

QUINTESSENCE OF ANTHROPOLOGIA



NEW ALIPORE COLLEGE

Department of Anthropology Volume - 1 Issue 2022

"Glide your thoughts through the unexplored realms"





NEW ALIPORE COLLEGE, KOLKATA

Department of Anthropology

QUINTESSENCE OF ANTHROPOLOGIA

“Glide your thoughts through the unexplored realms”

About the Theme

In the vast expanse of human imagination and creativity, there exists an ethereal landscape waiting to be explored—the uncharted territories of the mind. "Glide Your Thoughts Through the Unexplored Realms" encapsulates an invitation to embark on a journey of intellectual discovery, innovation, and personal growth. It urges individuals to transcend the confines of the familiar and venture into the uncharted realms of their thoughts. Human progress has been fuelled by the insatiable curiosity to uncover the unknown. Breaking free from the confines of routine and established norms is essential for fostering creativity. By gliding one's thoughts through unexplored realms, individuals can break down the barriers that often stifle innovative thinking. This process encourages a departure from linear thinking and prompts the mind to forge unconventional connections between disparate ideas. As thoughts take flight into uncharted territories, they are liberated from the gravitational pull of conformity, allowing for the emergence of novel solutions and groundbreaking concepts. "Glide Your Thoughts Through the Unexplored Realms" encapsulates the spirit of exploration that has propelled humanity forward throughout history. It encourages individuals to transcend their comfort zones, liberate their creativity, and embrace the unknown. In doing so, they unlock the potential for personal growth, intellectual innovation, and the cultivation of a more profound connection with the world around them.



FROM THE EDITOR'S DESK

Dear Readers,

Welcome to the 1st edition of our Departmental magazine! It's with great excitement and pride that I present to you a diverse collection of write-ups and thoughts that embody the essence of our department and college community. This magazine stands as a testament to the creativity, talent, and spirit that make our institution truly exceptional.

In the pages that follow, you'll find an array of scientific articles, literary articles, essays, poems, and artwork that reflect the myriad voices and perspectives that make up our departmental family. Each piece has been carefully chosen to inspire, provoke thought, and spark conversations that transcend the boundaries of disciplines and backgrounds.

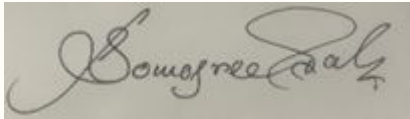
This edition's theme, "Glide your thoughts through the unexplored realms", invites us to venture beyond the familiar and embrace the unknown. Through the written word and captivating visuals, we embark on journeys of discovery, both within ourselves and in the world around us. Our contributors have poured their hearts and minds into their creations, sharing moments of vulnerability, triumph, and contemplation. As the Editor, I have had the privilege of witnessing the dedication and passion that our contributors bring to their craft. It's my honor to work alongside a team of talented individuals who pour their energy into every aspect of this publication – from the selection of content to its presentation. Together, we've woven a tapestry that reflects the vibrancy of our college experience. I would like to extend my gratitude to all the writers, artists, photographers, and designers who have poured their creativity into this magazine. Your work has made this edition a celebration of expression and imagination. To our readers, I encourage you to immerse yourselves in the stories and artistry presented here.



Let the words transport you, the images captivate you, and the ideas linger in your thoughts. Engage in conversations, share your insights, and connect with the voices that resonate with you. After all, a magazine is not merely ink on paper; it's a bridge that connects hearts and minds.

In closing, I invite you to join us in celebrating the power of creativity, the joy of discovery, and the unity that comes from sharing our stories and our research works. Together, we explore horizons, navigate the uncharted, and find common ground within the pages of our department magazine.

I sincerely thank our respected Principal Dr. Jaydeep Sarangi, from the core of my heart for being the source of constant motivation and encouragement. I would also like to extend my heartfelt gratitude to Ms. Nabanita Goswamy, our Head of the Department, our faculty members, students and laboratory staff member, and students from the editorial board namely Monish Das, Ashmita Chowdhury, Suman Majumder, Pratyush Das, Ayan Halder and Oishiki Mondal who all have been a constant source of support in this endeavour. Happy reading!



Warm regards,

Ms. Somosree Pal

Editor

Quintessence of Anthropologia

STUDENTS FROM THE EDITORIAL BOARD



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IV Sem Hons.
Design and Layout



Ashmita Chowdhury
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Coordination



Suman Majumder
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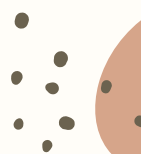
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FROM THE PRINCIPAL'S DESK



I welcome this exotic magazine of the Department of Anthropology about respecting diverse human experiences, identities, knowledge and strengths, and striving to empower all stakeholders to realize their full rights within the campus and beyond. This empowering process, through a scientific study of humanity offers a lens through which we can better understand one another and strive towards a more just future for all. I wish that the magazine will sensitize all stakeholders of this college. To our Anthropology Department, I acknowledge your efforts for publishing this magazine within a short period of time. More to come....

Dr. Jaydeep Sarangi

Principal

New Alipore College, Kolkata

FROM THE HOD'S DESK

It gives me immense pleasure to announce the release of the 1st issue of the departmental magazine, 'Quintessence of Anthropologia'. It is a platform for the experiences and expressions of students in a very natural way. It is really a great milestone that we are able to launch the departmental magazine.

It helps students to think over different aspects and to write, which helps the students to have different innovative ideas.

I express my heartfelt gratitude to Dr. Jaydeep Sarangi, our Principal, for his continuous encouragement, guidance, and constant support. I extend my heartfelt greetings to all the participants and faculty members associated with this endeavour. I express my sincere appreciation and thanks to Prof. Somosree Pal, and students whose constant guidance and untiring efforts have seen this magazine in final form.

I take this opportunity to congratulate our dynamic editorial board, whose untiring endeavour and dedicated efforts over the last few months have culminated in this year's magazine, creating a new tradition for the Department of Anthropology. I sincerely thank our entire departmental faculty, and students of our department for their contributions and for their enthusiastic support, without which such an undertaking could never have been successfully accomplished. May our journey continue!



Nabanita Goswamy

Ms. Nabanita Goswamy

H.O.D.

Department of Anthropology

New Alipore College, Kolkata

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DEPARTMENTAL DIARIES

FACULTY PROFILES

Ms. Nabanita Goswamy

SACT-I & HOD

Department: Anthropology Department

Qualifications: M.sc in Anthropology, UGC NET

Date of joining the college: 01-04-2010

✉ **nitaanthro@gmail.com**

Research Interests: Gerontology, Gender studies, Female Sex Workers, MSMs and IDUs.



Publications:

1. One paper of international publication

1. Nabanita Goswamy, Arnab Das, Gopal Krishna Chakraborty. Age at Margin: A study of the Elderly people of Kolkata. The Asiatic Society. 2011

2. Two papers of National Publication:

1. Nabanita Goswamy and Arnab Das. A brief address to the dimensions of sexuality and Health of the sex workers at the margin of Kolkata Metropolis. Journal of the Department of Anthropology. University of Calcutta. Vol:12&13. 2010-2011

2. Tanusree Shaw, Dr. Sutapa Mukhyopadhyay, Arnab Das, Soumi Dey, Nabanita Goswamy and Subrata Sankar Bagchi. Facing exclusion at aging: An Ethnographic Profile of the Elderly People in an old home in Kolkata Metropolis. Journal of the Department of Anthropology. University of Calcutta. Vol:12&13. 2010-2011.

Seminars attended:

1. IUAES Inter Congress Kolkata, 2004: Mega Urbanization, Multiethnic Society, Human Rights and Development "*women in 21st century*".
2. Seminar on Marginalization in Urban and Rural context of India organized by The Asiatic Society, 07; paper presented was "*Age at Margin in a Metropolitan Context: A Study of the elderly people of Kolkata Metropolis in two settings.*"

3. International seminar on Human Diversity In Perspectives sponsored by University Grants Commission, 07;" *A Co-construction and Communication of an Urban Neighbourhood of Kolkata Metropolis*"
4. National Seminar on Human Diversity: The Emerging Perspectives held on 27th -28th March 2008 at the Dept of Anthropology, University of Calcutta; *The Kotis, A Local Category of Trans-Gendered Males: A Study on the Social Discrimination and Exclusion.*
5. Attended the National Webinar on 'Culture Studies' organised by the Department of English and the IQAC, B.S.S. Arts, Science and Commerce College, Makani, Maharashtra, dated 10th June, 2020.
6. Attended the Webinar on 'Towards A Pandemic Shift in Ethnography Amidst the Pandemic', jointly organised by the Department of Anthropology and the IQAC, New Alipore College, dated 6th July, 2020, presented by Dr. Subrata Sankar Bagchi, Dr.B.R.Ambedkar Chair Professor, Department of Anthropology, University of Calcutta.
7. Attended the National Webinar series on 'Digital Content creation for Social Media', organised by Bombay Teachers' Training college, dated 6th-11th July, 2020.
8. Attended an International Webinar on 'Autism and Anthropology : An Interdisciplinary Approach', organised by Haldia Government college, dated 8th August, 2020.
9. Attended the State level Webinar on 'How to live a good life:Indian and Western Perspective" organised by the Department of Anthropology and the IQAC, New Alipore College, dated 12th August, 2020.
10. Attended a Webinar on 'Contextual Relevance of Global anthropological issues' organised by Gauhati University, dated 5-7th January, 2021.

Presented Papers:

1. Participated in a state level seminar- Anthropology Today: Emerging Challenges & Opportunities- held on 2012 at Dept. Of Anthropology, Bangabasi College, Kolkata.
2. Presented a paper in the national level Graduate Research Meet 2015 organized by the Department of Humanities and Social Sciences, IIT Guwahati, 2015; "A Queer Articulation of Ethnographic Narratives of same sex sexual and gendered subject position among males in a Urban Indian Context".

Ms. Monimekhala Dasgupta

SACT-I

Department: Anthropology Department

Qualifications: M.sc in Anthropology, UGC NET

Date of joining the college: 01-04-2010

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Research Interests: The area of specialization includes biological anthropology with a special emphasis on nutrition.

Publications:

1. Roy, A.G., Maity, M., Dasgupta, M., Bandyopadhyay, A.R. 2016. Childhood Obesity: A Study among Two Socio-Economic Groups of Kolkata, West Bengal. *Journal of Social Science and Humanities Research*. Vol-1, Issue 11. ISSN: 2456-2971.

Webinars Attended:

1. Attended the Webinar on 'Towards A Pandemic Shift in Ethnography Amidst the Pandemic', jointly organised by the Department of Anthropology and the IQAC, New Alipore College, dated 6th July, 2020, presented by Dr. Subrata Sankar Bagchi, Dr.B.R.Ambedkar Chair Professor, Department of Anthropology, University of Calcutta.

2. Attended the National Webinar on 'Gender and Dance', organised by the Internal Quality Assurance Cell, Narasinha Dutt College, dated 24th July, 2020, presented by Dr. Urmimala Sarkar Munshi, Asst. Prof., School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi.

3. Attended the State Level Webinar on 'Oral Traditions in the Eastern Himalayas', organised by the Internal Quality Assurance Cell, Narasinha Dutt College, dated 27th July, 2020, presented by Prof. Shradhanjali Tamang, Asst. Prof., Department of Film Studies, Jadaupur University, Kolkata.

Ms. Mandrima Biswas

SACT-I

Department: Anthropology Department

Qualifications: M.sc in Anthropology, UGC NET

Date of joining the college: 01-09-2008

✉ mandrimabiswas@yahoo.com

Research Interests: Prehistoric Stone Tools and Museum Studies.



Publications:

a) Paper:

1. Biswas, A., Biswas, R., Biswas, M., Roy, C. 2020. Founder father of Indian Prehistory: Robert Bruce Foote and his contributions to Indian Prehistory Journal. Vol. 2No.1 (2022) ISSN:2583-0570.

Seminars and Webinars Attended:

1. Presentation title: A study of weathering on stone tool of Pallahara, Angul District, Odisha at Delhi University. (National seminar)

2. Findings on impact of weathering on stone tools at INCAA. In Vidyasaagar University. (National seminar).

3. Introduction to prehistory course work at Archaeological Studies and Training, Eastern India in kolkata.

4. National workshop on Applications of Palaeontology in Archaeological Studies at Indian Museum in kolkata.

5. Attended and Presented Paper at Raja Narendra Lal Khan Womens' College, Paschim Midnapore: "বাংলা ভাষায় ধর্মনিরপেক্ষ ও ইতিহাস চর্চার আদর্শ সম্মুখ হোক" ৩৭তম বিষ্ণু অধিবেশন ১১ই মার্চ ২০২২; Topic: "নিম্ন সূর্যরেখা উপত্যকায় ভূ-প্রত্নতাত্ত্বিক প্রক্ষেপেট প্রাগৈতিহাসিক অনুসন্ধান, জিলা ঝাড়গ্রাম, পশ্চিমবঙ্গ."

6. Attended and Presented Paper at National Webinar on 'Our Deep Past: What & Why' organised by Department of Anthropology, Vidyasaagar University, Midnapore, Dated 22nd June, 2022; Topic: "Neolithic Stone-tools in Kalimpong: A Typo-technological Analysis".

Ms. Somosree Pal

SACT-I

Department: Anthropology Department

Qualifications: M.sc in Anthropology, UGC NET

Date of Joining the college: 01-08-2015

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Research Interests: Tribal Communities and their development, Health and Nutritional Status of Tribal people, Gut microbiome and its diversity in urban and rural context, Tradition of Bengali Adda and Public Sphere.

Publications:

a) Four Papers of International Publication

1. Sayak Ganguli, Somosree Pal, Kaustau Das, Rajat Banerjee, Subrata Sankar Bagchi. "Gut microbial data set of a foraging tribe from rural West Bengal- insights into unadulterated and transitional microbial abundance". Data in brief, Elsevier, 2019.
2. Kaustau Das, Subrata Sankar Bagchi, Somosree Pal, Sayak Ganguli, Koel Mukherjee. "Use of neck circumference as a predictor to assess undernutrition : a study among the adult Sabar males of West Bengal, India". Human Biology, 2019.
3. Kaustau Das, Koel Mukherjee, Sayak Ganguli, Somosree Pal, Subrata Sankar Bagchi. "Age related variations in Anthropometry, Body composition and Nutritional status among the Adult Kheria Sabar males of Purulia, West Bengal, India". Collegium Anthropologicum, 2020.
4. Kaustau Das, Koel Mukherjee, Sayak Ganguli, Somosree Pal, Subrata Sankar Bagchi. "The association between somatotype and nutritional status: a cross-sectional study among the adult Sabar males of Purulia, West Bengal, India". International Journal of Anthropology and Ethnology, 2021.

b) Two papers of National Publication

1. Kaustau Das, Koel Mukherjee, Mahua Chanak, Somosree Pal, Sayak Ganguli, Subrata Sankar Bagchi, Kaushik Bose. "Co-existence of high levels of Undernutrition and Hypertension among Sabar males of Purulia, west Bengal, India : A Paradox". International Journal of Advancement in Life Sciences Research, 2019.

2. Kaustau Das, Koel Mukherjee, Mahua Chanak, Somosree Pal, Sayak Ganguli, Subrata Sankar Bagchi, Kaushik Bose. "Age Trends in Under-Nutrition among Sabar Males of Purulia, West Bengal, India". *Journal of Human Ecology*, 2020.

c) Chapter in a Book

1. Subhoshmita Mondal, Sohini Gupta, Meesha Singh, Somosree Pal, Kaustau Das, Mahashweta Mitra Ghosh, Subrata Bagchi, Sayak Ganguli. 2021. A Pipeline for Assessment of Pathogenic Load in the Environment using Microbiome Analysis. In M.Nath, D.Bhatt, P.Bhargava, D.K.Choudhary (Ed.). *Microbial Metatranscriptomics Belowground* (pp. 493-510). Springer Verlag, Singapore. ISBN : 978-981-15-9757-2

Seminars Presented:

1. Presented a seminar at 104th Indian Science Congress, S.V.University, Tirupati dated 3rd to 7th January, 2017. Seminar Topic : "*Adda : A Public Culture in Kolkata*".

2. Presented a seminar at APC College : International Seminar on Recent Trends in Science towards Sustainable Development, dated 7th Aug, 2018; Seminar Topic : "A phylum level profiling of urban gut microbiome".

3. Presented a seminar at The Biome Computational Biology for Mankind : Seminar on a segment entitled 'Nubile Minds' of 4th Summer School in Computational Biology, dated 18th to 24th August, 2018; Seminar Topic : "Exploring the Gut Microbiome of Tribal Population of West Bengal".

4. Presented a seminar at Vijaygarh Jyotish Roy College : National Seminar on Microbes in Our Life, dated 7th May, 2019; Seminar Topic: "Profiling of urban gut microbiomes for understanding the effect of diet".

5. Presented poster at St. Xavier's College : National Seminar Frontiers in Biological Science (FIBS), Chapter III, dated 21st & 22nd September, 2019; Topic : " Profiling of tribal gut microbiome : Bhutias of Lepchakha"; and awarded with 3rd Position.

6. Participated at International Symposium on Environment and Climate Crises organised by Department of Environmental Studies, St. Xavier's College, Kolkata in collaboration with The Blue Patch and The Biome dated 20th December, 2019.

Awards/ Achievements:

1. Dr. Kamal Krishna Raha Book Prize for securing Highest Marks in Anthropology Honours in the B.Sc Examination, 2011 under University of Calcutta.

2. Gold Medalist for securing Highest marks in Anthropology Honours in the M.Sc Examination, 2013 under the University of Calcutta.

3. Awarded 3rd Position in Poster Presentation at St. Xavier's College : National Seminar Frontiers in Biological Science (FIBS), Chapter III, dated 21st & 22nd September, 2019.

Seminars and Webinars Attended:

1. Attended the Webinar on 'Towards A Pandemic Shift in Ethnography Amidst the Pandemic', jointly organised by the Department of Anthropology and the IQAC, New Alipore College, dated 6th July, 2020, presented by Dr. Subrata Sankar Bagchi, Dr.B.R.Ambedkar Chair Professor, Department of Anthropology, University of Calcutta.

2. Attended the National Webinar on 'Gender and Dance', organised by the Internal Quality Assurance Cell, Narasinha Dutt College, dated 24th July, 2020, presented by Dr. Urmimala Sarkar Munshi, Asst. Prof., School of Arts and Aesthetics, Jawaharlal Nehru University, New Delhi.

3. Attended the State Level Webinar on 'Oral Traditions in the Eastern Himalayas', organised by the Internal Quality Assurance Cell, Narasinha Dutt College, dated 27th July, 2020, presented by Prof. Shradhanjali Tamang, Asst. Prof., Department of Film Studies, Jadaupur University, Kolkata.

Ms. Gopa Dey Sarkar

Laboratory Attendant

Qualification: Graduate in Bio-Science General

Department: Anthropology Department

Date of Joining: 04.10.2016





REMINISCE

DEPARTMENT AT A GLANCE

**VI Sem Honours
Students of the
Department,
2022**



**IV Sem Honours
Students of the
Department,
2022**





II Sem Honours Students of the Department, 2022



SCIENTIFIC ARTICLES

THE CRAZE OF SOCIAL MEDIA AMONG TEENAGERS...

Ayan Halder

II Sem Hons.,

Department of Anthropology



Social Media is not just a platform that is used for sharing images, video clippings, and gifs or not something just a way to message or keep in touch with our distant relatives and friends.

It was an idea that created a revolution, a thought of bringing two individuals together who are geographically apart from each other in a powerful, seamless, platform. It all started in the year of 1996 when Andrew Weinreich created the first ever social network platform “Six Degrees” and it also became popular in that era. Soon after that many platforms came up but in 2004, four friends Zuckerberg, Saverin, Moskovitz, and Hughes who were students from Harvard University created the most popular platform of the 21st century, Facebook, which has more than three billion users to date.

But today the craze is something else, now Facebook itself is like a brand and with time it also created many other side applications which are popular too. In this world of rapid digitalization people, mainly youngsters are too concerned with the show-off and fake popularity of themselves. A person without a social media account is a practically impossible scenario in the current generation. A network that gives us a ton of information whether it is useful or not. Today from waking up in the morning till again we go to sleep at night all individuals use a minimum of one hour in social media in the whole-time span. From a survey among the teenagers which had focused on the main objectives like how they use social media, how long they use and for what purpose. For this, we get a vivid view of teenagers and about their craze for social media. For many, they use social media as a booster for their studies as a huge number of lectures are available today on social media for just one particular topic only and today online education also popularise after the COVID-19 pandemic. After that a huge percentage use it for refreshing themselves, most of them mainly watch random reels, short video clips or just liking posts and surfing making a habit for them and eventually making an addiction. They are so much addicted and have a craze for it that they also try to implement those styles in their regular lifestyles it also changes our way of thought process and to a further extent, it brings complexities and insecurities in our lives. For this craze on social media teenagers are also victims of social and physical health problems which eventually become an enigma. Young individuals are getting eye disorders, anxiety issues, FOMO, and many other serious problems.

Today from sending good morning in WhatsApp status to saying good night, sending reels among each other on Instagram, and trolling and tagging each other's on Facebook and Twitter all became a daily habit of the new generation of youngsters and they are themselves following it as a daily routine. Watching reels, surfing new stuff, and posting every moment of your life for most of the day. Today people use social media an approx. of 6-8 hours daily. Today we are standing in a world where social media's original intention is revised so much that now it became an addiction and this craze among youngsters makes them thoughtfulness, solitary in real life, FOMO, and other stuff.



They are crazy with the likes, comments, and views they get in each and every upload on social media. In return for this craze, we get unsuccessful, distance in relationships, do or die situations are created for this meaning less craze in social media.

Social media changed our life so much. Our life became more accessible because social media is a veritably useful tool for us in the 21st century, it could help us to ameliorate our life. Still, we must be apprehensive about how we use them. However, having social media will come a good change for us, if we could use social media dashingly. Keeping a craze for learning something good is better than a craze for non-useful stuff. Since today's teenagers are too much diverted in the virtual, unrealistic, and imaginary world of social media they make often the wrong decision that they have to pay back later with a greater cost.

FOOD HABITS OF THE BIHARI COMMUNITY (WHO CURRENTLY LIVE IN KOLKATA) AND THE EFFECT OF MIGRATION ON THEIR FOOD HABIT

Ayan Kanji

II Sem Hons.,

Department of Anthropology



A group of Bihari people migrated from Bihar to Kolkata due to many issues. Now they became permanently settled in Kolkata. So, for this reason, their food habit shows a different pattern. Due to migration a lot of changes occur in their food habit.

They follow distinct two types of food patterns in the main two seasons of the year. In summer they consume less spicy foods while in winter they eat spicy foods. In the summer season, they eat foods like simple meals and they use seasonal vegetables mainly for cooking. In winter they cook different spicy food items and this time the use of spices and oil gradually increased. They normally eat meat once a week, especially on Sunday. They consume a smaller number of fish. Some of them said that they only eat the fish which they see alive. On some days in the week, they eat veg meals, like on Thursday and Saturday.

They have a very special ritualistic food named 'thekua', which is basically a type of cookie made on a special occasion called 'chhat' puja. This is basically made of flour, sugar, coconut, cashew nut, raisings-grape, etc., and it is deep-fried in clarified butter. This item has a religious significance among them. And they make this on almost every occasion like someone's marriage. They give thekua to others as prasad after puja.

Uses of spices in their food is noticeable. They almost use all kinds of spices like chili powder, turmeric powder, coriander powder, etc. but the main thing is they use 'garam masala' in almost every dish. They use a huge number of garlic in their cooking. In every dish, they use ginger and garlic. Even in all kinds of food, they love to add some garlic and onion. Garlic is one of the important ingredients in their cooking.

Their food habit is dependent upon their religious belief. They consume veg meals for a whole month in a year. During the Shraavan month, they only eat veg meals even though they don't consume onion garlic this time. Except for this time, some other months are also consumed veg meals, like in the time of Nauratri, chhath puja.

A special kind of mixture of spices and jaggery called masala is given to a new mother. They said that this makes to heal their body fast and gives relief to the mother. Due to migration their food habit is hampered. Like they loved to eat roti made of corn flour ('manke ki roti') but it is not too much available in Kolkata so they are not able to eat it for daily purposes.



According to them, they don't get many fresh vegetables here but in Bihar it very much available. And many Bengali foods entered into their food pattern. Their food habit is like Bihari food habit influenced by Bengalis. Like Bengalis' attraction to fish, the fish items entered their meal. Due to Bengali neighbors, their cooking style is influenced and Bengali dishes entered into their food habits.



MARRIAGE IN MUKHOSH GRAM

Sweety Mishra

IV Sem Hons.

Department of Anthropology

Marriage is a legally accepted relationship between two people in which they live together, or have a happy life together. There are different forms of marriage practices. I have studied the “*sutradhor*” community of the Chorida village of Bagmundi block of the Purulia district and got to know about the forms of marriage they practice.

According to the information of my informant and from the meaning of monogamous, this type of marriage is seen in this Chorida village. People believe in single marriage. My informant even added that even in the case of a girl being ill or infertile, they go to the doctor but they don't think about marrying another girl. They do stay together and help each other in every situation. Girls are married after the menstrual cycle starts at the age of 16-18 yrs. Polygamous (marriage of one man with several women) type of marriage is also seen or observed in this village Chorida. My informant told me that if a woman is unable to give birth for too long then under the mutual understanding the male is get married to another female but this is rare. When we studied the genealogical pedigree chart, I came to know the history of that particular family where we get that more than one wife was acceptable.

Different ways of marriage are seen in the community are arranged marriage which is the most acceptable or most common way of marriage. The parents are aware of their Child's marriage, especially the marriage of a daughter. They prefer the marriage of a daughter at an early age at least within 18 years. The elders arrange the marriage, and both the mates believed that whatever their parents will decide will be best for them. Other types of marriage like love marriage, forced marriage, and marriage by elopement is not accepted socially but many cases are seen or observed within the community.

Bride side family, Groom side family – It starts with the “*aiburobhath*” where the family treats the bride or the groom with his favorite food items. It actually celebrates the last bachelor treat of the person. On the next day, the actual marriage ceremony takes place. Usually, a big ceremony is done on this day. Nowadays we find the ritual of decorating the wedding place before marriage. The bride and the groom are generally fasted for the whole day. In the morning before sunrise, the bride and the groom have to take a bath in the pond nearby. After that, we have the “*Gaye Holud*” where haldi and oil are applied to the bride and groom in their respective houses and it is also exchanged between the families. The Marriage happens mainly at night time. The groom comes to the bride's house on this day and is greeted by the bride's mother. This is called “*Jamai boron*” and is done before the groom enters the bride's house. This is also known as “*Jamai Chumai*” which is done with sweets and water.

Then the actual marriage ceremony is conducted by the priest.) The bride generally covers her face with “*paan*” leaves and opens before the groom. This is known as “*subho Drishti*”. Then the “*kanyadaan*” is done too by the father or any other elder family. There are a few customary rituals and then the marriage is done with the fire being the witness (*agni-sakshi*).

The bride and the groom tie the knot and revolve around this fire for 7 continuous rounds (7-Panke –bandha). Then the groom applies sindoor to the head of the bride. This is not done by hand but by a coin mainly. Then the marriage is completed and the bride and the groom eat something to break the fast. The groom then stays the night in the bride's family meanwhile his family members return their homes. The next day, the groom returns back to his house along with his new wed.



The bride is accepted in a similar way and it is known as “*bodhu boron*”. The next day is the “*boubhaat*” or the reception where everybody in the groom's family is served food by the new bride. Then there is a reception program where all the bride's family comes and the groom's side usually treats them with food. This completes the entire marriage.

Maximum people of the village know about the court procedure or marriage registration idea but none of them practice this. This is not common there. May be because of their poor economic conditions they avoid doing marriage registration certificate which cost some amount. They do have the concept of matchmakers who became the medium in the formation of marriage. Once the marriage is fixed between two families then the major concern is the marriage payments like dowry, bride prize, giving furniture, jewelry, and many more. My informant mentioned that maximum family asks for dowry. This includes a motorcycle, jewelry, bed, dressing table, almirah, TV, and fridge and along with this they also take the money of about 1.5 lakhs. Marriage is not possible without a dowry. People take this custom normally. The informant also added that there are very few families who do not accept dowry and they say what the bride's family will gives they will accept it.

Normally after the marriage, the bride leaves their parents' house and goes with her husband to her husband's house to stay with him. It is necessary that married girls have to stay in their husband's houses with them. In this village, it is also seen that in some families, the husband stays or lives with his wife in his father-in-law's house. There is a particular term for this which is called “*ghar jamai*”. In Chorida village people don't accept divorce, my informant told me that if anything happens, then they sort it out but they never think about divorce. People of this village believe that divorce is not a good practice, and this affects the social status very badly. But there are separation cases where mainly the female leaves their husband's house and elope with some other man. Only separation cases are found and divorce cases are not seen.

THROUGH THE LOOKING GLASS: *DIVERSITY OF CHORIDA*

Uzma Khan

IV Sem Hons.

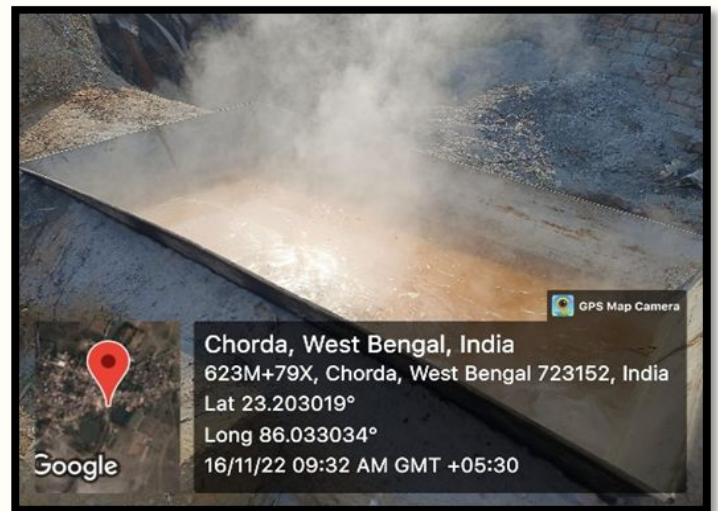
Department of Anthropology

Chorida is a small village in Baghmundi block that comes under the Jhalda subdivision in the Purulia district in West Bengal. This small village's fame is for Chau mask makers. Chau mask is an essential part of the Purulia Chau Dance and it is also known as "Mukhosh Gram" or Chau Mask Village. I have conducted ethnographic fieldwork among the Sutrardhar community and found that one-third population of this village is mostly associated with mask-making. Primarily the male community is associated with Mask making and only a few females can be seen working as mask makers.



Apart, from mask making in the village, their livelihood depends on various income sources. One of them is Jaggery, which is basically a type of unrefined sugar (molasses) that is extracted from the juice of sugarcane or sap of palm, or the sap of coconut. Palm jaggery is a much sweeter variant of jaggery, which has a melt-in-the-mouth texture. This form of jaggery is made by extracting the sap of the palm which is manually boiled and churned to make the jaggery. This jaggery gets the sweetness of dates and nutritional benefits of dates. The early morning sap of palm trees is the sole and primary raw material needed to make palm jaggery. The sap is sweet in taste and translucent and its colour is honey. The tappers first get up at 3 a.m. and prepare to collect the sap. Depending on whether there is sap close by, the men travel to a farm or neighboring jungle. By bicycle, it takes about 30 minutes to get there. The men arrive and start climbing the tree. There are already containers hanging from the tops of the trees that collect the sap that is gently dripping out. They release the knot and pour the liquid into another pot that is fastened to a bamboo stick on both ends. Tappers scale these trees several times each day to collect the liquid in the quantities needed for jaggery manufacturing.

After that, the sap is placed into a sizable container and continually churned for 4-6 hours, or until it becomes thick and takes the shape of a gooey, sticky liquid. The Tappers would return to the forest during this time to hang the pots for sap collection in order to get ready for the next day. The pots are first prepared by being covered with slaked lime and hung from either end of the bamboo pole that they are carrying over their shoulders. They store the tools needed to cut the palm tree's inflorescence in a storage bag they manufactured themselves and fasten it to their hip.



In order to climb the tree, the Tappers utilise a sturdy rope, yet as they gain experience, some of them might not even need one. They start by climbing to the top and cutting the palm's bark around 20 cm from the top of the trunk. They cut an angled incision with a circular knife. The sliced portion of the gourd is then used to secure the gourd to the pot's mouth, which is subsequently rope-fastened to the bark of the palm tree. As the tapper lowers the tree, the sap pours out gradually and gathers in the container. Jaggery preparation takes a very long time because there are several steps involved. One liter of palm sap only provides roughly one and a half grams of jaggery since it takes a long time to boil the palm juice to the point where it becomes jaggery. Around eight in the morning, the Tappers bring the juice they have collected from the fields or the bush. The collected sap is poured into a cooking vessel with a flat bottom and placed on a fire designed for making jaggery. With the use of a sieve, the sap is filtered while it is being poured. Men or women, typically women or teenage males, then boil the juice while stirring it constantly with a laddle for 3 to 4 hours. Eventually, after two hours of nonstop stirring, the liquid splatters. A thick viscous liquid is produced by allowing the liquid to boil for a few more hours. Jaggery is the only substance in this thick liquid. The cooking pot is then taken out of the hearth and left to rest for a bit. The jaggery is placed into tin containers while it is still liquid. They then sold it for Rs 100 per kg on the market preferably Baghmundi haat.

Moreover, the people of this village are very helpful and generous and they, are trying to maintain and keep their own cultural heritage and pass it on to further generations. Additionally, the people of this village are not only associated with Mask Making but also with various economic and cultural aspects. This study not only brings out a particular side but also focuses on different aspects of their livelihood.

HUMAN AND BILATERAL SYMMETRY

Satabdi Mukherjee

Alumni

Department of Anthropology

INTRODUCTION

Body symmetry can be defined as the morphological resemblance of distinct body parts and their orientations and it can be broadly divided into three categories like bilaterally symmetrical, radially symmetrical, and asymmetrical animals. Since bilateral symmetry plane divides an individual into mirror-image halves though it is not merely a matter of default; it also enhances biological fitness. Bilateral asymmetry simply refers to the differences that exist between similar structures of the two sides of the human body. This asymmetry could be fluctuating or directional in humans (Palmer, 1994, Van Valen, 1962). Previous studies have evaluated and documented existence of bilateral asymmetry in various parts of the human body such as face, head, upper and lower extremities (Taura et al., 2020), ear (Faakuu et al., 2020), foot (Mascie-Taylor et al., 2022) and in many other phenotypic characteristics. Its application was centred on standardization of the side for taking anthropometric dimensions, to differentiate individuals within the same population and across different populations which has an application on forensic anthropology. It is also used by proxy as an indicator of environmental and occupational stresses, developmental instability and to evaluate the effect of handedness on body structures (Palmer, 1994; Van Valen, 1962; Gutnik et al., 2015). Several studies have established a relationship between morphological and behavioural asymmetry making investigations of bilateral asymmetry an attractive and important research area (Steele, 2000; Tonka et al., 2001; Lazenby et al., 2002). The major concern of the forensic anthropologist is identification of an individual by estimating age, sex, and stature (Abu Bakar et al., 2017; Alias et al., 2018). Biometrics has played a vital role in identification. Face, fingerprints, iris, gait, ear, voice, etc., are some of the personal characteristics of humans which can be used as biometrics (Arbab-Zavar et al., 2015).

MEASUREMENTS TO BE FOCUSED ON

The external ear is one of the most peculiar characteristics present on the face of an individual (Rani et al., 2021). The external ear consists of the external auditory meatus and the auricle or pinna (Japatti et al., 2018). The possibility of using the external ear as a tool for establishing the unique identity of individuals was first recognized by Bertillon who included the same in the system, he developed in 1893 (Austin, 2015). Recent studies of the auricle from different parts of the world prove that much variability exists depending on the age, sex and ethnic group, and even in the same

person between the right and left ears (Purkait and Singh, 2007) i.e., highlighted both bilateral asymmetry and sex differences in the external ear (Sforza et al., 2019; Bozkir et al., 2006; Purkait and Singh, 2006; Alexander et al., 2011; Deopa et al., 2013; Verma et al., 2014 & 2016). Alexander et al. (Alexander et al., 2011) reported that sex and ethnic differences were mostly observed in Indians followed by Caucasians and Afro-Caribbeans. In view of the variations associated with the dimensions of the auricle, reference data for Population specific standards are required for personal identification for forensic and biometric Purposes (Alexander et al., 2011; Kanchan and Krishan, 2013; Faaku et al., 2020). Furthermore, its shape and symmetry contribute enormously to facial beauty and aesthetics (Alexander et al., 2011). Moreover, data on auricular dimensions based on the age, sex, Ethnicity and race of the client/patient is required by reconstructive surgeons for effective Correction (Kumar and Selvi, 2016). Beside these, normative data on bilateral asymmetry for Different populations is equally relevant to industries involved in the ergonomic design of Hearing aids, ear pieces and other ear appliances (Jung and Jung, 2013; Liu, 2008; Xiamin et Al., 2018). Very few studies on anthropometric data of the normal human ear in the Indian Population are available and anthropometric measurements given in the Western literature are Less likely to be of use in the Indian population (Purkait and Singh, 2007; Sharma et al., 2007; Kapil et al., 2014). In view of the variations associated with the dimensions of the auricle, Reference data for population specific standards are required for personal identification for Forensic and biometric purpose.

Italian Renaissance artist Leonardo da Vinci described the human foot as “The engineering Masterpiece” which was certainly true, because the human foot forms a single functional unit, which consists of 26 bones, connected by firm ligaments and muscles. The interaction of bones, Joints, ligaments, tendons and muscles is described through morphology (shape and structure) And mechanics (statistic-dynamic function) of feet (Domjanić, 2013). The foot anthropometric Data provides highly important information for anatomist, forensic scientist, physical Anthropologist, health science, sports science & medical science professionals and also Footwear industrial personals. The appropriate use of foot anthropometry data may aid in Individual identification, assessment of health status, comfort and safety. The human body was Created as a complex entity, where the three dimensionality of the body is spatially determined By the main body planes. The central plane divides the body into right and left symmetrical Halves, where the left and the right foot represent the reflected image of the body, forming the So-called bilateral symmetry (Keros and Pećina, 2006). During bipedal movement the foot Changes its shape. The differences become apparent in the length, shape and angle of toes, Width and shape of the heel as well as in the shape of lateral and distal arch of feet. The Variations in these characteristics indicate the need of analysis of population specific shape Because a single shape cannot be sufficiently precise in personal identification and also to meet The requirements of footwear comfort for a large number of people (Keros and Pećina, 2006; Akalović, 2010; Domjanić and Ujević, 2015).

Hand Length (HL) and Hand Breadth (HB) have been extensively studied (Saxena, 1984; Sunil et al., 2005; Hamid et al., 2015) in forensic anthropological research to estimate stature of Individuals for personal identification but there is paucity of studies on the application of Bilateral asymmetry of hand dimensions in personal identification. Beside forensic application Anthropometric measurement of human limbs plays an important role in design of workplace, Clothes, hand tools, manual tasks or access spaces for the hand and many products for human Use (Chandra et al., 2011).

Data on the sex, age and ethnic discrimination potentials of the auricle (ear) (Faaku et al., 2020), foot (Castro-Aragon et al., 2009) and hand (Igbigbi et al., 2018) dimensions has been made available among different populations but among the Indian population it is very scanty. Though very much essential in forensic anthropology for personal identification as well as in Ergonomics.

CONDUCTION OF STUDY ON A SMALL POPULATION SIZE

The present study has been conducted on 50 females and 50 males (mean age 21.6 ± 3.03) individuals residing in urban area under Kolkata Municipal Corporation, West Bengal. The cross-sectional study was conducted on the apparently healthy adult females of Bengalee Hindu caste population. The participants were measured for ear length, ear breadth, (Sarkar, 1979) hand length, hand breadth, foot length and foot breadth (Mukherji and Bharati, 2009) following a standard technique.

Significant ($p < 0.05$) difference in case of hand breadth of the female participants which means it can be taken as a possible marker for personal identification and also to be taken into account while designing of workplace, clothes, hand tools, manual tasks or access spaces for the hand and many products for human use. On the other hand the ear length, ear breadth, hand length, foot breadth, foot length revealed insignificant ($p < 0.05$) difference indicating that bilateral symmetry is present in the above mentioned measurements of the individual.

When the measurements were compared with that of the male population, a significant ($p < 0.001$) difference was observed in the case of all the measurements, indicating a presence of definite sexual dimorphism among the participants. Female dimensions are consistently smaller than the males.

DISCUSSION AND CONCLUSION

Studies in the past have highlighted the bilateral and sex differences in the external ear (Sforza et al., 2019; Bozkir et al., 2006; Purkait and Singh, 2006; Alexander et al., 2011; Deopa et al., 2013; Verma et al., 2014) but the present study did not find any significant ($p < 0.05$) bilateral difference in the ear measurements although possessed significant ($p < 0.001$) sexual dimorphism which corroborated with the previous findings (Sforza et al., 2019; Bozkir et al., 2006; Purkait and Singh, 2006; Alexander et al., 2011; Deopa et al., 2013; Verma et al., 2014). Present attempt also vindicated significant ($p < 0.001$) sexual dimorphism for the other measurements like; foot length, foot breadth, hand length and hand breadth that are also in corroboration with the previous studies in this regard (Fessler et al., 2005; Adalakun et al., 2019; Ibeachu et al., 2011).

The present study provided a database of different ear, foot and hand parameters and also highlighted the sexual dimorphism and bilateral differences in ear, foot and hand morphometry among Bengalee Hindu caste population of West Bengal, India. Significant bilateral differences ($p < 0.05$) were only reported for hand breadth. Foot and ear dimensions do not reflect any asymmetry may be because of small sample size. While on the other hand significant ($p < 0.001$) sexual dimorphism has been found for all the measurements, can be used in forensic analysis.



LITERARY ARTICLES

BOOK READING CULTURE

**"Reading is to the mind what exercise is to the body"
-Joseph Addison**

Anwesa Dolui

II Sem Hons.,

Department of Anthropology

Reading is a meditative activity. People read books in an amazing way without using any of these five senses -- eyes, nose, ears, tongue, and skin. A reader looks at some writing on white paper. At the same time, various pieces of training started happening in his brain. A book is the most powerful weapon to change a person and the World. Book is the most important resources which give a pure lesson, entertainment and sometimes shows the true way to live. The reading habit must influence both self-development and social progress in human life. Good and regular reading habits make us confident and participate in our social religious, cultural, and political life. A dumb person becomes a communicator and a lame climbs a mountain of knowledge through reading. So, reading books be considered an important metric in human life

important metric in human life. Reading is a basic component of education, training, and the development of culture. It is an activity of forming and developing the identity, a tool for education and the dissemination of culture, and evidence of the formation of communicative and professional competence of a specialist tool for achieving success in life. Reading is a lifelong process that never ends. People read various kinds of literature whether it is available in print or electronic format every day for their own purposes and to gain information and knowledge to solve day-to-day problems and achieve the tasks



The best stage to start reading is childhood and from home as well school. The development of a reading culture should start in early childhood and be nurtured up to adulthood and through this process, it can build a literate nation that can transform itself into an informed and knowledgeable society that plays a significant role in society. Reading is a prerequisite for almost all cultural and social activities. People cannot be active or informed citizens unless they can read. A reading culture is an environment where reading is championed, valued, and respected.

Reading lies at the heart of the curriculum, and it's of the utmost importance to a child's personal, social, and academic success, as well as their general well-being. Generating a reading culture should not be the responsibility of an individual. It takes dedication, perseverance, and effort. In a report commissioned by the National Literacy Trust, research indicates that "if reading is to become a lifelong habit, then people must see themselves as a participant in a community that views reading as a significant and enjoyable activity. Parents and the home environment are essential in fostering a love of reading". Not so long ago, when there were book readers in every house. There were no satellite TV channels or smartphones then. Books were our best form of entertainment then. The pages of memory clearly remember those golden days of reading books. Our current new generation, they learn from us. They imitate what we do. Smartphones can be seen in the hands of even children these days. School children run Facebook. Like us, they have no interest in books.

Moreover, in the name of the development of the education system, the amount of pressure of education at the school level, they are struggling to finish school. Therefore, there is not much time and opportunity to read any other books outside of certain school books. To attract our new generation to books, we must first pick up books. Even if they act, they have to read books for one to two hours every day.



By doing this we will also develop the habit of reading books, similarly, our new generation will be attracted to reading books after seeing us. The habit of reading books should be developed mainly by the family with responsibility. I also think that there is a need for constructive change in the current education system of our country. With the pressure of extra reading in school, it becomes impossible for any student to read any book other than the textbook. Reading is a uniquely human activity that is characterized by the translation of symbols or letters into words and sentences that communicate information and mean something to the reader. Reading culture or, culture of reading refers to reading books regularly. It gives individuals the development in vocabulary, creativity, memory, skills, and discipline. It also enhances the national level by developing education and enlightening people in society. It is also known as a reading habit, in which an individual can have, or a culture of a group of people together have a habitual way of reading whether they provide time for it or read in their leisure time. Reading used to mean sitting down with a book and turning pages as a story unfolded.

CINEMATIC VIEWS OF TODAY'S PEOPLE

Cinema should make you forget

You are sitting in a theatre

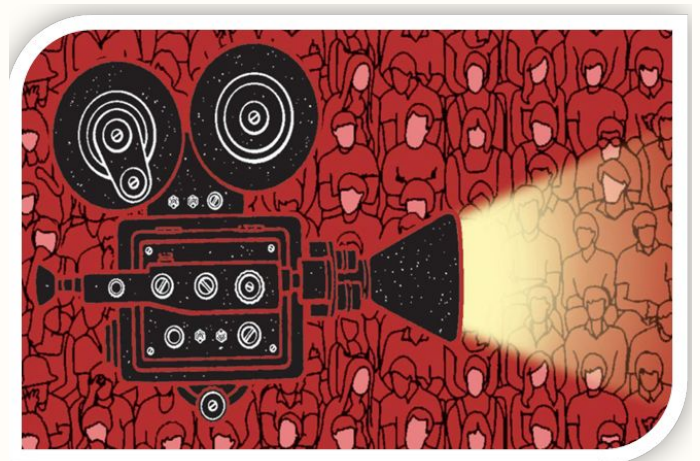
- Roman Polanski

Eshita Mondal

II Sem Hons.,

Department of Anthropology

The visual whether a photographic image or a film is an important way of understanding culture and society. An image records our everyday lives. They offer us a language that transcends cultural, racial, social, and linguistic barriers. A film could be a popular mainstream cinema or a documentary or an ethnographic film. All genres of films help us understand society and culture. Cinema is an integral part of the culture as well as cinema is a captivating medium to reflect society and the changed reality. Cinema is "the modifying form of literature".



Indian culture is the most exuberant culture in the world. Indian culture is incomplete without mention of the cinema. Cinema is an art form. Art always fascinates people. The performance of artists gives mirth to the audience. Bengalis are affectionate with art and culture.

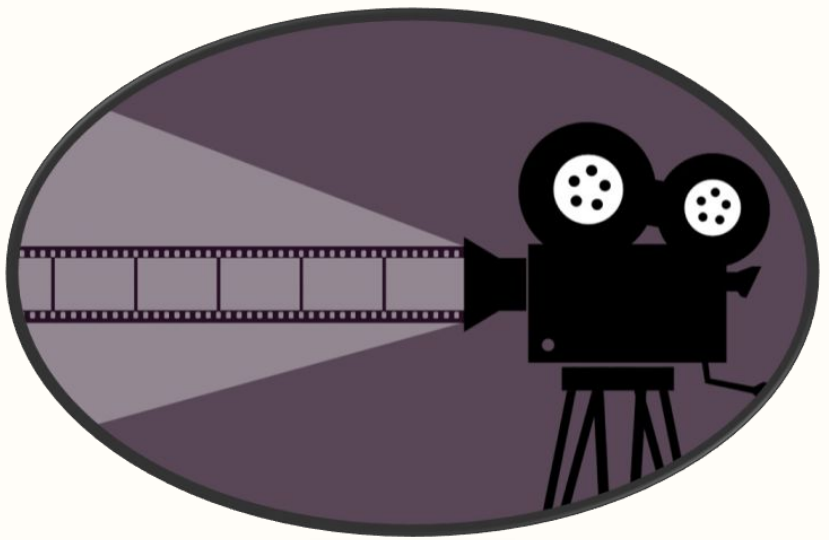
In the world of cinema, the name of Indian films comes up; the name of the Bengali film will definitely be manifested. Satyajit Roy, Mrinal Sen, and Ritthik Ghatak enriched this Bengali film industry. Satyajit Ray's Pather Panchali movie received worldwide appreciation. Satyajit Ray received Honorary Oscar Award for his lifetime of achievement in filmmaking. Pride of Bengali film industry. Most Bengali people loved to watch thrillers and adventure movies. These types of movies emotionally force me to watch the whole movie.

This category's movie creates suspense and opens up at the climax. The audiences love the twist of the movie and watch it. They also try to connect him with a character.

Bengalis love to watch movies in cinema halls as leisure amusement. They love to see their superhero on the big screen and in the public crowd, cheer gives goosebumps. They connect them with the movie character and cinematic environment.

Bengalees prefer mostly the South Indian film industry over the Bengali industry. According to their statement, the content of South Indian films is more content driven and technically sound. They make the movie with love and passion. They try to give the best direction and great acting skills and prominent background music and qualitative cinematography.

Cinema is a part of popular culture. Cinema is the medium of edutainment that give us a message on a particular topic and relief from our busy schedule. Most of the people followed this tradition. The least number of people watch the movie for analyzing the art form of the movie and the process of making a movie.



FIELDWORK - AN UNVEILING TAPESTRY OF ANTHROPOLOGY

Oishiki Mondal

II Sem Honours,

Department of Anthropology

In realms unknown, where mysteries reside,
Anthropologists embarked on a quest, far and wide.
They journeyed through time, across cultures they roamed,
Unveiling the secrets that history had sown.

With pen and paper, they ventured forth,
To distant lands, from South to North.
Immersed in communities, foreign and strange,
Anthropologists sought understanding's exchange.

In jungles dense, where tribes held sway,
They observed customs unfold, day by day.
Living among the tribes, like kinship ties,
They witnessed traditions, beneath vast

From hunter-gatherers to pastoral nomads,
Anthropologists trekked with sturdy footpads.
They studied rituals, ceremonies, and rites,
Unearthing the tapestry of cultural delights.

In dusty tombs, they delved with care,
Unravelling the remnants of ancient flair.
Examining artefacts, pottery, and tools,
Piecing together stories, from long-lost jewels.

With patience and empathy, they bridged divides,
Engaging in dialogue, with open minds.
They listened to tales of triumph and strife,
Preserving the narratives that shape human life.

**Through participatory observation, they saw,
The intricate webs of society's law.
From social structures to power's sway,
Anthropologists wove the human array.**

**They pondered upon evolution's grand stage,
Tracing lineages, like words on a page.
From Lucy's bones to Neanderthal's grace,
They pieced together our ancestral embrace.**

**But fieldwork was more than academic pursuit,
It was an ode to humanity, its essence acute.
Anthropologists saw the world as kin,
Celebrating diversity, in the cultural spin.**

**They encountered challenges, both great and
small,
Yet persevered, in their passionate call.
For the history of fieldwork is a tale profound,
Of seekers of truth, where wisdom is found.**

**So let us honour those who paved the way,
Anthropologists bold, who led the fray.
Their legacy endures, in the stories they told,
Shaping our understanding, as time unfolds.**

**In the tapestry of human discovery,
Fieldwork in anthropology remains key,
A testament to curiosity's worth,
Unveiling the wonders of our shared Earth.**

HUMAN DENTITION

Shreya Mondal

I Sem Hons.,

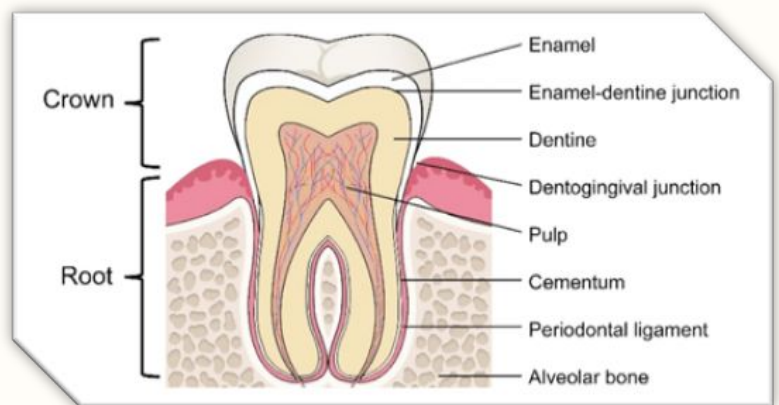
Department of Anthropology

The teeth have great evolutionary significance because they are sensitive to dietary and environmental changes. The teeth indicate many important features and in man, they have undergone many significant changes. In man there are two sets of teeth, those are — 1. **Deciduous or Milk Teeth** & 2. **Permanent Teeth**. The Deciduous Teeth are temporary. It begins at the very infant stage and is gradually replaced by the permanent set of teeth when children become around six years old.

The Deciduous Teeth are 20 in number. The dental formula is – 2: 1: 2.

The Permanent Teeth are 32 in number. The dental formula is – 2: 1: 2: 3.

Human dentition is also known as Thecodont, Diphyodont, and Heterodont. It is called the Thecodont because each tooth is fixed in a separate socket present in the jaw bones by gomphosis type of joint. It is called Diphyodont because humans have only two sets of teeth (Deciduous & Permanent). It is called Heterodont because humans have four different types of teeth Incisors, Canines, Premolars, and Molars.



A tooth consists of Enamel, Dentine, Cementum, and Pulp tissues. The portion of teeth exposed to the oral cavity is known as a Dental crown. The tooth is supported by the tissue consisting of the alveolar bone, gums, and the periodontal ligament.

- **Incisors:** Incisors are situated in the center of both the top and bottom jaw. The crown of Incisors is chisel-shaped. They are adapted for cutting food stuff.
- **Canines:** They are placed beside the canine. The Canines are large and conical in shape. The root is usually single.
- **Premolars:** They are placed beside the Canines. There are 4 Premolars in each jaw. They are more or less conical in shape. They are usually adapted for tearing food and initial grinding of them.
- **Molars:** They are located at the back of the mouth. There are 6 molars in each jaw. They are large and Dom shaped. The molars are provided with three roots and they have 5 cusps. They are adapted for crushing and grinding the food.

FAMILY

Sohana Khatun

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Department of Anthropology

Family is the basis of human society. It is the simplest unit also it can be considered as a small group that has few members (Husband, wife, their children, etc.) and it's formed by kinship, marriage, and descent.

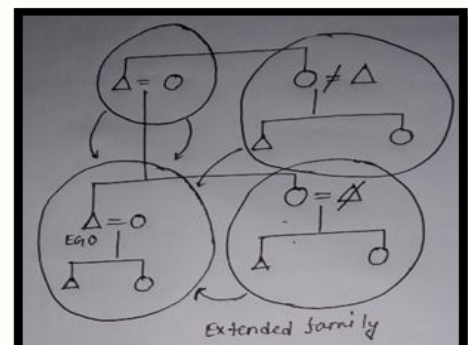
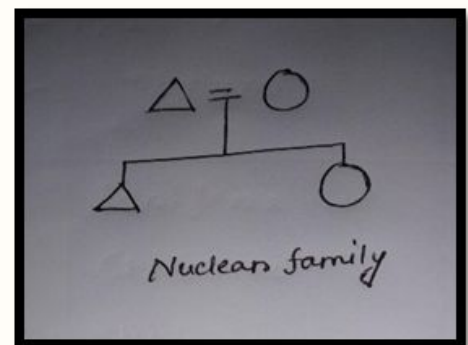
FEATURES:

- It is a biological unit consisting of a father, mother, and children living together and they have an understanding, sharing, and bond.
- The members of a family have common habitation, home, and household. All members have social roles such as husband and wife, mother & father, son and daughter, and brother and sister.

The classification of the family according to their nature: -

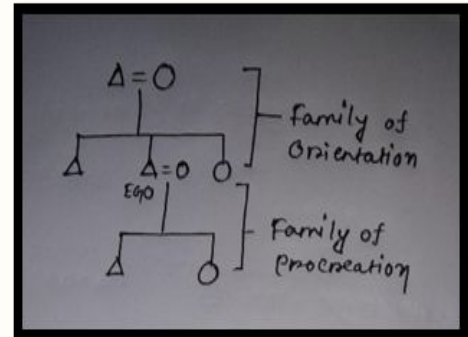
A. From the point of structure: From this point of view, we can divide a family into three basic types.

1. **Elementary or Nuclear family:** It is one of the simplest families where the members are husband, wife, and their unmarried children. It is found in the Lodha, the Santal, the Oraon, the Khasi, the Munda, Caste based societies.
2. **Joint family:** In the case of a Joint family two or more nuclear families live together under a common shelter, and share a common hearth, and a common purse. The Hindu joint family is the best example of such type of family, where brothers and their wives and their mother, and father live together. In Santal, Munda, and Oraon societies such types of families are common.
3. **Extended Family:** Extended family is like a complex family where EGO's family and EGO's father, mother, and his widowed father's sister's family are also EGO's widowed sisters with her children living together.
4. **Broken family:** In this family, either the husband or wife was divorced or both of those have died. $\Delta \neq \bigcirc$



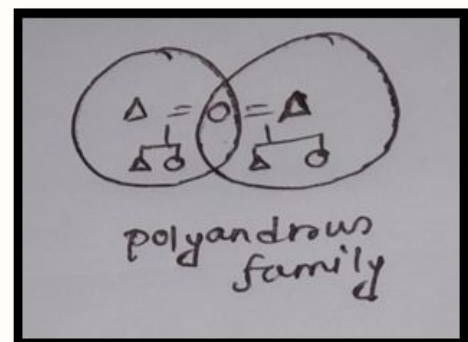
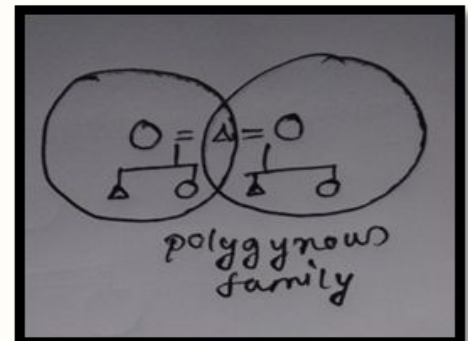
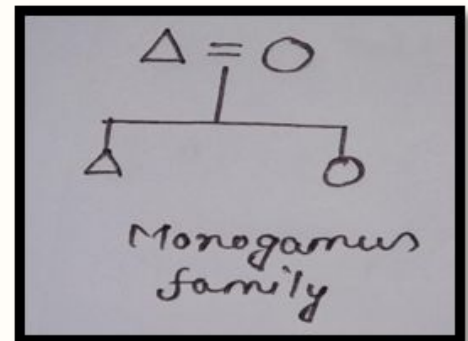
B. From the point of blood relation: In view of the blood relationship, the family may be classified into two types.

1. **Family of Orientation:** It is the family in which one is born. His identity in his family is as a son, the father's family of the Hindus and Muslims of India.
2. **Family of Procreation:** The family which one helps to set up after one's marriage. His affiliation to his family will be as father. When EGO create his family.



C. From the point of marriage: From the basis of marriage, the family can be classified into three types.

1. **Monogamous family:** This family is based on monogamous marriage. Marriage between a man and woman. It is common among the advanced as well as tribal societies of India.
2. **Polygynous family:** This type of family depends on a polygynous form of marriage. When a man is married to more than one wife or they live together with their children. This type of family is found among the Eskimo, In India this type of family is observed among the Bhils and Gonds.
3. **Polyandrous family:** A common wife and a few husbands and their children formed this type of family. This type of family has been divided into two types according to the relationship of husbands.
 - **Fraternal Polyandrous Family:** Here the husbands of a woman are brothers. Eg: Marquana of Polynesia, Todas of Nilgiri hills.
 - **Non-fraternal Polyandrous Family:** In this type of family the husbands of a woman are not brothers. Eg: Tibetans and Nayars of South India.



D. On the Basis of Residence: After marriage where a new couple lives, in the basis of residence the family is classified into six categories: -

Patrilocal Family: In this type of family after marriage, the bride goes to reside in the father's residence of the groom. e.g: Santal Munda, Oraon, Lodha, Bhil, Kol etc.

2. Matrilocal Family: After marriage when husband lived in his wife's mother's house and formed a new family. e.g: Garo's and Khasi.

3 Neolocal Family: After marriage, when a new couple resides in a new residence with any attachment to the parents of both the husband and the wife. e.g. modern sophisticated urban family.

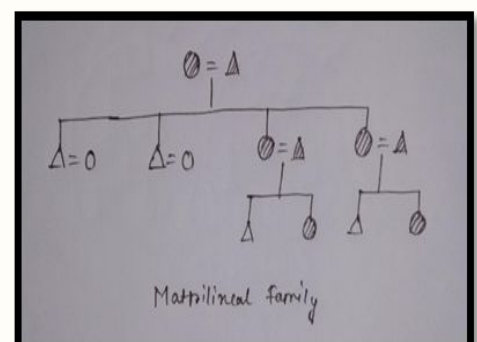
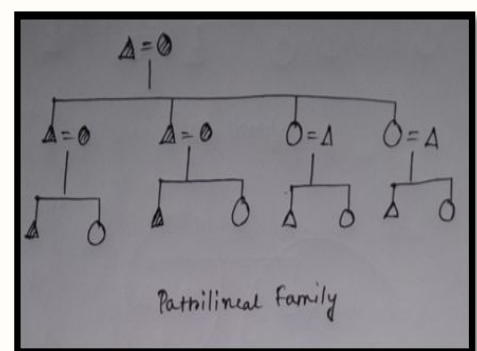
4. Bilocal Family: After marriage when a couple resides sometimes in the bride's house and sometimes in the groom's house. e.g: Korku.

5. Avunculocal family: In this type of family after marriage, the new couple resides in the husband's maternal uncle's house. e.g. Nayar's of South India and Dobuans of Melanesia.

6. Matri-Patrilocal family: In some societies, after managing the new couple lived in the bride's parents' house. And after the birth of the first child, the groom or husband comes to his own parent's house with his wife and children to live permanently there, e.g. Chenchus of Andhra Pradesh.

E. On the basis of Succession: The family can be classified into two types: -

- 1. Patrilineal Family:** The family in which authority and succession flow through the male line. Sons of such families live permanently in their parental house and the daughters have to leave it after their marriages. They are to live in their husband's house. The sons share the family property. Daughter gains nothing.
- 2. Matrilineal Family:** The family whose authority and succession flow through the female line, as among Khasis and Garo. The daughters share family property. Sons inherit nothing.



THE DECEMBER'S THRONE

Raj Mondal
Alumni
Department of Anthropology

(1)

“How could they see anything but the shadows if they were never allowed to move their heads?”

~Plato

Nowadays he's seeing faces, faces from dreams, blur, hazy, dark like an oil painting having prominent eyes and colours which are fade. He observers carefully and try to realize the resembles which he have been saw on the other night. But couldn't match anything, they were unclear but sharp and too highlighted to bear. Nirmal got shuffled every time by thinking why the real world covering their facts and faces by few changeable masks periodically and repeats whether it's a weather, colour or an emotion. He want fixation he want stability. Out of no where, a sudden snap Nirmal found Ravina standing just right beside him.

Ravina - you seem quite disturbed from past few days. Is everything normal?

Nirmal (silently observing) – I want fixation. (politely spoken).

Ravina looked strange, confused besides calm because she's also aware of the rumours. She stayed a bit and leave without leaving a word.

(2)

“I was ashamed of myself when I realized that life was a costume party, and I attended with my real face,”

~Franz Kafka

Nirmal was brave enough to put himself in a Kafkaesque. He knew century changed, civilization flourished and he'd probably blame time because of it's nonphysical nature. He'd conquer upon the 4th dimensional rule where time can control and served as an unchanged form though the only unchangeable thing in this empirical world where time can't even make it impact is Human Mind.

It's around 6 a.m. in morning, glowing rays falling upon the petals of Magnolia, reflecting vermilion hue. From vermilion to amber and shades after shades because the world is moving so the rays of sun. It shakes its head as wind flows by. Probably the nature herself even can't resist these changes anymore. Rays also can't stop itself to falling on Nirmal's bed, what could it can do otherwise. And from other side of the window he witnessed everything

(3)

“He who fights with monsters should look to it that he himself does not become a monster.”

~Friedrich Nietzsche

Nirmal was born blue that's why he needed white to vibrant his own wavelength but now all he want is to dissolve in blue and blend himself, being unrecognizable. All of these years he was searching for his "I", he jumped into the deepest oceans of thoughts, he climbed the mountains of wisdoms and lost in the forests of ideas. But eventually he's managed to distinguish his "am" before anyone's interpretation.

Nirmal really familiar with the idea of neglecting him by the people, isolating him like a leftover throne where there'll be one day when all the humans finally break their chains of comfort, see beyond the shadows of portraying reality and swallow the throne of enlightenment and infinite knowledge. And just like that Nirmal solved the last piece of his puzzle by finding the answer of "who". Now he can place it in a right order of "who, am and I?".

He who is the ultimate throne.

The December's throne.

APPLICATION OF PHYSICAL ANTHROPOLOGY

Prof. Monimekhala Dasgupta

Faculty Member

Department of Anthropology

Branches of Anthropology includes biological, cultural, linguistic, archaeological aspects. All these aspects are applied in various disciplinary sciences. Let us get some insights regarding the applied aspects of physical and biological anthropology . Physical Anthropology deals mainly with origin, evolution, diversity of humans. It studies humans as biological organisms and tries to differentiate humans from other species. Biological Anthropology studies the genetics and molecular level. Physical anthropologists trace the origins of humans, while biological anthropologists biological similarities and differences among humans. It comprises of Primatology, bio archaeology, Paleoanthropology, human biology, molecular and forensic anthropology.

Paleoanthropology is a Multidisciplinary approach of studying Human Evolution, Fossil Forms, Orthogenesis, Adaptive Radiation, Parallel Evolution, and Hominine Inter relationship with time & Place. Primatology studies Primates, Morphological Studies, Comparative Framework, Functional Significance, Biomechanical Analysis, Primate Adaptation, Primate Locomotio, Cognitive Behavior, and Evolution of Skeletal & Muscular Complexes. Genetics deals with factors like Inherited Trait, Action of Genes, Population & Variations, DNA Sequences & Analysis, Blood Groups, Molecular Analysis, and Gene & Allele Frequencies. Human ecology is the part which deals with Human Nutrition, Adaptation, Environment, Population Size, Population Composition, Epidemiology, Demography, and Applied Family Studies.

Bio archaeology is the branch which aims to enlighten aspects like Relative Mortality, Population Movements, Social Status, Political Organization, Epidemiological Phenomenon, Artifacts, Paleonutrition , Paleopathology and Discrete Skeletal Traits. Growth & Development is another important applied aspect of this domain ,mainly concerned with Methods of Growth study, Skeletal Age, Chronological Age, Growth Rate Curves, Nutritional Factors, Socio Economic Status, Cultural Factors, Ageing Growth Indicators and Clinical Health. Forensic anthropology deals with issues regarding Identification, Human Skeleton, Crime Detection, Fingerprints, Body Fluid Analysis, Blood Genetics, DNA Sequencing, Paternity Diagnosis and Deformities & Casualties. The most important sub branch includes Human Variation which aims to study aspects like Racial Classification, Skin Colour, Geographical Distribution, Morphological Traits, Genetic Markers, Population Variation, Cultural Traits.

REBIRTH OF DEATH: FEW DAYS IN MANIKARNIKA GHAT, VARANASI

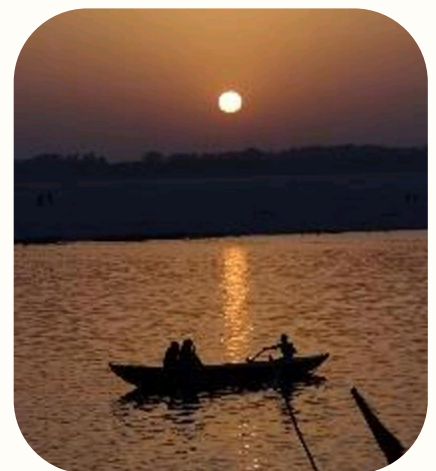
*Prof. Somosree Pal
Faculty Member
Department of Anthropology*

I have visited the cremation ghats of Varanasi two times. It was the end of the winter of 2012 when I first went there from Kolkata with my classmates for our Socio-cultural fieldwork. It was dusk, and the Ganga was shrouded in fog. I recall seeing a few ghats from the window of the Bibhuti Mail I was in. Sitting in the train, I could see many fires, and plumes of brown smoke billowing out into the twilight sky. I was intrigued and asked my professor, "Why do those ghats seem lit up?" He replied, "Those are the cremation ghats of Benaras." A chatty passenger overheard my question and chimed in, "Those aren't regular flames... They have been burning steadily for more than 600 years. Those are the lights of the maha-shamshaan."



For the next month, I just spend hours at the burning ghats. It fascinated me in an impeccable way. I could see children playing amidst the pyres and the corpses. Foreigners sat around with notebooks, observing the chaos enveloping the ghats. The smell of death and the sight of people in their most vulnerable moments affects one profoundly. I had never seen a sight like that. The dead kept arriving, the flames grew bigger, the heat was unbearable, and the ash landed on us like confetti. When it grew dark, the fires became more vivid and were reflected in the waters of the majestic Ganga. It may seem like polluting the air, but to the Dom community it is their livelihood, to the family members of the deceased it is the ultimate peace, and to the audience, it is of experiencing a different life. To me, it is the most serene, tranquil, placid environs of the seen world.

Mythology depicts that at the beginning of 'Satyug, Lord Vishnu performed penance at 'Ananda Vana' for more than a thousand years to please Lord Shiva and through his Chakra, brought into existence a Kund, which is named "Chakra Puskarni Kund". According to religious belief and culture, Lord Shiva granted it a boon to be the holiest of all the Tirthas and those who bathe here would achieve absolute salvation. Once while taking a bath with Maa Parvati, Lord Shiva shook his head with joy and his earring stone, 'Mani, fell into the Kund. Lord Shiva tries to find out the 'Mani', but failed. Then Lord Vishnu appears and said the 'Mani' wouldn't be found again, but because of this reason, the water of the Kund would never be dry. And the ghat is named as 'Manikarnika Ghat. It is believed by the local people and the government also places a plate of reasoning of origination of 'Manikarnika Kund' and 'Manikarnika Ghat'



But the local doms are the believers of another mythological story that depicts their origination. Kashi is a habitational place of Lord Shiva. Once Maa Parvati observed some waste materials in the river Ganges during her bath in the river. She hated it and asked Lord Shiva to make a Kund for her. Though Lord Shiva makes a Kund in the ghat it was directly related to the water of the Ganges through a small underwater path. When Parvati was taking a bath in the Kund, angrier, humiliated Ganga creates a flow of water in the Kund and return back with Parvati's earrings. After many searches also, Maa Parvati don't get it back. Later from this incident, it was named as 'Manikarnika Kund'. After losing her earrings, Maa Parvati was very upset and ordered some brahmin to find out the earring. One Brahmin was able to find but he doesn't give it back to her. Lord Shiva came to know about this and punished that Brahmin. He gives a curse that the Brahmin would no longer belong to the topmost caste of the community, but rather he and his next generations would be known as doms who would fire the dead bodies throughout their whole life and they would be regarded as untouchables. And thus, the ghat came to be known as 'Manikarnika Ghat'. In the present day, both mythologies are going in a parallel manner.

Varanasi is a Holy City. It has been famous for its ancient Indian culture which can be found in the present day also. And one of those traditions is to die in Kashi. Many Hindu people want to die and be cremated in Kashi only to get absolute salvation. The Vedas relate two paths of attaining deliverance: 1) the path of ancestors, where the diseased peregrination to heaven is enthralled by his ancestors and eventually goes to the path of reborn; 2) the path of Gods, where the diseased enters a realm at the sun and never returns. So, for choosing the second path Hindus came to Varanasi and believes in its cremation processes.

In the corridor of the 'Ratneswar Temple, beside the Kund, is a never-ending fireplace reserved for the pyres. It is believed that if a dead body is burnt on the roof of the temple, then he or she would get complete salvation and could find a place at Brahma's feet, which is termed as 'Brahma Nala'. About 100-150 dead bodies came here in a single day for the cremation procedure. To them, rebirth is more painful than life, and to attain salvation, it is of utmost importance to come to Varanasi for the last days of life. Death elsewhere is feared, here is welcomed as a long-expected guest.



Death, which elsewhere is polluting, is here holy and auspicious. People travel from around the country and the world to spend their last days in Varanasi because, death, the most natural, unavoidable, and certain of human realities is here the sure gate to salvation, the rarest, most precious, most difficult to achieve spiritual intent. Death here is fáilte to achieve the state of Nirvana, freed from the cycle of life and death. With the curse though the Dom community is considered untouchables, they are in venerable status as they manage the prestigious work of helping individuals to attain Nirvana.

AIM AND VISION OF PREHISTORIC ARCHAEOLOGY

Prof. Mandrima Biswas

Faculty Member

Department of Anthropology

The study of ancient people and societies through tangible remains is known as archaeological anthropology. Artefacts, biofacts, soils, and cultural processes must be excavated, analysed, and interpreted. A distinctive viewpoint on human history and culture is provided by archaeology. Archaeology enables us to comprehend not just when and where humans have lived on earth, but also their way of life. Archaeologists study historical change in search of trends and explanations.

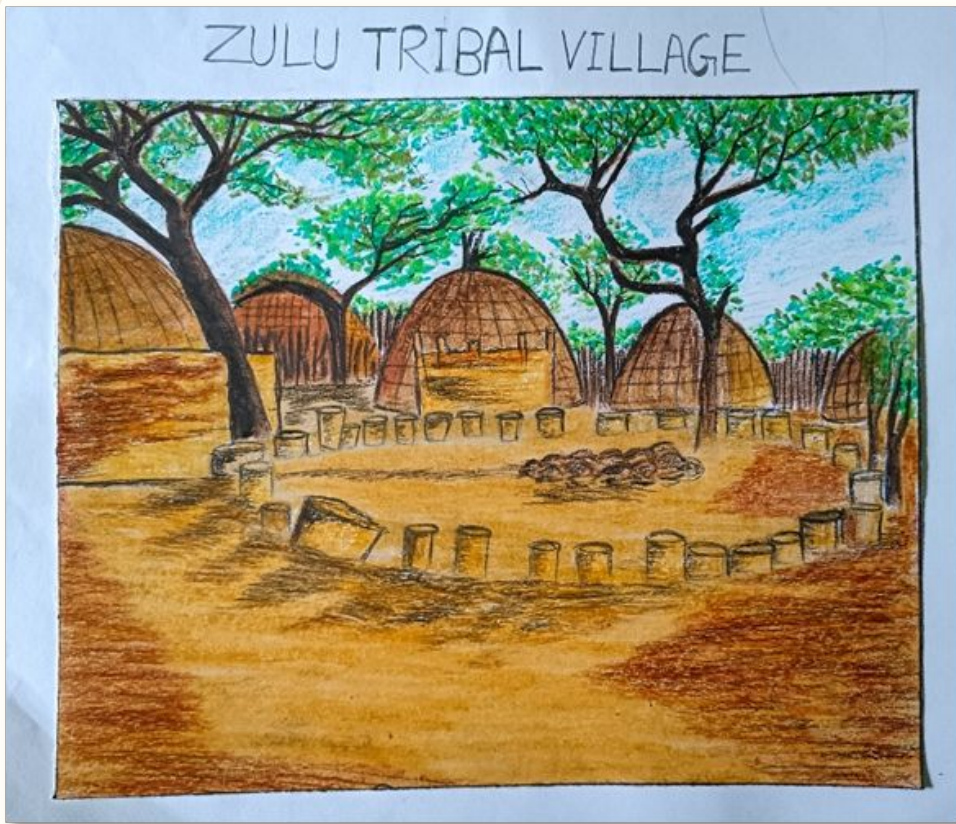
To understand how people lived in certain eras and locations, archaeologists use artefacts and features. To study the heritage and museums. They are interested in the day-to-day activities of these people, their political system, social interactions, and core values. There are two distinct approaches to studying archaeology: Data collection on people and culture is the study's first approach. Exploration and excavation are used for this. Fixing the time dimension of the materials and data gathered is the second phase.

The vision of archaeology are to understand the history of culture, chart cultural evolution, (prehistory and proto history), individuals, ideologies, power, record the origins and development of human civilization, and investigate human conduct and ecology in both ancient and historic societies.



IMAGINATION DIARIES

ZULU TRIBAL VILLAGE



Sukanya Saha

I Sem Honours,

Department of Anthropology

FOLK ART: THE ARTISTIC EXPRESSION OF PEOPLE



Sudeshna Samanta

II Sem Honours,

Department of Anthropology

Traditional Folk Dance of West Bengal



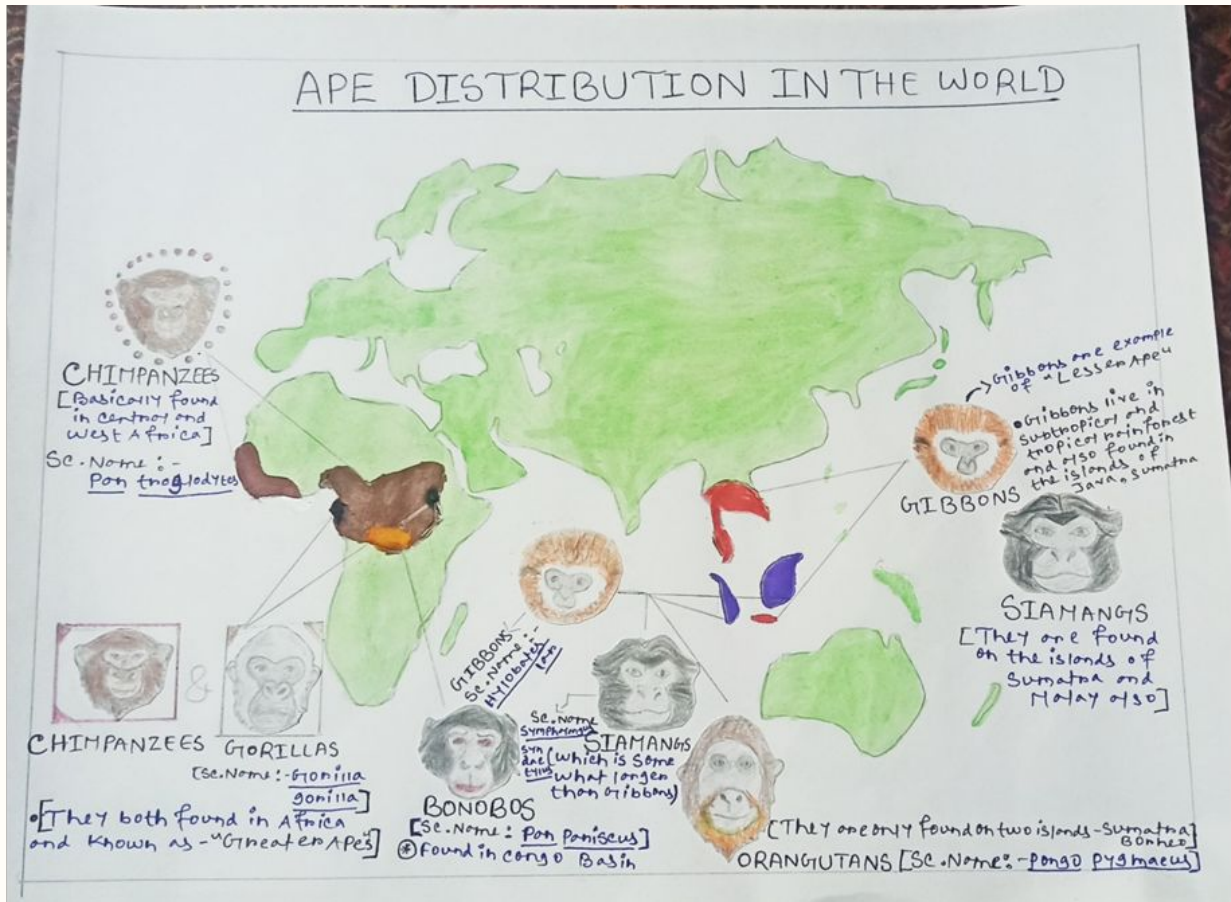
Megha Mondal
II Sem Honours,
Department of Anthropology

THE BEAUTY OF TRIBAL LIFE LIES IN THE HARMONY BETWEEN NATURE, COMMUNITY, AND THE INDIVIDUAL



Sreya Pal
II Sem Honours,
Department of Anthropology

APE DISTRIBUTION IN THE WORLD



Kaustau Bairagi

I Sem Honours,

Department of Anthropology

WISDOM



Raj Mondal

Alumni

Department of Anthropology

WHEELS OF THE SUN CHARIOT: KONARK SUN TEMPLE



Photography by:

Sucheta Dalui,

II Sem Honours,

Department of Anthropology

NIGHT TRAILS



Photography By:

Pronoy Roy

Alumni,

Department of Anthropology



DEPARTMENTAL ACTIVITIES

DEPARTMENTAL SEMINARS

SEMINARS:



Seminar Presentation on “Kothis, A Feminine Males In Kolkata” dated 23rd November, 2021 (Tuesday).

- **Topic: “Kothis, A Feminine Males In Kolkata”**
- **Speaker: Nabonita Goswami (SACT-I), Department of Anthropology, New Alipore College**
- **Organised By: Department of Anthropology in collaboration with IQAC, New Alipore College.**
- **Date: 23.11.2021.**



Seminar Given by Transgender named by Suchitra Dey

- **Topic: Gender And LGBTQ : Challenges and Opportunities dated on 21st March,2022. (Monday)**
 - **Speaker: Suchitra Dey, Teacher {Asst. Senior Teacher (H.S.) At ST Andrew's Public School}, Environmentalist And Spiritual Conductor.**
- **Organised By: Department of Anthropology ,NAC And Anti-Sexual Harrasment Cell, NAC jointly organize a seminar, New Alipore College.**
- **Date: 21.03.2022.**



Seminar presentation on “Human Rights Education” dated on 28th March 2022 (Monday)

- **Topic: Human Rights Education**
 - **Speaker: Shaleen Das (Human Rights Consultant Activist. Trainer for India, USA, Nigeria and Mauritius). Specialist in Men’s Rights & Etiquette trainer.**
- **Organized By: Department of Anthropology & Women Cel & the IQAC, New Alipore College.**
- **Date: 28.03.2022.**

OUTREACH PROGRAM



Anthropology department of New Alipore College made a societal effort by providing their support and care towards the children of Idol making community, in Kumartuli, Kolkata. The event took place in April, 2022, where they visited the factories of Idol makers. They gave some sanitisers and masks to the children. They also make talk about the health conditions and precautions that should be taken to avoid any kind of viral infections among the community members.

FIELDWORKS

VI Sem Honours Students at Kumartuli Fieldwork, 2022



Local Fieldworks by IV Sem Honours Students of the Department on Public Sphere





“ ONLY A LIFE LIVED FOR OTHERS
IS A LIFE WORTHWHILE ”

~ *Albert Einstein*