

QUINTESSENCE OF ANTHROPOLOGIA



NEW ALIPORE COLLEGE
DEPARTMENT OF ANTHROPOLOGY

"COLOURS OF CREATIVITY TO INSPIRE THE INTELLECT"

VOLUME II ; ISSUE 2023



NEW ALIPORE COLLEGE, KOLKATA

Department of Anthropology

QUINTESSENCE OF ANTHROPOLOGIA

“Colours of Creativity to Inspire the Intellect”

ABOUT THE THEME

Creativity is a multifaceted gem that resides within the human intellect, constantly seeking ways to express itself in various forms. This write-up delves into the metaphorical "colours of creativity," exploring how different hues and their symbolic associations can stimulate the mind and spark innovative thinking. Blue, often associated with calmness and depth, mirrors the serenity required for profound intellectual exploration. Just as the vastness of the ocean evokes a sense of wonder, the colour blue encourages the mind to dive deep into the sea of ideas, exploring the intricacies and complexities of various subjects. Yellow, reminiscent of sunshine, symbolizes positivity, energy, and enlightenment. Just as sunlight dispels darkness, the colour yellow can illuminate the pathways of creative thinking. The colour green, found abundantly in nature, signifies growth, harmony, and renewal. It represents the fertile ground where creativity can take root and flourish. It embodies the cycle of creativity, where old concepts evolve into new breakthroughs. Red, often associated with passion and intensity, reflects the fervour and enthusiasm that drive creative endeavours. Just as red evokes strong emotions, it motivates the intellect to explore unconventional avenues and experiment with daring ideas. Purple represents the synergy between imagination and wisdom. This colour symbolizes the harmony between creativity and intellect and helps in grounding innovative ideas in thoughtful reasoning. Orange, a vibrant and adventurous colour, embodies the spirit of bold exploration. This colour kindles curiosity and prompts individuals to seek novel perspectives, fostering a mindset of continuous learning and adaptability. The colours of creativity form a rich palette that can inspire and invigorate the intellect. Each colour brings its unique symbolism, encouraging different aspects of creative thinking. Just as artists use colours to evoke emotions in their masterpieces, individuals can tap into the spectrum of creative inspiration to nurture innovative ideas, explore uncharted territories, and push the boundaries of intellectual exploration. By embracing the colours of creativity, we can paint the canvas of our intellect with vibrant and imaginative strokes, leading to a world of endless possibilities.

**DESIGN AND
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Students from the Editorial Board



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HEARTIEST MESSAGES

From the Editor

Dear Esteemed Readers,

As we step into a realm of vibrant ideas and boundless imagination, I am honored to welcome you to the 2nd edition of our departmental magazine which is drenched in the theme, "Colors of Creativity to Inspire the Intellect." This theme isn't just a chosen phrase; it is a lens through which we peer into the depths of intellectual exploration, artistic expression, and the transformative power of creative thought.

Creativity, like a spectrum of colors, comes in many shades, each with its unique brilliance. Our aim is to present a tapestry of perspectives, thoughts, and creations that resonate with the diverse spectrum of intellect that thrives within our department. Through the myriad contributions within these pages, we intend to not only celebrate the wonders of creativity but also to kindle the palette of perspectives.

The Magazine unfolds the myriad ways in which creativity takes form. From thought-provoking essays that delve into the intersections of art and intellect to striking visual displays of creative prowess, our contributors have poured their hearts into every stroke, word, and note. We invite you to embark on a journey that traverses the hues of innovation, from the tranquil blues of profound thought to the passionate reds of daring exploration.



As the editor of this magazine, I am exhilarated by the privilege of curating a collection that resonates with the innovative spirit that courses through our department. The minds that form our student body possess the potential to reshape the world, and it's my earnest hope that this magazine serves as a testament to that potential. Through the pages ahead, you'll discover not just words and images, but visions and dreams that are etching their mark on the canvas of tomorrow. Let the stories within these pages be a catalyst for change and a catalyst for the pursuit of knowledge that goes beyond the classroom.

Thank you for embarking on this journey with us. Your engagement with our magazine contributes to the symphony of ideas that weave the fabric of our intellectual community.

Stay inspired, stay creative.

Warm regards,

A handwritten signature in black ink, which appears to read "Somosree Pal". The signature is written in a cursive, flowing style.

Ms. Somosree Pal

Editor-in-Chief

Quintessence of Anthropologia

From the Head of the Department

I am gratified to know that the department of Anthropology is bringing out the second issue of their magazine (magazine name and theme) of the academic year 2023. This is a skill development tool for the students which enhances their thinking ability. Department of Anthropology commits to work among different groups of people. Department takes the initiative to improve analytical capabilities and verbal communication of the students so that they can face the competition effectively.



I express my heartfelt gratitude to Dr. Jaydeep Sarangi, our principal for his continuous support.

I express my sincere appreciation to all the faculty members and students for bringing out this magazine.

Nabanita Goswami

Ms. Nabanita Goswami

H.O.D.

Department of Anthropology

New Alipore College, Kolkata

DEPARTMENTAL DIARIES

Ms. Nabanita Goswamy

SACT-I & HOD

Department: Anthropology Department

Qualifications: M.sc in Anthropology, UGC NET

Date of joining the college: 01-04-2010

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



Publications:

A. 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

B. 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.

3. Roy, AG., Goswamy, N., Biswas, M., Dasgupta, M., Pal, S. 2022. Study on the diet and health status of the working population of the Birhor, PVTG of Purulia. Cell & Cellular Life Sciences Journal. Vol 7, Issue 2. ISSN: 2578-4811.

4. Dasgupta, M., Goswamy, N. 2023. Nutritional Status of Primary School Going Children of Charkhole Village, Kalimpong, West Bengal. Anthropology and Ethnology Open Access Journal. Vol 6, Issue 2. ISSN: 2639-2119.

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 &Oppertunities- 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.
2. Roy, AG., Goswamy, N., Biswas, M., Dasgupta, M., Pal, S. 2022. Study on the diet and health status of the working population of the Birhor, PVTG of Purulia. Cell & Cellular Life Sciences Journal. Vol 7, Issue 2. ISSN: 2578-4811.
3. Dasgupta, M., Goswamy, N. 2023. Nutritional Status of Primary School Going Children of Charkhole Village, Kalimpong, West Bengal. Anthropology and Ethnology Open Access Journal. Vol 6, Issue 2. ISSN: 2639-2119.

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, Jadavpur University, Kolkata.

Ms. Mandrima Biswas

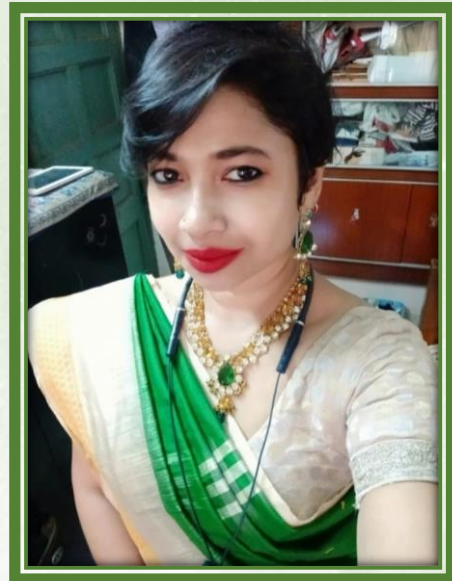
SACT-I

Department: Anthropology Department

**Qualifications: M.sc in Anthropology,
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Date of joining the college: 01-09-2008

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Research Interests: Prehistoric Stone Tools and
Museum Studies.

Publications:

a) Papers:

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.
2. Roy, AG., Goswamy, N., Biswas, M., Dasgupta, M., Pal, S. 2022. Study on the diet and health status of the working population of the Birhor, PVTG of Purulia. Cell & Cellular Life Sciences Journal. Vol 7, Issue 2. ISSN: 2578-4811
3. Biswas, A., Roy, C., Biswas, M. 2022. Preliminary Geo-Archaeological Investigation on Subarnarekha Valley, Jhargram District, West Bengal Vol. 10: 20-37.

b) Chapters in Book:

Anthropological Research in India: Retrospect and Prospects. EDITED BY ABHRADIP BANERJEE; ARUN MAKAL AND KRISHNENDU POLLEY - CONTRIBUTIONS BY ABHRADIP BANERJEE; SHUBHRAKANTI BAUL; NIBEDITA BAYEN; RAJESH BHOWMIK; AVICK BISWAS; MANDRIMA BISWAS; SOUMITA BISWAS; KARTICK CHAKRABORTY; SUDESNA CHANDA; SABATINI CHATTERJEE; SUPRIYO DAS; DEBASHIS DEBNATH; SOUMI DEY; SALIL KUMAR DUTTA; JYOTI RATAN GHOSH; SANKHA PRIYA GUHA; ARUN MAKAL; SATYAKI PAUL; KRISHNENDU POLLEY; ASHOK PRADHAN; MAYANK PRAKASH; CHANDNI ROY; A. R. SANKHYAN; SUCHISMITA SEN CHOWDHURY; BHUMIKA RAJ SONWANE AND MANISH CHANDRA TUDU.

The Romance of the Discovery of India's Prehistoric Past. Published by Lexington Books, an imprint of the Rowman and Littlefield publishing Group, Inc.2023.

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 Vidyasagar 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 ধর্ম নিরপেক্ষ ও ইতিহাস চর্চার আদর্শ সমৃদ্ধ হোক” ৩৭তম বার্ষিক অধিবেশন ১১ই মার্চ, ২০২২; Topic: “নিম্ন সুবর্ণরেখা উপত্যকায় ভূ- প্রত্নতাত্ত্বিক প্রেক্ষাপটে প্রাগৈতিহাসিক অনুসন্ধান, জেলা ঝাড়গ্রাম, পশ্চিমবঙ্গ”
6. Attended and Presented Paper at National Webinar on ‘Our Deep Past: What & Why’ organised by Department of Anthropology, Vidyasagar 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) Five Papers of International Publication

1. Sayak Ganguli, Somosree Pal, Kaustav 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. Kaustav 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. Kaustav 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. Kaustav 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.
5. Abhishikta Ghosh Roy, Nabanita Goswamy, Mandrima Biswas, Monimekhala Dasgupta, Somosree Pal. Study on the diet and health status of the working population of the Birhor, PVTG of Purulia. Cell & Cellular Life Sciences Journal. 2022. Vol 7, Issue 2. ISSN: 2578-4811.

b) Two papers of National Publication

1. Kaustav 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. Kaustav 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, Kaustav 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.).
2. 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, Jadavpur University, Kolkata.

Ms. Gopa Dey Sarkar

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**Department: Anthropology
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**Date of Joining the College:
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REMINISCENCES

Batch 2023

VI Sem Hons.



Batch 2023

IV Sem Hons.



Batch 2023

II Sem Hons.



SCIENTIFIC ARTICLES

Empowering Village Communities: Unveiling Challenges and Capabilities

Ankita Singh
VI Sem Hons.

Getting the opportunity to conduct research in a village offers an unparalleled opportunity to immerse oneself in the local culture. Luckily, I got this opportunity to conduct fieldwork on the people of a small village named Chorida in the Purulia district. Chorida is home to several talented individual mask makers who have honed their skills over the years. These artisans often have workshops or studios where they create Chau masks and other traditional crafts. It's important to support these mask makers and their craft to ensure the continuity of the Chau tradition and the preservation of this unique art form of Bengal.

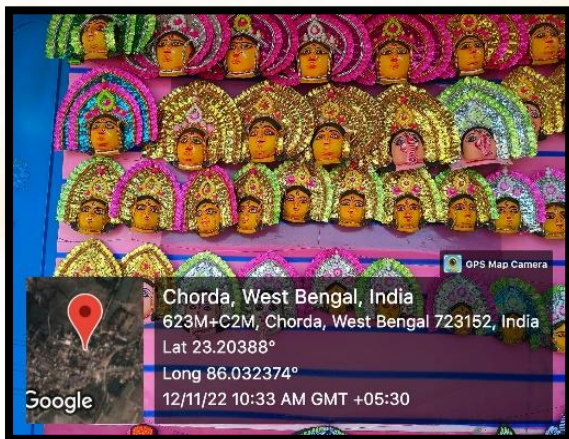
Through this fieldwork, we shed light on the diverse capabilities found within village communities, illuminating the remarkable talents, resilience, and collective strengths that define their identity and contribute to their sustainable development. By amplifying their voices, showcasing their strengths, and addressing their concerns, research can lead to a sense of ownership, agency, and self-empowerment within the community. The capability of these villagers is beyond imagination. Starting from daily activities to professional lives there's nothing in which they have not aced it. The only downside we can find is that they have lesser education and

modernization so because of that they don't know how to preserve their culture and maintain one's standard.

Whether it's agriculture or cultural transitional practice, they have aced it. The portrayal of ideas, emotions, and feelings through their art, certificates, and awards proves that. The community also shows a great factor of unity when it comes to their profession which marks a greater factor for expansion of skills. The biggest empowerment factor for the people of Chorida is their talent, and the ability to mask making and portray cultures through masks. Their way of describing art through their hands and through their work is their biggest achievement. Daily practice and evolution of work have introduced them to greater worlds of success and being recognized.

While serving as the backbone of societies, they often face the harsh reality of marginalization. Certain groups, such as lower castes, ethnic minorities, and marginalized genders, face discrimination and limited access to education, healthcare, and basic infrastructure. Discriminatory practices, unequal land distribution, and restricted access to natural resources contribute to their exclusion from economic activities and hinder their ability to improve their livelihoods. It can be assumed that the

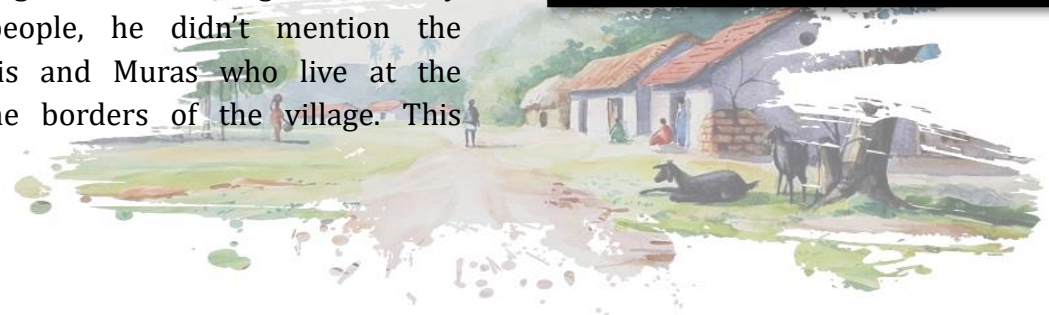
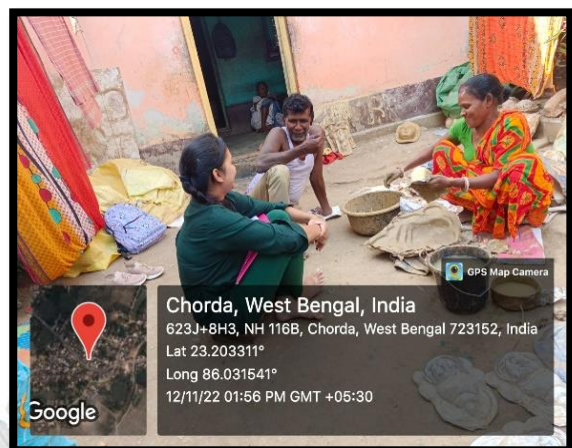
shutradahars being the powerful community in the village when it comes to status, work, money, numbers, etc. have marginalized the smaller communities the Kalindis and Muras. Unfortunately, this distinction doesn't only They believe that dance is not their job anymore and that only the lower caste people do it. They have come to a better job which is mask making, preferring a sedentary lifestyle, where it's all about art and they don't have to work so much compared to the dancers.



Hence, this becomes one reason for Marginalisation in the community. This also becomes one big reason that the traditional folk of Bengal is vanishing slowly from the hearts of the people. This is one reason other being their lifestyle, while I was talking to my key informant and asking him about the settlement pattern of the village, I noticed that while speaking about the village community and people, he didn't mention the Kalindis and Muras who live at the extreme borders of the village. This

shows their separation from the main village people. He even said, "They are not a part of our culture, they eat dead animals like cows, buffaloes, and pigs, they aren't good people." So, we can make out from this that their living pattern is also one reason why they are being marginalized from the community.

Hence this is why they are not treated as equals. On finding out about the Kalindis and Muras, they said that they have to live exceptionally and feed on dead animals or any grass that grows within their boundary because of their economic status. They don't have an all-year job like mask making as it's only the work of the shutradhars, they are dependent on daily labor or the Chau dance which is seasonal. So, these are the bigger reasons for the marginalized community of the village. It is crucial to address the underlying causes of marginalization and promote inclusive development in rural areas to create more equitable and just societies.



They Proved Kolkata Has no Birth Date

Jaysree Kayal

IV Sem Hons.

For the first time in history, a city's history got changed by a law of the supreme court. Seeking through Bengal's history has always been so difficult because of the colonization hangover for years of suppressing in our minds to be the slave of the British assimilation. How sad it feels when the truth came out about this conspiracy the real one behind the conspiracy was used by a renowned Bengali with a huge modified false glory. The family of Sabarna Roy Chowdhury make clear in 2003 by the law of the supreme court that Kolkata has no birth date and Job Charnock is not the founder of Kolkata on 24th August 1690. Over 2000 years there has already been a civilized society before the British East India Company came to the shore of the Indian region, they were successfully trading business running with other 4 European communities before the Britishers. Raja Naba Krishna Dev (being very close to Warren Hastings to teach him Persian) and Jagirdar Jagat Sheth were the masterminds of giving up India to Robert Clive for their own sake of greed and growing up business in the most glorious Bengal Subah and killing Siraj-ud-Daulah by using Mir Jafar and Ghaseti Begum. After the 'Battle of Plassey', they stole seven fully packed boats of gold and build up Shobhabazar Rajbari, and started the Durga Puja (the first family Durga Puja in Kolkata in that very year 1757) to hide their odious effort to give the chance to Britishers invade Bengal, where the chief guest was Robert Clive himself. Job Charnock cannot be regarded as the founder of Kolkata.

Last May 13th from our Department of Anthropology of New Alipore College for archeological fieldwork, we visited 'THE DWADASH MANDIR' in Behala near SAKHER BAZAR, near KK ROY



CHOWDHURY ROAD, PASCHIM BARISHA, KOL- 700008. Roaming there we came to know about this gem 'SABARNA SANGRAHASHALA' founded by the first Roy Chowdhury family in India over the Calcutta Coastal region. This is now authorised by Debarshi Roy Chowdhury the most recent descendant of the family in Kolkata.

This family also cleared the myth of Ram Prasad's death, people used to believe in 1781 he died with the Devi Murti of Kali in Hooghly River but in 1794 his own signed letter has been found in the document of Shah Alam court. This family's 19th generation Panchanan Roychowdhury was the best friend and war strategist of Emperor Humayun from 1536, since then to today they have had a very close relationship with the Mughals for over 487 years old. In 2019

and 2022 they made up a program every February named Dewaan-e-am-Darbar; an interactive session between the Mughals and the scholars of Anthropology, History, and Archeology, which was last done in Red Fort in 1856, now the 27th grand grandson of Babur Chowdhury Mumtaz Hosen is also the friend to this family (Bahar Uddin Shah's middle son Rukuddin Shah's descendant).

The depiction of Tridhara Sangam Puja started in this family, 8 types of Durga Puja is been done by them, 6 are in Barisha and one is in Nimta and one is in Birati. The murti is divided into Three Chalas(frame) called 'Math Chouri Chala' where the Dashamahavidya is carved in wood, this murti has also Radha-Krishna carved on the top of the frame, which proves once in India there also pieces of evidence of Boli (an ancient practice where one gives up the life of an animal like goat or sheep in front of the idol for



getting the blessings of the God) had done in front of Vaishnav saint.

They also had a very close relation to Swami Ramkrishna Dev and Sri Sri Maa Sharda Devi one of the most first disciples Swami Yogananda aka Yogananda Roy Chowdhury was also a descendant of this family. Here we've seen the first Kolkata Rath's one wheel (1719). There is also evidence of Sunil Gangopadhyay's first written book publication, 1870's first Calcutta University examination graduation letter of Radhanath Roy Chowdhury is also here, where one can see also a retrospective section of Uttam Kumar's used stamps booklets, table, and chair during the shoot, the modern father of Bengali song Pranab Kumar Roy's used pen by which he has written Bhanu Goyenda Jahar Assistance. Retrospective section of Satya Chowdhury's tanpura, awards, and shawl. Mother Teresa's pen as a gift to Satya Chowdhury.

There is a very authentic collection of Bengali interior products from the 1700s to 1900s, bed stands with water pots to prevent ants, 1830s Hajack used in drama culture on stage, 1898 hookah, 1906s sword, and many more for anyone who is interested in Bengals own history should visit this at least once.

JHUMUR: Tribal Song of The People of Mukhosh Gram

Ashmita Chowdhury
VI Sem Hons.

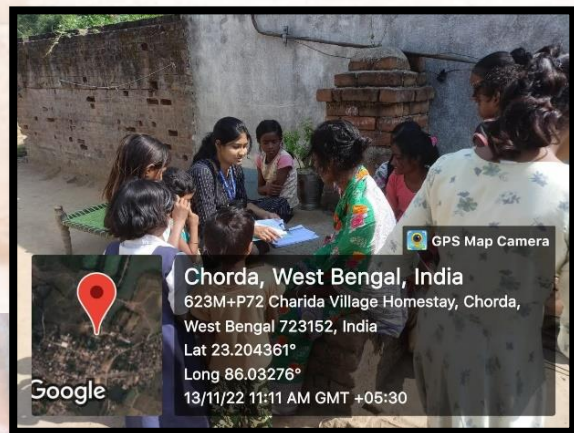
Many tribes around the world have a rich history and tradition that includes tribal music. They are utilised for many things, such as storytelling, entertainment, and ceremonial and spiritual ceremonies. The sounds of animals and birds, as well as the rhythms of the wind and waves, are frequently incorporated into tribal songs. They frequently represent the traditions and ideals of the civilizations from which they originate.

The Chhau Mask and dance are well-known in the Chorida village of Purulia. To investigate the many facets of culture among the people, we did our anthropological fieldwork among them. This is something the residents of this town have been involved with for the last 6-7 generations. Purulia Chhau dance is a semi-classical acrobatic form of dance, where the dance movement uses mock combat techniques, and gaits of birds and animals. Chhau dance was inscribed in 2010 on UNESCO's Representative List of the Intangible Cultural Heritage of Humanity.

The dance is performed on Jhumur song, the tribal song of the people of Mukosh Gram. A proud and old tribe, the people have a long history of music and storytelling. Jhumur is sung in the background while the Chhau dance is performed. There are various Jhumur music genres- "Pata nach" and "Karam nach" are other names for Jhumur dance. Character-specific Jhumur songs are used in Chhau dance, a martial art genre. The dance starts off with a prayer to Lord Ganesha and the sound of drums. A large group of drummers and musicians begin

beating the Dhol and the Dhamsa as soon as the singer has finished the invocation song. Each character has a unique song that goes with them.

Following, Lord Ganesha and a number of other characters—Gods, devils, animals, and birds—appear on the dancing ground. The prayer of Lord Ganesha is as follows-



*"Sindooru o borono angya
Mushiko Bahano
Sorbosiddhi debota
Horo Gauri nondono
Sunosuno sobhajono"*

Interpretation of the song:

"Sindooru o borono angya"

This line is describing the body colour of Lord Ganesh which is red.

"Mushiko Bahano"

The line refers to the Ganesh "*bahana*" a mouse who is named Mushak.

"Sorbosiddhi debota"

The word "*Sorbosiddhi*" means the accomplishment of all works according

to Puran. So, Lord Ganesh is worshipped first during every puja to give success similarly in the dance drama Lord Ganesh is introduced first to achieve fulfillment.

"Horo Gauri nondono"

Lord Ganesh is the son of Parvati and Shiva, so the other name of Shiv and Parvati is *"Horo Gauri"* and *"Nondo"* means son. This song actually hails Lord Ganesh to bring universal success and accomplishments.

"Sunno sunno sobhajono" The singer summons everyone to listen and pray to *Siddhidata* Ganesh.

This song actually hails Lord Ganesh to bring universal success and accomplishments.

The song for Kartik:

*"E karotiko mahabiro
Dekhiteo ati sundor chillo re
Mayuro jar babono
Er mata jaro parbati
Er pite mrityunjoy
Sunno sunno sobhajono
Amra kori nibedano
Sunno sunno sobhajono"
"E karotiko mahabiro"*

Interpretation of the song:

It is an invocation to Lord Kartika who is called a *"mahabiro"* meaning a great warrior.

"Dekhiteo ati sundor chillo re"Lord Kartika's appearance is described in this line. He is the most beautiful amongst all Gods.

"Mayuro jar babono"

His *"bahana"* is the peacock.

*"Er mata jaro parbati
Er pite mrityunjoy"*

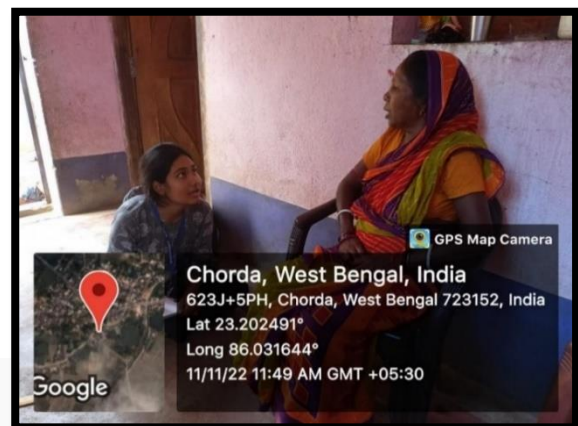
He is the son of Goddess Parvati and Lord Shiva who is also called *"mrityunjoy"* meaning the death conqueror (*"Mrityu"* means death and *"joy"* means victory.)

"Sunno sunno sunno sobhajono"

Amra kori nibedano

Sunno sunno sunno sobhajono"

The singer summons everyone to listen and pray to warrior God Kartika.



Coffee and Adda: Brew Nostalgia instead of Coffee

Oishiki Mondal
IV Sem Hons.

Indian Coffee House is an eatery chain in India operated by a series of worker cooperatives. It has a strong presence across India with around 500 coffee houses. It has been the center of communist and socialist movements for generations. Thus, it has played a significant role in the third space of the



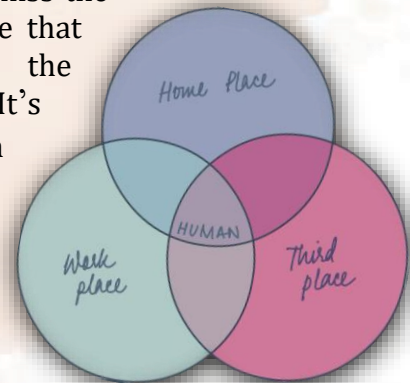
public sphere of India (A third place is a public space beyond the home or workplace where people can meet and interact informally). One among those 500 branches of Indian Coffee Houses is the Jadavpur one, which involves the utmost of my fieldwork.

My Fieldwork was based on the identification of public space, recording responses of residents about their knowledge, attitude, and practice regarding the identified linked public places, and analyzing five major problems of the neighborhood.

My Experience and Observation

From the outside, the Indian Coffee House is nothing more than an old room amidst Jadavpur Supermarket. Blink and

you might miss the narrow lane that leads to the entrance. It's only when you make your way through the dark alley and into the loud space



that you realize it, hidden inside lanes a piece of Kolkata's legacy is still kept alive in this 65-year-old coffee house.

As I visited the place, I found it to be a comfortable homely atmosphere regardless of its limited size in comparison to the grandeur of the main branch. With its small space, low ceilings, small tables set together, and small windows with a verandah outside the entrance used for the smoking zone, it makes a perfect place for giving "Adda" to the people who have become members of the Coffee House over the years and considers it their second home. With people coming from different backgrounds and cultural histories, the place is constantly abuzz. Laughter, conversation, and arguments bounce off the wall.

There are a group of people who gather to have Adda on a regular basis. It is just not a conversation or timepass for them but is a place where sharing of thought processes, and the formation of bonds take place. As mentioned by an informant, "Adda is like fresh air, rather an Oxygen which people can't live

without.” Some people even believe that The Indian Coffee House creates an ideal environment for such people.

But most of all, as it makes the perfect place for the creation of a Third Space, there are multiple loopholes as well, which must be made peace with or sacrificed in order to enjoy and continue the legacy. The first issue is the quality of the food there. Even after complaining, they are sometimes provided with raw half-cooked fish, and sometimes black coffee is so saturated that people have to mix 3 cups of water with it in order to make it a little edible. Another main issue being they have no washrooms, which makes it a very big shortcoming for the female members. The place is very claustrophobic too. Not having enough space becomes irksome for bigger groups like the one I interviewed to have a conversation comfortably. As Antar Da says, *“There are many more criticisms, most of which cancel out when it comes to the company of such positive people and providing us a separate place, especially for giving Adda at such an affordable price”.*

Takeaways

Over time, Kolkata’s go-to spot for adda has collected a few layers of dust. As



Kasturi Di points out, *“There is something about the atmosphere of the Jadavpur Coffee House that remains missing as compared to the College Street - main branch”.* The years and place variation have brought their own share of changes to the coffee house, but not at the cost of Kolkata’s age-old tradition of adda. Heartfelt conversations about everything in the world – politics, religion, food, family – still find a home then. No matter how numerous times it has been, stories of the coffee house always strike a chord with Kolkata. It is these memories that string together the megacity’s history of revolutionary ideas, the freedom of discourse, and the love for a simple cup of tea and pakodas.



Marketplace: Exploring the Dissary

Monish Das
VI Sem Hons.

Embarking upon our Ethnographic survey in the small village of Chorida, Purulia, we set our foot into the traditional marketplaces of the village and the Bagmundi village exploring and unraveling the vibrancy of these bustling marketplaces. Amidst the chaotic symphony of vendors, and buyers, the marketplaces of Chorida portray a unique charm with the fragrance of spices and vegetables, the vibrant tints of textiles, and the commotions of the people. The Marketplaces are commercial places that displays a diverse range of products for personal as well as daily needs. The traditional marketplaces in this village are known as haats. These are open markets that sit on certain days and the stocks here are at a comparatively cheaper rate. Haats are generally found more in these village areas. In our ethnographic survey of Chorida, we find evidence of two major

haats. One was located in Bagmundi and the other was in the village of Chorida.

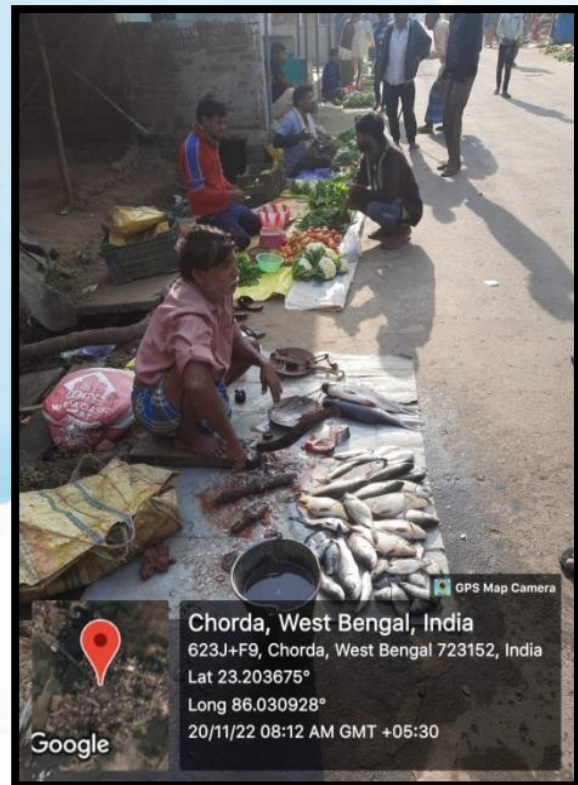
The Bagmundi haat was comparatively much bigger than the Chorida one and there were also a wide variety of items available. But these markets are not held every day but only on 2 days a week. It is held on Wednesdays and Saturdays in the Krishak Bazaar. This haat was previously located in a different region that was known as the Bagmundi haat. In recent times of 5 years nearly, the market shifted here and it came to be known as the Kishaan Mandi. The timing ranges from 12 pm to noon up till nearly 5:30 to 6 pm. People from nearby, as well as long distances, come to this market regularly. This market showcases a variety of items ranging from vegetables, and fruits to clothing or daily essentials but the major item sold here includes vegetables mainly seasonal vegetables like brinjal, radish, cauliflower, tomato, coriander, cabbage, and many other items. The fresh items and the cheaper rates have made this haat widely popular attracting buyers and sellers from long distances. Moreover, the vegetables are sometimes even bought in bulk from the vendors and transported to other regions, mainly Jharkhand. Besides vegetables, we find a significant number of clothing stores. They included ready-made clothing items, sarees, women's kurtas, men's shorts, bed sheets, blankets as well as winter clothing.

The sellers buy these items from the so-called piakars of the village and then bring them here to sell them. Most of these sellers not only sit in this haat but also frequent another local market in Sindhri on other days. Many of them have their own shops too but they visit this



place because of a good sale. We also found various household and everyday items being sold here. We found shops selling pulses and spices. There were shops selling chicken and ducks. People also sold handmade bamboo baskets and Jhuris. The price was fixed at 150rs. This Bagmundi haat covered a lot of areas and was filled with varied everyday items. As a result, it did attract buyers from a wide range of distances. We also find a local haat in the village of Chorda. However, unlike Bagmundi, this haat sits every day from 6 to 7 am in the morning and up to 9 am. It is not enclosed in a bound area but it sits on either side of the Jhaldahi-Bagmundi main road. The haat is much smaller in size with only a handful of shops on either side. But people still visit this because it sits every day so it is more convenient. The option of items to buy from is also must limited. It only consists of vegetables like tomato, radish or gourds, fish and meat shops. The vegetable sellers get their items either from the Bagmundi haat where they buy in bulk and sell the day after, or they wake up in the morning to pick vegetables from their own farm land and then sell. Although the price is similar to Bagmundi, the options are quite limited. There are 2 chicken shops priced at 200rs per kg. One Mutton shop was to be seen as well priced at 700Rs per kg. People are also widely interested in the fish shops. The fish seller had a few varieties of fishes to choose from. He sold Madrasa fish and Rohi fish along with katla fish. The Madrasa fishes were sold at 180rs per kg and Rohi were priced at 200Rs. The sellers buy these directly from fishermen of Purulia and bring these items daily to this market and cuts

and sell them keeping a margin of 20 to 50rs per kg. People mentioned that to get the best items, people wake up at their earliest possibility because all the fresh items are gone during the later stages.



Moreover, we also find an interesting system where people have mentioned that sometime they don't even pay to the seller. There are exchange systems prevalent where the buyer provides some necessary items to the seller instead of giving them money. Nevertheless, in the morning, the road becomes a major happening place for everybody.

These two marketplaces in Purulia are hubs of economic activities and exchanges and a place of extreme commotion serving the basic needs of the local people as well as visitors.

Nutritional Status of Tribal Children of North-eastern Hill Area

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Food insecurity and poor nutrition remain a problem in many developing countries, including India. Poor nutritional status during childhood can have long lasting scarring consequences into adulthood. Children belonging to 5-10 yrs. of age group are vulnerable because of their rapid growth rate. Malnutrition in young children puts them at a higher risk of experiencing health problems such as stunted growth, mental retardation, increased susceptibility to infectious diseases (IIPS and ORC Macro,2007). Under nourishment or mal nourishment as well as over nutrition in children can cause multiple adverse effects on the nutritional and growth status of children. Childhood obesity has become a major public health problem on the global upfront.

Tribal Communities are isolated from general population and are socially and economically disadvantaged. In view of their habitat and dietary habits, they often distinguish themselves from other population groups. Their food consumption pattern is influenced by vagaries of natures and varies from extreme deprivation in lean season to high level of intakes of several foods during post-harvest period. Geographical isolation, primitive agricultural practices, socio cultural taboos, lack of formal education, poor infrastructure facilities, improper health seeking behavior, poverty, etc. leads to the development of various morbidities and under nutrition.

In Asia the rate of under nutrition is the highest in the world(who,1994-1997). In the world, half of the count of malnourished children are from India, Bangladesh, Pakistan (Rattan,et al,1997). 40% of this comes from India, significantly associated with high rates of morbidity and mortality in the world (Levinson et al,1998). Among the total population of children in West Bengal, half of them is malnourished (Bose et al,2008; Bisai et al,2008). Poor nutritional status in childhood can lead to long lasting scarring consequences in adulthood. It can affect in health, mortality, schooling, and productivity.

FOOD HABITS AND SOCIO-ECONOMIC STATUS

Nutrition is an important requirement for good health and growth among children. It also helps in cognitive potential, thinking ability among children. Food is very much culture specific, that is an individual have choice of food where he is living. More over food habits gets influenced by tradition, belief, notions and taboos of that particular culture. Other than this religion, education and economy also have impact on food habits. The children of charkhol are living in very poor socio economy conditions. They live in the hilly areas with their families either working in tea garden as workers or home stay workers. Children are also found as labor in home stays for earning money. Along with this they are also going to school.

The children take three courses of milk mainly breakfast, lunch and dinner, rarely includes snacks too. Their daily diets comprise mainly of carbohydrate as mostly it is rice. All meals comprised mainly of carbohydrates component mostly rice, stale roti, protein component dal, egg, chicken, vegetables like potatoes and squash and rarely they consume fish.

Occasionally they consume pork. They are not aware of motive of food intake. They are of opinion they consume food as directed their parents. They do not use much oil in their food and keep it simple and do not enrich it much with spices. Their diet primarily consists of cereals and pulses. Rice, dal and squash potato curry as lunch and dinner, stale roti with tea as breakfast. Milk & milk products are observed to be almost absent from their daily diet. Consumption of ghee is not there; they only sell it.

CONCLUSION

Various studies reveal obesity-1 and overweight children of both sexes in their pre puberty age group. Marginal variations in skinfold and other variables were noticed in the lower age group children among both sexes. Malnourishment among the children was mostly not found in bulk of the research done by various anthropologists. Age specific height differences was sometimes found to be lesser than the weight differences. Record of Obesity among higher age group children indicated dietary significance among the pre adolescents.



Chhau Mask Making: A Fusion of Art & Tradition

Rifah Tamanna
VI Sem Hons.

Purulia of West Bengal has a traditionally rich cultural heritage and the main attraction of this cultural heritage is Chhau dance and its masks. In this dance form, the characters from Indian mythology such as Lord Shiva or Ganesha are mythological and so, superior to the people. It absolutely was difficult to play the characters only using human facial expressions and features which is the reason why within the early periods, different shapes and symbols were used as facial paintings by the dancers to emphasize the characteristics of the various mythological characters. The practice of covering the face with painting gradually gave birth to masks within the dance performances to identify the God and Goddesses of Hindu mythology. Thus, The Chhau masks are the most important ensemble of the dance performance. And the most interesting fact about this mask is the main thing that marks the difference between the Chhau dance of Odisha and Purulia.

It is believed that the Raja (king) **Madan Mohon Deo** of Baghmundi in Purulia was the main patron of these dances. It was through his inspiration and patronage, that the Chhau masks were made elaborately. The Chhau mask of Purulia is mainly made by the Sutradhar community in the Chorida village.

There are various types of masks made by the Sutradhar community. These are:

Santal male and female mask: This mask indicate the simplicity of a tribal

life. It is mainly of two types: male and female.

But there is an inner meaning of this craft form that the male and female masks are called

“kirat” and “kiratani” respectively which represent the forms of Lord Shiva and his consort Parvati. This mask has some unique features within itself such as the face of it is surrounded by ornaments and feathers.



Animal mask: It is a form of mask that refers to a Chhau mask as well as a decorative mask. This form of mask could be a dancer’s prop when enacting a scene from the mythology. As an example of the mask, we can say the golden deer mask which is used as a prop of the Ramayana scene when Ravan takes the form of a golden deer to visits Sita in the forest.

CHHAU DANCE MASK: Chhau masks are mainly made to resemble the faces of Hindu gods and goddess and also it is designed based on expressions.

1. Based on the faces of Hindu God and Goddesses: This form of mask is made mostly around Hindu Gods and Goddesses and the characters from epics when the ‘Chhau’ dance is themed around stories from mythology like Ramayana. Among these, the popular masks are the mask of Ganesha, Kali,

Durga, Banamata, etc. An interesting fact about this mask is, when this mask is made for the Chhau dance, the eyes in the mask are hollowed out and made comparatively larger. Also, it is very heavy.

2. Based on the expressions: Based on expressions there are two types of Chhau masks found in Chorida. These are:

i. Ragi Mukhos (angry expression): This mask represents the negative character of the Chhau theme like Ravana of Ramayan. They use thick mustaches of dark green or black for the Asuras. In addition, they give large eyes and teeth in these masks provide them with a more special look.

ii. Shanto Mukhos (calm expression): It represents the characters of God or Goddess of the Chhau theme.

Nojor kathi: This is another type of mask that is mainly made for home décor. It comes in black or deep golden or deep blue color. It looks tall in length and narrow in width. It is believed that keeping this form of mask in the house does not attract any bad things in the house.

Decorative mask: There are only a few shops that make very creative masks. These masks are mainly made to attract tourists from Kolkata and outside. They made this type of mask with a deep meaning like “smiling Buddha”, “one side Shiva and one side Buddha”, “one side Parvati and one side Kali”, “kathakali” etc. Also, they made it according to their buyer’s order.

Their skill of mask-making comes from their forefathers. So, they learn them from their father or grandfather after they grow up. But those who work under someone as a laborer have to learn the different techniques of making this mask in a new way. At first, the three types of clay (sandy soil, loamy soil & clayey soil)

are collected from their nearby riverside. Then the clay is kneaded with the help of water and hand. After the kneading of clay, the base of the mask which they called “*chanch*” or “*dice*” is made by the kneaded clay. The artist of the mask made the base according to the size of the mask. And also, they make the structure of the mask



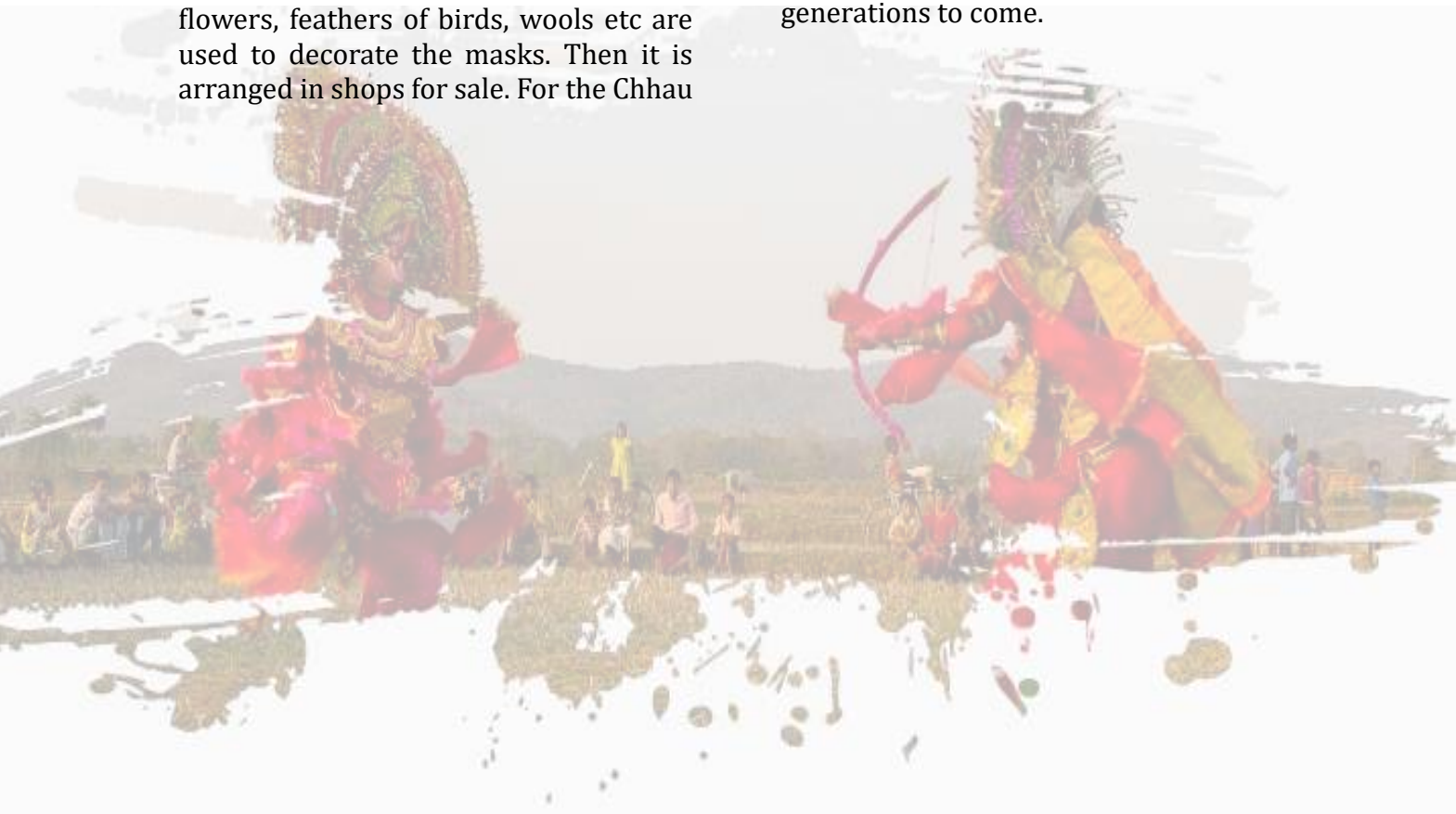
according to the type of mask. If it is a Ganesha's mask then it has to be made separately for the nose. Again, if it is a kali's mask then tongue has to be made. After the first step of base is made, a clay coating is applied on it again. When the entire base is ready, it is shaped according to character like if it is Ganesha's mask then a nose is shaped on the mask base. After shaping it fine Ash powder is spread over it. 7-8 layers of soft paper, immersed in diluted glue, which they made at home are pasted one after another on the mould after the mask mould is dusted with fine ash powder. They mainly use school book pages which is comparatively thicker than newspapers. After paper pasting another layer of clay is applied once again. Then the facial expression is manufactured from clay according to the character of the mask with the help of an instrument which known as “*thapi*” in their local term. After the facial features are made with clay, a special layer of mud is applied and the mask is covered with a torn piece of cloth. After all this process it is dried in the sun. It takes about 2 to 3 days to dry. After it dries, the remaining clay is removed for making space for the face and the mould is polished and therefore the second round of sun drying

is finished before separating the layers of fabric and paper from the mould. Before colouring a coat of white paint is applied on the mask. Finally, colours, pastel shades are applied to the masks. But mostly they used the dry colour which they mixed with the homemade gum before use. The masks are then decorated with beads, glittery ribbons, artificial flowers and leaves. Finally, after all the process holes are drilled for eyes and noses on the mask with the help of iron rod. After this, the masks are painted in accordance with the characters that the dancers will depict wearing the masks. They colour the masks to portray Gods and Goddesses such as bright orange or dark yellow for Lakshmi, Kartik, Devi Durga. White for Ganesh, Devi Saraswati and Lord Shiva. Dark blue or black for Maa Kali. Along with this, they use tilak on Rama and Krishna's forehead. Also, black or dark green colours are used for the antagonists, that is, the demons. These masks are shown to have thick, bushy moustaches and protruding eyes and teeth. Foils, beads, pith works, paper flowers, feathers of birds, wools etc are used to decorate the masks. Then it is arranged in shops for sale. For the Chhau

mask it is necessary to drilling the hole for face and nose but for the decorative mask it is not needed.



In conclusion, Chhau dance mask making is a captivating blend of artistry and tradition. Through their meticulous craftsmanship, artisans create masks that breathe life into the characters of Chhau performances. This art form not only mesmerizes audiences but also acts as a testament to the rich cultural heritage of the region. The intricate masks are a testament to the dedication and skill of the artisans, as they continue to keep this ancient tradition alive for generations to come.



Gut Microbial Dataset of Bhutia Tribe

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INTRODUCTION: -

The human GI tract procures a compounded and vigorous populace of microbiomes which exerts noticeable ascendancy on the host. Three different realm of life forms comprising bacteria, archaea and eukarya forms the ecosystem of the human gut (Finegold et al. 1983). Though multiple factors put up to the establishment of gut microbiota with some permanent colonizers, but diet and environment plays the key role in this sense (Senghor et. al. 2018). Gut microbiome plays an important role in the functioning of the host organism. The functional gut microbiota profile contemplates an adaptive ecosystem response to the host diet and cultural practice. An adequate layout of the core microbiome of a specific population can lead to the understanding of the essential microbial functioning (Kulkarni et al. 2018). The gut microbiota propounds assistance to the host as it strengthens the gut integrity and modulates host immunity (Thursby and Juge 2017). An imbalance in the constituents of the core microbiota upshots in the host being endangered to varied health related disorders (Bhattacharya, Ghosh and Mande 2015) as the pathogenesis process is being linked with dysbiosis (Thursby and Juge 2017).

Worldwide research initiatives are mapping the human gut microbiome constantly to understand the structural and functional complexity of the gut genomes in populations of different geographical locations and to relate various combinations of microbiome species to certain human conditions that could lead to new therapies. India is a maiden provenance of variety of unexplored novel bacteria, abodes over 2000 disparate human communities (Shetty, Marathe and Shouche 2013) which is evidently enriched with great microbial diversity. Therefore, it is difficult to pertain the existing knowledge of microbial heterogeneity to the Indian population with the knowledge of divergent dietary practice of Indian and Western communities (Bamola et al 2017). Thus, it is of considerable importance to map the microbial contour of Indian population in discernment of the gut microbiota functioning.

Amidst four major ethnic groups of India, the Mongolian descent tribal groups unsheathe more attentiveness since about 20% or more of the world's population is genetically concomitant to them (Liu et al. 2016). The Microbiota of the Mongolian population encircles an eccentric ambit of environmental conditions and ethnogeographical cohorts. Thus, Mongolian populations of India has drawn a huge interest in the scientific researches. The Mongoloids of India are yet to be bridged with modern urban lifestyle and still rely on traditional agriculture, livestock farming and ethnomedicinal practices and have their own idiosyncratic dietary habits.

In this study we have focused on Tibetan language speaking Dukpa Bhutia tribe of Mongolian descent of Lepchka, Buxa region of Darjeeling district of West Bengal. Their diet usually comprises of higher consumption of red meat and liquor, along with fermented dairy products (Zhang et al. 2014). The staple food is rice with meat while they

also feed on locally available vegetables and fruits (Subba 2016). The tribal group with their distinct culture and dietary pattern proffers us to study the native microbial composition in the population.

MATERIALS AND METHODS:

- a) **Counselling and Medical Evaluation of the Subjects:** The subjects were initially counselled on the requirement of the first faecal matter and were allowed to feed on their regular diet comprising of staple rice, puffed rice, boiled veggies with additional oil and cheese and beverages like tea for one week with sleeping proximity of average 12 hours per day. Other than the veggies they generally feed on eggs twice a week but completely avoid fish and meat like proteins as the Head of the family has a previous history of presence of Kidney stones. Their drinking water source remain the waterfalls of the hills. Necessary permissions and informed consents were obtained from the community leaders and the Head of the family before the commencement of the study. Basic health check-up of blood pressure and BMI (Body Mass Index) were performed to ensure that they were healthy, with no previous history of ailment or chronic infection in the last six months prior to sample collection and they were in non-morbid condition for 15 days prior to collection of the faecal matter with the help of a skilled medical professional.

- b) **Collection of First Faecal Matter and Sequencing:** The first faecal matter was collected at 5.30am in the morning in sterile containers previously autoclaved. The medical profiling of the candidates comprising of anthropometric measurements, blood pressure check-up, dietary intake of last 24 hours of all the participants were again performed following the procedure. The faecal matter was packed in sterile containers and sealed with paraffin and transported to the sequencing facility with all necessary arrangements within 10 hours of collection. Sequencing of the faecal matter was performed using Illumina chemistry in the Hiseq platform using the protocol described in Bag et al. (2016) with the Bioinformatics pipeline as previously described (Ganguli et al. 2017). Following this, standard bioinformatics pipeline utilizing (Caporaso et.al. 2010) and Krona, SILVA (Quast et.al. 2013) and Greengenes (DeSantis et.al. 2006) databases were used to first quality check the data followed by identification of the most abundant taxa. Following this the common taxa between the subjects [male vs female; male vs kid and female vs kid; Fig. 2] were identified and the unique genera of the databases were identified [Fig. 3].

DATA:

This data aims to study the gut microbiome depiction of a Mongolian descent tribe of West Bengal - "Bhutia". This tribe has till date rely on traditional agricultural practices and is still dependent on livestock farming and local produce of vegetables and fruits for their livelihood, making their gut prototypical for unadulterated microbes. Three datasets are presented - one belonging to a BHUTIA male (Age: 29 years), the other of a BHUTIA female (Age: 27 years) and the third of their male kid (Age: 5 years) who is yet to attain puberty.

Bacterioides (45.32%); Veillonella (26.23%) and Bifidobacterium (34.54%) were identified to be the most abundant of the microbial communities in male, female, and kid respectively (Fig. 1). All three datasets manifest 47% similarity in their gut microbial layout. The father and the kid share an additional 8.4% of their microbiome, while the mother and the kid share an additional 3.9% similarity in their gut genera. Other than that, species from genera Faecalibacterium, Lactobacillus, Prevotella and Ruminococcus are most abundant. Many unclassified sequences derived from bacteria are detected as well. The datasets also show evidence of a unique composition of gut microbiome, with 77 unique genera belonging to adult male gut and 42 and 56 unique genera belonging to the guts of the adult female and kid, respectively (Fig. 2).

DISCUSSION:

Microbiomes associated with protein rich diet like Collinsella, Bifidobacterium and Clostridium were found in the gut showing similarities with other meat-eating Mongolian tribes (Dehingia et al. 2015). The lack of the genus Verrucomicrobia, which is highly present in industrialized guts shows that the gut of the population under study is unadulterated by the westernized diet practices (Voreades et al. 2014). The presence of Bacteroidaceae and Prevotellaceae suggests their similarity with the core microbiome of other hunting tribes across the world (Smits et al. 2017 and Rinninella et al. 2019). The tribe under study is thought to be in ethnomedicinal practices and far away from modern medication process; thus, antibiotic resistant microbes is of rare cases in their microbial profile. This study enhances the scope for future comparative studies of urban - rural gut profiling.

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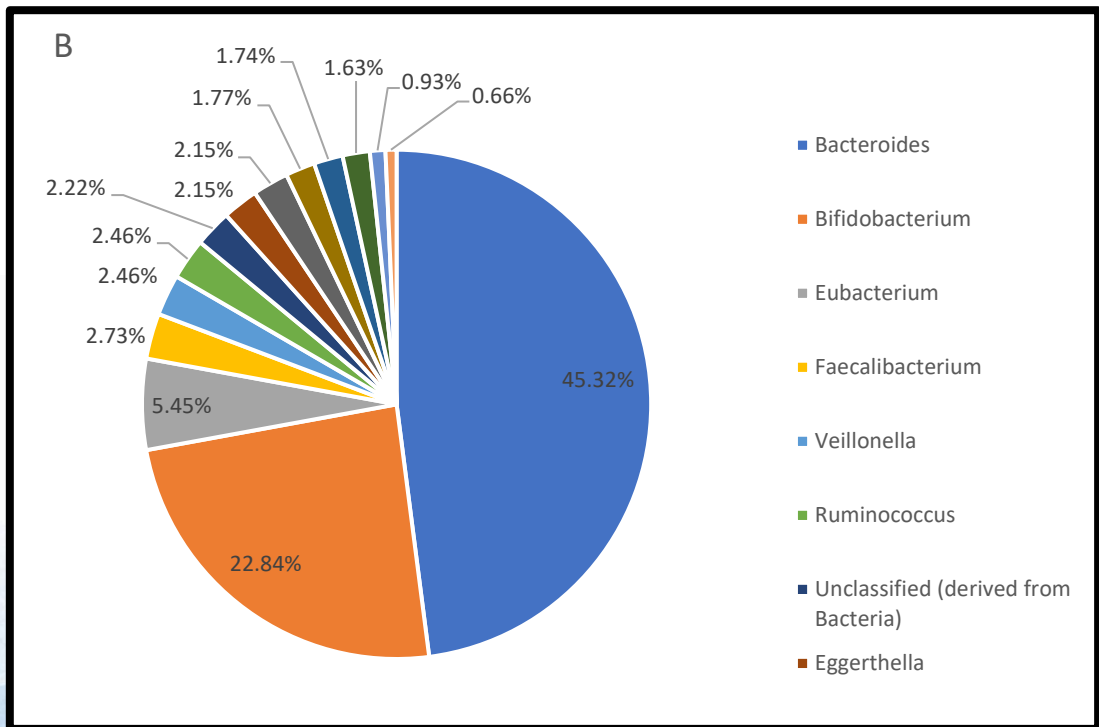
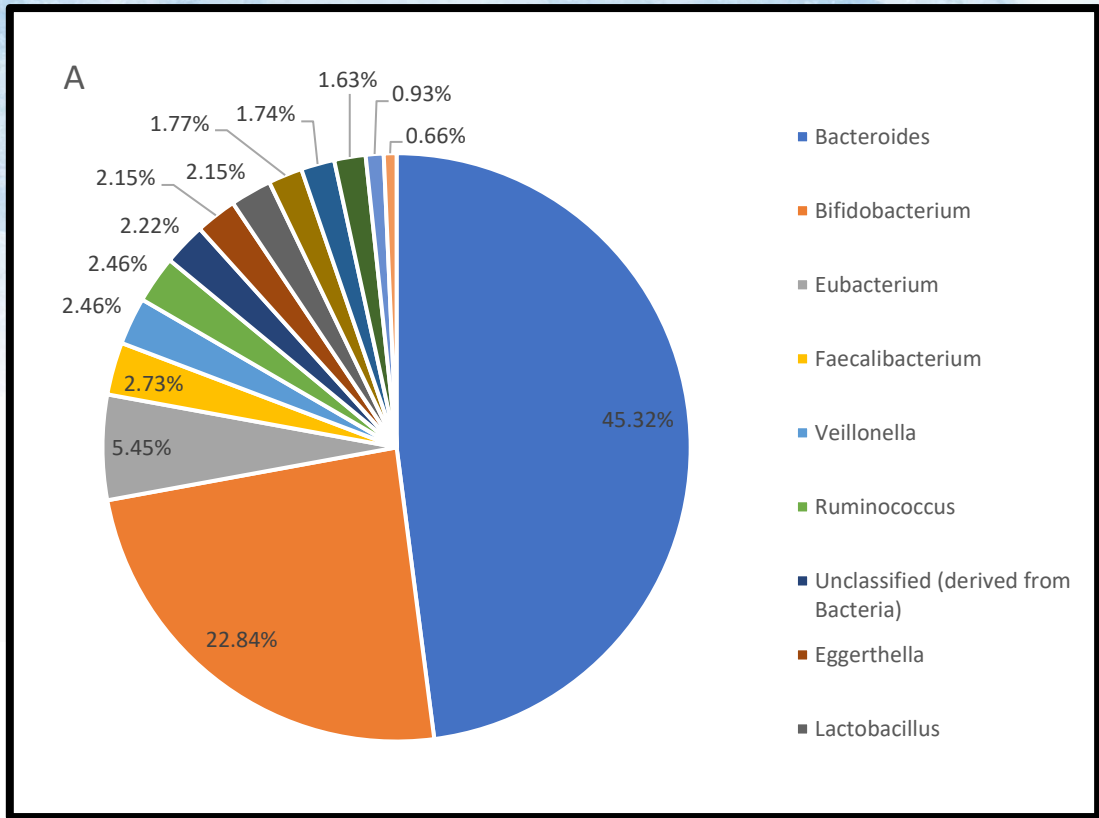
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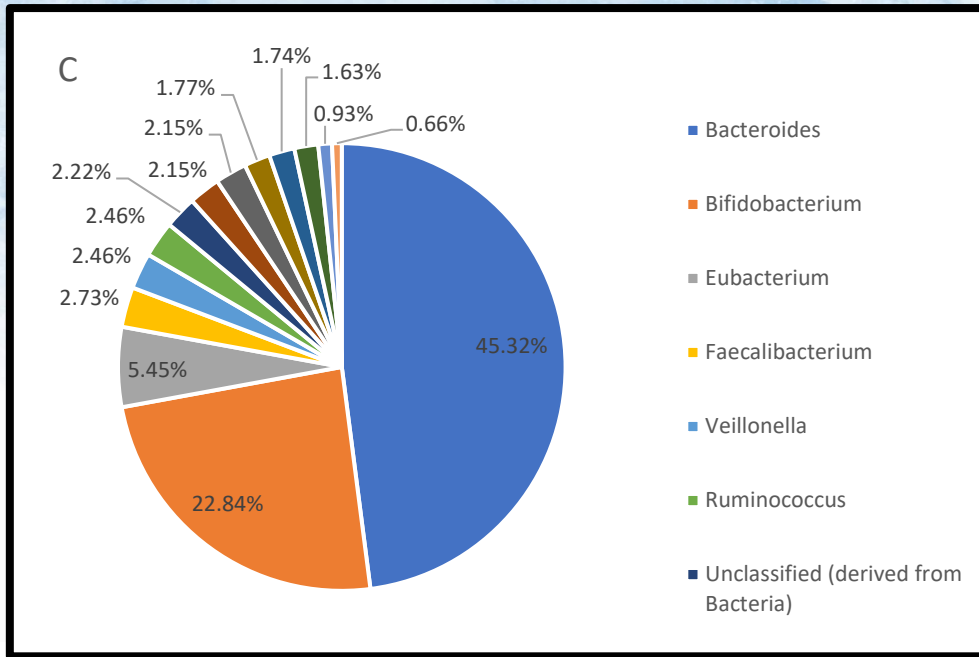
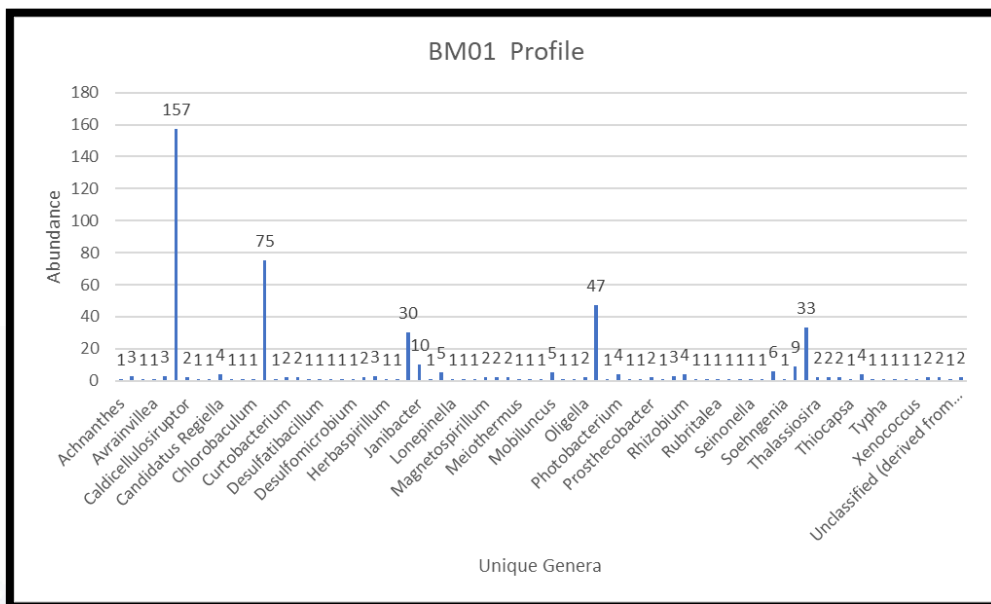


Fig. 01: Gut Microbial profile of the Dukpa Bhutia family under study



At The Foot of the Hill, Chorida Village is Lit Up with Festive Lights throughout the Year

Sreya Das
VI Sem Hons.

Village of Charida Chou Dance Mask Artists Previously thought of as a sub-art of Chow dance, masking is now a distinct and popular art center with its own art form. The tribes and Sutradhar communities of Chorida village ignore poverty-stricken conditions and hardships in order to enjoy their festivals and fairs. Traditionally, the festivals of this village are marked by fervor and happy ceremonies. The cheerful era is characterized by a variety of folk performances.

In the present day, the Sutradhar community worships many different figurines and idols in order to perform their rituals. However, if we go back to what they were worshipping at their roots, we find that they worshipped shapeless gods. Apparently, primitive people believe in shapeless gods and goddesses.

Their main god is called 'Marang Buru' and is worshipped by the entire community. They worship him during the month of Magh in the Bengali calendar. Among the people of this village, 'Marang Buru' is regarded as the Supreme Power source. Which doesn't possess any shape, face, or idol. 'Marang buru' is a shapeless god. It is believed that 'Marang buru' is worshipped in the form of nature. They are dependent on 'Marang buru' who gives them the rain, the water, the air, the land, the forest, the river everything presents in nature. According to villagers, God is present in everything in the world, not an ideal idol. The reason for this is that you see them worshipping stone or clay dolls of animals, most often of horses or

elephants, since these animals are considered sacred. They worship 'Marang Buru' as their greatest and most important god. In worshipping Marangburu, there are some rules – Women can't participate in this puja. Only men take part in this puja. Men have to follow some rules too. As all men have to wash up and wear a white dhoti and towel to enter Marangburu's place of worship. They offer rice to Marangburu on eleven Ashttha leaves. Also, they make a mixture by mixing mahua fruit with milk. And that mixture continued to cling to the Marangburu rocks. According to them, this mahua fruit mixed milk does not end until they say to Marang Buru that "baba ar parchina". They believe that Marangburu Baba listens to this prayer to ease their suffering. Along with that, they worship Marangburu with incense, flowers, and 5 kinds of fruits. And after the puja, they all celebrate this festival



together by playing Madal and dancing to its beat.

'**Shiber Gajan**' is one of the biggest festivals in Chorida village, held in every hamlet between March and May. Gajan songs are sung in the worship of Lord Shiva and Goddess Parvati. Among the dances are 'Natua', 'Bhagta', 'Theatre', 'Nanchi', and 'Chhau', accompanied by 'Jhumur' songs. In some cases, the



dancers dress up as 'Hara Parvati' and move the village to the rhythm of instruments such as the 'Dhol', the 'Kanshi', and the 'Flute'.

The 'Tusu festival', also known as 'Tusu Parab' or 'Tusu Parob', is an ethnic festival held in Chorida. During the celebrations, which will last for one month, three key features of the event will be the Tusu songs, which are folk songs, the food, and the fair. In the interest of 'Tusu' structures, it ends on Makar Sankranti.

This puja is performed on the first day of Bhadra month. Mainly virgin girls do this puja. 'Vaadu Puja' does not involve any specific idol. At this time the girl of the house sings Bhadu song. Mainly Bhadu

songs, the songs are composed about the love of Radha-Krishna and the joys and sorrows of twelve months of life. The festival is celebrated in Birbhum district. One of the biggest Purulia festivals is '**Manasa Puja**'. A few days after harvesting is over, people begin preparing for the 'Manasa Puja' (Goddess of Snakes) on 15th or 16th August. A sacrifice of ducks, goats, and lambs ends the worship.

'Ekushe' is basically a puja done by the mother for the well-being of the new born child. When the child is 21 days old, the mother takes her child and performs puja to the mother Sasthi. This puja is done under a Banyan tree in this village.



The '**Raas Utsav**' or 'Raas Mela' is celebrated in numerous parts of West Bengal, including Purulia district. On 'Agrahayan Purnima', Chorida village in Purulia district celebrates 'Raas mela'. Other festivals include Durga Puja (October), Kali Puja (November), Saraswati Puja (February), Raas Mela (last week of November), Viswakarma Puja (September), Basanti Puja (last week of March).

An Ethnographic Study on the Structural Violence Among the Males Having Sex with Males, the Marginalized Sexual Minority of India

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This paper depicts the studies among the males having sex with males, in marginal geographical spaces as has been commonly reiterated in emerging literature on men having sex with men in India (Asthana and Oostvogels 2001; Balachandran 2004; Pradeep 2002). The ethnographic field work has been conducted in and around Kolkata and its suburbs in 'heteronormative' terrain. Kolkata, the urban Indian heteronormatively dominant niche where we studied ethnographically the vulnerability, adaptability and resilience of the males having sex with males (MSM). Here in Kolkata because of cultural, religious and societal reasons male to male sexual behaviour are often invisible, very hard to reach and are beyond heterosexual homosexual dichotomies. Here male sexual behaviour appears manifold not just heterosexual homosexual reductionism. It is only with the effective control and prevention of HIV/AIDS and STD management the issue of male sexual behaviours and their impact upon sexual health got profound implication. Historically, sexuality research as well as policy has consistently emphasized the individual, not the culture, sometimes to the extent that it appeared as if people lived outside of time and space: what Herdt elsewhere referred to as the "lone child" model of sexual development (Herdt, 1990, 1991). Sexual development research has long been burdened by the cultural notion that sexual differences inhere in the individual and are essential, i.e., removed from social influence, a paradigm with intellectual sources in psychoanalysis, medical sexology, epidemiology, and of late, evolutionary psychology. This paradigm has largely ignored the role of institutions, custom, beliefs, attitudes, knowledge, sexual decision-making, sexual risk-taking, and sexual behaviour—in short, the totality of sexual culture (Herdt, 1999)—as we have long known (Gagnon & Simon, 1973; Rubin, 1984; Vance, 1991). Stated differently, there have been few advocates for culture as a decisive factor in sexual health interventions in many societies, like ours (Parker, 2004). The patriarchal social system with its enforced compulsory marriage, necessary procreation has constructed a structure through which sexual behavior and desire manifest accordingly with marginalizing alternate sexuality.

Structural violence is a construct first discussed by Galtung and later described by Weigert as "preventable harm or damage . . . where there is no actor committing the violence or where it is not meaningful to search for the actor(s); such violence emerges from the unequal distribution of power and resources or, in other words, is said to be built into the structure(s)" (p. 431). With the immense historical and social change in culture, a paradigm shift is rapidly occurring in social and health sciences, scholars and policy makers are investigating the result of structural violence on the sexual lives of the people. Since neoliberal globalization of 1990s "structural violence" has been a lens through

which to understand these issues of overcoming the silence and stigma of prior generations of GLBTQ. Incidentally protection of health and rights remains poorly developed in India. It was through the 2000s, and particularly in 2010, that the issues of sexual minority in the form of “gay rights are human rights” started to take the form of global statements and declarations (some at the U.N. level). Simultaneously, since 1990s the paradigm shift occurred from either on ecological systems/social systems to the socio-ecological systems (SEs) (Gallopín et al., 1989) or social ecological systems (Berkes and Folke, 1998).

APPROACH AND METHODOLOGY

The objectives of the research work were achieved by doing ‘Ethnography’, in which a range of methods can be employed in building up an “ethnographic record” (or description) of particular culture. The selection and/or sampling of individuals were purposive in some cases random ones. The selection of community, group, organizations of social networks, subcultures, specific to contemporary local Indian contexts were based on insiders’ perspectives from both ‘mainstream’ and outside.

Qualitative studies were conducted in Kolkata, a metropolitan city, to be the fields or contexts of the data. The studies were conducted in collaboration with a Community Based Organisation in Kolkata. The CBO serve people with MSM sexual behaviour, including people living with HIV/AIDS and also with those engage in sex work.

Prolonged engagement (Lincoln & Guba, 1985) over the course of 9 years on the part of the research team with these agencies and the populations they serve greatly facilitated study implementation and interpretation of the findings. A number of techniques were employed to collect and analyses of the data namely observation, life histories, depth interviews, case studies, analysis of verbal and non-verbal attitudes particularly analysis of vocabulary and language use to give a nuanced understanding of complex abstract concepts such as “desire”, and to construct cultural scripts. In order to study and analyse various documents, theoretical analyses and literary works were gathered from various relevant resources. The study is mainly based on participant observation and along with it certain helpful data gathering strategies include focus groups, in-depth interviews and diaries. While conducting such research work a long time was devoted to build rapport with the respondents as some times it was really difficult to gather actual information during the interviews with the people who have been living under the social stigma and facing the adverse effects of social exclusion. I tried to build up inter- personal relationship to access the sexual lives and experiences of those people.

Understanding The Kothi Identified MSM and Other Categories:

With HIV/AIDS intervention a new terminology arose to designate men with stigmatised sexuality, whose identities are insufficient to meet their needs, men who have sex with men, an identity based sexualities of a large number of men who had no specific identity. There are significant numbers of males who have sex with males but did not identify with labels such as gay, bisexuals etc. Even different cultures have different understanding and meanings for different sexual behaviour. people with MSM sexual behaviour comprise of many identities, gender constructs, and communities in India. The scholars (like Morris 1994; Cohen 1995,2005; Nanda 1990; Reddy 2000, 2004, 2005, 2007; Hall 2005; Khan,

2000,2001,2005; Purkayastha, 1999; Jenkins 2004 and others) emphasise on the past and present of the local categories of "other" genders and sexuality in India.

In Kolkata we find the self-identified *Kothis* or *Arial Kothis* who perform effeminacy and like to have sex with "*Parikh*" or "straight" or "real man". They feel as 'not men' and more like women. They prefer to be in loud make up and wear feminine dresses. *Kothis* are generally receptive with partners (*parikhs*) during sexual encounters and they assume their *parikhs* as heterosexual. Some *Kothis* gets engage in both insertive and penetrative anal sex. They are termed as 'dupli kothi' or double deckers category. *Kothis* are generally of low socio-economic status and for income some are dependent on sex work. The construction of sexuality among *kothi*-identified MSM is thus complex, and may differ from that of middle-class, educated gay-identified MSM in India (Chakrapani et al., 2002).

Theoretical Paradigm:

An integrative paradigm is needed in sexual orientation research to ameliorate the impact of profoundly disparate approaches among disciplines [Tolman & Diamond, 2001]. A major theoretical concern on sexual orientation research centered around the philosophical debates and specially the distinction between essentialism and social constructionism continues to frame such intellectual division. The extreme consequence of this occurrence within the academy and research enterprise is that essentialists (often biologists or bio psychologists) and constructionists (often sociologists or gender studies scholars) at times dismiss one another's work without even reading it (see the response to social constructionism by Rahman & Wilson [2003]).

Research that assumes an essentialist perspective views sexual orientation as an internal property of individuals which transcends history and culture. In the essentialist frame, sexual orientation is an ahistorical, universal, context-independent underlying trait of the individual [DeLamater & Hyde, 1998]. Essentialism identifies sexual orientation as a deep category of human nature, which philosopher of science Edward Stein [1999] terms a 'natural human kind.'

The only historical and cultural variation underlying sexual orientation involves the very act of labelling and categorizing.

Social constructionism as a line of scholarly theory posits that knowledge is a culturally and historically specific social product sustained by social processes and defined by language [Berger & Luckmann, 1966; Burr, 1995; Gergen, 1999]. Applied to the concept of sexual orientation, social constructionism argues that sexual orientations are 'products of particular historical and cultural understandings rather than being universal and immutable categories of human experience' [Bohan, 1996,p. xvi]. Constructionists view social orientation exterior to the individual and being described

as internal sexual desire. It is made by human to describe and make sense of their desire. Hereby constructionist would posit that desire is even socially constructed since human experience is socially mediated.

DISCRIMINATION FACED IN ALL SPHEE OF LIFE:

MSM identified Kothis experience discrimination, harassment and violence due their sexual orientation. Violence occur regularly, discrimination occurs mostly from the key institutions of the society, may emerge from family, community, medical and legal systems. Indirect forms of oppression, such as stigmatization and discrimination, are engaged by individuals or groups as methods of social control to prioritize and enforce their particular beliefs, worldviews, and their power within a society (Galtung, 1969; Link & Phelan, 2001). Power-wielding groups may have little awareness that the privileging of their own belief systems occurs at the direct expense or marginalization of other social groups, such as MSM. As Galtung (1969) wrote, "Personal violence shows . . . Structural violence is silent . . . Structural violence may be seen as about as natural as the air around us" (p. 173). Link and Phelan (2001) have indicated that indirect forms of oppression evolve into direct forms of oppression, such as violence and abuse, when stigmatized groups do not accept their assigned non dominant status. Thus, it is hypothesized that key institutional forces may be complicit, if not actively engaged in stigmatizing and discriminating practices against MSM. Overall, stigma and discrimination against MSM may need to be explored as a product of structural societal forces, as opposed to traditional models that focus on stigma as an individual-level phenomenon (Galtung, 1969; Parker & Aggleton, 2003).

The silence and secrecy associated with institutional stigma and discrimination may provide ideal conditions for escalation of the AIDS epidemic (Mann, 1987a; Mann, 1987b; Mawar, Sahay, Pandit, & Mahajan, 2005). The fact that HIV was first identified among female sex workers in Chennai and later spread to the general population may fuel the still popular presumption that the HIV epidemic in India is "predominantly heterosexual" (National AIDS Control Organization [NACO], 2005a). Nevertheless, institutional silence may be evidenced in MSM being largely overlooked in HIV prevention and treatment in India. Out of 455 HIV surosurveillance sites operated by NACO across the vast landscape of India in 2003, only three sites specifically collected data from MSM (NACO, 2005b). This lack of epidemiological data appears to be emblematic of inadequate national HIV prevention and care programs for MSM in India (Chakrapani et al., 2002) and may be a manifestation of structural factors, including institutional stigma and discrimination.

Limited investigations have focused on stigma and discrimination faced by MSM and *hijras* in India (Chakrapani, Babu, & Ebenezer, 2004), even less so among persons in these communities living with HIV. In fact, a recent 70-page UNAIDS (2001) report on stigma and discrimination faced by people living with HIV (PLHIV) in India included only one and a half pages with scant information on "gay and other homosexually active men." The authors noted that "[d]espite numerous attempts over several months, eliciting the voluntary participation of HIV-positive gay men in this study proved unsuccessful" (UNAIDS, 2001, p. 56).

CRIMINALIZATION, LEGAL INJUSTICE BY LAW ENFORCEMENT OFFICIALS:

In some countries homo sexuality is illegal and punishable by fines, imprisonment. This is because of section 377 of India's penal code which have "sex against the order of nature".

Verbal And Physical Harassment from Police:

Participants reported being verbally abused by police. Most of the *Kothis* are from low economic background and they can be recognised through their ephimynacy, some of them are sex workers and they have to stand in places for male clients, often police visit these places and utter abusive words towards them.

A respondent of 21 yrs old said, "*The policeman asked me, 'why are you standing here? I know you are 'mauga' 'chakka' go away quickly otherwise I will beat you.'*"

Another respondent of 20yrs old reported "*I was with my male partner at the Rabindra Sarobar Lake, suddenly a police man came and started to beat me and my partner with 'lathi'. My partner had injury on his head and was admitted to a hospital. There were other people over there but why we got the pain? Isn't it due our orientation?"*"

Sometimes the participants reported being sexually assaulted by the police.

A respondent of 15yrs old reported "*I visit different cruising sites to have male sex partner. Often the police man comes and forced to perform oral sex.*"

Another respondent of 19yrs old reported "*one day while returning home at around 10:30pm some boys was chasing me and forced me to a deserted public space. Being there they started to put hands on my private body parts. At this I felt very uncomfortable with a fear of gang rape and I started to scream. A police man from nearby came and uttered slangs denoting me as the only culprit of such incidence and the other boys as innocent. He took me to police station and asked me to come to bathroom to have oral sex with him. I did not have condom with me and even if I spoke about it they with beat me".*"

This type of sexual assault by the police causes direct risk of sexually trans milted disease and HIV/ AIDS. Some police man even black mail *Kothis* who come to cruising sites. A respondent of 13yrs old said "*Every day I have to give Rs.15/-to the police or they threat us to put into jail or tell about their sexuality to others.*"

Even the police often arrest on false allegation. A participant of 22yrs old reported, "*police need to book some cases as a part of their job, so they hold us to be his targets. They book cases under pick pockets, fighting with others and will ask for money in order to get release from such cases".*"

Harassment from Family:

MSM S reported stigmatization and violence from their own families.

A respondent of 18yrs old replied, "*my mother was very inquisitive about my sexual behavior as only male friends come to my house, so I disclose my sexual orientation to her, From then onwards she started to hate me and love my brother and use slangs even hated to converse with me.*"

Another Participant of 15yrs old replied, "*being attracted towards same sex my father took me to a local doctor, who prescribed medicine. But it is of no use other than sleeping. At this my father got angry and beat ma badly uttering bad language to bring shame.*"

Another respondent of 23yrs old reported that "*my father and mother remain in frequent quarrels due my behavior. Family member of my father's & mother 's side even do not want to keep relation with us for me, this is creating a tension in the family. So I decided to leave my home but only way to survive was through sex work with other men for money. Within*"

six months I fall sick and diagnosed as HIV-positive. Then I returned home and found my mother had passed away. My father blamed me for such incidence.”

Oppression From Health Care Providers: -

Participants reported discrimination from the health care providers which keeps them away from accessing health care services. They feel uncomfortable to visit health care providers in fear of being labelled due sexuality, breach of confidentiality and of service providers repercussions being MSM.

A respondent of 15yrs old said, “when my parents took me a doctor regarding my sexuality that why do I like other male, the doctor tried to make me understand that being a man I should like woman and prescribed me some medicines of nervous breakdown. I used to sleep throughout the day and always felt drowsy.”

Another respondent of 25yrs of age reported, “I was having an ulcer in the back, the doctor only provided a lotion to put on it for three times a day and a tablet twice daily for seven days- and he didn’t ask anything about my sexual activities.”

Violence by Rowdies:

Kothis experience violence in the form of verbal abuse, physical violence, sexual assault, blackmail and

extortion.

A respondent of 25yrs old said, “one day a rowdy beat me for no reason and took away all my money.

Many times, they force for sex and do not allow to use condoms.”

Another participant of 18yrs old reported, “I used to love a rowdy whom I used to thought as my boyfriend (parik). I used to love him but he used me for his purpose only. He used to force me to earn money through sex work. If any day I couldn’t work according to him, he used to beat me, used to burnt my hand. Slowly I realise my situation came out of such relationship with help of my friend”.

Another participant of 23yrs old said, “a rowdy once showed me a knife and demanded money from me and told me if I did not give him money he will cut me with a blade. Then I told him that I would report this to the police, at this he said police would not do anything as they have understanding between them.”

Rejection by Heterosexual Friend:

Kothis do not want to disclose their identity to their heterosexual friend as they would break the friendship. Heterosexual friends of Kothis often find difficulties in keeping friendship with them due to fear of discrimination from others in the community.

A respondent of 18yrs old said, “once I have asked one of my heterosexual friends that what he would do if he found me homosexual. He answered then he would not keep any relation with me as otherwise others would think of him having same sexuality which is not accepted in the society”.

Another participant of 26yrs old reported, “all my heterosexual friend gave up their relation with me as I am having body gestures like females, my voice sound like females, which makes them uncomfortable in public places.”

With the fear of separation from peer groups often Kothis try to hide their sexuality which may decrease the likelihood that they will use the resources and practises consistent with safe sex practises and this will restrain from utilization of resources for HIV/AIDS care and other health concerns.

Rejections by Other Kothis:

Although there exists a very good relation among themselves but Kothis who are HIV positive face stigma and discrimination within the community. A participant of 28yrs reported, *"I don't know how but if a kothi is found HIV positive, the news will spread immediately within the community, which is very depressing and painful for that person."*

Another respondent of 35yrs said, *"though we have the knowledge about HIV/AIDS but still we try not to mingle with the person having HIV/AIDS and segregate him from other."*

other than this there also exist tussle between Kothis with their partners (*parikhs*). Most of the *parikhs* have relation with more than one kothis, this creates a tension among kothis and always try not to give the *parikh* to another friend. More over there also exist a competition on the number of sex partners one can attract showing gestures(*bhel*). All these factors increase the chance of HIV/AIDS.

Consequences of Stigma and Discrimination in The Lives Of Kothis:

Low self-esteem, self-confidence, depression, suicidal tendencies are the consequences the Kothis have to face in their daily lives. They are unable to find regular jobs due low self-esteem. A respondent said, *"what is the use of such living where one do not have the rights to live with ones sexuality?"* Even they hardly get any partner to live with. This creates a tension of separation with the partner. A participant of 25yrs old said, *"whatever I do, like, behave comes from heart but neither my family nor my friends could accept it. Nobody can understand my feelings as it doesn't happen to all. All ignores me and laugh at me and I feel like committing suicide. As through it I can be free from such a life which have no value to others,"*

Exclusion and discrimination have major impacts on the lives of MSMs. Respondents have reported of following results that occurred in their lives:

- * Dropping out of school earlier
- * Leaving Home and Family
- * Unable to find regular jobs, have less options than others.
- * Being ignored in the community and isolated
- * Unable to access various services and Unaware of what they are entitled to
- *Mobility, Move to other areas
- * Lack of family and social support
- * Attempt suicide

DISCUSSIONS:

The present findings suggest the nature of stigma discrimination and violence Kothi-identified MSM need to face across multiple social and institutional context in Kolkata. There exist an all-way subsystem of discrimination towards Kothi identified MSM- from police to community members, family members and health care providers—which is very significant for the study. The study portrays the discrimination, stigma & violence is embedded in structural factors (i.e. the institution and social context). This complex network of “ubiquitous social structure” across legal, community, family & health care system- is emblematic of structural violence (Galtung, 1969), which places MSM at extreme vulnerability for HIV & AIDS (as depicted in fig 2) Chakrapani et al). For example police who are there to protect people from violence engage themselves in violence, rape, harassment of MSM. Police can also control the behavior of rowdies whose behavior might otherwise be punished & reduced. To family and community members disclosure of one’s sexual orientation is equivalent to family and community rejection which enables the threat of blackmail & extortion.

In Indian society there exist an interlocking subsystems that support direct or indirect victimization of kothi identified MSM and is enabled through the embedded structure. A legal system that criminalizes sex between consenting male adults provides an example of a structure level factor that creates condition which enable discrimination & stigmatization practice (Chakrapani, et al 2002, 2004). Inequality and discrimination within the legal system established the social condition that facilitate the marginalization of MSM. MSM being a marginalized population faces harassment from police as well as health care providers. Police are filing false cases against MSM to show their work and this is also accepted by other community member as they are having negative attitudes towards such marginalized population.

A small but increasing number of U.S. studies have addressed the association between stigma and discrimination, respectively, and HIV risk among gay men (Herek, 1999; Meyer, 2003), and ethnic minority MSM (Fullilove & Fullilove, 1999; Ramirez-Valles, Fergus, Reisen, Poppen, & Zea, 2005), and stigma and discrimination as obstacles to HIV preventive intervention (Fullilove & Fullilove, 1999; Herek, Capitano & Widaman, 2003; Ramirez-Valles et al., 2005). A related embryonic, yet vital, area of research is focused on the role of structural factors in producing HIV risk (e.g., Blankenship et al., 2006; Parker, Easton, & Klein, 2000; Rhodes et al., 2005) and, specifically, the role of structural violence in HIV risk and prevention (Farmer et al., 2006; Lane, 2004). The paucity of such research in India (Godbole & Mehendale, 2005) may be owing to lack of awareness regarding the tremendous challenges faced by MSM and the fact that structural factors are less obvious and less easily studied as determinants of health than personal factors (Farmer et al., 2006; Lane, 2004). Furthermore, neither health care professionals nor researchers are exempt from the constraints of structural violence or stigma by association.

In the complex context of subsystems engaged in indirect and direct stigmatization and discrimination against MSM in India, the importance of gay-affirmative community-based organizations such as MANAS Bangla needs to be mentioned. These community-based organization serve as vital points of resistance in a system of structural violence, through combating stigma, promoting and facilitating access to care and education, and engaging MSM as active agents in community and advocacy networks in

India. On a more micro level, community engagement also may mitigate the negative effects of stigma, such as depression and low self-esteem (Ramirez-Valles et al., 2005), which may be associated with increased HIV risk behaviors (Diaz, 1998; Meyer, 2003).

The present findings suggest that challenging the Indian government to uphold human rights and to combat stigmatizing and discriminatory practices against MSM may be a central component in reducing HIV and AIDS vulnerability among MSM in

India (Mawar et al., 2005). This investigation suggests a system of structural violence against *kothi*-identified MSM that creates extreme vulnerability to HIV infection and AIDS. For effective HIV prevention, interventions must combat stigma, discrimination, and violence against *kothis* and other MSM in India. In the multisystemic context of structural violence, HIV preventive interventions that merely address the individual level—for example, safer sex education, HIV/AIDS knowledge, condom use and sexual negotiation skills—are unlikely to be effective (Newman et al., 2006). HIV prevention also must target the structural level, including social, economic, political, legal, and medical systems, for effective prevention of HIV/AIDS among MSM in India.

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LITERARY ARTICLES

Colorism: Explanation and Impact in Our Society

Mayurakshi Ghosal
IV Sem Hons.

'Variation' is a term that has great usage in biological sciences. Starting from Mendel's law or inheritance of Mendelian traits from parents to



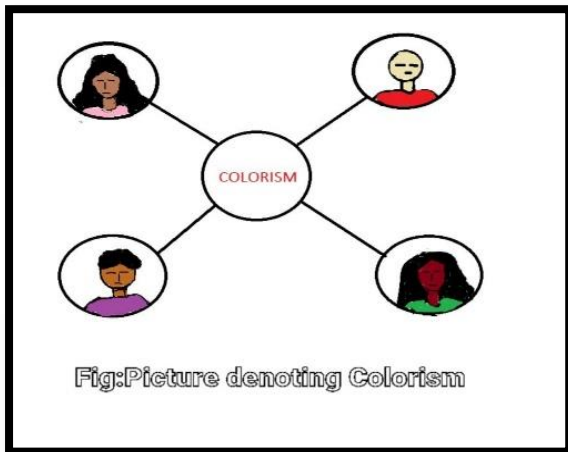
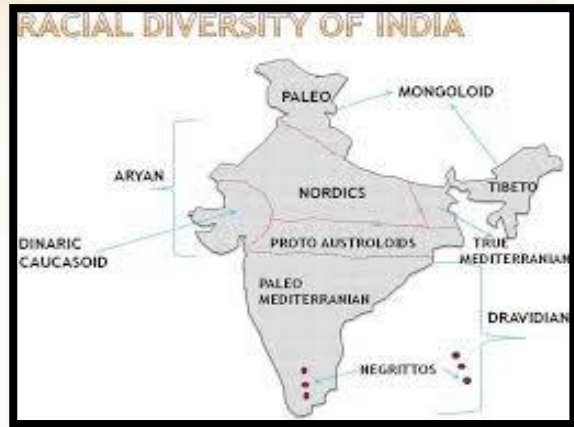
offspring up to expression of those traits phenotypically we can find variations everywhere. Some variations play a positive role or negative role among us in our society. Variations are caused by either genetic differences or environmental factors. Genetic differences occur in many ways like the exchange of DNA fragments between homologous or non-homologous chromosomes. The exchange may result in the expression of an abnormal genotype. This sex chromosomal or autosomal aberrations cause different types of disorders. These disorders sometimes may be fatal. Again, those variations caused by environmental factors also made huge differences between individuals phenotypically but it is not related to causing any abnormality of the genotype of an organism. 'Colorism' is one of the finest examples of phenotypic variation, observed in our society.

The term 'Colorism' denotes the different types of skin tones found in human beings. Under these different types of skin tones, the main two types are dark brown and white complexion. Again, different shades of brown i.e., from dark brown to light brown are also found among human beings. Skin pigmentation of human beings depends upon the presence of melanin pigment. The level of melanin pigment increases due to the high absorption of UV rays. Thus, the people who belong to the equatorial region has dark skin tone. Since, from the very previous line it is noted that skin tone also depends upon the geographical region. So based on different geographical regions, families belonging to those respective areas transmit their skin color traits to their offspring genetically (half genes from the mother and half from the father). Sometimes marriage occurs between individuals living in two different geographical areas. So, both partners must have different skin tones. Then their offspring may show hybrid-type skin tones like light brown, deep brown, brown, etc. These types of admixtures going on everywhere in the world but still, it doesn't cause a high rate of change in the phenotypic skin tone variation in our society.

Skin tone variation has a huge effect on our society. Standing in the 21st century some people are there who still looked down upon black people. Somewhere in our subconscious mind we, human beings, think that White people are the most highly educated ones.

This kind of illogical belief causes many problems in our society. It enlarges the interaction or friendly relation among different races of people. We shouldn't judge anyone by their skin tone. Skin tone doesn't describe the nature, personality, behavior, or educational qualification of a human being. It's just a hereditary factor. Like skin tone, there are also variations among the shape of eyes, nose, and type of hair. In India, various marriage proposals get postponed based on skin tone. Various Indian families can't concede the fact that their son's wife or wife's husband may have a deep brown complexion. During the teenage period, some boys or girls suffer from depression only for this cause. It's because numerous rough talks were made about them by their friends

ruled India for approx. 89 years. There is also some superstitious belief about dark color objects. In Bengal, a very common



sentence is known to be heard by everyone that passing a black cat doesn't symbolize good. Thus, maximum people avoid crossing a black cat. They never thought logically that it was just an animal that got that black color hereditarily. It's nothing related to good luck or bad luck for us!

or their neighbors. There is another cause for which Indians hate white people. It is none other than that they

At the end of the day, I would like to say that we shouldn't differentiate ourselves through skin tone. It's nothing just an additional hazard we raise among ourselves by our low-level mentality. We all are human beings and everyone or every population is unique in its own way. So, we all should respect each other's culture, and their color complexion to maintain unity among ourselves.

Kula Ring: An Example of Barter System

Sukanya Saha
II Sem Hons.

The notion of exchange was first proposed by Marcel Mauss in his book "The Gift" (1925). As per him, there are two types of exchange relations: a) commodity relations b) gift relations. Later, Karl Polanyi (1957) introduced a tripartite scheme of exchange: a) Reciprocity b) Redistribution c) Market Exchange. Further Marshall Sahlins (1965) sub-divided reciprocity into a) generalized b) balanced & c) negative. Balanced reciprocity is the premise wherein goods are exchanged between individuals, either immediately or in an interval. This revolves around social relations which provisions a direct obligation to reciprocate promptly in equal value. Ex: Kula Ring of Trobriand Islanders.

Definition: Malinowski defined this economic institute as "The Kula is a form of exchange, of extensive, intertribal character; it is carrying on the communities inhabiting a wide range of islands, which form a closed circuit. This form of exchange is carried on under definite Rules of transaction & elaborate magical rituals & public ceremonies. Therefore, the kula is a big complicated institution".

The concept of Kula exchange/ Ring was first introduced by Bronislaw Malinowski in his well-known article "Kula: The Circulating Exchange of Valuables in the Archipelagoes of Eastern New Guinea " (1920). Further, he extensively described it in his path-breaking book "Argonauts of Melanesian New Guinea " (1922).

The horticultural Trobriand Islanders, who live off the Eastern coast of New Guinea, have worked out an elaborate scheme for trading food & other items

with the people of neighboring islands. Such trade is essential, for some of the Islands, are small & rocky & can't produce enough food to sustain their inhabitants, specialized instead in canoe building, lottery making & other crafts. Other islands produce far more yams, taro, (type of fruits), and pig than they're needed.

Simply Kula Ring is a ceremonial exchange of valued shell ornaments in the Trobriand Islanders, in which white shell armbands are traced around the islands in a counterclockwise direction & red shell necklaces are traced clockwise. The possession of one or more of these ornaments allows a man to organize an expedition to the home of one of his trading partners on another island. The high point of an expedition is the ceremonial giving of the valued Kula ornaments. Each member of the expedition receives a shell ornament from his trading partner & remainder on the island for two or three days as the



guest of that person. Some of the exchange takes the form of gift-giving between two partners. There is also exchange or barter between expedition members & others on the island.

But the practical advantages of the kula ring aren't only gains. A trading expedition takes on the flavor of adventure rather than a business. The Kula-Ring also permits wide ownership of valuables, instead of possessing one valued object permanently. A man was able to possess many valued things within his lifetime. Each object when it is received, arouses enthusiasm in a way that one



lifelong possession couldn't do. On the Kula system, Malinowski dealt with the types of valuables involved & the norms governing their exchange, the basic part of the partnership, the importance of secondary economic transactions, & the background of ritual

& ideology. The rest of the volume is devoted to the documentation of this generalization by an account of the links in the chain of Kula's performance. While the sequence of events provides the main thread of the argument, the themes of the sociological mechanism underlying the activities & the system of ideas at work in regulating labor were developed. But in demonstrating the interlocking of structural, technological & ritual aspects, Malinowski doesn't shortstop at integrative description. He used it as a basis for the enunciation & clarification of the sociological launching.

Two types of ritual objects move from one community to another within the closed circuit of the ring. Long necklaces made of red shells move in clockwise direction & the bracelets of a white shell move counterclockwise. Whatever the reasons for the origin of the Kula-Ring, which may date back nearly 2000 years, it is still an important institution in the modern nation of Papua, New Guinea.

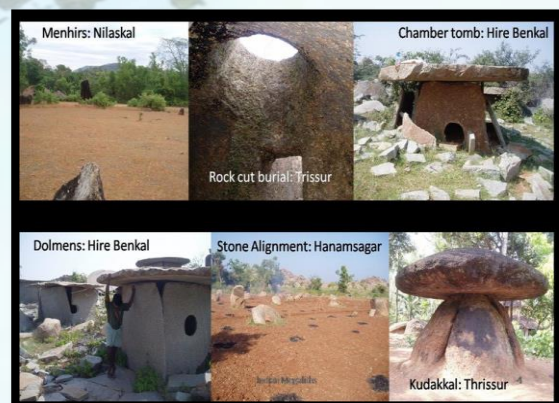
The Living Giants: The Sacred Legacy of Megaliths in India

Pratyush Das
IV Sem Hons.

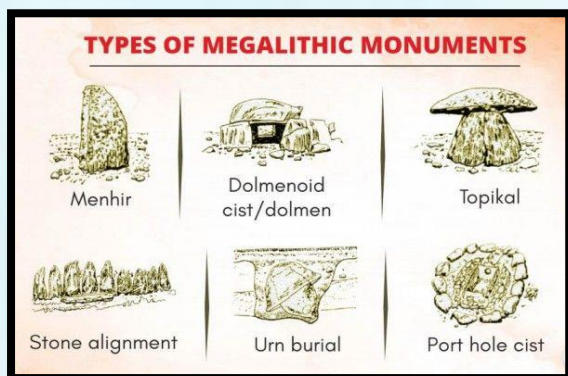
Megaliths are large stone symbolic structures or monuments that were constructed by ancient civilizations and are often associated with burial practices. In India, megaliths are found in several regions and have been linked to different periods of history, ranging from the Neolithic era to the Iron Age. Megaliths are the combination of two Greek words “*Megas*” which means *Large* and “*Lithos*” which means *Stone*. The term itself was introduced by antiquaries who describe it as a fairly easily definable class of monuments in Western and Northern Europe, consisting of huge undressed stones. In other words, the megaliths usually refer to burials made of large stones revered away from the habitation area.

The megaliths in India were to serve as burial sites or tombs. These structures were built to house the remains of the deceased, and they were often constructed with large stone slabs arranged in specific patterns. Megalithic burials in India typically involved practices such as secondary burials, where the bones of the deceased were collected and placed within the megalith after the initial decomposition process. These burial practices indicate a belief in the afterlife and the significance of honoring the deceased. The relationship between death and Megalithism in India extends beyond burial practices. Megalithic sites often contain various funerary artifacts and offerings, such as pottery, beads, tools, and weapons. These objects were placed alongside the deceased, reflecting the belief in an afterlife and the provision of essential

items for the journey beyond death. Furthermore, Megalithism in India has contributed to our understanding of ancient social structures and cultural practices. The distribution and design of megaliths across different regions indicate variations in burial customs, religious beliefs, and societal organization. It highlights the diversity of ancient Indian cultures and their perspectives on death and the afterlife. In ancient India, particularly during the Iron Age (around 1200 BCE to 600 BCE), megalithic cultures existed in different regions, such as South India, Central India, and parts of Northeast India. These cultures constructed various types of megalithic structures, including dolmens (large stone tombs), cairns (piles of stones), menhirs (standing stones), alignments, stone circles, seating stones, cists, miscellaneous, urn burials, topikals, kodakals (hood stones) and others.



Megalithism in India have different meanings to different people or community. However, in modern India, megalithic structures are mostly viewed as archaeological sites and historical remnants rather than living communities. For example, in the northeastern state of Meghalaya, the *Khasi* and *Jaintia* tribes have a tradition of erecting monoliths to mark significant events or as memorials. These monoliths, known as "**Mawbyinna**," serve as cultural symbols and are still relevant in their societies. In other parts of India, such as



Tamil Nadu and Kerala, there are remnants of ancient megalithic sites that can be visited and studied. In middle, eastern, and north-eastern India, covering the states of Assam, Bihar, and Orissa, there are some tribes like Nagas, Gapos, Khehis, Koyas, Bondos, Gadabas, Mundas and others (Heimendorf 1943; 1945; 1950) still practice these rituals. They even set up a festival for five to six days in order to remember the sacred moment. The Koyas and Raj Gonds of Hyderabad and also their counterparts in Bastar of Madhya Pradesh. Also erect small forked posts with the tanks of cows sacrificed on the graves of the sites of Memorial Peace with the belief that the soul or virtue of the dead man lies in the stone or the post which benefits his living

kingsman as also the village crops. So, there are still lots of evidence of living megalithism all over India.

There are several researchers that have worked on the megalithic cultures and participate in the excavation of many megalithic sites in India. Among them, V.D Krishnaswami, H.D Sankalia are the famous face. Besides them, V.G Childe, John Babington, and Colonel Colin Mackenzie are some of the well-known people associated with several excavations of Indian Megalithic Sites.

studying living megaliths both in Archaeology and anthropology provides valuable information about cultural continuity, social organization, technological advancements, symbolism and belief systems, environmental adaptation, and heritage preservation. It enhances our understanding of past societies and contributes to the broader knowledge of human history and cultural diversity.

Lastly, Megalithic monuments hold immense historical and cultural significance, acting as tangible links to our ancestors and their beliefs. Preserving these ancient structures is crucial for understanding human history and promoting cultural heritage. Megaliths provide insights into ancient construction techniques, societal organization, and spiritual practices. Their preservation allows future generations to appreciate and learn from these awe-inspiring structures. By safeguarding megalithic monuments, we ensure the continuity of our collective past and maintain a connection to our roots, fostering a deeper appreciation for the diversity and richness of human civilization.

Post Processual Archaeology

Kaustav Bairagi
II Sem Hons.

Post Processual Archaeology is known as Interpretive explanation. This theory of archaeology has developed as a reaction against Processual Archaeology, which is also known as New Archaeology. With the help of Bruce Trigger, this theory has developed in 1978.

Besides the historiographic approach, Bruce Trigger also preferred the broadly descriptive approach of the traditional historian.

Basically, Post Processual Archaeology is based on the ideological framework of postmodernism. Most archaeologists described "Post Processual Archaeology" as a movement of archaeology. This movement started in Britain during the late 1970s and early 1980s. Ian Hodder is

the main supporter of this theory. He felt that archaeology has some connection with history. He stated that the artifacts and the material world that we put up, do not simplify the reflections of our social reality that encompasses the material world.

Post Processual Archaeologists believe that it is a movement in archaeological theory that signified the subjectivity of archaeological interpretations. The archaeologists felt that the past should be looked at with the help of Materialism and idealism.

Post Processualists see the context of the material remains and the object of the deposition of the material in the ground and both relate to each other also.



The chief proponent of this theory, Ian Hodder said that archaeologists had no right to

explain the prehistories of other ethnic or cultural groups, instead of that, they should simply provide individuals from these groups with the ability to construct their own views of the past.

But later, Hodder's viewpoint was not obtained among other post-processualists.

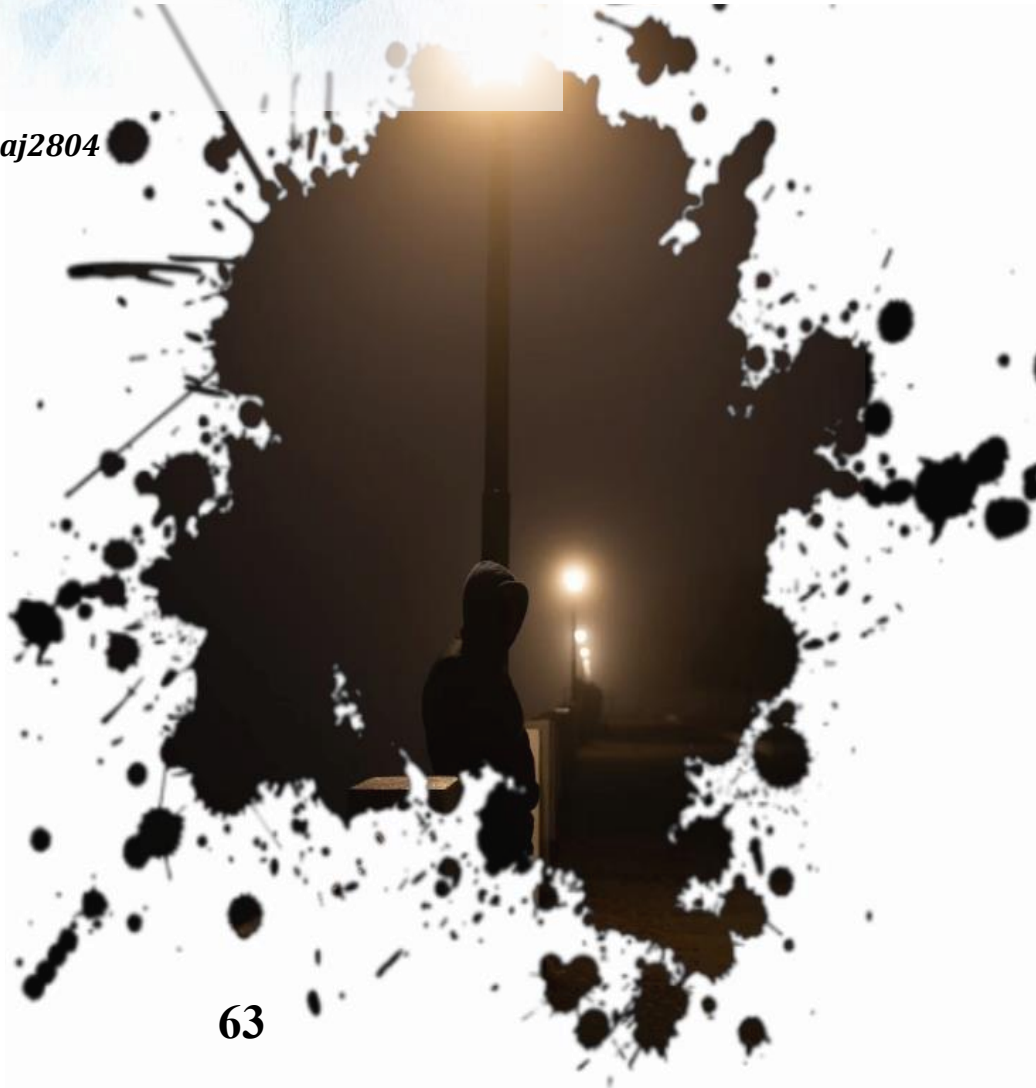


Innumerabilis

Raj Mondal
Alumni,
Department of Anthropology

Memories glance at me
On a familiar night.
I stand on an empty road
with full of dull city-lights.
But my eyes are whole black
without a single shade of white!
My heart remains frozen
And now it freezes a little tight.
Memories glance at me
On a familiar night.

- @Raj2804



Chandraketugarh

Ms. Mandrima Biswas
Faculty Member
Department of Anthropology

The current article focuses on the re-examination of Chandraketugarh, which is a geo-archaeological site and the subject of an architectural, iconographic, and architectural study in the North 24-Parganas region of West Bengal, India.

An significant port city called Chandraketugarh is thought to have existed in the early mediaeval period. Two rivers, the Bidyadhari and the Padma, were historically the principal routes by which this location was linked to the Bay of Bengal. In the beginning, it is thought that the city-maintained trading ties with other countries including South-east Asia, the Mediterranean, and indirectly with the Greco-Roman world. It is obvious that the plaques and ivory artefacts discovered are from a sophisticated Indian metropolitan hub because to their high quality, diversity, and quantity.

The ancient city of Chandraketugarh, where trade and commerce were active in the fourth century BCE, is a treasure trove of archaeological artefacts, including gold coins and items made of bone, ivory, and wood in addition to coins, beads made of semi-precious stones, terracotta, and stone sculptures. The quality and artistic ability of the artefacts from the excavation show that

Ancient India's Chandraketugarh was an extremely posh and polished urban city. facing north, a polygonal brick temple

From this location, a piece known as Khana Mihirer Dhapi was found. Given that this region was likely linked to the Bidyadhari

It is possible to refer to River as a significant port city. Ancient Greek and Romans referred to this location as "Gangaridai." writers.

This path made Chandraketugarh accessible with ease. However, the easy contact between Chandraketugarh and other regions of India and the outside world has now come to a stop due to the altering of the Bidyadhari River channel, leaving it as a dead site. The settlements of the Mauryas, Kushanas, Guptas, and ultimately the Pala- Senas may be seen in various artefacts found in the study region. Therefore, these findings demonstrate how crucial this site is to understanding the socio-cultural and economic components of ancient society.

The location has displayed a variety of terracotta artworks, including Mother Goddesses, mother and child figures, female figurines sporting lucky headgear and hairpins, and examples of the development of culture, society, and architecture. Consequently, it mirrors the style trends of the time. Numerous plaques depict agricultural scenes that mimic their social lives. Plaques that depict musicians performing on different instruments and dancers embody their way of life. There are statues of goddesses like Parvati, Laxmi, etc. Numerous coins featuring wheel and boat designs have been discovered. It demonstrates that the people of Chandraketugarh once maintained commercial ties with other nations via the maritime channel.



IMAGINATION DIARIES



Ancient Indian Goddess Sculpture

Mayurakshi Ghosal
IV Sem Hons.

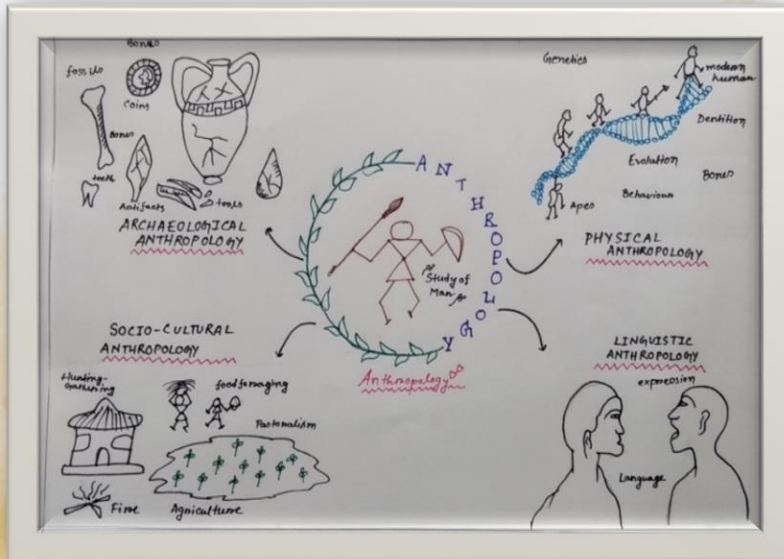
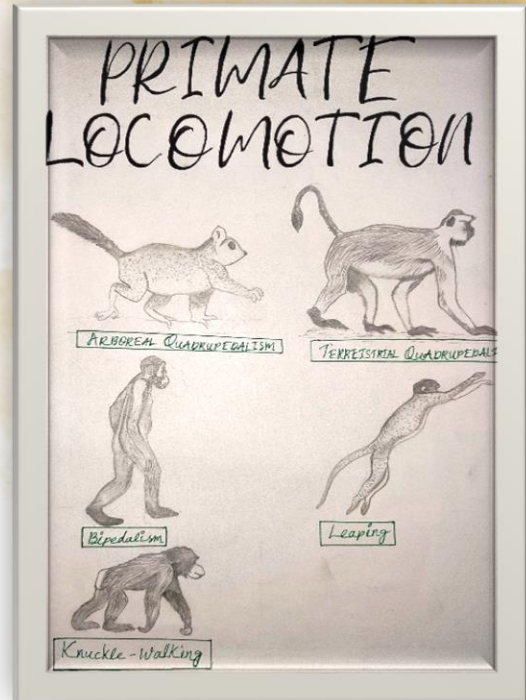
The Art of Warli in Maharashtra, India

Megha Mondal
IV Sem Hons.



Primate Locomotion

Shreya Mondal
II Sem Hons.



Branches of Anthropology

Sohana Khatun
II Sem Hons.

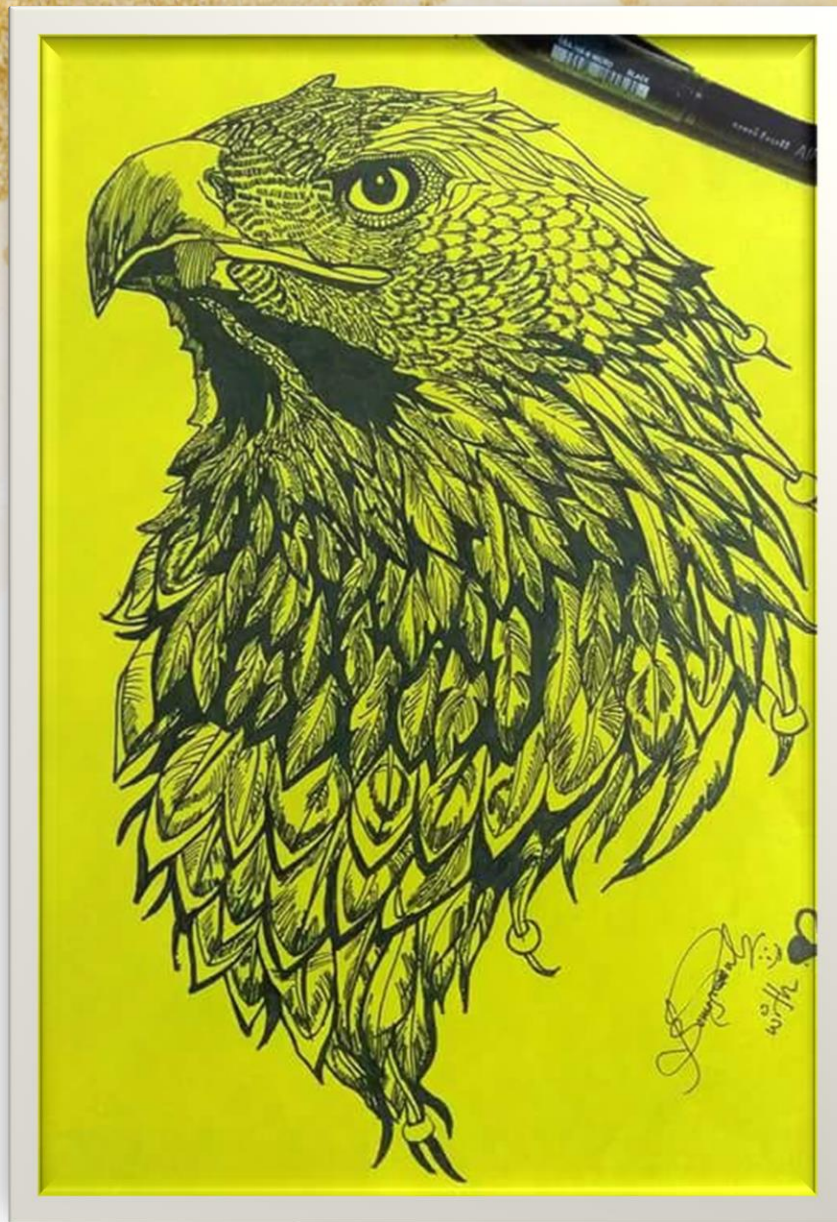


The Allegory of Cave

Raj Mondal

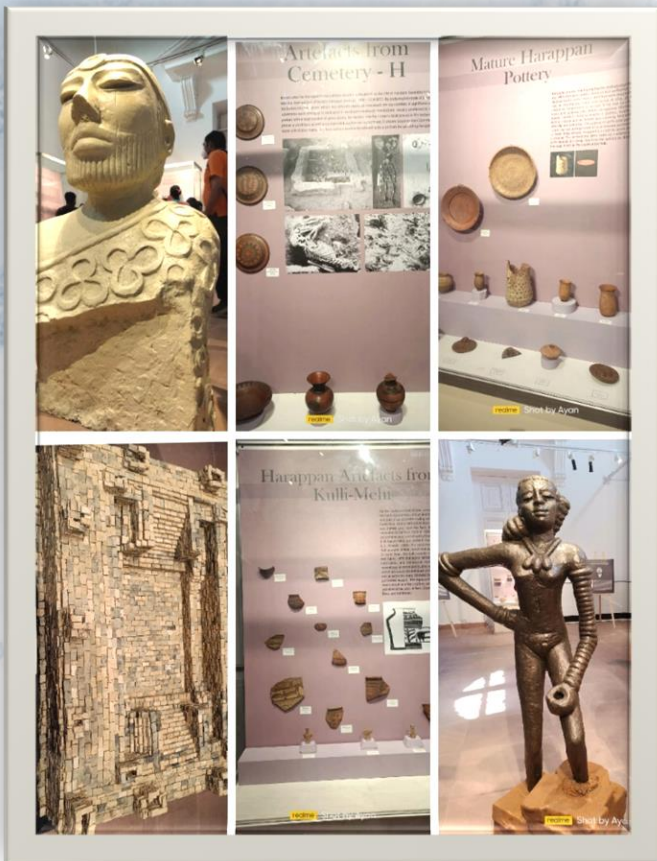
Alumni

Department of Anthropology



The Wisest of All, Who Speaks Less and observes More

Ms. Somosree Pal
Faculty Member
Department of Anthropology



Looking Through the Artifacts, Harappan Civilization

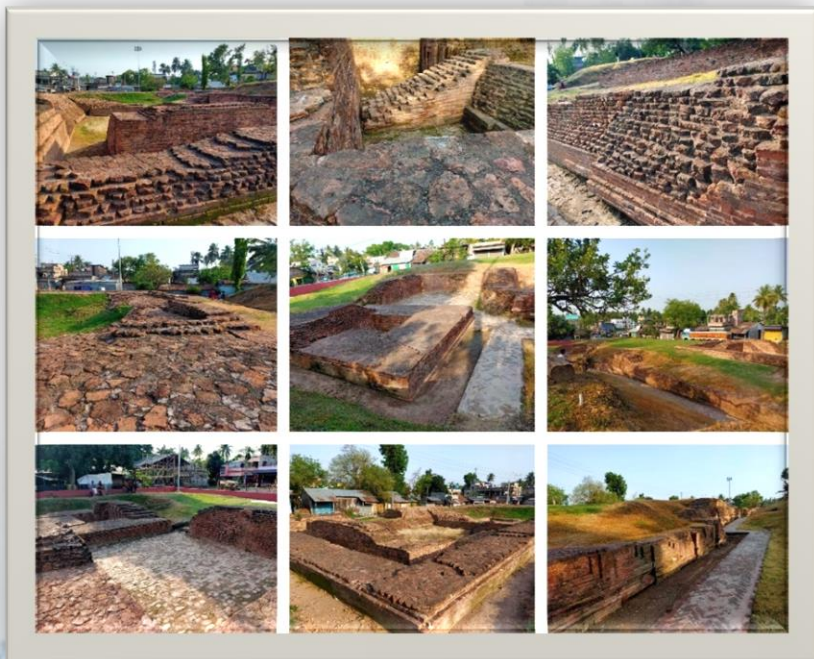
Photography By

Ayan Halder
IV Sem Hons.

Excavated Site of Chandraketugarh

Photography By

Anwesha Dolui
IV Sem Hons.





**“The Earth is what we all have
in common”.** -Wendell Berry

Photography By

Samadrta Kabiraj
Alumni
Department of Anthropology

**“Don’t tell me the
sky is the limit when
there are footprints
on the Moon”.**

-Paul Brandt

Photography By

Somosree Pal
Faculty Member
Department of Anthropology

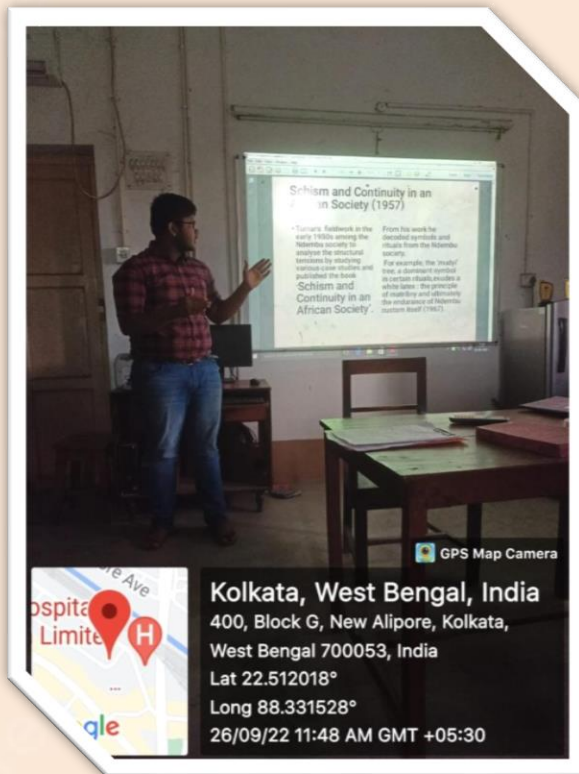
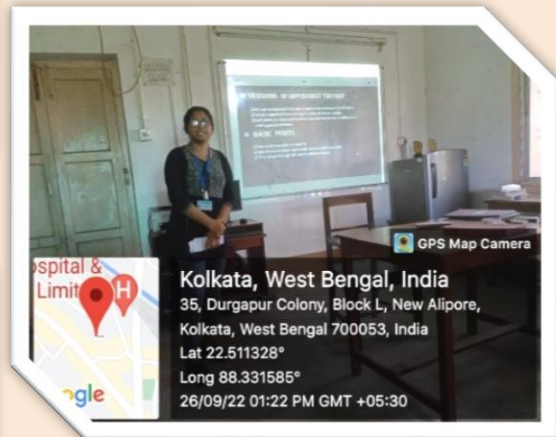




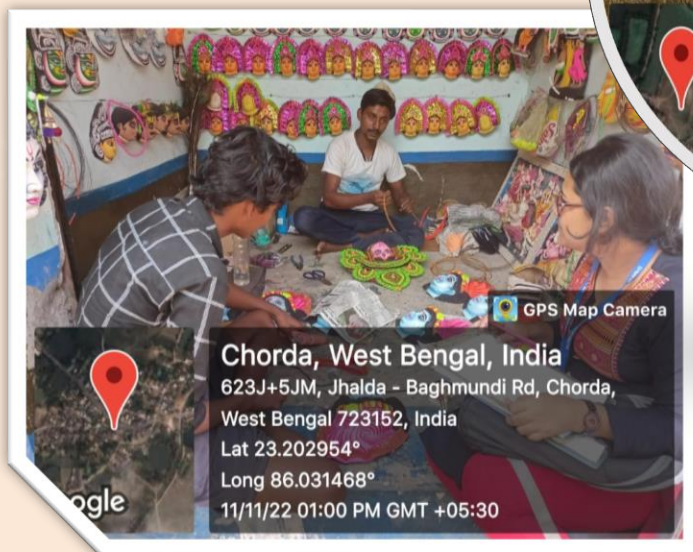
**DEPARTMENTAL
ACTIVITIES**

Students Seminar on Socio-cultural Anthropological Theories

in collaboration with Bangabasi Evening College as part of MoU Activity



Ethnographic Fieldwork on CHHAU Mask Making Community, Chorida Village, Baghmundi, Purulia, November 2022



Archaeological Excavation and Site Visit at Turga River and Matha Forest, Baghmundi, Purulia, November 2022



Social Outreach Program

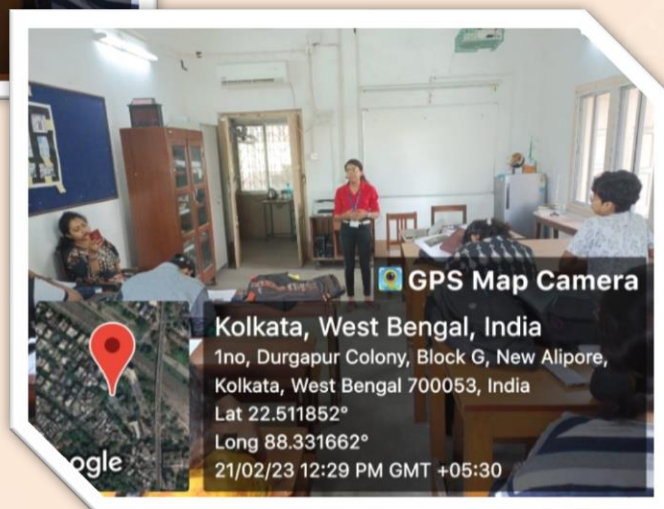
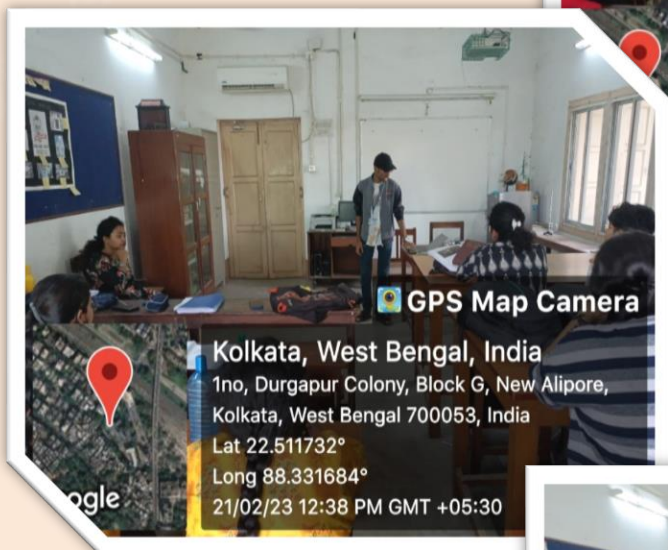
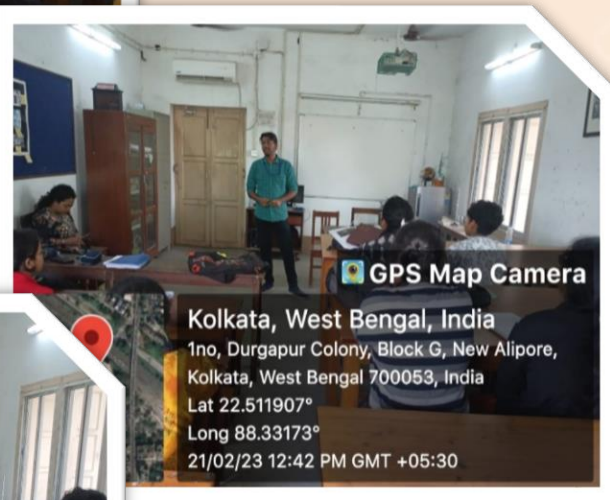
Visit to Dementia Patient



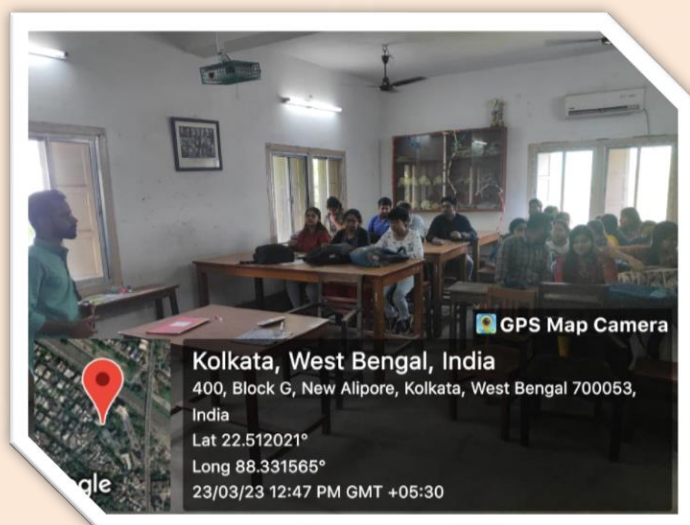
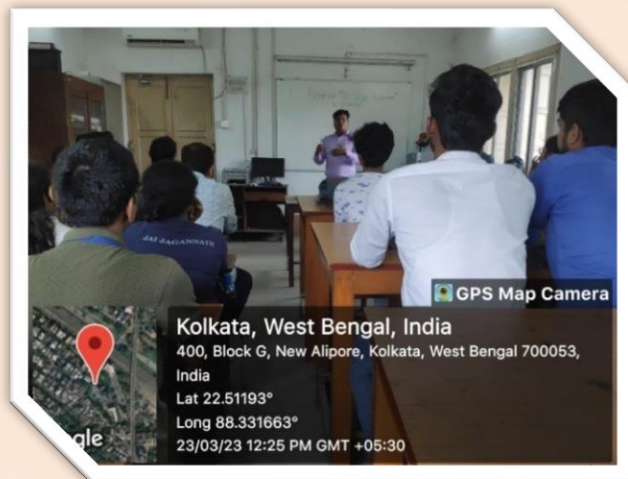
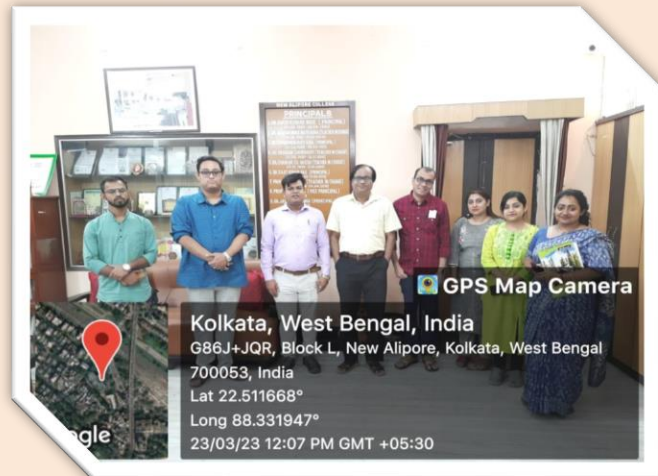
New Alipore College made an outstanding collaboration with ARDSI, spending a whole Day with dementia patients along with students and faculty members of Department of Economy and Department of Anthropology. The program was held in 23rd of December, 2022, in ARDSI center. Our students performed various activities with active participation of dementia patients... Knowing them and their regular life was an

enriching experience for all of us. We would continue our hard work putting more such efforts to accomplish ignition among our students.

Students Seminar on Experiential Learning

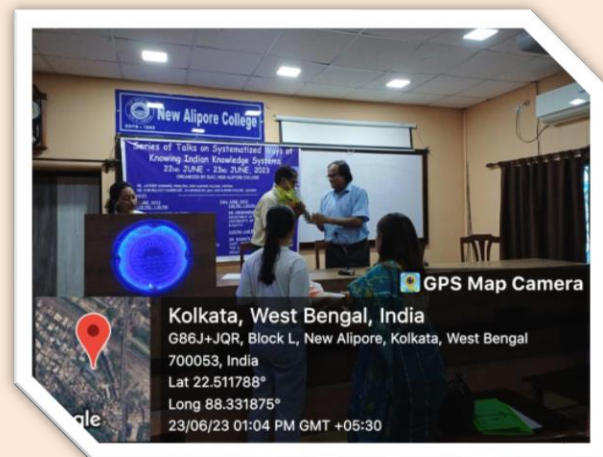


Faculty Visit Program in collaboration with Bangabasi Evening College



Technical session 3 on Indian Knowledge System, Organized by Department of Anthropology and IQAC, New Alipore College

On 23rd June, 2023





ALUMNI AT GLANCE

Alumni Engagement in Jobs



ALUMNI ENGAGEMENT
DEPARTMENT OF ANTHROPOLOGY
NEW ALIPORE COLLEGE (C.U.)

OUR PLACED ALUMNI

 SAMRAT MUKHERJEE (2016-2019) INTUGINE TEHNOLOGIES	 ADITYA CHATTERJEE (2016-2019) HSBC	 HERA ASLAM (2016-2019) SHAM GOLDEN ACADEMY	 MOUMI ROY (2016-2019) HARTLEY HIGHER SECONDARY SCHOOL		
 SUBHOJIT DAS (2016-2019) PULSE PHARMACEUTICALS	 SANU DEY (2017-2020) CIPLA PHARMACEUTICALS	 RAHUL DAS (2017-2020) KLYNVELD PEAT MARWICK GOFDFER	 SOURADEEP ROY (2017-2020) TELEVISION ACTOR	 SNEHA BANERJEE (2018-2021) TCS	 SUSMITA DAS (2014-2017) WOODLAND HOSPITAL

Student's Progression in Higher Studies

ALUMNI PURSUING HIGHER EDUCATION



PRASANA MUKHERJEE
(2019-2022)
M.SC, PUNE UNIVER-
SITY



SAMADRITA KABIRAJ
(2019-2022)
M.SC, C.U.



AMRITA CHAKRABORTY
(2019-2022)
M.SC, C.U.



AHANA DAS
(2019-2022)
M.SC, C.U.



ANANYA CHAKRABORTY
(2019-2022)
M.A., C.U.



NILAVA CHOUDHURY
(2019-2022)
M.A., C.U.



JEET BARMAN
(2018-2022)
M.SC, C.U.



SUMAN CHAKRABORTY
(2019-2022)
MBA, TECHNO INDIA



SATABDI MUKHERJEE
(2018-2021)
M.SC, C.U.



BHAGYASHREE GOSWAMI
(2018-2021)
M.SC, C.U.



MOUMITA MONDAL
(2018-2021)
M.SC, C.U.



DEBIT BHATTACHARJEE
(2018-2021)
M.SC, C.U.



SWARNALI SARKAR
(2018-2021)
M.A, C.U.



SOURIK BISWAS
(2018-2021)
M.A, C.U.



PRONOY KANTI ROY
(2018-2021)
MBA, MEGHNAD
SAHA INSTITUTE



PRIYASMITA NANDY
(2017-2020)
M.SC, C.U.



RAJ MONDAL
(2017-2020)
M.SC, C.U.



SHWETA BASU
(2017-2020)
M.SC, C.U.



SHRAYA CHATTERJEE
(2017-2020)
M.A., NSHM



MEGHANA SARKAR
(2017-2020)
M.SC, VIDYASAGAR
UNIVERSITY



PRIYANKA PAUL
(2017-2020)
M.A., MAKAUT



POURBISHREE GHOSH
(2016-2019)
M.SC, C.U.



SAMRAT MUKHERJEE
(2016-2019)
M.SC, C.U.



RAJ PANDIT
(2016-2019)
M.SC, C.U.



KRISHNA PANDIT
(2016-2019)
M.SC, BICHULBHARATI



MOUMI ROY
(2016-2019)
M.SC, HARELI



DAIPAYAN GHOSH
(2015-2018)
M.SC, C.U.



M SHINE
(2015-2018)
M.SC, C.U.



ADITI DAS
(2015-2018)
M.SC, C.U.



SAYAN CHAKRABORTY
(2015-2018)
M.SC, C.U.



*"The Purpose of Anthropology is to Make
The World Safe for Human Differences..."*

-Ruth Benedict