

Conceptualizing Applied and Action Anthropology; An Overview

Prof. Udai Pratap Singh, Dept. of Anthropology, Lucknow University

1. Introduction
 2. Meaning and Scope
 3. Difference between applied and action anthropology
 4. Aim of the Domains
 5. Nature of the Subfields of anthropology;
 - ii. Professional Assignment
 - ii. Future Panorama
 6. Suggested Readings
-
-

1.Introduction

Applied subfields of anthropology were sluggishly kicked off in the late 19th century in Europe when ethnographic data were collected and used by colonial Belgian, French, British, Dutch, and Russian administrators. Nonetheless by the beginning of the 20th century, anthropological work in the West remained value-implicit in perspective, devoted to the principles of scientific objectivity and positivism from its basis in ethnology. Research tacitly sanctioned a Eurocentric perspective, with applied anthropologists serving mainly as consultants to colonial powers. World War I brought changes to traditional anthropology in United States of America which though still an empirically based discipline, began expanding its scope as contemporary tragedies. Socio-cultural turmoil demanded more attention of anthropologists. The discipline of anthropology certainly had grown but it did not fully develop as the fully grown subject outside of France, Germany, Great Britain, and the USA until World War II, though professional communities of these countries maintained contact with anthropologists working in other regions of the world.

That was why the early 20th century revolution occurring in anthropology set the stage for more extensive use of practitioners. This annex is exemplified through the career of British anthropologist Gertrude Bell who became fluent in Arabic and studied Arab archeological sites in Jerusalem from 1899 to 1900. British Intelligence used her expertise during World War I to mobilize Arabs against

Turkey. By 1921, Bell, as British representative to Iraq, helped establish the reign of the first king of Iraq and became renowned among Arab people. Within a few years, she was appointed the nation's director of antiquities. Bell's professional career mimics the slow transition of anthropology as a discipline, from a researcher of indigenous people, to a colonial tool at the disposal of Western nations, to a facilitator of self-determined nationalism and a cultural preservationist. W.W. Crooke, Sir Herbert Risley, A.C.Haddon, Hutton, WHR Riverse etc. were employed for India to study indigenous cultures in view of getting administrative supports from these anthropologists.

In France, traditional anthropology had become an exclusive discipline in the early twentieth century. While the First World War delayed the growth of anthropology as an independent field across the country, but its applied aspect was visible in Arnold van Gennep's studies of homeland rural areas in France, constituting what was perhaps the first use of "backyard anthropology." Meanwhile, England's A.R. Radcliffe-Brown advocated using anthropology to help abate caustic racial strife in South Africa from 1920 to 1925, and Meyer Fortes forecasted the subfield of nutritional anthropology with his research for the 1935 British International African Institute's Diet Committee. In addition, Chinnery, Government Anthropologist in New Guinea from 1924 to 1932, developed an anthropological training program at the University of Sydney, sending students to a post in New Guinea for two years of practical training. Gordon Brown too, originally from Canada, published one of the first applied anthropology texts, "Anthropology in Action", in 1935. Even with these examples of anthropological work conducted, the two distinct sections mentioned earlier along with wartime efforts significant growth in the discipline, resulting in there being only about 20 professionally trained anthropologists in the British Empire by the end of 1939.

On the other hand, in USA Anthropology focused on policy, research, and consultation after World War I. New Deal programs and projects addressing the vast economic and social problems created by the 1930s' Great Depression required anthropological expertise; as a result, most opportunities for employment in this period were found in federal government and private business organizations. Native population issues, land tenure, migration, nutrition, education, and economic/resource development for American Indians or rural Americans remained at the forefront of anthropological work. Simultaneously, private industry sought to improve productivity through anthropological studies of employee behavior, such as W. Lloyd Warner's Hawthorne Experiments at Western Electric from 1924 to 1932. This expanded use of anthropology and additional applied methodologies reflect the changes leading up to and through World War II, which brought substantial changes to the discipline when, for the most part, anthropologists worked as liaisons and consultants in support of their governments' war efforts.

According to "Applied Anthropology: written by Margaret Mead'(The State of the Art" printed in the AAA's Perspectives on Anthropology 1976) many worked in Japanese-American detention camps or as cross-cultural trainers of officials and military personnel assigned to recaptured areas. Such applied work became prevalent enough to merit the establishment of the Society for Applied Anthropology (SfAA) and its flagship journal "Human Organization" in 1941, while applied medical

anthropology was founded in the work of George Foster at the Smithsonian Institute of Social Anthropology, created in 1943.

World War II did not close down anthropological work in other nations that were more directly impacted by combat conditions. For instance, France and Britain during this time visualized the publication of the first evaluation of imperialism's effects on culture in Maurice Leenhardt's study of the Kanak in New Caledonia conducted in the early 1930s. Paul Rivet, a French anthropologist who along with Marcel Mauss established "Institut d'Ethnologie" at the University of Paris in 1925, laid foundation stone for research institutes in Mexico and Colombia in the early 1940s. The pace of the anthropological applications was in the meantime heavily accelerated with a turn by milestone work named as "Fox Project" initiated by Sol Tax in 1944 for the benefit of indigenous population in USA. However, most anthropologists occupied researcher, teacher, and consultant roles until the end of the war or after the creation of the United Nations International Children's Fund (UNICEF) in 1946. This non-governmental organization (NGO), dedicated to improving children's lives by influencing decision makers and partnering with grassroots groups, was the first of the global organizations that would become a major source of employment for applied anthropologists.

In 1948, International Union of Anthropological and Ethnological Sciences (IUAES) was founded to make a network for the growing number of anthropologists worldwide and to act as a forum for scholarly and practical undertakings. Following this milestone came a period of theoretical development and scholarly expansion in applied anthropology that would last from the 1950s until the 1970s. During this period, the branch initially considered applied anthropology to enlighten policy, program administration, and intervention or development initiatives mainly within the subfield of cultural anthropology. Concurrently, anthropological theory and scholarly quests grew with the advancement of specializations, such as urban anthropology, human and cultural ecology, medical anthropology, development anthropology, and local/regional studies. Furthermore, economic anthropology broadened, and Marxist perspectives emerged within the discipline. In short, the post-World War II era witnessed a significant expansion and specialization of anthropology.

Anthropologists were suddenly in demand as University teachers In USA when G.I. Bill (1944) sent waves of returning veterans to college with education subsidies. Opportunities for anthropologists to work as liaisons and consultants for the federal government decreased as the USA recuperated from the Great Depression and began focusing on the external funding needs of other nations' war recovery efforts after World War II. Worldwide, genocidal atrocities, land and infrastructure devastation, the displacement of peoples and realignment of nations, the advent of nuclear weaponry, and the effects of the nuclear bomb on the Japanese influenced the pace of anthropological experts. By the 1950s, the detached positivity of the discipline had begun to be supplanted by value-explicit research, initially seen in the rise of action anthropology.

Thus, Sol Tax's work in Iowa with the Fox Indians in facilitating the tribe's self-determination employed a dual action/research approach that, with the 1960s' movements of social consciousness, eventually

piloted new domains, “action anthropology”. These activities had research and development, community development, collaborative research, and culture brokerage, all major components of contemporary applied anthropology. In 1952, the first applied anthropology unit was erected, the Bureau of Applied Research in Anthropology (BARA) of the University of Arizona. But untimely key moral debates emerged in the work of applied anthropologists following World War II. The Vicos Project of the 1950s, supervised by Allen Holmberg of Cornell University in collaboration with other anthropologists, involved direct intervention in Hacienda labour conflict and technological development, with anthropological researchers also acting as “development managers”.

This straight intervention sparked memories of colonialism’s ethnocentric use of anthropologists and led to heated debates in the USA. Dubious military uses by USA in the Vietnam Conflict and in Project Camelot of 1964 in South America fueled the debate. These events led to the creation of professional ethical guidelines by anthropological associations and to continuing scholarly advances by more clearly defining the goals and means of applied anthropology. In a nutshell, such historical development has been noted by Van Willigen (1986) who opined that applied anthropology grew through different stages. He named this history as the ‘Applied ethnology stage’, the ‘Federal Service stage’, and the ‘Role extension, value—Explicit stage’ and the ‘Policy research stage’.

2. Meaning and Scope

The concept of ‘Applied and Action Anthropology’ was developed largely in United States and it was sprouted during the era of colonial expansion of European countries. It contributed in administration and development policy in the third world. Applied anthropologists in general tried to improve the lives of the people who were underprivileged in the world of colonialism or imperialism. They realized the need for change and so undertook the challenging task of development in the sphere of colonial administration. They also made themselves involved in monitoring the efforts of others in changing people’s lives. On the other hand action anthropology is a branch of anthropology that extends its hand to help a group of peoples to solve a problem and learn something in the process.

However, after sometime among the many professional groups associated with applied anthropology are emerged like Anthropology in Action (in Britain), the Society for Applied Anthropology (SfAA) and the National Association for the Practice of Anthropology (in the United States), and the Society of Applied Anthropology (in Canada). France, Russia, and India have government departments devoted to anthropological research, some of which has applied value. Since the 1980s anthropologists working outside of research institutions at times have been called “practicing anthropologists.” Applied or practicing anthropologists are almost never licensed or certified. They may, however, perform legally mandated studies, such as environmental impact assessments or gender analyses, for governments or international agencies. The areas like ‘Public anthropology’, ‘Advocacy anthropology’ were also emerged within the boundaries of the applications of anthropological knowledge or applied anthropology in view of searching solutions of specific problems present in human populations. Thus, applied anthropology has made positive contributions to public life in many ways. Industrial research in the 1930s and '40s influenced modern business administration and management techniques and

theories. In the countries, like Australia, Canada, India, Mexico, Russia, and the United States, anthropologists have helped to negotiate or implement policies strengthening indigenous peoples' rights.

Thus, applied anthropologists have used their theoretical knowledge of peoples and cultures for practical purposes when any need arouse. Today they do this framed by anthropological concepts and a methodology - ethnographic fieldwork - that portrays people in their actual circumstances. The studies investigate how broad policies, such as health promotion, might work or need specific revisions with a particular people before being implemented. Through needs assessments, on a topic such as immigrant seniors, anthropologists discover what peoples' unmet needs are. A program evaluation assesses an existing program as to how well it is working according to its original goals. A social impact assessment anticipates what the effects of large-scale development, such as dams, pipelines, oil and gas drilling, uranium mining, clear-cutting forests, community relocation, and the building of new towns, will be upon local peoples and their ways of life - especially as related to the land. Anthropologists might do advocacy, performing a kind of "whistle blowing" when social injustice has been done.

Applied and action anthropology are intellectually cultivated by theories and approaches of the four subfields of the discipline (archaeology, biological anthropology, cultural and social anthropology, and anthropological linguistics). In addition, students are asked to focus in one of the areas of research concentration environment, health, heritage, identification problems and medico legal issues etc.

Eliot D. Chapple (1955) had commented in the same context that "by using anthropological methods the administrator can attain a control in the field of human relations comparable to that which he already had in the field of cost and production. He can understand and estimate the effects of change and see what steps have to be taken to modify his organization or to restore it to a state of balance. He can do this both through acquiring a knowledge of anthropological principles and by using anthropologists to make analyses of existing situations" Thus, according to Chapple "applied anthropology is the application of the methods and theory of anthropology to the analysis and solution of practical problems."

Kedia and Van Willigen (*In Applied Anthropology: Domains of Application*, 2005) opine that "it is a process as a complex of related, research-based, instrumental methods which produce change or stability in specific cultural systems through the provision of data, initiation of direct action, and/or the formulation of policy". More simply, applied anthropology is the praxis-based side of anthropological research; it includes researcher involvement and activism within the participating community. Thus it is very much similar to the concept of action anthropology.

Sol Tox proposed the term 'action anthropology' in 1958 as "an offshoot development from applied anthropology". It does not stop the humanistic study. Action anthropology involves her intimately with anthropological problems. It peruses their studies in a context of action. In such a case, the distinction between the pure research and applied research generally disappears. The anthropologist recognizes

a problem as his/her own and precedes it with trial and error method. In fact in the first revelation he may not be successful but he never feel disappointed. He is not in habit of blaming others. Rather he rectify his own strategy and procedures. He carries on the same tasks with fresh vigour. He reiterated that he does not forget to follow up the whole procedures time to time. The method of action anthropologist thus depends upon is ‘clinical or experimental’. Thus action anthropology, in accordance with Sol Tox “is that while studies anthropological problems, it peruses it in a context of action and it would not keep herself as a mere observer, but it involves intimately in solving problem”.

Hence, action anthropology, in words of Edward Jay, “is a branch of anthropology that extends its hand to help a human group to solve a problem and learns something in the process”.

3.Difference between applied and action anthropology

The observation of sustainability of policy-related decision is common agenda for applied and action anthropology. The typical approach for both the domains is holistic which gives attention to context. Flexible research methodologies often combine statistical techniques with participatory and qualitative cum quantitative methods such as participant observation, case studies, focus groups, key informant interviews, or rapid appraisal, survey methods etc. The work may entail service as a “culture broker” or even conflict mediation. Some practitioners become advocates promoting specific groups’ interests. “Action anthropologists” also work as insiders to help manage change and build self-sufficiency. However, applied and action anthropology are similar but not the same. They are two parallel developments belonging to two different schools of thought. Both are different in their approaches, but are often studied together. The basic differences between them are as follows;

1. Applied anthropology refers to the application of anthropological theories and perspectives while identifying and analyzing cultural, social, biological, archeological and linguistic issues. It's the actual practice of anthropological methods in practical life. The anthropological leanings are put to use outside the classroom and hence the term “applied” anthropology is used; whereas, the action anthropology is wholly clinical or experimental domain. The anthropologist here involves himself intimately with the problem under study and seldom stays as a mere observer. He accepts the problem as his own and proceeds through the trial and error method.
2. Applied anthropologists can make recommendations on the basis of their observation and prior learning but the same are liable to a certain degree of errors. Here's when the role of an action anthropologist gains importance as his role doesn't end with merely providing recommendations. He remains constantly associated with a project until the goal is achieved.
3. Applied Anthropology is application of anthropological knowledge (ethnographic, theoretical) to the society and culture for their betterment as perceived by the government/organization applying it. Applied anthropological initiatives are taken by others, not anthropologists. On the other hand, action anthropology herself attempts to initiates progressive measures like a member of the community,

sometimes even while conducting research as per postulated by Sol Tax, the father of action anthropology and carried out by his students too.

4. Applied anthropology is the one which includes all applications of anthropological knowledge for the well-being of man and society. Action anthropology on the other hand is to get to know the cultural or biological stress of human societies or populations and work for the stress free situation. Thus action anthropologist disclaims pure science because of his method called clinical perhaps experimental, in the sense that a physician continuously improves his diagnosis with tentative remedies.

5. According to Peatie distinction between two is based on the concerned approaches in a different way; applied anthropology tries to move back and forth between value-interest and disinterested consideration of relevant fact. action anthropology is suspended between these two poles and swings between two.

Thus, applied anthropology is applied aspect of anthropological knowledge (ethnographic, theoretical) to the society and culture for their betterment as perceived by the government/organization applying it. Applied anthropological initiatives are taken by others, not by anthropologists. Action Anthropology is like applied anthropology but here the application is done by the anthropologists themselves, sometimes even while conducting research. However, Action anthropology has lost its initial fervour and is hardly talked about today, mainly because “betterment” was decided by cultural outsiders who tried to apply the cultural precepts (for instance, White people in Africa, Latin America etc.) without going deeply into the myriad complications it entails.

4.Aim of the Domains

The meadow of anthropology is also fraught with debate on accurate and effective approaches to conduct research. More specifically, it is about the essentiality of objectivity in anthropological fieldwork. Some scholars contend that it is impossible to remove one's own preconceived cultural notions from one's work. In this line of thought, it is more productive to recognize that anthropologists are themselves culturally programmed observers, and must always be vigilant of biases that influence information they receive. In contrast, the positivist approach to anthropology underlines the necessity for an objective, regimented, and scientific approach to anthropological research.

Daniel G. Brinton (1895) in his paper ‘The aims of Anthropology’ first put forward the concept of applied anthropology. According to him “it aims accurately to ascertain what are the criteria of civilization, what individual or social elements have in the past contributed most to it. How these can be continued and strengthened and what new forces, if any may be called in to hasten the progress”.

Thus the basic purposes of the domains are as follows;

A.).They represent the practice of anthropology and the interests of practicing anthropologists are to search paths for the progress of other organizations, and to the general public, and to further the practice of anthropology as a profession."

B.) They promote the integration of anthropological perspectives and methods in solving human problems throughout the world; and it aims 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. Few associations like AAA, SfAA, IAA, AIHSD etc.working across the globe pursue their missions 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.

5.Nature of the Sub fields of anthropology;

As anthropologist does worker of both the domains also employ ethnography, participant observation, snowballing, interviews, and focused group discussions and so on They also use textual analysis, surveying, archival research, and other empirical methods to inform policy or to market products.

Elliot Leyton wrote *Dying Hard* (1975) and appeared on radio and TV documenting the deaths, poverty, and poor health of miners working in the fluorspar industry. He advocated major redresses because their conditions or those of their widows were ignored by government and industry. In these types of work, applied anthropologists are largely working as policy scientists. They make their special contributions through capacities to interpret communities and institutions from insiders' perspectives and in being able to identify pertinent cultural factors. Overall, applied anthropologists contribute ground-level, bottom-up perspectives and recommend approaches that have a chance of actually working. Expensive mistakes and social conflicts can come through top-down planning by policy-makers who know little about their intended beneficiaries. Furthermore, policy-makers are frequently unaware of how their values have shaped policies that they mistakenly assume will work with people from different cultures.

All worldwide associations like American Anthropological Association, IUAES, Applied Anthropology Association (AAA) and Asian Institute of Human Science and Development (AIHSD), EASA, IAS, EFCS etc opine that focus of anthropology is basically on "the study of humans, past and present, to understand the full sweep and complexity of cultures and biology across all of human history, to draw and build upon knowledge from the social and biological sciences as well as the humanities and

physical sciences." This is why, according to Singh (2007) "both the schools are supplemented with our four core areas of the traditional knowledge: biological and physical anthropology, socio cultural anthropology, archeology and anthropological linguistics". Because a central tenet of the anthropological field is the application of shared knowledge and research about humans across the world, an anthropologist who specializes in any of these areas and enacts research into direct action and/or policy can be deemed an "applied anthropologist or action anthropologists". Indeed, some practical problems may invoke all sub-disciplines. For instance, a Native American community development program may involve archaeological research to determine legitimacy of water rights claims, ethnography to assess the current and historical cultural characteristics of the community, linguistics to restore language competence among inhabitants, medical anthropology to determine the causality of dietary deficiency diseases, etc.

Prof. DN Majumdar applied socio cultural, anthropometric and serological data in view of finding solution after the conflict emerged between Kshatriyas(Thakurs) and Yadavas of Mainpuri districts, UP. He ascertained several tribal issues of North India by involving two set of the factual data and played a pivotal role in Indian and state governments policy decisions. NK Bose, LP vidyarthi, PK Bhaumick, BRK Shukla, HS Saksena, PK Ghosh, Joshi, Singh, Sahu and so on have exemplified the holistic nature of applied or action anthropology. For instance two institutes in India Institute of Applied Anthropology in Midinapore, WB and Asian Institute of Human Science and Development in Lucknow, are solely devoted for the upliftment of the local groups in India by revealing and applying integrated knowledge as per the defined nature of subfields.

5.i.Professional assignation

Applied and action anthropologists often work for nonacademic clients, such as governments, development agencies, NGOs, tribal and ethnic associations, advocacy groups, social-service and educational agencies, and businesses sectors. It is also not uncommon for an anthropologist to initiate activist work surrounding his or her own area of study; frequently, socio-cultural anthropological studies begin as mere research inquiries that blossom into community advocacy projects, and even new specialized NGOs.

The premiere journal of applied anthropology is "*Human Organization*", published by the Society for Applied Anthropology in US. In the UK, the journal for applied anthropology is "*Anthropology in Action*". Under the direction of the *Royal Anthropological Institute*, Jonathan Bentham created the annual *Lucy Mair Medal of Applied Anthropology*. It recognizes the excellence in using anthropology across the world "for the relief of poverty or distress, or for the active recognition of human dignity".

There are three primary groups based out of the US that are founded on the application of anthropology with acute attention to ethics and social implications: American Anthropological Association (AAA), Society for Applied Anthropology (SFAA), and the National Association for the Practice of Anthropology (NAPA). The team carried out a basically paternalistic reform plan but aimed

at developing power to the producer. An additional triumphant case may be cited with the tribe 'Ashanti' in western coast of Africa. The Ashantis traditionally possess a gold-decorated stool, which is believed to have descended from the sky. It is extremely revered to the members of the tribe; they never put their stool down on the bare ground. To maintain the sanctity they always cover it with an elephant's skin and the whole thing is wrapped within a special cloth. In 1896, when British came in contact with Ashanti, they tried to snatch the stool. When the situation was getting worse, a government anthropologist was recruited to manage the whole situation. After understanding the pros and cons of it through anthropological interventions it was agreed to Ashanties to keep it back with them and the offenders might be punished for this act with the order of exile.

In Indian situation another case handled by an anthropologist, S.C. Roy among the Oraons of Chotanagpur may be cited. Traditionally each Oraon village was in the possession of a flag, which were used in their inter-village dancing program called yatra. While a contractor, at the time of construction of a new bridge over a river, presented flag containing a picture of a railway engine to the Oraons of the adjacent village. It gave impression to the villager that the spirit dwelling in the river under the bridge was appeased as the previous bridges were washed away due to rain and flood. This created antipathy among the Oraons of another village and they painted a railway train on a large flag in order to increase their respective power. The original possessors of painted flag did not tolerate the imitation and protested vigorously. Heavy quarrel and fight was followed for which police had to intervene. S.C. Roy tackled the dramatic situation by making a flag with the picture of an aeroplane. He presented that to the Oraons of the first village who got the flag from contractor. At this time he called the village elders in a meeting and explained the superiority of aeroplane. They became satisfied with the explanation: their fury subsided and harmony came back in the region.

If we see the current scenario in the world the Applied or action anthropology did not acquire the same importance in all countries. Even in United States where applied anthropology first developed, could not build an optimistic image. Traditional anthropology is considered more prestigious than the applied anthropology. But some developing countries like Mexico, Latin America, Canada etc. value the dignity of applied anthropologists. In addition, Dutch, British and later French put great value to anthropology or anthropological training, as they were interested in developing markets for European industrial goods and enlarging the production of raw materials in different colonial setting.

These countries felt the necessity to study the languages, customs and health care practices of the people for getting them under the stronghold. It should be remembered that though Americans realized the utility of anthropology before the British, but in practice Dutch and French were the precursors. Anthropological literature on welfare for humankind first appeared with American anthropological association. It was depicted that all human problems involve changes in lifestyles, attitude, institution and relationship. Most of the scientists, even, who devoted themselves in pure research, cherished this idea. But until Second World War majority of the anthropologists in America used to work in colleges, universities and museums and applied scope was absolutely unknown. In 1933, Commissioner John Collier tried to associate anthropologists with the Bureau of Indian Affairs.

Soil Conservation Service also asked the aid of the anthropologists in their programs to ensure the depletion of natural resources as well as to assist the Indians in managing their own affairs. During the Second World War, Government of United States hired many anthropologists in order to use their knowledge of culture in predicting the behaviour of enemy. There were at least two reasons for which applied anthropology bore a negative image and the general field of applied anthropologists stood outside the colleges, universities and museums. i) for a long time applied anthropology was the monopoly of exploitative colonial administrators of some European nations, therefore a sort of apathy was grown among the anthropologists to select this chore for professional participation, ii) anthropologists who lacked the academic job opportunities are flat to accept the unusual jobs under the public and private organizations.

They befall to be the servants of those powers; their freedom in work was lost. Though the applied knowledge of the anthropologists was highly appreciated to bring desired solution to difficult problems, but they did not get the due respect. They were never allowed in formulation of new social guidelines; their roles were largely confined to the execution of policies framed by others. That is why applied or action anthropology is not viewed favorably in anthropological profession.

Nevertheless, the British and the American both employed applied anthropology in different reasons. British Government employed anthropologists in colonial administration. American Government used the knowledge of anthropology in their-own habitat. A number of native races of North America were uprooted from their own territory due to want of a sagacious strategy. By the application of anthropological knowledge they were brought to the mainstream.

Anthropologists embark on to serve in different development organizations like AID, the Peace Corps, the United Nations Economic, UNESCO, UNICEF etc. Since developing and under developed areas are found to face enormous problems, many anthropologists were sent forward to develop economic potential of the community. They try to diminish the various determinants of poverty such as illiteracy, high infant mortality, and inadequate public health and so on. But, unfortunately anthropologists are called only after the administrator has decided the policy. Such a policy is not usually devised to utilize the existing system of relations and most of the problems are left undefined. Therefore, every administrator should learn to formulate his or her objectives in terms of the ideology of anthropology. It may bring planned culture change. It requires pushing of new alternatives to a society in such a way that its members would accept those. But if those new alternatives violate the existing norms or deep-seated taboos in a society, a great chaos is created. People either reject or resist the novel ideas as the traditional customs and institutions come in conflict with the changes. In such circumstances it is impossible to identify that whether a proposed change will be truly beneficial for a target population or not.

5.ii. Future panorama

Some anthropologists anticipate the applied work as an integral part of the discipline of anthropology has been diffused through all four fields, but its substantial and increasing visibility in online and printed discourse will certainly build a solid recognition as a distinct field. Collaborative with other

sciences will increase multidisciplinary work, offering further support in establishing applied anthropology as a subfield. Further in India, applied anthropologists should expect to find broadened acceptability within the discipline, increased community involvement in their work, heightened collaboration and interdisciplinary efforts, and continuous expansion of the domains.

Kedia and Linda Bennett (2005) argue that the process of conducting anthropological research and then applying knowledge to remodel the lives of research participants can be problematic, and is often laced with elements of oriental thought and/or colonialism. Kedia and Van Willigen describe the moral dilemma embedded in this work: "The ethical requirements of applied anthropology are especially challenging since the practitioner must negotiate an intricate balance between the interests of the clients who commission the work, and those of the community being studied." The authors continue by stating that this negotiation leads to issues of privacy, ownership, and the implications and purposes of the study being produced. Although guidelines for ethicalities of applied anthropology are put forth by major anthropological organizations—including the American Anthropological Association (AAA), the society for applied anthropology (SFAA), and the National Association for the Practice of Anthropology (NAPA)—it is increasingly difficult to ensure that the high volume of worldwide anthropologists proceed with their research in ways that are both culturally relative and sensitive to community needs. Kedia and Van Willigen describe the myriad roles an applied anthropologist must play as effective resource for communities in need; a researcher must be an advocate, cultural "mediator", evaluator, policy researcher, public participation specialist, and research analyst.

Applied or action anthropologists working outside academic settings have tended to publish the results of their research less often than their academic counterparts. The venues for publication, however, have expanded a great deal. In addition to Human Organization, the flagship journal of the SfAA, relevant applied and practitioner publications include The Asian Man, Practicing Anthropology, NAPA Bulletins, and IJPA, Eastern Anthropologists, IJAS, the High Plains Applied Anthropologist. Tools has also increased the availability of relevant literature on applied work through publication on websites and through online resources for electronic versions of myriad publications, such as AnthroSource www.anthrosource.net, www.academia.edu, www.researchgate, www.aihsd.org etc.

Kedia and Bennett (2005) reiterate that globalization trends and advanced technologies are altering every scholarly and practical sphere of the discipline of anthropology, resulting in a greater awareness of the impact of consumer societies, industrial cooperatives, credit unions, and emerging free-market economies on nearly every aspect of people's lives. One topic of increasing interest concerns the sustainability of natural resources as such resources dwindle or become more difficult to access. A greater understanding of environmental and ecological impacts is necessary as development pervades every continent, even those areas formerly considered uninhabitable. The effects upon traditional cultural patterns of a nexus of factors, including commercialization, mass communication, transportation, and marketing, are also of great interest. For example, junk and fast food are replacing more healthy diet choices around the world, thereby advancing concerns about globe city, the trend toward greater body fat indexes evident in communities in both industrial and non-industrial nations.

The whole discipline is being forced to identify the permeating effects of worldwide changes and the increasingly applied nature of anthropological work with emerging areas of interest, including mega urbanization, migration, the resurgence of ethnic identity movements, and the expansion of religious fundamentalism. Innovative practices and new fields of study incorporated by applied anthropologists to meet the challenges of a global twenty-first century will stimulate the discipline to embrace such work on levels never before seen. In preparation for this, applied anthropologists must sharpen their skills in diplomacy, collaboration, and oral and written communication to elevate the stakes for disciplinary appreciation and to build the scholarly engagement of applied work more pertinent.

6.Suggested Readings

Cassell, J. and S.E. Jacobs, eds. (1987). *Handbook on Ethical Issues in Anthropology*, AAA Special Publications 23.

Chambers, E. (1996). Practicing anthropology. *Encyclopedia of Cultural Anthropology*, ed. D. Levinson and M. Ember, 1009–1014. New York: Henry Holt and Company.

Doyle, W.R. (2004). *A Report on the Field of Anthropology in the United States*. New York: WennerGren Foundation.

Eriksen, T.H. and F.S. Nielsen. (2001). *A History of Anthropology*. Part of the Anthropology, Culture and Society series, ed. T.H. Eriksen, K. Gardner, and J.P. Mitchell. Sterling, VA: Pluto Press.

Ervin, A.M. (1990). *Applied Anthropology: Tools and Perspectives for Contemporary Practice*. Boston: Allyn and Bacon.

Fiske, S. and E. Chambers. (1996). The inventions of practice. *Human Organization* 55 (1): 1–12.

Kedia, S. (2005). Practicing anthropology. *Encyclopedia of Anthropology*, ed. H.J. Birx.

Kedia, S. and J. van Willigen, eds. (2005). *Applied Anthropology: Domains of Application*. Westport, CT: Greenwood Publishing Group.

Kedia, Satish and Linda Bennett (2005). Applied Anthropology.published on www.researchgate.net
Singh, Uday Pratap, (2007). *Anthropology at the service of Mankind*. ERPB Series. AIHSD, Lucknow

Said, Edward W. (1994). *Orientalism*. New York: Vintage Books.

Schensul, J.J. and M.D. LeCompte, eds. (1999). *Ethnographer's Toolkit*, 7 vols. Walnut Creek, CA.: AltaMira Press

van Willigen, J. (2002). *Applied Anthropology: An Introduction*. 3rd ed. Westport, CT.: Bergin and Garvey.

Vidyarthi, L.P. (1968). *Applied Anthropology in India*, Kitab Mahal Publication, Allahabad, U.P..
