansion and encounters with indigenous people.⁴ The concept of "**Applied Anthropology**" goes back to 1906, when it was used to announce the establishment of a diploma program at Oxford, while the term "practical Anthropology" was used as early as the 1860s by James Hunt, founder of the Anthropological Society of London (Eddy and Partridge 1987: 4). Chambers writes, "Applied anthropologists use the knowledge, skills, and perspective of their discipline to help solve human problems and facilitate change" (1985:8). According to Van Willigen, *Applied Anthropology* is "Anthropology put to use", in which specific work is defined in terms of the problem and not the discipline (1993: 7).⁵

In 1941, Society for Applied Anthropology was established (SfAA).⁶ In 1949, the SfAA was the first and foremost organization within Anthropology to create an 'ethics statement'.⁷ The establishment of SfAA, the publication of a scholarly journal, and the precedent set by the creation of ethics statement served as vital contributions to the institutionalization of applied Anthropology as a valid sub-discipline of Anthropology. According to Foster, 'Applied Anthropology' is the phrase commonly used by Anthropologists to describe their professional activities in programs that have as their primary goals changes in human behavior believed to ameliorate contemporary social, economic, and technological problems, rather than the development of social and cultural theory" (1969: 54).

Applied Anthropology evolved and spread during : (1) the external and internal colonialism phase, (2) the World War II phase, and (3) the development Anthropology phase. General Anthropology was born out of applied Anthropology, and applied Anthropology, like sociology, grew out of a humanitarian desire to find a sense of order in a world driven by the idea of progress and its warrant for global hegemony (Bastide 1973; Bennett 1996; Lowie 1937). The earliest organized efforts at the application of anthropological knowledge to practical social issues began with the training of "*Practitioner Anthropologists*" in Europe, and the hiring of Anthropologists in the United States by policy research organizations. On both side of the Atlantic these Anthropologists were, in general, hired to act in the interest of a dominant culture

seeking to control the volatile boundary between the indigenous and the non-indigenous. One of the earliest applied Anthropology projects, the 1801 Dictionary of Malay Tongue by James Howison, "a member of the Asiatic Society," was explicitly intended to promote colonial trade, so that promoting every means of facilitating communication between us and the Malays became a matter of national importance (Firth 1981:194). The area of early applied Anthropology that attracted the most critical attention was the training of colonial administrators, mainly in Great Britain but also in France, Netherlands, Belgium, and other countries. By 1904, Sir Richard Temple, a British colonial administrator with extensive service in India, addressed the Antiquarian Society of Cambridge University "On the Practical Value of Anthropology" (Fortes 1953; Temple 1914:57-90 in Firth 1981). His efforts contributed to the establishment of Anthropology courses for British overseas officers, and the routine preparation of anthropological reports by colonial administrators in the field. In later years, a number of "government anthropologists" were appointed, including R. S. Rattray and C. K. Meek in West Africa, F. E. Williams and E. W. P. Chinnery in New Guinea, and V. Elwin in India (Firth 1981:194).^{7a}

In 1929, when Malinowski called for a practical Anthropology to assist "colonial control," he saw Anthropology - then commonly referred to as the "science of man" - as having the same potential for contributing to society as physics and geology had played in engineering (Malinowski 1929). Malinowski's position was far from revolutionary. Nevertheless, it has important implications for a critical applied Anthropology, for behind it lay dissatisfaction not just with colonialism but with the whole Western edifice, particularly with the epitome of its knowledge system, science. A 1930 article on "the rationalization of Anthropology and administration" begins with the passage: "Science is the worst nuisance and the greatest calamity of our days. It has made us into robots, into standardized interchangeable parts of an enormous mechanism...it transforms our inner selves with an uncannily thoroughgoing penetration" (Malinowski 1930:405). The anthropologist Roger Bastide sees Malinowski's position as representing the ideal applied anthropologist, one who achieved a dialectical synthesis of practical and theoretical concerns: Malinowski's functionalist theory of natural needs (Malinowski 1944) was in partnership with his call for exposing colonial administrators to anthropological training. And, as with the general teleological functionalist thinking that took hold of the field, it sought to address questions of the very nature of humanity and its drive for transcendence (Sahlins 1996:399). These purposes grew out of the recognition that, given the ravages of colonialism, Anthropology must no longer throw itself into the search for a hypothetical past (referring to the passionate concern with evolutionary theories) but should instead seek to reconstruct indigenous societies to a pre-colonial state suggested by ethnographies. The BAE (Bureau of American Ethnology) was the first government-funded anthropological body in the US. It arose from the need to address increasing Native American-White conflict churned up by relentless ,frontier expansion. John Wesley Powell, founder and director for 23 years, sought to protect the rights of Indians (native americans) in the American sub-continent. During this period there was an influence of Lewis Henry Morgan school of evolutionary Anthropology. Franz Boas demonstrated that it was culture not genes, nurture not nature that determined behavioural differences in human beings.

The spread of applied anthropology

Applied Anthropology began to grow in the 1970s as anthropologists found jobs with international organizations, governments, businesses, and schools. In the 1960s, Anthropology's focus fit with prevailing social interests, which began the turn to practical applications.

Anthropology's ethnographic method, holism, and systemic perspective made it uniquely valuable in applications to social issues and concerns. There has been a sea change in the discipline of Anthropology whereby 'classical Anthropology' and museum approach has been transformed into Anthropology in action, dealing with contemporary issues. There has been a culmination of Anthropological research, fieldwork and training into policy formulation, intervention programs and deriving inferences from Anthropological investigation. Social movements began as early as the 1960s', industrial revolution brought with it the fine demarcation of the class system, with the elite class, the bourgeoisie, working middle class etc. Though anthropologists continue to study tribal societies, rural populations, minorities, and the poor in urban settings, these populations themselves are encountering new problems brought on by greater incorporation into (and even exploitation under) national economies, environmental degradation, declining health, lack of education and technical skills, and assaults on their cultural values, languages, and identities. Influenced by the social movements begun in the 1960s and 1970s (civil rights, the women's and lesbian/gay rights movements, the environmental movement).⁸ The suppression of the minority caste, exploitation of women, discrimination against Dalits, female foeticide, stigma against AIDS victims, etc. are issues requiring attention and urgent addressal. Increasingly, Anthropologists are focussing on the burning issues jeopardising harmony among societies. Government sector, private institutions, NGOs, self help groups and voluntary organisations, the third sector, international bodies, have embedded social scientists in their intervention strategies and programs and applied the inferences of their micro-studies in outreach programs and developmental activities. Applied anthropologists continue to transform their role as experts into one of collaborators, giving much more attention to how community members can shape a research agenda and become equal participants and how anthropologists can help build the skills and capacities of local populations through their participation in the research process. Key areas of focus are:

- 1) increased collaboration and partnership with the communities and members of populations we study
- 2) expanded outreach to the public so that the results of our research become broadly disseminated
- 3) concrete efforts to influence policy in areas where we have expertise and where our research points to important changes that need to be made.⁹

Applied Anthropologists present culturally relevant research as part of judicial proceedings. They acts as a liaison between program personnel and local ethnic communities. They also act as a speaker for the local people to the law enforcing agencies and institutions.

Margaret Mead, a pioneer in Anthropology made a great discovery that human nature is malleable. Mead's 'Applied Anthropology' took the form of burning public preoccupation with major issues in our industrial society, such as the treatment and rearing of young children, food habits, taking drugs, etc. Margaret Mead was a very dedicated Applied Anthropologist of her times, there was no social issue during her time that she did not propose to deal with. According to Mead, Anthropology was, in its own right, a multidiscipline, so it was appropriate to give it the honor of representing the applied mode of social analysis.

Applied Anthropology is research oriented towards administrative and development problems and policy formulation. Some of the earliest research which made inroads in policy development in the Indian sub-continent goes back to 1931 when Hutton, the then census commissioner, suggested the creation of self-governing tribal areas with the power of self-determination rather than joining adjacent provinces or states. Prior to that, in 1919, Verrier Elvin studied the Baiga tribe and recommended the creation of national parks for the tribes in which they could be given a certain measure of autonomy and in which the access of missionaries and exploiters would be restricted. The point of view was opposed by Ghurye, who believed that the only solution to tribal problems in India was assimilation of tribes into Hindu fold. Meanwhile, the eastern Anthropologists at the instance of Dr. D.N.Majumdar brought out a special issue on tribal welfare in which Haimendorf, Dube, Naik, Ehrenfels etc. made specific recommendations on various tribal problems. Inspired by Verrier Elvin, Jawaharlal Nehru enunciated the guidelines for state policy in the form of Panchsheel for tribal Development. 'Land' as remarked by Elvin, 'is spiritual bond between the tribal and his ancestors' and land usages as also the Land rights are important considerations in Applied Anthropology. The question of land in tribal India is the question of land alienation. Roy's study of tribal Bihar found that the tribals consider themselves as the lords of the forests with exclusive right over them. The suggestions and comments of anthropologists regarding tribal education have been well received by the government. In 1948, Aiyappan submitted a report to the government suggesting vocationally based education, prizes and literacy programmes for youth etc. Biswas (1966) advocated the setting up of a board of tribal education consisting of experts in tribal affairs. Chattopadhyay (1953) framed a syllabus up to class 4 trying to link up agriculture and farming with school teaching in tribal areas etc.

The dawn of independence and the establishment of Tribal Research Institutes in states having a sizeable tribal population boosted research efforts in the field of tribal welfare, of which education was an important component. Eminent anthropologists like Chattopadhyay, M.N. Basu and Biswas made valuable suggestions regarding tribal education. Chattopadhyay (Man in India, 33, 1) analyzed the characteristics of the educational system among the tribal people. He laid special emphasis on linking agriculture with education in the school curriculum at the elementary stage Biswas, as chairman of the Anthropology Section of the 3rd Tribal Welfare Conference, pleaded for a proper educational program and a trained cadre to operate the scheme. Their cultural background made it necessary for tribal people to have a special pattern of education. He wanted special emphasis to be given to practical training in agriculture, fishing, etc. He also wanted to spread adult education along with the education of children. Madan (Eastern Anthropologist, 5, 4, 1952) wanted educational activities to be carried on along with economic uplift in such areas as are in contact with urban centers. He pointed out that education through literacy is a very potent medium of instruction, propaganda and indoctrination. In 1956, Koppikar produced a monograph entitled Education of the Adivasis. The brochure deals with the situation in Thana district of Maharashtra and the problems of the Adivasi School there. It suggested some remedies. Some educational experiments carried out in that area have also been described. N.K. Das Gupta (Problems of Tribal Education and the Santals, Bharatiya Adimjati Sewak Sangh, New Delhi, 1964) discussed, in great detail, tribal economy with reference to education in the context of the Santal. The nature and content of tribal education have also been discussed. J.P. Naik (Report of the Seminar on the Employment of Scheduled Castes and Scheduled Tribes, Manager of Publications, New Delhi) dealt with the problems of education of scheduled castes and tribes.^{9a}

NCERT started tribal education unit in 1964 which had several Anthropologists associated with it. Naik (1969) elucidated the factors which hamper tribal education among Bhils. Srivastava, through his study of Munda and Oraon, concluded that the educated tribes were fast moving towards modernization while the non-educated one, are still tradition bound. Sachidananda was of the opinion that 'the success of educational endeavor in a particular area can be gauged by the extent of adjustment with changing conditions. ICSSR with the help of Anthropologists has carried out country wide study of the problems of tribal education. One of the realizations of modern social science is to intensify the inter-disciplinary approach in understanding the tribal situation, the heterogeneous populations and cultural complex etc. Interdisciplinary or multi-disciplinary approaches are bound to become essential.

Along with the micro-study of certain situations at different levels of cultural development, the quantitative appraisal of tribal situation has also gained momentum. The descriptive phase of monographic studies has already given way to the specific, analytic and comparative appraisal of social situation. It is anticipated that with increase in quantitative studies including computerization, the macro continuum will be further reinforced and the physical and social indicators of development or changes will be attempted with more precision and quantitative appraisal. Human factors and cultural values are important indicators and should not be overlooked while implementing programmes for development. Vidyarthi started an endeavor to train the development administrators as early as 1980 under the financial assistance of the ministry of training and personnel. Such programs have been carried out in Ranchi for over 20 years. Tribal development, rural development programs, upliftment of the downtrodden, weak and poor sections of the society, have been a part and parcel of the five year development programs of the country and recently have ventured into focused group intervention programs.

Role of Indian anthropologists in the Indian census

The Indian Census has been associated with Anthropological Investigations from the very beginning with an emphasis on the study of castes and tribes. It would, to a large extent, be valid to suggest that many of these studies have been pathfinders and have been acknowledged by scholars the world over as such. The Ethnological studies and Anthropological studies have been a continuing feature of the Indian Census and the trail blazed by former Census Commissioners of India among whom one must mention Bains, Risley and Hutton, continued till about the 1931 Census. After a pause of about three decades this tradition was revived from 1961 Census in a new perspective by Dr. Mitra, the Census Commissioner of 1961. The census organisation is also one of the pioneering organizations in India in the field of anthropological studies throwing light on economic, social and cultural life of the peoples comprising a spectrum of ethnic groups. In fact, it will not be wrong to say that the Indian Census has made a significant contribution to the anthropological and ethnological studies and scholars. anthropologists par excellence, to wit, Bains (1891), Risley (1901) and Hutton (1931). Hutton was an Oxford-trained anthropologist whose professional training enabled him to make a mark not only in the Census Organization but also in the academic world. His studies of racial and ethnic distributions of the peoples of the sub-continent and the tribes of Assam, Nagaland and north-east India are acknowledged as monumental, particularly as he was among the first to write fullscale monographs on the tribes. It is, therefore, apparent that the early history of anthropological investigations in the country is also the history of such investigations by the Census organisation. A number of scholars, like Majumdar (1950), Dube (1962), Roy Burman (1969) and Vidyarthi (1977), have traced the stages

of development of such studies in India. Majumdar has categorised anthropological studies in India into three phases, namely, formulatory (1774-1911), constructive (1912-1937) and critical (1938 onwards). Vidyarthi has also classified the history of such studies into three periods, namely (a) formative period (1774-1919), (b) constructive period (1920-1949) and (c) analytical period (1950 onwards). It may be observed here that in India not many investigations were carried out in the first part of the earliest phase, particularly during 1774-1874, because there were hardly any relevant institutions equipped to do so. What-ever was done was mostly due to the pioneering but sporadic efforts of bodies like the Asiatic Society of Bengal set up by Sir William Jones and the contributions in its journal and subsequently in the journal 'Indian Antiquary'. Anthropological investigations in the real sense began in the post-1860 era, particularly with the Indian Census entering the field. The pre-independence phase of the census investigations in the field of anthropological and ethnological investigations referred to in the subsequent account coincides with the later half of the formulatory phase of Majumdar or the formative period of Vidyarthi and their constructive period. The analytical period of Vidyarthi or the critical phase of Majumdar would coincide with the post-independence era of such research by the Indian Census. Hutton, the Census Commissioner for the 1931 Census, enlisted the services of Dr. B.S. Guha, who subsequently took over as the first Director of the Anthropological Survey of India. The latter carried out a survey in the entire sub-continent on the basis of anthropometric and somatoscopic observations. Guha measured in all 3,771 persons belonging to 51 racial strains and took measurements on 18 different characteristics, besides recording a number of somatoscopic observations on skin, eye and hair colours for isolating the racial types. The survey covered the aboriginal population as well as the so-called lowest castes to throw light on (a) the racial types present among the tribals and the lower classes of Indian population and (b) the extent to which intermixture might have occurred between (i) the Brahmin and upper stratum of the rest of the population and (ii) between the latter and the aboriginal population.¹⁰ Roy Burman took up studies on Scheduled castes and scheduled tribes in the 1960s and early 1970s and also related studies such as, 'Demographic and Socio-economic Profiles of the Hill Areas of North-East India' (Roy Burman, 1970), 'Social Labourers' (Roy Burman, 1970), 'Social Mobility Movements Among Scheduled Castes and Scheduled Tribes of India' (Sanyal, 1970) and 'Survey of Polygynous Marriages in India' (Ed: Roy Burman, 1975) etc. Anthropological curiosity about "Natives" and "Economic motives" of the people necessarily gave place to the need for a socioeconomic type of analysis useful for understanding changes in society, with particular reference to the individual castes and tribes in order to provide material for assistance to development planning. Thus, in the post-independence period, the focus of the studies of this organization has changed from an intensive study of ethnology and caste rankings as such to changes in structure of Scheduled Castes and Scheduled Tribes in the context of the process development and social change. Crafts, fairs and festivals, village and urban surveys have also now been undertaken to study socio-economic changes in the Indian society.¹¹

Anthropology as a discipline with its fieldwork orientation has made inroads in every walk of life, be it the public sector, private institutions, Government and government aided programs, the Social System. Social behaviour and Social institutions are very complex and intricately intertwined systems which cannot be studied in isolation. There is a whole gamut of influencing factors which ultimately build up an individual's perception, belief, attitude and behavioural pattern. Anthropology, the scientific study of mankind, uses a holistic approach to study man as a physical and social being within the cultural confinement and the social world surrounded.

The discipline of Anthropology has grown over the years, not confining itself to the study of tribes, aboriginal cultures and indigenous populations alone but dealing with issues of social concern and relevance in the contemporary society. Today Anthropology and Anthropological research focuses around real world issues and works towards the betterment of the society. Hence, Empirical Studies are the backbone for development and applying the inferences of the research undertaken can bring about a revolutionary change, which is being noticed in various fields such as education, health, environment etc.

Collective action

Globalisation

Globalisation is not a new phenomenon, it has been growing since the beginning of Capitalism. The worldwide expansion of neoliberal political structures and the capitalist economies which they facilitate and promote internationally, the satellite network cutting across cultural boundaries, the improvement of the quality of life with increasing comforts from electronic gadgets, have influenced and have led to structural changes in the existing class system and the racial categorization. A transformation from the existing class ownership to the association with world resources as a common heritage have led us to think globally. Issues of global concern such as bio-degradation, ecological imbalance, world hunger, species endangered of perishing, economic crises, global warming, health hazards, financial turmoil, threat of war and economic crunch are of concern to each one of us and requires a collective effort for overcoming it. E B Tylor, an anthropologist of the Evolutionary school, considers Anthropology to be a '**policy science**' and argued for its use in improving human conditions. (Sills, Ed.1968:337) Paul Bohannan suggested a quarter century ago, "applied Anthropology will provide leadership toward the policy sciences" and upgrade our professional status in the future which, beyond any doubt, lies ahead [Paul Bohannan (1994:395)] Ahmed and Shore (1995:13) characterize the consequences: "A distinctive type of structural change is transforming modern societies in the late 20th century. This is fragmenting the cultural landscape of class, gender, sexuality, ethnicity, race and nationality which gave us firm locations as social individuals. These transformations are also shifting our personal identities." For applied Anthropology, the consequences are challenging and the opportunities are exciting-if we adapt to the consequences. Ahmed and Shore (1995:15-16) conclude, "This means above all, re-evaluating conventional objects of study and developing new methods of inquiry. It also means engaging with contentious issues and problems of wider public concern, and communicating with a wider audience."¹² Working in partnerships and collective action have come of age since the beginning of applied Anthropology and is the cornerstone for the success of intervention programs.

During January 1999, in Davos Switzerland, Kofi Annan proclaimed the Global Compact - an alliance of the world largest multinationals, to improve human rights, working conditions and impact on the environment. The millenium Summit in Sep 2000 brought 150 heads of state to the UN headquarters in New York to address poverty and peace.

The world forum in New York in the year 2000 had 1500 leaders from 100 countries to conduct a multi-stakeholder dialogue on issues effecting globalization jointly chaired by Mikhail Gorbachev and Jane Goodall (SWF 2000). According to Richard Barnett (1990:56), national economies have for all practical purposes

ceased to exist. The integration of national economics into the world economy, it turns out, is almost always accompanied by manifestations of social and political disintegration. That is because only a relatively small proportion of the total population is integrated into the world economy on favorable terms. There is a growing gap between those regions, cities, and blocks which are flourishing as beneficiaries of economic integration and those which either have not been touched at all by globalization or have been affected unfavorably by it... For decades, Anthropologists have focused a volume of research on a major component of the withdrawal of resources from traditional uses: multipurpose river-basin development schemes combining high dams with massive reservoirs. The yield of electric power, irrigation for agribusiness enterprises, improvement of navigation, and flood control were all promised benefits.¹³ Globalization has brought with it people of various cultures together. This has led to a cross-cultural transition phase, where the pulls and pressures of native culture and alien culture brings a dilemma of thoughts and values. The intermixing of various cultures is both a curse and a bane. There are more options and there is empowerment, there are newer ways of doing things, however, we loose our ground and traditionality in adapting other cultures. Greater mobility has led to loosening of cultural norms and traditions, values and beliefs.

Participatory planning and information gathering: stepping stones to development

During the 1990s, anthropologists have sought to revise field procedures to : 1) shorten the time required for data collection; and 2) incorporate subjects of research in the data collection process. Both revisions have enhanced the practical value of applied contributions for development planning. Rapid rural appraisal (RRA) is a strategy for achieving gains in efficiency by reducing both scale and depth of the field enterprise. It relies upon key informants, visual representation, ranking, and scaling, based on brief surveys and focus groups to verify and interpret the results (Perez 1997: 3).

Anthropologist Carolyn Robb's links anthropological and economic elements to form a perspective designated as "*development from below*." Development from below considers development to be based primarily on maximum mobilization of each area's natural, human and institutional resources. Development from below strategies are basic needs oriented, labor-intensive, small scale, regional resource based, often rural-centered, and argue for the use of "appropriate" rather than "highest" technology.

Cerneia (1997) observes that development from below must first concentrate on the reduction of implicit risks. He affirms from cumulative experience worldwide that relocatees sustain the shared risks of landlessness, joblessness, homelessness, declines in health, food insecurity, loss of access to common property, and social disarticulation.

Ground-level interventions are undertaken with minimum investment and maximum reliance on existing social structure. Emphasis is placed on income generation through labor-intensive processing of local materials with indigenous skills. Surplus earnings from sales are combined for reinvestment in expansion of output and employment generation. Diversification of product components among neighboring communities creates synergy.

Role of anthropologists in issues of health and gender studies

Dr. Susan Paulson¹⁴ is an Anthropologist who has taught gender studies in institutions in Bolivia and Peru. According to Susan, gender beliefs and practices define roles, opportunities and limitations for women and men, greatly influencing life in all societies. Aspects of daily life shaped by gender include use of language and means of self-expression, dress and appearance, education, work opportunities, family structure and size, and each individual's health. Practical experiences with gender issues in reproductive health services have led to several basic observations, which provide useful insights into ways to improve services and policies. Women and men experience sexuality and reproductive health differently, in ways that are shaped by their ethnic, cultural and class groups, as well as by their sexual identities. Providers can improve care by responding to these different identities and perceptions.

RCH programs should focus on the family as a unit rather than the women folk alone. Reproductive health services that broaden their scope to include men's reproductive health, men's and women's relationships, and women's relationships with others tend to be more successful. Men and women's reproductive health is influenced by religion, politics, economic conditions, the environment and education. Reproductive health policies and services need to take into account this larger context.

A gender perspective allows providers to go beyond focusing on women to view reproductive health as family health and as a social issue. It addresses the dynamics of knowledge, power and decision-making in sexual relationships, between providers and clients, and between community or political leaders and citizens. Power relations within the family structures needs to be taken into account while implementing intervention programs. Research conducted throughout the world shows that working only with women to improve reproductive health is inadequate. Often, women's relationships with their husbands, mothers-in-law, religious authorities or others prohibit them from acquiring or using knowledge, or obtaining contraceptive methods that offer protection against pregnancy and sexually transmitted diseases, including HIV. A gender perspective must go beyond health services to promote sustainable improvements in reproductive health. This perspective can be used to analyze and promote beneficial changes in a variety of social, political and educational settings, leading to more inclusive and equitable practices in communities, organizations and institutions. RCH programs have strengthened recently with programs undertaken by experienced NGO's and MNGO's which are funded by govt and foreign agencies to promote health and general well being.

Retreat from classical methodology : emergence of action anthropology

A quarter-century ago many of us assumed that Anthropology was a hypothesis-testing science utilizing behavioral concepts arranged in models dictated by the method of controlled comparison (Eggan 1954). Completed experiments (tested hypotheses) yielded generalizations that became predictions. These provided the platform on which an applied Anthropology could be erected. Applied Anthropology in the present and future must: 1) concede partnership status to its subjects; 2) work within constricted research plans; and 3) construct its designs in postmodern terms and contemporary philosophical premises.¹⁵ The genesis of applied Anthropology lies in proper planning and implementation of tailor made programs relating to specific culture and communities. The programs cater to specific needs of specific groups. To apply anthropological

research into action is the call of the times. There is a need for proper planning and administering of intervention programs for the upliftment of the down trodden and the betterment of the society. Anthropological research have made inroads in both the government sector as well as the private and NGO sector. There has been an increase in participation in fields of environment, health, women empowerment , to name a few.

Collaboration, partnership and multi-disciplinary action

The drift in applied Anthropology towards a more collaborative and partnership arrangements , primarily because of reasons relating to autonomy whereby communities are demanding more control and authority. The division into sub-continent, nation states, states and county/districts to community divide, hamlets etc. have led to working in conjugation and collaboration, a buzz word for development programs to be effective. Similarly, postmodern critiques of ethnographic writing have pushed cultural anthropologists in the direction of collaboration and applied anthropologists continue to transform their role as experts to one of collaborators and supporters, giving attention to how community members can shape a research agenda and become equal participants, besides being beneficiaries. Anthropologists are using their skill and expertise in guiding , building capacities and skills of the local populations. The commitment of applied Anthropology to collaborative studies is not new. (Stull and Schensul (1987); Dianne Austin (2003); Stull (2004); Stull and Broadway (2004); Roger Sanjek(2004,1998);Gross and Plattner (2002); Louise Lamphere 2004) Anthropologists have played the role of partners, guiders and trainers in the process and in their endeavour for the development and progress of society.

Postmodern perspective: research agenda

Practical concerns lead to research activities and reliance on partnerships, working in co-ordination and synchronising efforts to bring about harmony and disembarb randomness and un order in the civil society.

Hackenberg, in 1997, introduced the dichotomy of a "*low road*" versus a "*high road*" in describing applied Anthropology research designs. According to Hackenberg, participatory rapid appraisals, featuring empowerments, partnerships, and collaborative designs, are applications of "*low end*" approaches. The low end approach is inexpensive and hence will thrive and succeed. But they are also retrospective, and it is our challenge to look to the future. If we hope to practice applied Anthropology at the "*high end*", we need to be able to deal with complexities. Order can dismante and lead to chaos in differing situations. The world we live in has a complex environment, which converts order into randomness again. (Michael Agar ,2004) The temporal interplay of order and disorder (or complexity and chaos) comprises a nonlinear dynamic system (NDS)-a term that applies to any network of humans as it forms and dissolves.(stephan lansing 2003;vayda1986,1990;vincent 1986). The lifestyles of people in the contemporary society consists of mobility in jobs nd residencies, thereby, creating more fluctuation and less consistency amongst employments. There is a cultural influx and certain traditions are left at bay. The high-mobility society, fueled by job turnover and frequent travel, has seen social distance expanded by global communications, multiple cars per household, and ever greater numbers of electronic devices. This has happened at the cost of interpersonal and even family relationships. The residential and employment patterns have served to accelerate the goodness of fit between the forming-and-dissolving NDS and our advancing 21st century lifestyle. Where disorder is

well-advanced, evidence of a new emerging order should also be discerned. We can easily identify it at both ends of the urban spectrum: spacious gated communities on the periphery and crowded trailer parks and subdivided rentals in older residential areas.

Essence of applied anthropology : micro-level studies

Applied Anthropology has always been a locally focused enterprise. Small pockets of society are studied and inferences drawn which relate to a particular population. "The local" represents an organizational stratum linking settlements, dispersed populations and communications, and extending across continents (Basch, GlickSchiller, and Szanton 1994). Events comprising "the local" have been perceived as "globalization from below," and defined by Falk (1993:39) as: "a global civil society linking transnational social forces animated by environmental concerns, human rights, hostility to patriarchy and a vision of common humanity.. seeking an end to poverty, oppression and collective violence" (Brecher, Costello and Smith 2000). Examples of local elements tend to cluster under two more rather nondescript labels: "social movements" and "nongovernmental organizations" (NGOs). Both are subsets of civil society and are often bracketed with it (Clarke 1998; Edelman 2001). Both fill the vast space between public institutions and their private counterparts: businesses and households.

Non-governmental organizations (NGOS)

NGO's have played a vital role in the development of society and in fighting injustice and helping the downtrodden. It has worked in various fields such as health, environment, literacy programs, food and nutrition, women upliftment, caste discrimination, behavioural intervention programs, RCH etc. NGO is working in hand and glove with the funding organisations and the monitoring and empowering Government sector which provides the backing and infrastructure to successfully administer such programs. NGO is by far the least specific and most inclusive of the terms in the postmodern vocabulary with which we must work now and in the future. They have become the ubiquitous instruments favored by entities whose mission is "intervention" at the individual, community, regional, or national level. Because of their direct connection with planned intervention, both foreign and domestic, it is probable that NGOs will soon comprise the major market for the services of applied anthropologists outside the academy. As privatization proceeds and government provision of essential services recedes, explosive growth of the NGO sector is a certainty.

There is a plethora of Trans National NGOs, the importance of which multiplied during the post World war II era. Some of the famous TransNational Humanitarian agencies focussing their work on human rights are Oxfam, Human Rights Watch, etc. NGOs working on development issues include CARE International, Global Vision, etc whereas those working on environmental issues are Greenpeace, Friends of the earth, National Councils for sustainable development, WWF etc. Similarly organisations dealing in women welfare include DAWN, FHI, PSI, WomenAction etc. The nongovernmental organization is an amorphous service unit. Beyond initial agreements, its operations often take place with little official surveillance. The funding agencies are the only inspectors of the programs. It is judged largely by public response to its product, and it may operate on both sides of established boundaries.

There are an incredible number of NGOs, Trusts and Societies for voluntary activities in the developing countries. They are apt to be involved in health, education, utilities, transport, resource conservation, employment generation, human rights, gender equity, and a broad range of technical assistance. In a particular country there will be both indigenous and expatriate NGOs, though more of the former than of the latter. A host government identifies a priority and invites expatriate NGOs to address it. The expatriate NGO presents a donor with its plan and sets up a project account. Local NGOs are then invited to submit proposals. When contracts are awarded, the parent NGO becomes supervisor, accountant, monitor, and evaluator; in short, an institutionalized extragovernmental surrogate. The concept of a number of NGO's being managed by a Mother NGO (MNGO), to implement a program to reach all pockets of the society, and measure the success, is becoming the method of implementation to reach the poorest of the poor.

Anthropology and development

Anthropological studies play a fundamental role in the development process. It is imperative to study the background, ethnic profile, cultural norms, behavior patterns, attitudes, beliefs and practices, before administering any intervention program or development plan. The development of societies largely took place after World War II. After World War II, when former tribal societies were absorbed into new nations, Applied Anthropology became "development Anthropology" In the development era, it came to be assumed that economic development would automatically supply people with all goods and nourishment that they needed. Originally, development processes were guided by western government agencies, but big companies eventually entered the field, and the resulting system is of mixed value and questionable virtue. Many applied anthropologists during the development era became involved in very small scale remedial projects. However, anthropologists also study larger problems of cultural impact and social change associated with major development programs. Anthropologists have been trained and refined to have an eye to "redefining an issue"; that is, collecting data to reveal particularly problematic relationships, bureaucratic difficulties, or conditions harmful to local populations, to provide critical evaluation, and call public attention to issues that have national or global impact .

Development anthropology

Development Anthropology is the branch of applied Anthropology that focuses on social issues in, and the cultural dimension of, economic development. Not only do developmental anthropologists carry out the policies planned by others, but they can also develop their own. Ethical issues are often confronted by developmental anthropologists. Some ethical issues that are reviewed by developmental anthropologists vary greatly. One example involves the distribution of foreign aid. At times, instead of giving foreign aid to the neediest countries, it will go towards countries that leaders have political, economic, or strategic priorities. Another issue is whether the aid truly helps the economy of the intended country or not. If aid is given to a country, it is sometimes hard to tell whether or not it was distributed to the needy and under privileged individuals. Applied anthropologists differentiate from economists in some areas in which this is evaluated. Economists often look at things like gross national product and per capita income. These measures are simply averages. They could both rise as the rich get richer and the poor are getting poorer. Therefore, developmental anthropologists deal with a lot of ethical issues within societies, and what is really happening to help these societies prosper.

The emergence of **Development Anthropology** was mainly in the 1970s and 1980s which saw the increase in poverty and related debt, crisis of the 1970s, free market economics, ethnic diversity, globalization of regional economies and human technologies. According to Escobar, the takeoff point of development Anthropology was the formulation of a "New Directions" mandate for the US Agency for International Development (AID):

Development experts and agencies, having become discontent with the poor results of technology and capital-intensive top-down interventions, developed a new sensitivity toward the social and cultural factors in their programs. Moreover, they began to realize that the poor themselves had to participate actively in the programs if these were to have a reasonable margin of success (Escobar 1991:663).

In 1970s, multi-lateral funding institutions such as the World Bank and the International Monetary Fund (IMF) turned their attention to issues of persistent poverty, making funds available to address issues of health, nutrition, small-scale economic projects and family planning.

For Anthropologists, statistical evaluation and qualitative analysis holds more value than mere numbers or head counts. It signifies a deeper reality that there exists an upstated number of people who require assistance, help and encouragement to tread life's difficult path with their head held high and sustain hope. In situations of health or environmental issues, female foeticide or caste prejudice, mere statistics can not highlight the gravity of the situation. In almost all such sensitive issues, surveillance has shown that the figures are just the tip of the iceberg. The actual number of cases often go unreported, thereby, not reflecting the actual scenario. The momentum of the situation cannot be understood or defined by the surveillance figures alone. We need to study the underlying forces behind under-reporting. There can be a lot of stigma attached which leads people to go under covers and in hiding which needs to be unwounded. Their fears have to be addressed, so that they can have an informed choice. Empowerment is the key to resolving such issues.

Michael Cernea, employed for many years at the World Bank, who has perhaps contributed more than any other social scientist to making the case for the positive contributions of anthropological knowledge (Cernea 1995). Development anthropologists perform three overlapping functions: "They collect and analyze information; they help design plans and policies; and they carry out these plans through action" (Nolan 2002:72, emphasis in original). This anthropological engagement is based on the strong belief that the selective use of anthropological knowledge can make a difference for the better.¹⁷

Social engineering model

Social engineering in essence refers to efforts to systematically manage popular attitudes and social behavior on a large scale, whether by governments or private groups. The social scientist is the only kind of expert who is professionally trained to "listen to the people." Social knowledge thus developed becomes a "hearing system" able to amplify the listening for managers and policymakers too. To engage in social engineering, prior information about the society to be engineered should be obtained, wherein, anthropological expertise and knowledge is of relevance.

The social engineering action model is rooted in knowledge of the social fabric and dynamics. It postulates the translation of social science knowledge into new knowledge and change tools, and uses this knowledge purposively to organize new social action and relationships. Cernea justifies this model on the grounds that better social knowledge can be used to democratize the planning process and facilitate broader participation, a perspective both ethically and professionally acceptable.¹⁸ This "social engineering action model," embedded in the belief that social knowledge should be used "purposively to organize new social action and relationships," is contrasted with the "enlightenment model," which, based on a belief in education, "implies a tortuous, uncertain, and slow way to return the benefits of social knowledge to society and influence its progress"). In other words, social engineering is associated with action, certainty, hierarchy, and the right of a professional elite to make decisions affecting the lives of others, all justified in the name of social science and social knowledge.

A more modest approach is advocated by Alan Hoben, one of the first anthropologists to occupy a senior position in USAID, and also one of the first, if not the first, to write about the anthropological experience of working for development institutions. He proposed that development Anthropology could provide a critical, but productive contribution, by challenging and clarifying many of the assumptions underlying development policies (Hoben 1982:370). He studied and wrote extensively on crises and development issues. According to him, "Its [development Anthropology's] most valuable contribution to development work is to challenge and clarify, and hence to help revise, explicit and implicit assumptions made by those responsible for planning and implementing development policies about problems to be solved and about the institutional linkages between proposed policy interventions and their impact on income, asset distribution, employment, health, and nutrition. For Hoben (1982:369), development Anthropology's contributions lie primarily in policy and planning, in providing a view of development from below, and in clarifying the organization, interests, and strategies of local elites and bureaucrats. Michael Horowitz, director of the Institute for Development Anthropology (IDA) and another of the first anthropologists to work for USAID, has pinpointed the various functional areas in which he believes that development Anthropology has made a major contribution. These range from involuntary relocation, colonization, and resettlement to the relevance of local organizations and the nature of elites (Horowitz 1996a). Little (2000) has clearly demonstrated the contributions of anthropological research to a better understanding of such topics as the household economy, common property systems, and formal and informal economies. In his Malinowski Award Lecture, Cernea (1995) elaborated upon this, emphasizing the importance of the study of patterns of social organization as a means of improving the management of development, as well as the various policy domains to which Anthropology has contributed-social, sectoral, socioeconomic, and environmental.

This belief in the practical relevance of anthropological knowledge has been-and continues to be-widespread within the field of development practitioners (Gardner and Lewis 1996). But there is little empirical evidence to substantiate these claims, apart from isolated case studies of specific development activities where the anthropological contribution has been well documented (Bennett 1996).

Socio-cultural compatibility

Cernea often refers to a much-cited comparative study in which Conrad Kottak (1991) undertook a content analysis of the evaluations of 68 development projects financed by the World Bank to assess the contribution of "sociocultural compatibility" to project success. Sociocultural compatibility referred to the extent to which the project fit with local culture, and project success was measured in terms of economic rate of return. Those projects judged socioculturally compatible, with a demonstrated understanding and analysis of social conditions, were found to have a rate of return more than twice as high as those judged deficient in these areas. One of the major problems with this analysis is, however, the very narrow definition of development, restricted to the rate of return on the bank's investment, a datum that says nothing about many of the other goals of development that may interest anthropologists, such as equity, poverty alleviation, environmental sustainability, and empowerment, to name the more enduring.

Social analysis

Social analysis is often regarded as one of Anthropology's major contributions to donor-supported development (Nolan 2002:167-171). Based on two decades of work within the World Bank, Cernea (1996:10, emphasis in original) categorically-and pragmatically-- states that: "For all these reasons-economic, social, moral, financial-social analysis is not only instrumental but is indispensable. It directly increases the success of programs." In essence it [applied Anthropology] symbolizes both the desire and desirability of human beings to fulfil themselves individually and collectively to the maximum of their physical-emotional-intellectual powers, and to do both as single personalities and in relation to other personalities (Thompson 1965:290-291, cited in Bennett 1996:530).

Franz Boas was amongst the earliest anthropologists, who ventured to transform society into a better place to live in. For Boas, the role of the anthropologist was both intellectual and moral: "the advancement of reason through science and the conquest of tradition, irrationality, and injustice (Rabinow 1983:69). Boas was concerned with human rights, and individual liberty, freedom of inquiry and speech, equality of opportunity, and the defeat of prejudice and chauvinism. He struggled for a lifetime to advance a science that would serve humanity. Boas applied anthropological knowledge into action. He proposed that there isn't an evolutionary approach of culture which conforms to various societies, rather, each society has its own specific cultural norms and beliefs.

To a certain extent, both development Anthropology and development ethics, as well as human rights, have tended to focus on the individual-on the one hand outlining the responsibilities and obligations of the state (or its surrogates) toward the individual, and on the other attempting to list the necessary capabilities that will contribute toward the achievement of human flourishing. Development ethics refers to "the normative or ethical assessment of the ends and means of Third World and global development" (Crocker 1991:457). One of Anthropology's explicit agendas is to provide a voice for those who are not heard, those who are usually ignored-the poor, the marginalized, the disenfranchised, those who are discriminated against. To reach out to the needy should be the focus of Applied Anthropologists.

Development should be a liberating process that provides people with the chance to live fuller, richer, more meaningful, flourishing lives, with a particular focus on certain key capabilities: practical reason, the imagination, empathy, community, justice, friendship, and the two freedoms—autonomy and liberty. Arturo Escobar (1997) has argued that Anthropology must reconceptualize its engagement with development and focus on the differences and alternatives that may pose important challenges to conventional models and their underlying values. As Corbridge (1994) has forcefully and eloquently argued, to change the world not only calls for an account of the world, but also a theory about how this world might change for the better.¹⁹

Anthropology and action

As we went into the 1980s, Anthropology as a discipline seemed to dissolve into a multiplicity of hyphenated subdisciplines with applied significance: economic Anthropology, medical Anthropology, political Anthropology, agricultural Anthropology, and so on. Anthropology should be concerned with the "real world," to concern itself with social reality and social problems. Research work leads to newer inferences, conclusions and recommendations. However, the recommendations if not implemented and left only in journals, thesis, dissertations and project reports is of no use. The findings of the research work must be taken into account in activities of development and betterment of society. Hence, its time for action or else the hard work entailed in collecting data and converting into relevant information will be theoretically in place but its practicability will be lacking. Call for action is the need of the hour. We are facing issues of urgent redressal, environmental degradation, global warming, AIDS epidemic, cancer and diabetic deaths, increasing pollution and asthma, bio degradation, depression and hypertension, are all issues requiring each one of us to take responsibility for and make the world a better place. There are more people today than anytime earlier, but still there is more chaos and randomness and less order and harmony in society. The organisations such as the UN, international organisations, private bodies, government sector, CBOs and self help groups are striving to improve the society, curb injustice and strive for health for all—both physical and mental health. Each one of us has to join hands in our endeavour to bring about peace and happiness in the society and improve the quality of our lives.

During post war period US governments' Point Four Program sought the skills of Applied Anthropologists in the development and assessment of formal technical international aid and foreign policy (Foster 1969:205)

Organizations such as USAID for the 1st time required social soundness assessment to be incorporated into project design; policy in areas such as health care delivery and technology adoption was evaluated in terms of impact and feasibility in the social and cultural context. Practicing Anthropology was 1st published in 1978 by SfAA to voice the concerns of practicing anthropologists, to encourage the use of Anthropology in policy research and implementation.

Later other organizations cropped up such as Washington Association of Practicing Anthropologists (in D.C.) and the High Plains Society for applied Anthropology which serves as grassroots organizations. The governments of Developing countries, with the help of foreign aid, has been able to set up projects for controlling the spread of various fatal ailments such as AIDS Control Programs, RCH programs, Environmental projects, Food and Nutrition programs etc.

Applications of applied anthropology

Applied anthropologists work for groups that promote, manage, and assess programs aimed at influencing human social conditions. Biological anthropologists work in public health, nutrition, genetic counseling, substance abuse, epidemiology, aging, mental illness, and forensics. Applied archaeologists locate, study, and preserve prehistoric and historic sites threatened by development (Cultural Resource Management). Cultural anthropologists work with social workers, businesspeople, advertising professionals, factory workers, medical professionals, school personnel, and economic development experts. Linguistic anthropologists frequently work with schools in districts with various languages. Anthropologists are experts on human problems and social change; they can make a significant contribution in policy affecting people. Professional anthropologists work for a wide variety of employers: tribal and ethnic associations, governments, nongovernmental organizations, etc. During World War II, anthropologists worked for the U.S. government to study Japanese and German culture. The primary ethical obligation of the anthropologist is to the people, species, or materials he / she studies. Researchers must respect the safety, dignity, and privacy of the people, species, or materials studied. Researchers must obtain the informed consent of the people to be studied.

Some of the areas where Applied Anthropology has made inroads are:

➤ HIV/AIDS epidemic

The AIDS scenario, worldwide, shows that in the absence of a vaccine or cure, behavior modification is by far the only means to combat the dreaded scourge of this century: AIDS. AIDS has come here to stay. It affects people of all age groups, infants in the womb to teenagers, rural to urban populace, men and women, irrespective of geographical location, race, caste or creed. Statistics show a geometric progression which can only be controlled by bringing about a revolutionary change in values, beliefs, attitudes, perception and thereby behavior patterns. This is not an easy task. It requires large amounts of counseling and conviction. It is a slow process of change. It is not a one time intervention. Behavior change communication needs to be a part of the learning process, education, whereby, these are inculcated in the youth before the attitude forming stage, i.e. during the early adolescent period, before the risk of such behavior affects them. Behavior Change Communication is a key factor in intervention programs directed towards the control of the spread of the HIV/AIDS epidemic.

Identifying and getting the attention of target populations is one of the biggest challenges when conducting **Behavior Change Communication (BCC)** in the civilian sector. Uniformed services are highly structured and their personnel highly disciplined which facilitates the implementation of BCC strategies. Other advantages include: uniformed services are a closed community, which reduces the chances that the public will be offended by frank and open discussion of sexuality; BCC is easier to conduct when the target population is homogeneous ; there is usually little opposition to open condom promotion and distribution ; target populations tend to be more literate than the general population ; BCC is relatively easy to organize since target populations can be found at barracks and in the workplace ; BCC materials can be easily distributed through existing distribution networks.²⁰

Socio-Cultural Practices affecting HIV/AIDS

Cultural patterns and practices in the country vary from each ethnic group, caste, class as well as geographical location. These codes of conduct have a direct impact on HIV/AIDS – both +ve and -ve. There are cultural norms inhibiting discussion on sex and sexuality. It is a cultural belief to marry off girls at a very young age which exposes them and makes them vulnerable to diseases much early in life. Male child preference also accounts for discrimination among the sexes which makes the female deprived of basic amenities such as a good diet, education, better living conditions and also limits them the right to choose their course in life. Girls are forbidden and discouraged to voice their opinion. They do not choose their husband in marriage or even the ‘age’ of marriage. They are dictated their code of conduct and are supposed to conform to it. Though, times are gradually changing with greater rights to the girl child and women empowerment, nevertheless, with about 40% of the 1 billion people living below poverty line, India has still a long way to tread in terms of equal rights and equal opportunities. According to DFID around 350 million people still remain below the international US\$1/day poverty line. Of our 350 to 400 million poor, roughly 75 per cent live in the rural areas. Of these 75 per cent, the worst-off are women, children, Adivasis and Dalits. (source: <http://www.infochangeindia.org/Poverty>). India has the highest concentration of poverty anywhere in the world with about 350 million people (1999 figures) living below the poverty line. The country accounts for 40 per cent of the world's poor and its social indicators are still poor by most measures. There is a wide gap between rhetoric and reality. The Dalit women have no right to voice their choice or opinion. The lower castes are still looked down upon, after almost 60 years of independence. On the positive side, the cultural barriers to sex before marriage and also strictly adhering to monogamous relationships and strict cultural norms discouraging any intimacy between the opposite sex during adolescent and teenage period, is a strong barrier to perceived risk of HIV/AIDS. The institution of the family in this part of the world is essentially a strong preventive measure against RTIs, STDs, HIV and AIDS.

Care, Support and Prevention for PLWA: Anthropological Perspective

The Family

The basic unit of care and support is the institution of the ‘family’. It provides the necessary care, palliative care, inculcates a sense of belongingness and helps in hope and sustenance in times of need, irrespective of the social ostracization being faced by the family from the outside world. A well connected unit of ‘the family’ provides a strong moral and emotional support primarily in the absence of state sponsored welfare and medical treatment.

Patrilineal Societies

By and large there exists patrilineal system in which inheritance of property and heritage passes on from father to the son (patrilineal descent) and girl after marriage stays in the husband's father's house (virilocal residence) or the couple set up a new home (neo-local residence). In some North-East and South-West areas there exists a matrilineal society where both men and women have a right to property. However, in the majority of Indian population, which is patrilineal, the inheritance passes to the male heir and in terms of HIV epidemic, women get very

little access to resources when they themselves or their families are affected. Rather than support, they are thrown out of the house & locality, outcasted and left to fend for themselves.

Caste System

The caste system-a social division among the Hindu Society is also prevalent among other religious groups. The notion of purity and pollution by which upper caste wield power over other castes, each caste is associated with a traditional occupation that is passed down the generations thereby the lower castes (called 'polluting elements') over generations work as cleaners, associated with funerals etc. However, during the last century there has been a transition in the so called 'rigid' caste hierarchy wherein exogamous marriages are also taking place.

In spite of the modern era of technological revolution, India has not yet fully awakened to the concept of a 'casteless' society. HIV/AIDS has come in the grips of the evils of caste system which have led to a lot of PLWHA maintain secrecy about their HIV status and tie the knot. The stigmas surrounding the disease have led a many to go into hiding for fear of being outcaste or ostracized.

There is a lot of gender discrimination as wives act as the main care givers in the family, which is her prime duty even if she herself is ill and is deserted if she is unable to put in her share of work. A woman has to bear a lot of stigma as a widow if her husband has died of ARC, the marital family often sees her as a bad omen and she is sent back to her natal family where also she is usually not accepted. At times the children are not allowed to be taken by the women by her in-laws especially if she has male offspring.

Sororate and Levirate further aggravates vulnerability to HIV as societal norms pressurize such unions, in spite of knowing the HIV status of the menfolk. However, HIV +ve women, on the other hand, find it difficult to get married again. Cultural norms discourage any open discussion on sexual matters both for adolescents and also for women after marriage. Lack of knowledge and guidance and control over her own body renders the women folk more susceptible to multiple conceptions, sexual violence within marriage, RTIs, STDs including AIDS.

Strategy

Prevention and care of HIV/AIDS is crucially dependent on social and sexual behaviors of the population. Sexual behavior and social interaction are culture-specific. Intervention programs on HIV/AIDS should be gender specific as well as targeted to various groups. Programs should be integrated with other existing programs and the basic needs of the community. Community specific programs need to be chalked out based on socio-cultural norms of each community. There is a need for inter-sectoral co-ordination which needs to be strengthened. Provision of adequate resources, training, psycho-social interventions and counseling, welfare programs, care and support, awareness programs and an attempt to change behavior patterns is the need of the hour. We are far too slow in projecting success stories and time is ticking away very fast.

➤ Sustainable Development

It has been over half a century now, since sustainable development as a concept held ground in the development process. The concept of sustainable development goes beyond development of

the marginalized sections whose identity and survival is at threat because of the destruction to the environment, forest depletion etc that were their habitats. Sustainable development encompasses issues of ecological imbalance, health and sanitation, law and human rights, bio-degradation, social issues such as communal harmony, gender issues, poverty and population etc. We need to be able to measure our development paradigm and crises to be able to achieve sustainable development. Development for people, in resources and cultural development encompass sustainable development efforts. Movements both social and ecological are a step for development and change. The term movement refers to 'persistent, patterned and widely distributed challenges to the status quo' (Darnovsky: 1995:vii). It is important here to assert re-orientation provided to understanding and analysis of theoretical construction of 'Movement' by social scientists, once they started unfolding the mystique of 'civil rights' movements. The non-violent disobedience or disregard of state sponsored legitimacies may add afresh contour to the understanding of 'protest'. It was this phase that brought forth 'the rationality of disorder and disruption, the capacity for collective challenge inherent in cohesive communities, the intricate complexity of relations between leaders and followers, and the necessary interplay of spontaneity and organization' (Darnovsky, Epstein & Flacks, 1995). One of the expressed modes of representing denial is through 'protest'. The agent or the perceived perpetrator of 'denial' is projected either in symbols or through rendering in oral traditions. Prior to culmination in what one may describe as full throttle, verbal frenzy, mass hysteria resulting in open conflict or violence, there is an underpinning of seething discontent. Failure to assess the magnitude of dormant discontentment and denial, often subjects state machinery to various push factors. Consequently, state fails to own up its responsibility, acknowledge impracticality of proposed policies and interventions and admit withdrawal. On the contrary it may also unleash tyranny, rampant violation of human rights and open condemnation of people's legitimate rights and just demands. The discourse on social movements or ecological movements is an important perspective for conservation or development planning. Ethical concerns also need to be addressed in development planning and processes. Political ecology seeks to understand the complex relations between nature and society through careful analysis of what one might call the forms of access and control over resources and their implications for environmental health and sustainable livelihood (watts:2003, c.f. <http://sarn.ssrc.org/sarfp/publications/SM.pdf>). Sustainability and environmentalism includes agriculture, food security, production, consumption, marketing and distribution issues, organic movement etc. When "global survival" is sought, it is at the expense of the sustainability of local cultures and realities. This is because "global" is defined "according to a perception of the world shared by those who rule it." The phrase '*Think globally, act locally*' assumes that problems can be defined at a global level, and that problems are equally compelling for all communities (Escobar, 1996). Grass root action is required for sustainable change in a global perspective. Power structure need to be studied vis-à-vis social, economic and epistemological control. There is a need to build an environmentally sustainable civilization with Social justice for all. Sustainability is a challenge for global management.

➤ **Gender and Health**

Men and women differ in their health needs. Sex and gender influence behavior patterns; both biological and psychological. In terms of HIV/AIDS and other sex linked ailments, men are the transmitters and women are at the receiving end. It is basically a man's problem and woman face the consequence. Females are more at risk of infection.

Some of the health issues faced by women alone are child bearing, menopause, breast cancer etc. There are differences in cardiovascular diseases, osteoporosis, hypertension etc. Besides, cultural norms differ from each ethnic group and location, which further burdens women's health. Socio-cultural differences between sexes affect woman's status in society. Their role, rights and responsibilities leave them vulnerable to unwanted and at times un-protected sexual intercourse. Poor nutrition, physical and mental abuse, stressful lifestyle, status in society limits woman's access to health education and health care.

Reproductive Health

Reproductive health was brought to the centre stage by ICPD in 1994 when the governments of the world agreed to address issues of women's health including RCH, education of girls and empowerment of women. Reproductive health has a special significance for HIV/AIDS in India as heterosexual mode of transmission is the major mode. Chances of transmission from man to women are higher, for physiological reasons and the likelihood increases if the partner has STIs, inflammation, abrasion or damage to the skin. For decades STDs have been the third most important group of disease in India, next only to malaria and TB. Women report less at STD Clinics due to cultural taboos and restrictions on mobility and also lack of friendly procedures and services, besides lack of family support and also access to wealth and resources. Moreover, most STIs are asymptomatic in women, at least in the earlier stages. In all states via the AIDS Control Societies, NACO organizes FHAW (Family Health Awareness week, later called family health awareness campaign-FHAC) twice a year –in June and in December each year providing syndromic management of STDs and HIV/AIDS. 14% of deaths amongst women of child bearing age is due to childbirth and Infant mortality in India is as high as 63 deaths per 1,000 live births.

Among women, RTIs also aggravate STD and AIDS. Inflammation and trauma caused by frequent and difficult deliveries, IUDs, induced abortions etc. are the cause of many RTIs. Sexual violence, forceful penetration, engaging in sexual activity at an early age also lead to damage to the vaginal lining and it increases the possibility of transmission of HIV infection, if her partner is HIV +ve. In addition, for anatomical reasons, diagnosis is a complicated process involving internal examination and laboratory tests which make diagnosis difficult. Lack of female doctors especially in rural areas further compounds the problem.

RCH, STD and HIV

One of the prerequisite of good health is access to health care. Access to health includes 3 components: location access, economic access and social access. Access is also integrally related to cost of health care. PHCs have had partial success in addressing this issue and adequate health services have not reached the needy everywhere. This has led to alternative sources such as unregistered medical practitioners, quacks, dai etc. which increases the susceptibility to various infections and also unsafe and unhealthy treatment. High levels of poverty and low income presumably restricts quality treatment and health care facilities.

The burden on home care has always been on the womenfolk. They occupy a low status by virtue of their gender besides other factors such as husband's order of birth, his economic position, amount of dowry brought by the girl, bearing a son etc., and hence their access to resources as well as health care facilities is diminished. Hence, she resorts to home medication or traditional

curative methods. In 1997, RCH program** was launched by the government of India with appointment of State Co-ordinations for NGO programs, funding and monitoring.

India has the dubious distinction of being the country with the largest concentration of people living below the poverty line. Poverty is directly related to nutritional status and health seeking behavior. Deficiency of vitamin A and iron affects the immune system.

There is a substantive rural to urban migration both within and outside state boundaries. This circular migration whereby men go out for months in search of work and leave their kith and kin behind, indulge in relationships outside and bring back all kinds of contagious, infectious and sexually transmitted diseases to their wives. Poverty leading women to indulge in sex work not only makes them prone to multiple partners but also restricts them to contemplate safe sex. They cannot bargain on sex.

➤ **Anthropology and Education**

In particular, Anthropology has help facilitate the accommodation of cultural differences in classroom settings.

Examples include: English as a second language taught to Spanish-speaking students; different, culturally based reactions to various pedagogical techniques; In India, during 1948, Aiyappan submitted a report to the government suggesting vocationally based education, prizes and literacy programs for youth. In 1953, Chattopadhyay framed a syllabus up to class 4 trying to link up agriculture and farming with school teaching in tribal areas. In 1966, Biswas advocated the setting up of a board of tribal education consisting of experts in tribal affairs. NCERT started tribal education unit in 1964 which had several Anthropologists associated with it. Key features of Anthropology include ethnography, cross-cultural expertise, and focus on cultural diversity.

The first contribution to the study of the educational problems of scheduled tribes in India was made as early as 1944 by Professor Furer-Haimendorf (Indian Journal of Social Work, 5, 2, September, 1944). Furer-Haimendorf described the outlines of educational schemes he had drawn up for the Gonds of Adilabad district in the then Nizam's Dominion of Hyderabad. The scheme had been drawn up against the background of the culture and environment of the Raj Gonds who are the dominant tribe in that region. The scheme paid rich dividends for the tribals of that area and even now forms the basis of educational planning for tribals there. This was the first time it was pointed out that an educational programme for tribals has to be in consonance with their habitat, economy and culture.^{9a}

➤ **Computer and Internet**

The use of the internet and web is writ large for collecting secondary data for Anthropological research. Similarly computer tools and packages come in handy while analyzing complex and huge amounts of data. The reason for applied anthropologists to use electronic communication was stated around 1985. Ted Downing, who was to become President of the Society for Applied Anthropology, said "Applied anthropologists work all over the world and get together only a couple of times a year. Wouldn't it be great to have a way of easily keeping in touch between these meetings, which are spaced so far apart?" Ted was very much into computers at that time

and knew that a great potential existed in them. Computer networks were proliferating but few people knew about them. The 'usenet' to which he refers, still exists as the news system to which one can connect with a browser such as Netscape. It is still run primarily by UNIX software. CAAN was the *Computer-Assisted Anthropology News* a newsletter that Lee, Rodney Kirk, and James w. Dow published between 1984 and 1989. The Electronic Communication Committee (ECC) of the Society for Applied Anthropology (SfAA) delivered a report to the November 1985 Board meeting. It noted the following²¹:

o On the use of Email

The members carried out their ECC work by means of electronic communication itself. Communications were passed between ECC members via the CompuServe network, UUCP mail on UNIX computers, and BITNET mail. This enabled a coordination of the work. The ECC spent most of its time gathering information on available mail and conferencing systems and discussing the best course of action for the SfAA. The ECC is trying out as many communication systems as it can.

o On applied anthropologists using Email

The primary conclusion of the ECC, so far, is that the technology of electronic communication is so complicated and changing so fast that the education of SfAA members on how to use existing systems is more important than entering the fray with our own communication and conferencing network. Once SfAA members have developed some skill in using existing facilities, they will be in a better position to decide whether or not they want to have their own network. For example, the IEEE, the major electronic engineering professional society, with perhaps a hundred times the membership of SfAA has just started its own professional electronic communication network, and these are the people who are on top of the technology.

o On electronic forums

Although it is exciting to be able to see what members are thinking at any moment via a bulletin board, this kind of communication can bog down in trivia and is often less useful than electronic mail, which allows the more serious work-oriented cooperation of a few people on a joint project. At the moment, we feel that electronic mail should have a higher priority than a general bulletin board, although we recognize there are strong personal preferences in either direction.

The best system seems to be FIDO, because it can be tied into a network of like computers and a national net via late-night computer-to-computer phone calls. Thus it provides inexpensive electronic mail to the other 500+ local public FIDO nodes with a one-day deliver time. A movement toward a centralized microcomputer with which to exchange messages was given impetus by a survey of **NAPA** (National Association for the Practice of Anthropology) members taken by Robert Trotter. Bulletin board systems (BBSs) were the roaring successes of the late nineteen-eighties. ABBS became an exclusive anthropological BBS. ABBS was created under the auspices of the SfAA Committee on Electronic Communications. A few months after it went on line another FIDO Anthropology BBS appeared, The National Association for the Practice of Anthropology (NAPA) BBS at Northern Arizona University. It was called A Bulletin Board for Practicing Anthropologists (BBPA). This one was sponsored by another pioneer in the use of

computers for applied anthropological research, Robert Trotter. BBPA carried some interesting communications concerning software for ethnographic research, along with copies of the software. One of the features of this BBS was that you could download software.

Meanwhile ABBS was set up to automatically exchange messages with BBPA. Then, the ARTIFACTS board mentioned in the previous quoted message wanted to link into the growing anthropological FIDO network. They were not professional anthropologists but were full of burning questions like "how much human nature is determined by external conditions such as culture, physical environment, relationship with other cultures, etc."

Anthropology in the computers era

Email is a good channel of correspondence. It is quick and cheap as large amounts of data can be transferred in a single mail. Internet can provide secondary data in abundance. Computer packages are helpful and fast sources of data analysis and are used extensively. For Anthropology there has been separation of bulletin boards, news groups, etc. into two groups, those that accept communications from any interested party and those that do not. These styles are generally called open and closed. Some prominent and well-educated anthropologists who like to communicate to the public participate in the open system. Others whose time is limited prefer the closed system.

The demise of the Fido Boards was caused by BITNET, which became the universal electronic link between American universities in 1989. Sending by BITNET was rapid and free to faculty members. Applied anthropologists who wanted to communicate usually kept computer accounts at local universities where they might lecture from time to time, or to which they had some other professional connection. The other agencies and businesses with which applied anthropologists worked had no digital links. BITNET also took over the functions of the bulletin boards by creating Email lists. IBM programmers developed a program called LISTSERV that would reflect mail to everyone on the list. Thus the BBS system was replaced by mass mailings to a predetermined group. Anyone in the group could mass mail to others in the group. Anthropologists took to BITNET rather than to the nascent Internet or the UNIX newsgroups primarily because it was still an academic discipline and tied to the apron strings of the universities that had nourished it. While the engineering and hard science departments of universities were developing the Internet, the humanities and social science departments were left with BITNET (Sailer ,1984).

Conclusions

There is a tremendous need to empower local communities, hamlets and pockets of population with options to explore and select from, so that their can be 'informed choice'. The micro – studies in Anthropology can be a tremendous source of knowledge, a database for developing and formulating macro-level strategies, planning and execution of programs and projects. The programs to be effective and successful need to be charted out and chalked out taking into account the socio-cultural context of the population being affected by it as well as their constraining politico-economic scenario and power structure.

The social, cultural, political, economic, ethnic, behavior, medical as well as the environmental profile has to be taken into account for the success of any implementation of any program or

module. It will have a greater impact and success rate. Thus, today, Anthropological fieldwork has gained momentum and Anthropological knowledge and expertise is well documented, acknowledged and acclaimed the world over in all branches of refinement and development. Anthropologists are employed for both research activities as well as implementation of intervention packages or policy formulation.

Anthropology is microlevel in scope, qualitative in method and flexible in its paradigm. Social scientists have a moral responsibility to engage the question of what is efficacious knowledge given the needs of a particular historical moment. By conceptually separating knowledge from culture and problematizing knowledge and its application, scholars are inserting culture/knowledge into the contemporary discourse as a component of power relations, beyond the notion of cultural division of labor, beyond race, and beyond ethnicity. At a more abstract level, another effect has been an implicit critique of the role of Western knowledge in global development.

To do applied social science, you need a point of view-a value orientation. Your beliefs will underlie your choice of problem and this should become explicit, not covert. The Applied Anthropologist simply has to do the best he or she can and think as objectively as possible within the arena of his or her own values and beliefs. Rapport development and unbiased judgment are the key elements of an Anthropologist. In-depth research and micro-studies are the foundations of Anthropological research. Observations and inferences drawn from the ethnographic and focussed indepth research are the stepping stones to intervention programs and Policy formulation. Applying anthropological knowledge and data in development programs and bringing theoretical strategy into action is the prime focus of an applied anthropologists and is also the need of the hour for the progress of civilisation, for justice, peace and harmony and for the oneness of society.

Footnotes

1 <http://www.indiana.edu/~wanthro/URBAN.htm>

2 http://www.findarticles.com/p/articles/mi_qa3800/is_200504/ai_n13510218

3 Bronislaw Kasper Malinowski (1884-1942) was the founder of functionalism, in Anthropology. During his expeditions to the Trobriand Islands in 1915-16 and 1917-18 he created a new style and standards for ethnographic fieldwork through his 'participant observation', a process by which he involved himself in the lives of those he studied by living in their community and learning their language and culture. Malinowski's works include *Argonauts of the Western Pacific* (1922), *Crime and Custom in Savage Society* (1926), and *A Scientific Theory of Culture*.

4 [definition in Art. 1 of the International Labour Organization's Convention 169 on Indigenous and Tribal Peoples in Independent Countries (I.L.O. 169)] Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present State boundaries and who, irrespective of their legal

status, retain some or all of their own social, economic, cultural and political institutions.
<http://www.terralingua.org/Definitions/DIndigTribal.html>

5 <http://www.indiana.edu/~wanthro/applied.htm>

6 <http://www.sfaa.net/> The Society has for its object the promotion of interdisciplinary scientific investigation of the principles controlling the relations of human beings to one another, and the encouragement of the wide application of these principles to practical problems, and shall be known as The Society for Applied Anthropology.

Purpose and Vision

The Society for Applied Anthropology aspires to promote the integration of anthropological perspectives and methods in solving human problems throughout the world; to advocate for fair and just public policy based upon sound research; to promote public recognition of Anthropology as a profession; and to support the continuing professionalization of the field. The Society pursues its mission and purpose by (1) communicating theories, research methods, results, and case examples through its publications and annual meetings; (2) recommending curriculum for the education of applied anthropologists and other applied social scientists at all levels; (3) promoting and conducting professional development programs; and (4) expressing its members' interests-- and anthropological approaches in general--to the public, government agencies, and other professional associations. Through these activities, the Society strives to be a premier professional organization for anthropologists and other applied social scientists and with colleagues throughout the world.

7 <http://www.sfaa.net/sfaaethic.html>

Ethics statement

This statement is a guide to professional behavior for the members of the Society for Applied Anthropology. As members or fellows of the society, we shall act in ways consistent with the responsibilities stated below irrespective of the specific circumstances of our employment.

1. To the peoples we study we owe disclosure of our research goals, methods, and sponsorship. The participation of people in our research activities shall only be on a voluntary basis. We shall provide a means through our research activities and in subsequent publications to maintain the confidentiality of those we study. The people we study must be made aware of the likely limits of confidentiality and must not be promised a greater degree of confidentiality than can be realistically expected under current legal circumstances in our respective nations. We shall, within the limits of our knowledge, disclose any significant risks to those we study that may result from our activities.

2. To the communities ultimately affected by our activities we owe respect for their dignity, integrity, and worth. We recognize that human survival is contingent upon the continued existence of a diversity of human communities, and guide our professional activities accordingly.

We will avoid taking or recommending action on behalf of a sponsor which is harmful to the interests of the community.

3. To our social colleagues we have the responsibility to not engage in actions that impede their reasonable professional activities. Among other things, this means that, while respecting the needs, responsibilities, and legitimate proprietary interests of our sponsors we should not impede the flow of information about research outcomes and professional practice techniques. We shall accurately report the contributions of colleagues to our work. We shall not condone falsification or distortion by others. We should not prejudice communities or agencies against a colleague for reasons of personal gain.

4. To our students, interns, or trainees, we owe nondiscriminatory access to our training services. We shall provide training which is informed, accurate, and relevant to the needs of the larger society. We recognize the need for continuing education so as to maintain our skill and knowledge at a high level. Our training should inform students as to their ethical responsibilities. Student contributions to our professional activities, including both research and publication, should be adequately recognized.

5. To our employers and other sponsors we owe accurate reporting of our qualifications and competent, efficient, and timely performance of the work we undertake for them. We shall establish a clear understanding with each employer or other sponsor as to the nature of our professional responsibilities. We shall report our research and other activities accurately. We have the obligation to attempt to prevent distortion or suppression of research results or policy recommendations by concerned agencies.

6. To society as a whole we owe the benefit of our special knowledge and skills in interpreting sociocultural systems. We should communicate our understanding of human life to the society at large.

7a c.f. **Indigenous knowledge and applied Anthropology: Questions of definition and direction**

Human Organization, Fall 1998 by [Purcell, Trevor W](#)

** <http://www.rchindia.org> The Reproductive and Child Health (RCH) interventions that are being implemented by the Government of India (GoI) are expected to provide quality services and achieve multiple objectives There has been a positive paradigm shift from the method-mix target based activity to client centred, demand driven quality services The Government of India is making efforts to re-orient the programme and change the attitude of the service providers at the grass-root level, as well as to strengthen the services at the outreach level

8 http://www.findarticles.com/p/articles/mi_qa3800/is_200401/ai_n9466394, “**Convergence of Applied, Practicing, and Public Anthropology in the 21st Century**,” *The Human Organization*, Winter 2004 by Lamphere, Louise

9 *ibid.*

9a (<http://www.education.nic.in/cd50years/g/Z/9J/0Z9J0C01.htm>) **Research In Education Of The Disadvantaged A Trend Report** : Sachchidanand

10 <http://www.censusindia.net/library/anthro.pdf>. “ **XTH INTERNATIONAL CONGRESS OF ANTHROPOLOGICAL AND ETHNOLOGICAL SCIENCES INDIAN CENSUS AND ANTHROPOLOGICAL INVESTIGATIONS**” by P. PADMANABHA
REGISTRAR GENERAL, INDIA

11 *ibid.*

12 “**Toward a New Future: Applied Anthropology in Century XXI**”, *Human Organization*, Winter 2004 by Hackenberg, Robert A, Hackenberg, Beverly

13 “**Advancing applied Anthropology**”, by Hackenberg, Robert A

14 Dr. Susan Paulson, an anthropologist who lives in Brazil, reports on research in Bolivia that indicates how male involvement and other "gender awareness" steps can improve family planning services. For more information see **Opinion: Gender Insights Can Improve Services Network**: Summer 1998, Vol. 18, No. 467676 *Family Health International AIDS Control and Prevention Project*, August 21, 1991 to December 31, 1997, Final Report Volume 1, December 31, 1997

15 *ibid.*

16 “**Advancing applied Anthropology: Toward Anthropology without borders: Working in the brave new postnational world**”, *Human Organization* Hackenberg, Robert A

17 c.f. “**Notes Toward a New Future: Applied Anthropology in Century XXI**”, *Human Organization*, Winter 2004 by Hackenberg, Robert A, Hackenberg, Beverly

18 *ibid.*

19 “**Anthropology and development: Evil twin or moral narrative?**”, *Human Organization*, Winter 2002 by Gow, David D

20 <http://www.unaids.org/MultimediaPubs/UnifServProgGuide/pdfs/Progch11.pdf>

21 <http://www.aaanet.org/napa/publications/napa19/three/threea.html>

FIDO - A network of microcomputers maintained by computer enthusiasts. Now contains almost 1000 computers worldwide. Fido software runs on almost any PC-XT type computer using PC-DOS or MS-DOS. The software is free, and anyone can set up a fido node. Once the software is set up the operator, called a SYSOP, applies to the head of the local Fido group to become a node in the network. Permission having been granted. All other Fido systems throughout the world are made aware of the new node through the FidoMail facility. The node is now able to send and receive FidoMail. FidoMail is the electronic mail system between the Fido computers. It passes over a two-level star network in the following manner. First a user writes a message on a local

Fido computer. In the wee hours of the morning, the computers stop receiving local calls and start calling each other. Computers with mail to be sent to other computers call computers in their local network. One of these is the outgoing host computer. Then the worldwide outgoing hosts call the worldwide incoming hosts to transfer the mail between networks. Then the incoming hosts call local network members. The next day the recipient can find the message under his name on his local Fido computer. Most communication between the computers is now at an efficient 2400 baud. The system provides overnight delivery of mail for about twenty-five cents per 2 kilocharacters. One prepays the local SYSOP for the messages and then draws on this account. Binary files, ie. computer programs and graphics, can also be sent.

Each local Fido node is also a BBS (bulletin board system) containing any number of conferences (BB's), indexed documents and programs for downloading. Fido nodes contain documents listing the phones of the other Fido nodes. ABBS (The Anthropologist's Bulletin Board System) is a full fledged Fido node, Node 20 in Network 105, and contains this information. The NAPA-BBS runs Fido software for its conferences, but is not a node in the network. Members of the SfAA (Society for Applied Anthropology) may get help from the SfAA ECC if they are having trouble locating a Fido near them.

Abbreviations

AID - Agency for International Development
BAE - Bureau of American Ethnology
BBPA - Bulletin Board for Practicing Anthropologists
BBS -Bulletin Board Systems
CAAN - Computer-Assisted Anthropology
DAWN -Development Alternatives with Women for a new era
ECC -Electronic Communication Committee
FHI -Family Health International
IMF - International Monetary Fund
MNGO -Mother NGO
NAPA -National Association for the Practice of Anthropology
NDS -Non Linear Dynamic System
NGO - Non Government Organization
PSI -Public Services International
SfAA -Society for applied Anthropology
WWF -World Wide Fund for Nature
BAE Bureau of American Ethnology
IDA the Institute for Development Anthropology

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Man In India

Eastern Anthropologist

Websites

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Environmental Anthropology - <http://www.sfaa.net/eap/abouteap.html>

High Plains Society for Applied Anthropology - <http://hpsfaa.org/>

Anthropology in Action - <http://www.angelfire.com/rpg/Anthropologyinaction/>

ANTHAP Home Page - <http://www.oakland.edu/~dow/anthap.htm>

Chicago Association for the Practice of Anthropology - <http://www.erickamenchen.net/capa/>

ANTHAP, The Applied Anthropology Computer Network:

<http://www.acs.oakland.edu/~dow/anthap.html>

SfAA, The Society for Applied Anthropology:

<http://www.telepath.com/sfaa/aboutsfa.html>

NAPA, The National Association for the Practice of Anthropology:

<http://www.aineranthassn.org/napa.htm>

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- Prepared by Dr. Suninder Kaur.

Ph.D Social Anthropology

Suggested readings

-*Applied Anthropology : An Introduction* (Third Edition) John Van Willigan

-*Anthropology for Development: The Potential of a Revitalized Social Science for Understanding Contemporary Social Change* by Jean-Pierre Olivier De Sardan

- *Applied Anthropology: Tools and Perspectives for Contemporary Practice*

by Alexander M. Ervin

- *Participating in Development: Approaches to Indigenous Knowledge* by Paul Sillitoe (Editor), Johan Pottier, Alan Bicker, Alan Bicker (Editor), Johan Pottier (Editor)

- *Applied Anthropology: A Career-Oriented Approach* by Margaret A. Gwynne

- *Social Organization and Development Anthropology: The 1995 Malinowski Award Lecture*

by Michael M. Cernea, World Bank

- *Anthropology and Development in Traditional Societies* by Hari M. Mathur

- *Human Ecology As Human Behavior: Essays in Environmental and Development Anthropology*

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Significant Key words

Participant Observation, nongovernmental organization, inter-sectoral collaboration, Tribal Welfare , Globalization , Rapid rural appraisal , intervention, Collaboration, Parternership, Multi-Disciplinary Action, participatory rapid appraisals, empowerment, sustainable development , voluntary sector, Behaviour change communication, Environmentalism, Sustainability, Rapport, Education, Computer Era, Micro-studies, Observation, Policy formulation