

**WELCOME TO DEPARTMENT OF ANTHROPOLOGY,
UNIVERSITY OF DELHI**

Dear Participants,

We are pleased to welcome you to the two-day National Seminar on ‘Celebrating Anthropology: The Human Science’ on 22-23 April, 2016 in the Department of Anthropology, University of Delhi. We warmly thank the speakers, chairperson(s), other presenters and all the participants for their contributions to the success of this event. We would further like to thank our institutional partner (Research Council, University of Delhi) for making the conference possible.

It is a matter of great pride for University of Delhi that two of its subjects- Developmental studies and Anthropology, have found place among the top 100 Departments of the world. As per the recently published *QS world ranking (2015-2016) by subjects*, Department of Anthropology, University of Delhi is the only department in the SAARC nations to have found place in this prestigious ranking. Among the Asian countries, besides the Department of Anthropology, University of Delhi there are only three other University departments of Anthropology that have found a place in the list. These other departments are -Department of Anthropology, Tokyo University, Japan; Department of Anthropology, National University of Singapore, Department of Anthropology, Peking University, China. In order to commemorate this occasion, we are organizing this two day National Seminar on the theme "Celebrating Anthropology: The Human Science".

The department of Anthropology, University of Delhi is among the oldest department of Anthropology in India. It was established in the year 1947, with Prof. P.C. Biswas as its founder member. From the very beginning, the department received patronage from the prime minister of India Pt. Jawahar Lal Nehru. The ethnographic museum of the Department of Anthropology contains a large number of cultural artefacts donated by Pandit Nehru and Mrs. Indira Gandhi..

The department has come a long way since its beginning and at present it houses state of the art laboratories in the fields of Molecular anthropology, Psychological anthropology, Forensic Anthropology, Ergonomics and Kinanthropometry, Biochemical Genetics, Palaeanthropology, Somatometry and Visual Anthropology. The department is running full time programs in undergraduate, post graduate, M. Phil, and Ph.D in Anthropology.

The seminar is discussing six themes namely Contemporary issues in Social Anthropology; Contemporary issues in Physical Anthropology; Anthropology and

Emerging Trends; Fieldwork in the 21st Century; Anthropology, Non Communicable Diseases; Anthropology and Nation Building. Each session will be a combination of eminent persons in the fields along with the upcoming researchers, undergraduate and postgraduate students presenting their recent findings.

We hope you will enjoy this Seminar.

For the organizing committee,

Prof. P.C. Joshi (Convenor)

Dr. K.N. Saraswathy (Co-Convenor)

Dr. R.P. Mitra (Co-Convenor)

COMMITTEES

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- Prof. V.K. Srivastava
- Prof. S.L. Malik
- Prof. A.K. Kapoor
- Prof. Subhadra Channa
- Prof. Satwanti Kapoor
- Prof. M.P. Sachdeva
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- Prof. G.K. Kshatriya
- Dr. P.R. Mondal
- Dr. Indrani Chattopadhyaya
- Dr. Manoj Kumar Singh
- Dr. B. Murry
- Dr. Avitoli G. Zhimo
- Dr. N. Kiranmala Devi
- Dr. Vipin Gupta
- Dr. Chakraverti Mahajan
- Dr. Mitashree Srivastava
- Dr. Shivani Chandel
- Dr. Meenal Dhall
- Dr. M. Kennedy Singh

Convenors

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- Dr. K.N. Saraswathy (Co-convenor)
- Dr. R.P. Mitra (Co-convenor)

Seminar Co-ordinating Committee

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 - Ms. Tabitha Panmei
 - Mr. Ningombam Somorjit Singh
 - Ms. Suchita Rawat

- Seminar Hall Management
 - Ms. Swati Chawla
 - Mr. Masan Kambo Newmei
 - Ms. Rupalika
 - Mr. Rajeev

- Inaugural and Valedictory Function
 - Ms. Suniti Yadav
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- Catering
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 - Ms. Rupalika

- Mementos & Brochure Kits
 - Mrs. Mitali Kapoor
 - Ms. Shobha

- Abstract Book
 - Ms. Suniti Yadav
 - Mrs. Mitali Kapoor
 - Mr. Masan Kambo Newmei
 - Ms. Sweta Saha

- Certification & Judges-Panel Co-ordination
 - Mrs. Shipra Joshi
 - Ms. Suchita Rawat

- Invitations & Banner
 - Mr. Ningombam Somorjit Singh
 - Ms. Mamta Thakur

SCIENTIFIC PROGRAMME

Day -I	April 22, 2016 (Friday)	
9:00am - 10:00 am	Registration	
Inaugural Program		
10:00 am-11:00 am	Welcome Address	Prof. P.C.Joshi Department of Anthropology, University of Delhi
	Address by the Head of the Department	Prof. V.K.Srivastava Department of Anthropology, University of Delhi
	Address by the Guest of Honor	Prof. S.C Tiwari (Ex-faculty) Department of Anthropology, University of Delhi
	Address by the Special Guest	Prof. Surinder Nath (Ex-faculty) Department of Anthropology, University of Delhi
	Keynote Address by the Chief Guest	Prof. Samir Kumar Brahmachari Scientist, IGIB, CSIR
	Vote of Thanks	Dr. K.N. Saraswathy Department of Anthropology, University of Delhi
11:00 am-11:30am	Tea	
Technical Session 1 (11:30- 1:30pm) Chairperson : Prof. I.S. Marwah Co –Chair: Prof. Subha Ray		
11:30- 1:30pm	Invited Lectures	
	Dr. Kumkum Srivastava	Food and Gender
	Prof. D.K.Bhattacharya	
	Prof. S.L. Malik	Acclimatization to high altitude environment: A success story of human species
	Dr. Rajni Rani	Major Histocompatibility Complex (MHC) in health and disease
	Prof. Abhik Ghosh	The social construction of a spectacle: Firewalking in Jharkhand (India) as celebration
LUNCH 1:30PM -2:15PM		
Technical Session II 02:15pm – 03:45pm Chairperson : Prof. S.M. Patnaik Co –Chair: Dr. R.P. Mitra		
02:15Noon – 03:45pm	Invited Lectures	
	Prof. R.B. Singh	Disaster risk reduction through science-policy interface
	Dr. Ruth R. Walkup	Celebrating anthropology
	Prof. V.R Rao	Celebrating anthropology sans anthropologists

	<p>Dr. Indrani Chattopadhyaya Understanding the past: Ethnoarchaeology in context</p>
	Oral Presentations
	<p>Dr. Deepshikha Aggarwal Emerging trends in area of anthropology and legal studies</p>
	<p>Dr. N. Kiranmala Devi My journey into motherhood as an anthropologist</p>
	<p>Dr. Shivani Chandel Relevance of anthropology in sports</p>
	<p>Dr. Rukhsana Zaman Multi-sited fieldwork: Exploring gendered space</p>
	<p>Mrs. Nidhi Sharma An anthropo-genetic study of Metabolic Syndrome among Brahmins (Gaur) of Delhi- NCR</p>
	<p>Mr. Piyoosh Kumar Singh Suicidology: Other canvas of anthropological enquiry</p>
TEA 03:45PM -04:00PM	
<p>Competitive Session III (04:00pm-05:30pm) Chairperson : Prof. S.M.S. Chahal Co-Chair: Dr. Indrani Chattopadhyaya Judges Panel : Dr. Vipin Gupta, Mr. Chakraverti Mahajan, Dr. Mitashree Srivastava, Dr. Shivani Chandel, Dr. Meenal Dhall, Dr. M.Kennedy Singh, Dr. N.Kiranmala Devi</p>	
04:00pm-05:30pm	<p>Flash Presentations</p>
	<p>Arvind Prakash Suraj Idea of disaster in anthropology and the policy frameworks: Past, present and future</p>
	<p>Bhaswarupa Banerjee MTHFR: A polymorphism study among Bhils of Udaipur, Rajasthan</p>
	<p>Khyati Tripathi Challenging Field' or 'A Field with Challenges': A personal account</p>
	<p>Rahul Morya Understanding the influence of Western food culture on Delhi restaurants</p>
	<p>Ram Karan Luhar सामाजिक मानवशास्त्र का समकालीन मूल्यांकन</p>
	<p>Shreya Mukherjee Maternal obstetric morbidity: A rural-urban comparative study</p>
	<p>Shubhandu Patra Assessing the impact of rights based development on scheduled tribes: A study on forest rights in West Bengal</p>
	<p>Sonal Singh Evolution of social anthropology in India</p>
	<p>Tabitha Panmei Haplotype structure and linkage disequilibrium at the Dopamine receptor D2 locus among the tribes of North-eastern region of India</p>
	<p>Tanusree Pandit</p>

	The uniqueness of human mind: Some justifications
	Drabita Dutta Contemporary development and transformation of traditional metal art in Assam
	Astha Bansal Optimal cut-off values of cardiovascular risk variables for the detection of metabolic syndrome in Sunni Muslim of Delhi
	Gunjan Arora Long engagements- Anthropological insights from an urban field
	Supriya Singh Addressing resource governance using anthropological lenses
	Beishamayum Deben Singh Alcohol consumption and its affects on family: A case study in Andro village
	Santosh Kumar Kappu Nation-building through anthropology
	Khundongbam Knowledge and practice of mothers regarding infant feeding and nutritional status of under-five children in an urban slum, Delhi
	Akshay Mishra Emerging frontiers & expanding opportunities: Practicing anthropology in contemporary world
	Hemalata Dewangan Mitochondrial DNA sequencing analysis among the four tribal population of Odisha
	Ankita Mehta Organised law and unorganised labour: An anthropological study of migrant construction workers in Delhi
	Rajanikant Pandey Corporate environmentalism: Mining industry and anthropological encounters
	Sanjoy Kumar Chatterjee Dopamine receptor D4 gene polymorphism in Indian rhesus macaques (<i>Macaca mulatta mulatta</i>)
	Atreyo Mondal A caste based study on migrated Poundra population with issues related to blood pressure and obesity
	Divya Mishra Major risk factors for dyslipidemia among Asian Indians : A review
DAY – II	April 23, 2016 (Saturday)
Technical Session IV (09:30am-11:30am) Chairperson : Prof. P.C. Joshi Co-Chair : Dr. B.Murry	
Invited Lecture	
9:30am-11:30am	Prof. Subhadra Channa Learning from the field: The humane dimension of anthropology
	Prof. Sudhir Kumar Khandelwal

	Nation building through mental health
	Prof. Subha Ray Reproductive decisions...when and how these are taken: A study based on human behavioural ecological approach
	Oral Presentations
	Dr. K.N. Saraswathy ACE(ins/del) polymorphism: Anthropological relevance
	Dr. R.P. Mitra On applied social anthropology in India
	Dr. Avitoli G Zhimo Visuals in anthropology and anthropology in visuals
	Mr. Chakraverti Mahajan Towards an anthropology of tolerance: Shared sacred spaces and religious coexistence in Kishtwar
	Dr. Mala Narang Reddy Individual and community forest rights – Multiple narratives and perspectives from South
	Dr. Sarat Kumar Jena Colonial modernity, formation of nation and tribal identity: Localizing Verrier Elwin and his tribes of India
	Dr. Kishor Dere Anthropology and international relations in 21 st century
Tea break (11.30am-11:45am)	
Technical Session V (11:45pm-01:30pm) Chairperson : Prof. A.K. Kapoor Co-Chair: Dr. Avitoli G Zhimo	
Invited Lecture	
11:45am-1:30pm	Prof. P.K. Nayak Anthropology in India: Celebrating the legacy and visualizing the future
	Prof. Nilika Mehrotra Doing anthropology: Treading a fluid domain
	Prof. S.M.S. Chahal Biodiversity: The human case
	Prof. Roumi Deb Turning milestone of success and recognition: Amity Institute of Anthropology, Amity University
	Oral Presentation
	Dr. Rashmi Sinha Overcoming obesity: An anthropological perspective
	Dr. P. Venkatramana Ethnicity and metabolic syndrome in South Indian populations
	Dr. A.M. Elizabeth Health care and services for elderly people in India for healthy ageing: The country's initiatives
	Dr. Shweta Rawat Anthropology in service of armed forces
	Dr. Urfat Anjem Mir

	Mental health in conflict settings: A medical anthropological perspective	
LUNCH 1:30PM -2:00PM		
Technical Session VI (02:00pm-03:30pm) Chairperson : Prof. M.P. Sachdeva Co-Chair : Dr. Rashmi Sinha		
02:00 pm – 03:30pm	Prof. Manju Puri Comprehending genesis of preeclampsia via folic acid metabolism	
	Dr. P.R.Mondal Traditional and non-traditional risk factors of cardiovascular disease among Brahmins (Gaur) of north India	
	ORAL PRESENTATION	
	Dr. Meenu Anand Field work in the 21 st century: The changing paradigm	
	Dr. Avanish Kumar Indigenous development and action anthropology in 21 st century India	
	Dr. Vashima Subha Anthropology applied in ICT lead government projects	
	Dr. Babulal Meena Social anthropology in India: Evolution and emerging trends	
	Dr. Archana Prasad Anthropology of doing fieldwork in Garment Factory: Personal encounters & methodological dilemmas	
	Dr. Indrani Mukherjee Conceptualizing 'field' in fieldwork	
Technical Session VII (03:30pm-04:30pm) Chairperson : Prof. A.K. Kalla Co-Chair : Dr. Avanish Kumar		
03:30pm-04:30pm	Invited Lectures	
	Prof. P.C. Joshi India's health care challenges and medical anthropology	
	Prof.S.M. Patnaik Locating Indian anthropology in world anthropologies : Some critical reflections	
	Oral Presentations	
	Dr. Priyanka Rani Garg The evolutionary and biological basis of human health: Nature, nurture or both?	
	Dr. Abhishikta Ghosh BRCA2 and male breast cancer: A study among the Bengalee males of West Bengal, India	
	Dr. Vani Kandpal An assessment study of CVD related risk factors in a tribal population of India	
04:30pm – 05:30pm Valedictory	Welcome Address	Prof. P.C.Joshi Department of Anthropology, University of Delhi
	Address by the Head of the Department	Prof. V.K.Srivastava Department of Anthropology, University of Delhi
	Address by the Guest of Honor	Prof. A.K. Kalla (Ex-faculty)

		Department of Anthropology, University of Delhi
	Address by the Special Guest	Prof. I.S. Marwah (Ex-faculty) Department of Anthropology, University of Delhi
	Address by the Chief Guest	Prof. Sarit Kumar Chaudhuri Director, IGRMS, Bhopal
	Vote of Thanks	Dr. B. Murry Department of Anthropology, University of Delhi
05:30pm – 06:00pm	Tea	

ABSTRACT: LECTURES, ORAL AND FLASH PRESENTATIONS

FOOD AND GENDER

Kumkum Srivastava

Associate Professor, Department of History

Janki Devi Memorial College, University of Delhi

Men and meat, women eat chocolate. Salads feel feminine and nachos seem manly. How food gets gendered? What is it with certain foods and drinks that they are getting the boys versus girls treatment. In the contemporary urban consciousness women eat chocolate and yogurt and drink juices and soft drinks. Men eat meat and drink hard liquor and beer. Advertisements have strengthened and supported this stereotypical stand. So these clichés arise from some long held tradition and does it hold any water –does it have any grain of truth? Are genetic differences responsible for our gendered eating? How many of our eating patterns and habits a result of gender socialization and how many are heredity? Why is food categorized in the world especially in India as male and female? Sweet foods for the lady and bitter ones for the man says Marcia Pelchat-a seasonary psychologist. Color pink makes anything palatable. Women are genetically predisposed to prefer sweeter tastes she opines.

Another view is that evolution can explain this gender driven eating. Men as hunters see meat as a reward and also need more protein than women in order to build muscle mass. Different caloric requirements of men and women may be because they had “access to different kind of food as cavemen. Katz also points out at the different hormonal composition of men and women. Women’s’ craving for certain types of food during pregnancy – wanting to eat *khatta* or pickles-or before their menstrual periods. How many times have you seen a man drool over chocolate-50% American women, about 25% in Spain, while in Egypt, men and women craved salty foods!! In England, boys were found of having preferences for sugary and fatty foods, meats and eggs, while girls were willing to eat fruits and vegetables. In India, this divide is not very apparent.

Obesity, anorexia and bulimia the food related diseases are also gendered. We will look into why we eat and what we eat? Brian Wansink strong view is that men eat food which they associate with their own qualities or which they would like to see in themselves. If he wants to be strong and masculine he would prefer meat. The reason we can view food we eat as a commercial product is because of its abundance in the US but in India food is sacred, an elemental life force that provides sustenance, a

resource one can't take for granted. It is therefore imperative that we are careful with it, don't waste it. Foods offered to male and female deities are also different.

ACCLIMATIZATION TO HIGH ALTITUDE ENVIRONMENT: A SUCCESS STORY OF HUMAN SPECIES

S. L. Malik

Former Professor, Department of Anthropology, University of Delhi

All the living beings interact with the environment for their survival, but our species differ from all of them in this interaction. In the biological sense, man is an animal, a vertebrate, a bipedal primate, and is subjected to the same ecological and evolutionary rules as other animals. However, in the network of biological diversity, man has acquired a distinct position because of his ability to exploit environment beyond his biological limits, through the technological developments to satisfy his needs and greed. Man's global distribution in a variety of diverse ecosystems, many of them harsh for survival, speaks aloud of his success story. High altitude adaptation is just one of the examples. A collate of stresses, ranging from low oxygen pressure to difficult terrain, from cold to the problems arising out of undernutrition / malnutrition, from the troubles of solar radiation to the difficulties of irrigation, scare the life of the people living at high altitude, particularly above 3000m. This presentation proposes to address some of the responses and acclimatization to the two major stresses at high altitude, viz. low oxygen pressure and cold. The efficiency of the cardio-respiratory system is greatly improved among the native highlanders to combat the stress of low oxygen pressure. High altitude natives have also developed efficient system to minimize heat dissipation and maximize heat production to meet the challenges of cold climate. This process is also evident in their body size and shape.

Success of adaptation may be evaluated in terms of i) Achievement of Body comfort (acclimatization) ii) Population growth iii) Growth and development of children and iv) Work capacity in terms of Power work without undue fatigue and Precision work without unjustified mental stress. It may be concluded that different high altitude populations respond differently depending upon the degree, kind and amount of

stresses. Also different adaptation strategies may be followed by diverse high altitude populations.

Major Histocompatibility Complex (MHC) in health and disease

Rajni Rani

CSIR-Institute of Genomics & Integrative Biology & National Institute of Immunology, New Delhi

We are exposed to a number of infectious agents all the time. However, everybody does not get the disease. Even after getting infection, some get milder form of the disease and some get severe form of the disease. When a bacterial or viral infection takes place, the infectious agent is endocytosed, degraded into small peptides and presented on the surface of the antigen presenting cells to the T lymphocytes, the immune cells, which proliferate and respond to the infectious agents. The strength of this immune response determines whether one will get the infection, clear infection or become immune to further infection. The strength of the immune responses depends on the genetic make-up of an individual. Genes involved in antigen processing and presentation, cytokine genes and many other host factors play a detrimental role for the fate of the infection. Major Histocompatibility Complex (MHC) constitutes a number of genes involved in presentation of the infectious agents' peptides. MHC is the most polymorphic region of the human genome with more than 13000 alleles. However, certain alleles are specifically increased in infectious diseases and autoimmune disorders. The importance of MHC in tissue transplantation and association of MHC alleles with differential manifestations of leprosy, Type 1 diabetes and vitiligo will be discussed.

THE SOCIAL CONSTRUCTION OF A SPECTACLE: FIREWALKING IN JHARKHAND (INDIA) AS CELEBRATION

Abhik Ghosh

Professor, Department of Anthropology, Panjab University, Chandigarh

The idea of celebration has been very important for all of us. Yet, the concept of celebration has not been very well studied anthropologically. In this paper, I intend to show that celebrations are like a kind of spectacle and they have multiple symbolic

and practical uses. Through this process, I hope to assess at least some essence of the celebratory feelings that cross-cut many human relations. Mikhail Bakhtin analyzed the works of François Rabelais to give voice to the idea that the carnival atmosphere of spectacle, humour and grotesquerie were a part of the life of the medieval Europeans. This humour and the use of many other techniques showed that hierarchies were held in abeyance and the boundaries of the possible were stretched during such events. Our study among the tribals and the caste groups in Jharkhand show this to be true though the element of overt humour was lacking during the festivities that included fire-walking. The elements that are involved include the element of rebellion as enunciated by Bakhtin, which may be a template of behavior useful to the local communities sometime in the future.

DISASTER RISK REDUCTION THROUGH SCIENCE-POLICY INTERFACE

R. B. Singh

Professor, Department of Geography, Delhi School of Economics, University of Delhi

According to recent World Disaster Reports the percentage of occurrences of flood is highest (43 per cent) with 3,062 occurrences of the total disasters during 1995-2015 followed by storms (28 per cent) with 2,018 occurrences. The volcanic activities have the lowest occurrence of only 111 events (2 per cent). Others include earthquake (8 per cent), extreme temperature (6 per cent), landslide (5 per cent), drought (5 per cent) and wildfire (4 per cent). According to EM-DAT CRED the hydrological and meteorological disasters are causing loss of about USD 250 million every year. The analysis of losses due to natural disasters shows that the losses due to hydrological and meteorological have increased sharply after 1990's. The floods have caused agriculture losses in India amounting USD 5.3 billion during 2009-2013.

For mitigating disasters, global and scientific communities are preparing for important initiatives including International Council of Science supported core projects- Future Earth Initiative and Integrated Research on Disaster Risk (IRDR). Similarly, *the Sendai Framework for Disaster Risk Reduction 2015-2030*, was initiated and supported by the UNISDR for Disaster Risk Reduction at the request of the UN General Assembly. In Geneva, Switzerland during 27-29 January, 2016 a

conference on role of Science and Technology was organized aiming to promote the Sendai Framework of Disaster Risk Reduction. Scientific and social science communities are preparing to contribute towards these global and UN initiatives.

Science-Policy Interface through Partnership will be the key for achieving the targets of the Sendai Framework by 2030. Reducing disaster risk is part of the wider global agenda of making sustainable development and tackling the impacts of climate change. Over 100 million people are affected by disasters every year, with extreme weather and climate-related events accounting for 90 per cent of natural hazards. Apart from the focusing on the partnership, India should utilize science and technology such as earth observation from space, geographical information systems, as well as methods such as community based disaster management to assess vulnerability and exposure – the overall goal being to improve risk assessment, strengthening of standards, collection of data and the deployment of efficient local early warning systems together with emergency response.

Celebrating Anthropology

Ruth R. Walkup

The present talk takes us on a quick walk through the history of anthropology and lays out a vision of where she thinks this ‘human science’ will take us in the next few decades – with changes in technology, climate, globalization, population changes, etc.

CELEBRATING ANTHROPOLOGY SANS ANTHROPOLOGISTS

V.R.Rao

Research Professor (Hon), Genome Foundation, Hyderabad

Anthropology with its strong base in empiricism and ‘bio-cultural’ holistic approach is the most enchanting discipline of the present century and centuries to come, while Anthropologists at large, excluding avant-garde earlier founders, are becoming largely invisible. This dichotomy speaks volumes. It is time for all practitioners of

Anthropology to have a series of frank discussions with introspection. To my mind, which forms the basis of my talk to day, first and foremost anthropologists need to iron-out differences in the theoretical understanding as a holistic discipline, and if need be address the issues thread bear to come to a consensus, so that ‘at theoretical level’ there is no difference between cultural and physical/biological anthropology, the two major divisions of Anthropology. This is possible as de-constructions at all levels, has left us with only one construct i.e individual vs globe, due to technological revolution in the fields of communications and biology. This also leaves us with the challenge of developing ‘newer integrated methodologies’ with technologies as basis.

I must limit myself in explaining only frame work of this construct, in view of my limitation as ‘theoretical anthropologist’, but at the same time hope that there will be some feedback from the august gathering.

UNDERSTANDING THE PAST: ETHNOARCHAEOLOGY IN CONTEXT

Indrani Chattopadhyaya

Department of Anthropology, University of Delhi

To understand and recreate the past archaeologists have to depend upon analogy – a form of inference that if something is like something else in some respects it is likely to be similar in others. Archaeologists understand the past from their experience in the present and are in search for possible analogies so that they could reconstruct the fragmentary past meaningfully.

Ethnoarchaeology is the study of living cultures for understanding archaeological past from a new perspective. Ethnoarchaeology is neither a theory nor a method, it is a research strategy for understanding the role of material culture as a whole, both in the present and in the past. In this paper I would like to discuss some aspects of Prehistoric rock art and ethnographic study among the *Kol* and *Bheel/Bhil* tribes in Sonbhadra District in southern Uttar Pradesh.

EMERGING TRENDS IN AREA OF ANTHROPOLOGY AND LEGAL STUDIES

Deepshikha Agarwal

Associate Professor, G.G.S Indraprastha University, Delhi

Legal Anthropology or Anthropology of Law is an upcoming area for research, and is known for its interdisciplinary trends. The sub-discipline is not new- its origin can be traced back to the classic work of Sir Henry Maine, which created ripples in the disciplines of both anthropology and law. There have been lot of works now and Legal Anthropology is a well-established field. Legal Anthropology provides very fertile grounds both for application based and pure research. While tracing the history of development of Legal Anthropology, it is interesting to see the challenging debates that have been created around the cross-cultural analysis of the legal systems, and the rich legal ethnographies that have shaped up. Today, the scholars in this area are researching upon the conflicts between culture and human rights, issues of customary law, legal pluralism, protest politics, crime, prisons, riots, and administration of justice. Minority and indigenous rights advocacy has emerged as knowledge produced by works of legal anthropologists. There are trends of ethnographic shift from non-western to western/ industrial societies. Today, lots of universities are offering courses in legal anthropology, or anthropology and law. There are courses run by University of California, Berkely; University of Chicago; Duke University, Princeton University, University of Edinburg, London School of Economics. Many of these courses prepare the students are solicitors, others offer more academically oriented programs, with focus on pure research.

In Indian context, the fields of anthropology and law/ legal anthropology are under-developed. Research work in this area is wanting, can be explored for getting fruitful results.

MY JOURNEY INTO MOTHERHOOD AS AN ANTHROPOLOGIST

N. Kiranmala Devi

Assistant Professor, Department of Anthropology, University of Delhi

Being an anthropologist teaches us to reflect not just on the lives of others, but also on our own experiences. My journey into motherhood as an anthropologist opens up my intellectual thinking on the complexity of motherhood in biological as well as cultural discourse. My biological understanding of different stages of motherhood is reshaping and redefining the rituals, cultural practices and social life among Meitei community of Manipur.

**LOCATING INDIAN ANTHROPOLOGY IN WORLD ANTHROPOLOGIES :
SOME CRITICAL REFLECTIONS**

Soumendra Mohan Patnaik

Professor, Department of Anthropology, University of Delhi

This paper seeks to explore the place and location of Indian anthropology in the world anthropology context. In the last few decades the global presence of Indian anthropology through associational and institutional networks has brought out significant changes in the disciplinary practice. This is not to argue that this presence was missing earlier but to emphasize that a shift from the networks based on interpersonal relations among the community of scholars to associational relations has led to rereading of history and reshaping the disciplinary agendas. In the neoliberal era, the role of technology, information flow and international travel has made it possible for Indian anthropologists to network widely and showcase the socio-cultural and political concerns specific to Indian context. However, such networks are neither visible nor effective in placing anthropological insights before a local audience. This

paradox needs urgent attention so as to make this presence meaningful and sustainable in the future.

RELEVANCE OF ANTHROPOLOGY IN SPORTS

Shivani Chandel

Assistant Professor, Department of Anthropology, University of Delhi

The present paper focuses on the utility of human growth and development in Sports. Anthropology as a field of science can be instrumental in interpreting variability in characteristics such as physical activity, body composition, body physique etc. which can be used in *talent identification* among sports persons. Monitoring growth patterns from an early stage can be useful in determining talent more accurately which can further facilitate in developing targeted programs that aim at improving skill and performance among athletes.

MULTI-SITED FIELDWORK: EXPLORING GENDERED SPACE

Rukshana Zaman

Faculty of Anthropology, School of Social Sciences, Indira Gandhi National Open University

Malinowski had stated that one of the proper conditions for ethnographic work is that “one has to cut oneself off from the company of other white men, and remaining in as close contact with the natives as possible, which really can only be achieved by camping right in their villages” (Malinowski, 1922: 6). In the 21st century however, the concept of field itself has undergone a tremendous change. Field no longer means going to an ‘exotic’ far off place. Under the forces of modernization and globalization, neither can anthropologists find a completely compartmentalized world where a community resides all by itself. The focus of anthropological research has also taken in its fold comparative studies, diaspora studies so on and so forth making fieldwork a very different enterprise in the 21st century. The field today in

anthropological parlance thus, can be an organization, an institution, a rural or urban site, or work among one's own people, and one of the recent trends being multi-sited fieldwork where the anthropologists conducts the research in more than one site.

This paper explores the gendered space in two arts forms- the Mahari and the Sattriya dance. The Mahari dance was practiced by the *Mahari's* (popularly known as Devadasi's) in the temple of Lord Jagannath in Puri, while the Sattriya dance is a living tradition that is an integral part of the *Satras* (monastery or gurukul) of Assam. The *satras* are the home for the *udasin bhakats* (celibate monks) who give up the worldly pleasures and spend their lives expressing their love for the ultimate being through dance and music. The ultimate being as understood in both the Traditions is Lord Krishna. Using the multi-sited fieldwork approach this paper seeks to reflect on the similarities and understand the historical linkage if any between the two traditions.

Key words: multi-sited fieldwork, maharis, satras, sattriya dance, gendered space

AN ANTHROPO-GENETIC STUDY OF METABOLIC SYNDROME AMONG BRAHMINS (GAUR) OF DELHI- NCR

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Introduction: Metabolic syndrome is characterized by constellation of risk factors encompassing abdominal obesity, hypertension, hypertriglyceridemia, depressed plasma HDL cholesterol and elevated glucose. The previous studies have reported that it is a cluster of biochemical and physiological abnormalities associated with the development of cardiovascular disease and type 2 Diabetes. Prevalence of metabolic syndrome varies worldwide depending upon factors like region, ethnic, sex group etc.

Materials and methods: In the present study the data pertaining to somatometric (anthropometric) biochemical physiological parameters were collected from a total of 506 individuals (Male and Female) of Brahmins (Gaur) of Delhi and NCR. **Result:** The present study shows the associations of somatometric (anthropometric),

biochemical, physiological variables and genetic marker (*MTHFR* C677T) with cardiovascular adversity namely metabolic syndrome. The results showed that 46.24% of the individuals were found to be characterized with metabolic syndrome as compared to 53.75% of the individuals with no metabolic syndrome (unaffected) among total 506 individuals. The prevalence of MS was found to be higher among females (67.95%) as compared to that of males (17.80%). **Conclusion:** The present study has revealed that Guar Brahmins of the Delhi and NCR region are at a verge of a transition phase and hence are characterized with dyslipidemia and high prevalence of metabolic syndrome.

SUICIDOLOGY: OTHER CANVAS OF ANTHROPOLOGICAL ENQUIRY

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The spate of suicides among all the age group especially in adults has escalated the concern that was experienced earlier in the cases of suicides of limited group. Enquiry on Impact of suicide and its etiology is carried out by sociologist, biologist, and psychologist since many centuries but suicidology; the study of suicide behavior presents methodological complications as it has to be indirect, retrospective, and inferential by the nature of the studied phenomenon. Suicidal behavior raises serious questions about and challenges to the understanding of both human nature and human culture, seemingly existing as a fundamental negation of each. Growing number of risk factors from diverse sphere like History of mental disorder, Suicide Attempts and Ideation, Family history of psychopathology, Violence, Substance Abuse and cases of Divorce, Impulsivity, Aggression, Childhood trauma etc., make it more complex trait. Anthropology with its socio-biological study design can contribute in significant way and better explain its epidemiological and etiological apprehension in human as a member of society. Approach of ethnographic, cross-cultural analyses could cast the problem in a new light and go beyond the limited sociological and psychological approaches that define the field of 'suicidology'.

**IDEA OF DISASTER IN ANTHROPOLOGY AND THE POLICY
FRAMEWORKS: PAST, PRESENT AND FUTURE.**

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There are several approaches to define a disaster. But Anthropology seeks to explain disasters in holism. Homans(1967) argued that a definition also contributes to a vision of the study, and on a practical level, it also helps to sort out incongruities in results of a result and also lays out an advancement from simpler definitions to social scientific tasks of exploration, prediction and control (as cited in Perry,2007). Cutter(2005) argued that proposing a definition for disaster is not an easy task and can create frustration among the researchers(as cited in Perry,2007), but this problem can be avoided if the specification is done according to the audience. Several Scholars asserted this fact that there are overlapping between the concepts. Definitions also created frustration among the scholars. For operationalization purpose policy organizations have also created definitions. This paper seeks to review some of the anthropological and sociological ideas of disaster. In order to connect the anthropological ideas to the current available frameworks of some policy organizations, this paper also seeks to explain the current available framework with an anthropological insight.

**MTHFR: A POLYMORPHISM STUDY AMONG BHILS OF UDAIPUR,
RAJASTHAN**

Bhaswarupa Banerjee, Asthabansal, Kallur Nava Saraswathy

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Background: Methylenetetrahydrofolate reductase (MTHFR) ,an enzyme that in humans is encoded by the MTHFR gene, has a crucial role in regulating cellular methylation, through the conversion of 5,10-methyl-tetrahydrofolate(THF) to 5-methyl-THF, the methyle donor in the transformation of homocysteine to methionine. Reduced MTHFR activity due to the C677T change has been associated with different disorders, eg:, vascular disease, neural tube defects, Down's syndrome and

preeclampsia and spontaneous abortions. Moreover, many studies have showed the association of this polymorphism with the risk of colon, ovarian and breast cancer.

Aim: The aim of the study is to screen MTHFR C677T single nucleotide polymorphisms among Bhils of Udaipur, Rajasthan and to compare our results with Indian and world populations.

Materials and Methods: In present study a total of 78 samples (both blood and buccal) were taken from randomly selected individuals (both males and females, unrelated upto first cousins), aged between 10years to 78years. DNA extraction from samples was done by using High Yield Genomic DNA extraction kit (Real Biotech Corporation) and GentraPuregene Buccal Kit. Further using other molecular techniques like PCR-RFLP using *Hinf I* and gel electrophoresis.

Result: In the present study MTHFR gene is found to be polymorphic among the Bhils of Rajasthan with maximum number of CC (92.31%) genotype followed by CT (6.41%) and least by TT (1.28%) genotype. The population is not in the Hardy Weinberg Equilibrium with respect to the MTHFR polymorphism ($P < 0.05$). The C677T allele frequency shows a wide range of variation around the world, with the least among the Africans and the highest among the Europeans.

‘CHALLENGING FIELD’ OR ‘A FIELD WITH CHALLENGES’: A PERSONAL ACCOUNT

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Department of Anthropology, University of Delhi

This paper tries to delve into the intricacies of fieldwork as it tries to find answers to questions if some fields are more challenging than others and if there are challenges to meet in every field. This dilemma is resolved by taking a personal account of two fields; a hospital and a village. The first research was interested in finding out death anxiety of cancer patients and the second one entailed an ethnographic work with death priests in a village. The former was a challenging field and the latter a field with challenges at the outset but as a researcher one realizes that any field is subjectively defined based on the skill of a researcher. Notes taking, rapport formation and

informed consent are some challenges that are faced by every researcher. The paper deals with a personal account of how the researcher dealt with certain issues and failed to even notice certain issues in the field let alone addressing.

UNDERSTANDING THE INFLUENCE OF WESTERN FOOD CULTURE ON DELHI RESTAURANTS

Rahul moray

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Cuisine in India is as diverse as any of its cultural domains. Its 29 states and seven Union Territories are significantly diverse from each other when it comes to their culinary voice. And one can experience a similar kind of heterogeneous character in the food bazaar within anyone of its metropolitan cities. In the present study Connaught Place in Delhi is the Universe of study as it is a sought out destination for “outdoor dining” among the residents of Delhi and also its colonial infrastructural heritage. The study presents a comparative account of popular food in public spaces. It tested the route or journey of such cultural influences through the significant Indian historic eras.

The topic is based on my M.Phil. dissertation, and it was chosen mainly because of my interest in food studies. Also because, the fact that ethnological research has to a great extent been directed towards the study of cultural products and their formal variations, functions and changes but “food studies” research rarely divulged the concept within the context of cultural behaviour (Nils-Arvid Bringeus,1975). Hence, in my understanding food studies as a topic in anthropological research can further contribute to the idea of the subject and increase its sphere of understanding the cultural aspects of human beings.

The theoretical outlining of the study focused upon anthropological approaches, mainly the Interpretative approach and the methods for primary data collection includes interviews and participant observation. Secondary data was collected form case studies, journals, articles and archives.

The study tested a strong presence of Western Food in a microcosmic way well within many of the restaurants of Connaught Places. The study of historical accounts showed that how the cultural remnants of past societies are still inscribed within the city life. The findings of the study shows, how the cultural influences of pre-colonized India are disappearing with time whereas the influences of Western culture (represented by the British in Delhi as a whole) are popularizing with time.

सामाजिक मानवशास्त्र का समकालीन मूल्यांकन

राम करण लुहार

संस्कृतविभाग, दिल्ली विश्वविद्यालय

मानवशास्त्र (anthropology) एक विज्ञान है, इसमें मनुष्य के विकास से संबंधित शिक्षा प्रदान की जाती है। मानवशास्त्र मानव का अध्ययन एक सामाजिक प्राणी के रूप में करता है। इसमें शारीरिक, सामाजिक, सांस्कृतिक विकास और मानव जाति के व्यवहार का अध्ययन शामिल है। इसमें मानव की संस्कृतियों, मानव सभ्यताओं और परम्पराओं के बारे में बताया जाता है। इसमें मानवशास्त्र की उन वस्तुओं की जाँच की जाती है जो प्राचीनकाल में जमीन में दफन हो गई। सामाजिक मानवशास्त्र संस्कृति से सम्बन्धित है यह प्रस्तर युग के आदिमानव से सम्बन्धित है। सामाजिक मानवशास्त्र का क्षेत्र बड़ा व्यापक है। इसमें संस्कृति के विभिन्न अंग तथा सामाजिक संस्थाओं और आर्थिक तथा राजनीतिक व्यवस्थाओं का अध्ययन किया जाता है। सामाजिक मानवशास्त्र प्रमुख शाखाएँ निम्न है - प्रजातिशास्त्र, पारिवारिक मानवशास्त्र, आर्थिक मानवशास्त्र, राजनीतिक मानवशास्त्र, संकेत मानवशास्त्र तथा विचार और कला हैं। वस्तुतः सामाजिक मानवशास्त्र एक विज्ञान है। सामाजिक मानवशास्त्र तथ्यात्मक है। सामाजिक मानवशास्त्र के सिद्धान्त प्रामाणिक एवं सार्वभौम है। सामाजिक मानवशास्त्र कार्य-कारण सम्बन्धों की व्याख्या करता है। सामाजिक मानवशास्त्र सांस्कृतिक परिवर्तन को देखकर सामाजिक जीवन के प्रतिमान के विषय में भविष्यवाणी कर सकता है।

**MATERNAL OBSTETRIC MORBIDITY: A RURAL-URBAN
COMPARATIVE STUDY**

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The objective of this study was to compare antepartum, intrapartum and postpartum health problems experienced, antepartum care undertaken between rural and urban women in case of the last child birth last delivery. Furthermore, an attempt was made to investigate into the factors that are associated with antepartum, intrapartum and postpartum health problems. A total number of 200 Bengali women, aged between 15 and 49 years, belonging to Bengali Hindu ethnic group (100 women each from rural and urban areas) of West Bengal were selected for this study. All the participants were in wedlock and had given birth to at least one child within the five years at the time of the study. Results show that urban women more frequently visited the government hospital for the treatment of obstetric health problems whereas the rural women relied more on the service provided by the health workers; majority of the participants from both the groups relied on institutional delivery;; the rural participants did not take medication or any kind of special diet at the time of pregnancy, did not undergo any modern diagnostic techniques to monitor the development of fetus during the pregnancy period. Sharp rural-urban differences exists in relation to antepartum problems like, blurred vision and giddiness, intrapartum problems like, prolonged labour and sac burst with fluid and postpartum problems like, pain in perineum, pelvic region and lower abdomen and vaginal discharge. Variables like, working and educational status, area of livingage at marriage month that which pregnancy was confirmed and taking of special diet and medication were found to be the factors associated with antepartum, intrapartum and postpartum health problems ($p \leq 0.05$).

I conclude from this study that rural-urban differences exist in obstetric health and sociodemographic, reproductive and cares during gestational period were associated with obstetric health problems.

EVOLUTION OF SOCIAL ANTHROPOLOGY IN INDIA

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Anthropology as a discipline owes its origin to our British colonial administrators who ruled the Indian subcontinent for over two hundred years. Its efforts in description and analysis were carried out by Europeans, for a European audience of non-European societies dominated by European power. As European knowledge of the non-European world increased, and as societies were formed to promote such knowledge, the idea emerged, under the influence of Darwin's theory of evolution and the Victorian idea of progress that the institutions of the non-Europeans represented stages through which the Europeans had passed long ago. This affiliation of anthropology continued even after India attained Independence. The two disciplines, i.e., sociology and social-anthropology once considered synonymous gradually attained their separate identity and got professionalized during 1910 to 1950. Though the discipline hasn't made a mark in the higher studies yet in the last half century anthropology in general and social-cultural anthropology in particular has made notable contribution though not spectacular. Like other disciplines this discipline too has a shift in the way anthropology has evolved over a period of time. Initially the purpose of colonial administrators was utilitarian in nature as they were guided by the forces of administration. Gradually it was picked up by Indian anthropologists who too followed the same technique. The study of the tribal people was the central idea behind anthropology and was followed by others too who chose to work among the tribal people. Thus for a fairly long time (until

the end of the 1940s) Indian anthropology was primarily a study of tribal people of India who were considered to be separate from the rest of the Indian population and thus could be studied with the same kind of detachment that Western anthropologists had adopted in studying cultures of simple people, usually outside their own national boundaries. Earlier the focus was exclusively on exotic and non-literate peoples but along with time they developed an interest in global ethnography and working on developed area specializations. A shift came after the Second World War when foreign anthropologists who came and studied in India were not administrators who came to fulfill their utilitarian mission but were passionate academicians. A drastic change has been perceived in the current century when nobody talks of tribes as if they constituted a different section of the Indian population. Various shifts can be seen in the way social-anthropology has evolved over a period of time such as, in the transition from tribal studies to caste studies, desire to move away from the Western methods of anthropological studies, research in other areas related to socio-cultural growth and development. Other aspects such as those related to the study of education, health, sanitation, land alienation, and impact of industrialization and urbanization on the tribal people is likely to become more popular in the coming scenario with future researchers. Thus a bright future lies ahead as well as a major challenge before our anthropologists who have to strike a balance between conducting research for the academic satisfaction on one hand as well as planning for the development of the marginalized sections on the other hand. Talking about any of the motives would be too narrow based and anthropology as a discipline would lose relevance and would become a mere problem-solving discipline. Thus contribution of sociologists and

anthropologists to national integration will be more through enhancing the understanding of the problem than by any concrete measures that they will be able to recommend.

HAPLOTYPE STRUCTURE AND LINKAGE DISEQUILIBRIUM AT THE DOPAMINE RECEPTOR D2 LOCUS AMONG THE TRIBES OF NORTH EASTERN REGIONS OF INDIA

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The present study investigates the extent of genetic affinities and to trace their evolutionary history among the three Naga tribal groups of Manipur. Three DRD2 markers were screened among 200 individuals belonging to different Naga tribal (Rongmei=60, Inpui= 78, and Liangmai=62) groups using three sites (TaqI B, TaqID, and TaqIA) on the dopamine receptor D2 (DRD2) gene through allele and haplotype frequencies. All the three sites are found to be polymorphic. All the populations share six of the eight haplotypes pointing toward underlying genetic uniformity, which is reaffirmed by regression analysis of heterozygosity on genetic distance. The ancestral haplotype frequency B2D2A1 is found to range between 6.8-19.2%. Our finding reveals that the highest ancestral haplotype frequency among the Liangmai has been supported to the origin hypothesis that Liangmai (19.2%) is the oldest among the three populations.

THE UNIQUENESS OF HUMAN MIND: SOME JUSTIFICATIONS

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Scientists from many fields have discussed cognitive abilities often regarded as unique to humans including humor, morality, symbolism, creativity, and preoccupation with the mind of others. Emphasis was actually placed on the

functional uniqueness of these attributes, as opposed to the anatomical uniqueness, and whether these attributes are indeed quantitatively or qualitatively unique to humans, therefore lets discuss the Sapaient pradox. The uniqueness of human mind is unique when compared with other living creatures today. We, being the closest relative to that of chimpanzees genetically and being a common stalk holder exhibits some of the foundations for symbolic thought and language, but there is a cognitive gulf separating its cognitive capacities from those of humans. Apart from this, a scenario always comes up into mind where a question always arises that whether Homo sapiens is unique compared to other members of the extinct Homo genus. The uniqueness has been reflected in the artistry of stone tools of varying sizes and shapes and also evidences have been reflected in the motif art. The journey of human mind can be reflected as a mimetic journey and called simultaneously as mimetic culture. Genetically the mirror neurons play a pivotal role. So in concise the Palaeolithic tool makers and fire tenders learned their skills in the same way as modern humans: they imagined their performances in a social context, and played them out as dramatic scenarios. Mimetic acts are by their very nature reconstructive, comparative, and creative. The emergence of this capacity, in the context of the shared cultural space it crated, altered the course of brain evolution by creating a virtual environment that might be called a “cognitive ecology”.

CONTEMPORARY DEVELOPMENT AND TRANSFORMATION OF TRADITIONAL METAL ART IN ASSAM.

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The bell and brass metal industries some of *kahars* (*The term used to mean all artisans of bell and brass metal industries in Assam*) have started developing new area of art and skill in cottage industries with the changing attitude of contemporary demand. To enhance their advantage and to be focusing for the customers, inside Sarukhatri and Sarthebari area some of the young educated *kahars* have started to

draw some innovative ideas in their occupations. All items are crafted by manual labour and the *kahars* with their own creative ideas try to perform excellent jobs in their field. The main purpose of the research work is to explore how some new generation *kahars* have shifted their work to new demands with evolved concept of their creative skill. On the other hand, some of them motionlessly practice to manufacture common traditional product. The cluster workers face tremendous competition mainly because the workers are taking different approach to meet the demands and thus are shifting away from the traditional pattern. Ethnographic research work with narrative analysis sheds light on the emergence of modern technology in making of both the metals. The technology has led to easy replication of products making cost very low. Thus, the replicas have become as lucrative alternative for traditional hand crafted metalwork's which are anyways costly. As a result people prefer those products which are available at a cheaper rate and hard work of *kahar* are failing, who still have eagerness to pursue their ancestral occupation.

Key words: *Kahars*, Bell – Brass metal industries, Ethnographic research.

OPTIMAL CUT OFF VALUES OF CARDIOVASCULAR RISK VARIABLES FOR THE DETECTION OF METABOLIC SYNDROME IN SUNNI MUSLIM OF DELHI

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The aim of the present study is to determine the optimal cut off values of different parameters for the detection of metabolic syndrome. A total of, 406 individuals (125 men, 281 women) aged 35-65 years were recruited. Anthropometric, blood pressure and biochemical investigations were performed following the standard protocols. Receiver operating characteristics (ROC) curves of waist circumference (WC), serum triglycerides(TG), High density lipoprotein cholesterol(HDL-C), systolic(SBP)blood pressure, diastolic (DBP) blood pressure and fasting blood glucose(FG) were created for the determination of the metabolic syndrome and the area under curve (AUC) was

evaluated to determine the predictive efficiency of each variable of metabolic syndrome. The cut off values of each parameter with corresponding sensitivity, specificity, Youden index and likelihood ratios were estimated. The overall metabolic syndrome assessed through Modified NCEP ATP III was 75.12% while through IDF criterion it was 75.36%. The area under curve (AUC) shows that serum triglycerides have highest predictive ability for metabolic syndrome in modified NCEP ATP III and IDF. The population specific cut off values of different variable to detect metabolic syndrome was formed. Although these result may not apply to rest of Indian population due to multi ethnicity but similar studies with large sample size to find the cut off values of parameter for metabolic syndrome is needed for better detection and prevention.

NATIONAL SEMINAR

ON

**CELEBRATING ANTHROPOLOGY: THE HUMAN SCIENCE 22-23
APRIL 2016**

THEME: FIELDWORK IN 21ST CENTURY

TITLE OF THE RESEARCH PAPER-

**LONG ENGAGEMENTS- ANTHROPOLOGICAL INSIGHTS FROM AN
URBAN FIELD**

Abstract

Fieldwork being the Anthropology's distinctive feature is both a method and experience that a researcher undertakes. With the reflexive turn of the 1980's, fieldwork is not just collection of data but is a reflexive account of the researcher, providing insights about the changing nature of fieldwork in contemporary times.

Fieldwork is an experiment with self (Srivastava, 2015) and " is an encounter with life as it is actually lived" (Beteille, 1993). It is an intensely personal experience and the learnings on the field are unique. The present paper which is based on the study among women in white collared jobs in Delhi tries to understand the daily hassles of conducting fieldwork among the women in an office space. The key concerns which the paper deals with are the length of the field study, the office as field site and the shifting power equations between the researcher and the researched. A pragmatic approach and daily strategizing has to be done to make the fieldwork intelligible and productive

ADDRESSING RESOURCE GOVERNANCE USING ANTHROPOLOGICAL LENSES

- Supriya Singh

Adequate response to the challenges associated with policy and governance issues requires new formats of social and scientific research and assessment. In the past, linear approaches, starting from the recognition of the problems through the analysis of observed or expected impacts and ending with policy recommendations, have been the mainstream. It is now widely recognised that these approaches mostly fail to reach their objectives since they do not account for feedbacks between the physical environment and societal action, nor for the feedbacks in the various subsystems. The objective of this paper is to review and discuss the problem of governance and policy issues in all its dimensions, with a special focus on anthropological and interdisciplinary approaches. It looks specifically at water governance in Delhi to argue the case for a nuanced governance model that derives insights from anthropological studies as well as other social sciences, in addition to physical sciences. It is essential that new forms of interact between disciplines are found in order to produce innovative results.

Public policy and governance around groundwater in India show a tendency to 'purify' the issue and present it as an 'exclusive' problem. By addressing groundwater as a stand-alone issue, it misses out on the important critical discussion of 'social constructivism'. On one hand, policy dichotomies nature and culture, disqualifying natural processes as less valuable and on the other they miss out on the 'cultural frames' that link and create order between humans and the non-human world. The paper critically examines groundwater policies in the urban context looking at the situation in Delhi. It argues for a more robust, inclusive and flexible framework of policy that takes into consideration the socio-political aspects of groundwater. It also looks at the environmental and physical aspects of the resource in conjunction with its

social construction and use. Groundwater is specially problematized as it is 'invisible' and free at the same time subject to ownership rights pertaining to land.

Groundwater forms the backbone of water supply in Delhi. Policies need to not only regulate its extraction but also recharge and eventually reduce dependence on the resource. While a lot of right noises are made around the issue, implementation of laws is still very poor on ground. The paper considers the reasons for ineffectivity of policies and attempts to study the alternatives that might work. It also delves into the contentious and uneven process of construction of water scarcity drawing from the sub-layers of politics, power relations and distribution. Another important aspect that policy seldom pays justice to is the relation between water and energy. The paper argues that water policy cannot become workable and acceptable unless it considers the energy cycle.

ALCOHOL CONSUMPTION AND ITS AFFECTS ON FAMILY: A CASE STUDY IN ANDRO VILLAGE

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Introduction: Alcoholism is a current major concern in developing and underdeveloped countries. This is now becomes a global issue in health and social problems. Alcoholic beverages have been used in human societies since the beginning of recorded history. The patterns of alcohol intake around the world are constantly evolving, and alcohol is easily present today. In Manipur, the local term of alcohol is known as 'Yu'. Traditionally it is used as a medicine. Traditional medical practitioner and head of the village, only they prescribe this drug to patients. But present scenario, the traditional medicine is diverted into a drug. The main objectives of this paper is to bring out the factors that influence on consumption of alcohol and analyse the effects on family and society. The present study will conduct at Andro village, Imphal East, Manipur. The study will construct in among the young male age group between 15 - 30 years and his family. Personal interview is the main technique to bring out the factors relating to the alcoholism. The study will also conducted observation and

Secondary data collection. Andro village is commercially producing alcohol for their livelihood income. Alcohol is not prohibited in this village. Most of Youth in this village are used alcohol. Personal and family problems are the main reasons for start consuming alcohol. Alcohol effected youth in this village.

Keywords- Alcohol, Youth, Andro, *Yu*. Domestic Violence

**KNOWLEDGE AND PRACTICE OF MOTHERS REGARDING INFANT FEEDING
AND NUTRITIONAL STATUS OF UNDER-FIVE CHILDREN IN AN URBAN
SLUM, DELHI.**

Khundongbam Gyanabati Devi

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Proper nutrition and feeding of children is important for adequate growth and good health is the vital foundation of human development. Malnutrition has been responsible, directly or indirectly, for 60% of the 10.9 million deaths annually among children under five (WHO, 2005). As in other developing nations, malnourishment is a burden on considerable percentage of population, the most vulnerable being the youngest group of the society. About two-third of the under-five children of our country is malnourished. Among them, 5-8% are severely malnourished while rest fall in the group of mild or moderate malnutrition. So it can be said that malnutrition is one of the most widespread conditions affecting child health. The 'germ' of malnutrition 'infects' a foetus in the intra-uterine life due to lack of sufficient antenatal care on part of the mother. The condition deteriorates further when after birth the infant is deprived of exclusive breast feeding or initiation of weaning is delayed. Communities have thier perceptions and beliefs which manytimes incorporated with the introduction of ceremonial feedings like honey, ghuti, plain water are found to feed infants with believe for clearance of stomach and enhance digestive system. The present paper tried to heightlight the knowlegde and practices of infant feeding and its associations with nutritional status of under five children in an urban slum.

NATION-BUILDING THROUGH ANTHROPOLOGY

Santosh kumar kuppo

My paper deals with the social concerns definition of the topic, . Anthropology areas at a extent and some job related to it.

India is a country having vast demographic pattern and size. It consist of 01arab and 27 crore of population approx. which is very different in terms of in its ethnicity.

1Language

2Region

3Religon

4Caste

More than that, it is very affected by different type of extremist like-

1Naxalist

2Maoist

3Ulfa

In my opinion these groups are developed due non fulfillment of basic necessities

Conventional

1Food

2Cloths

3Shelter

Semi conventional

1Water

2Road

3Electricity

Modern

1Medicine

2Transport

3ITfacilities like telephone

Nation-building is a normative concept that means different things to different people.

The latest conceptualization is essentially that nation-building programs are those in which dysfunctional or unstable or "failed states" or economies are given assistance in

the development of governmental infrastructure, civil society, dispute resolution mechanisms, as well as economic assistance, in order to increase stability. Nation-building generally assumes that someone or something is doing the building intentionally.

The science of human beings; *especially*: the study of human beings and their ancestors through time and space and in relation to physical character, environmental and social relations, and culture.

Nothing human is alien to anthropology.

- Do all societies have marriage customs?
- As a species, are human beings innately violent or peaceful?

Anthropology seeks to uncover principles of behavior that apply to all human communities. To an anthropologist, diversity itself—seen in body shapes and sizes, customs, clothing, speech, religion, and worldview—provides a frame of reference for understanding any single aspect of life in any given community.

Cultural anthropologists study humans through a descriptive lens called the ethnographic method, based on participant observation in tandem with face-to-face interviews, normally conducted in the native tongue. Ethnographers compare what they see and hear themselves with the observations and findings of studies conducted in other societies. Originally, anthropologists pieced together a complete way of life for a culture, viewed as a whole. Today, the more likely focus is on a narrower aspect of cultural life, such as economics, politics, religion, or art.

Linguistic Anthropology

Linguistic anthropologists, representing one of the discipline's traditional branches, look at the history, evolution, and internal structure of human languages. They study prehistoric links between different societies, and explore the use and meaning of verbal concepts with which humans communicate and reason. Linguistic anthropologists seek to explain the very nature of language itself, including hidden connections among language, brain, and behavior.

Language is the hallmark of our species. It is upon language that human culture itself depends.

Archaeology: Fortunately, the human record is written not only in alphabets and books, but is preserved in other kinds of material remains—in cave paintings, pictographs, discarded stone tools, earthenware vessels, religious figurines, abandoned baskets—which is to say, in tattered shreds and patches of ancient societies. Archaeologists interpret this often fragmentary but fascinating record to reassemble long-ago cultures and forgotten ways of life.

ANTHROPOLOGY AS A CAREER

TRAINING: A doctorate is recommended for full professional status as an anthropologist, although work in museums, physical anthropology labs, and field archaeology is often possible with a master's degree. There are more nonacademic career opportunities available to PhD anthropologists, currently, than there are jobs in the academy itself. Increasingly, PhD students begin their training with academic as well as nonacademic careers in mind, and seek admission to programs that include applied-anthropology courses.

ACADEMIC WORK SETTING: Academic settings include departments of anthropology, non anthropology departments (e.g., linguistics, anatomy, cultural studies, women's studies, fisheries), campus ethnic centers , campus area studies (Pacific studies, Mexican studies), campus research institutes (demography centers, survey research institutes, archaeology centers), and campus museums.

Conclusion

I would like to say that what kind of abnormalities/worries present in the society can be rectify at level best through anthropological study because it deals with the human evolution to now a day or present day. Simultaneously it provides job opportunities in its area which helps in the nation building positively.

**EMERGING FRONTIERS & EXPANDING
OPPORTUNITIES: PRACTICING ANTHROPOLOGY IN
CONTEMPORARY WORLD**

Akshay Mishra

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The crucial aspect of technological advancement and its broadening intervention in everyday life of individuals and society at large has dramatically influenced historical process of cultural admixturing while paving way for creation of newer social categories and processes. This mechanised discourse of events has given rise to concerns and avenues which are required to be understood not only in terms of technical fundamentals but more importantly with a humanitarian perspective. In changing scenario, with acknowledged need of qualitative perspective for better understanding of Socio-economic demography and Ecological systems in business world & socially awakened classes, there has remained a consistent increase in avenues demanding anthropological perspective. With classic sectors like Domestic and International Policy planning, Social welfare & Public health, a noticeable increase as demand in areas of Consumer Insights and Philantropical advisory, Business expansion through Qualitative perspectives, Private Consulting firms and Corporation, Design studies & Behavioral fundamental for Public sphere creation has also been felt. This paper summarises some of the key trends in the field including Demographic Shifts affecting employment opportunities, Inter disciplinary exchange in the applied work, Changing approach and relationship with the subjects and Insights upon the newly emerging areas. It concludes while highlighting need of an altered approach for adapting to transforming outside world.

**MITOCHONDRIAL DNA SEQUENCING ANALYSIS AMONG THE FOUR TRIBAL
POPULATION OF ODISHA**

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Abstract: Mitochondria DNA is maternally inheritance of population. It transmits from mother to child generation to generation. The present study was carried out of the three Austro-Asiatic (Bhumij, mahali and Ho) and one Indo- European (Bathudi) speaking tribal population groups in mayurbhanj District of Odisha. To understand the genetic profile and affinities of the population. We have used uniparently inherited Mitochondial DNA Markers. We have got the results of M and N haplogroups of the tribal population. Its very high frequency of M2, M4, M5 M31 and M52 for the ethnic under population of Odisha. We have analysed the sequence Saltkin's Extract test P value 0.02100 more significant of Bhumij tribal Population of Odisha. Finally we conclude the results of analysis of various haplogroups showing more highly admixture of the population.

Key Word: Mt DNA, Haplogroup and Tribal Population.

**ORGANISED LAW AND UNORGANISED LABOUR: AN
ANTHROPOLOGICAL STUDY OF MIGRANT CONSTRUCTION
WORKERS IN DELHI**

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Abstract: The study looks into the various dimensions of labour migration that includes factors responsible, challenges faced, their plight and safeguards. The attempt has been made to figure out link between these dimensions and process of recruitment and their legal status. The present paper discusses the concept of labour welfare, policy agenda, migration and its theories to understand the phenomenon. The prime idea is to highlight the effect of these on their socio-cultural conditions with

ethnographic backdrop. The study is based on fieldwork conducted in a labour colony and on a construction site where in depth interviews and life histories were taken of the workers.

CORPORATE ENVIRONMENTALISM: MINING INDUSTRY AND ANTHROPOLOGICAL ENCOUNTERS

Rajanikant Pandey,

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Environmental protests and activism are commonplace today. Not only the civil society organizations but local communities are fighting the battle against environmentally destructive industrial projects. People are challenging state machinery and corporations for their rapid destruction of land, forest and mountains. To counter the “Environmentalism of Poor” the corporates are engaging with corporate environmental management (CEM) policy and practices. The CEM laden with its rhetoric, scientism and advertising has created the idea of green capitalism as only possible way to save the nature without compromising with development. The corporates are lavishly documenting and advertising its environmental activities through publication and new media. The images of “corporate environmentalism” seems no less powerful than the any other form of environmentalism. The focus in corporate anthropology has moved towards the ethnographic understanding of these industry driven environmentalisms. This paper seeks to understand the corporate environmental management practices in India by analyzing the case of Tata Steel’s ore, mining and quarries division in Jharkhand.

Key words: Corporate Environmental Management, Mining, Environmentalism

DOPAMINE RECEPTOR D4 GENE POLYMORPHISM IN INDIAN RHESUS MACAQUES (*MACACA MULATTA MULATTA*)

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Dopamine is an important neurotransmitter in the brain released by the hypothalamus occurring in a wide variety of animals. Dopamine receptor D4 (*DRD4*) is a seven transmembrane G-protein-coupled dopamine receptor encoded by the *DRD4* gene. This receptor is distributed mainly in the limbic system, frontal cortex and other areas of brain but is expressed in neural cells having an effect upon cognitive and emotional behaviours. The dopamine receptor D4 is polymorphic in terms of the DNA sequence of a 48-base pairs (16-amino acid) repeat unit within the coding region, located in exon 3. Dopamine receptor D4 gene shows the largest number of polymorphisms among all the dopamine receptors. A genetic polymorphism in the dopamine receptor D4 gene has been associated with considerable variation in behavioural impulsivity, novelty-seeking and risk-taking in humans and other animals. The 48-base pairs repeated sequence and its genetic polymorphism in dopamine receptor D4 genes have also been identified in higher non-human primates, suggesting that the structure of this gene has been maintained during primate evolution. Rhesus macaques are an exceptional animal model for research on human evolutionary genetics. As an Old World monkey (superfamily Cercopithecoidea, family Cercopithecidae), this species is closely related to humans and shares a last common ancestor from about 25 million years ago. Scientists have revealed that the genome of the rhesus macaque has diverged farther from our own, with an average human-macaque sequence identity of ~93%. The present study is an attempt to find out the genetic polymorphism at dopamine receptor D4 gene locus within the subjects of Indian rhesus macaque population. This study is also focused on the evolutionary significance of dopamine receptor D4 gene of rhesus macaque and human.

Keywords: dopamine, receptor, gene, rhesus macaque, polymorphism

**A CASTE BASED STUDY ON MIGRATED POUNDRA
POPULATION WITH ISSUES RELATED TO BLOOD PRESSURE
AND OBESITY.**

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Anthropological study of Blood Pressure, Obesity is unique in its own field. Anthropologist who studies a single caste group with reference to Blood Pressure and Obesity taking account of some procedures of medical systems as well as medical technology do not make demarcation between the individuality levels. The study in case of Anthropology extends its territory to community level where individual as a group is been studied. Taking hold of normal diagnosis procedures Anthropologist tend to correlate facts between various dimensions both physical and its non living environment. Particularities like culture through its structure and function, certain emphasising materials which a culture absorbs within itself may sometimes give positivity as well as adverse effects. Bio- anthropologists with well versed knowledge tend to understand the facts which underlie in these common functions.

The present “Poundra” caste based study taking account of excess accumulation of fat within the body i.e. obesity and exerting pressure of blood through pumping of heart i.e. blood pressure tried to investigate the probable causes of diverse health issues.

The first half of the field study was done in Rural area i.e. Sundarban and other half was done in Urban Kolkata. The data of 251 urban and rural individuals were collected from males and females of the age group 18-85 years with their demographic variables and somatometric measurements from each individual.

The t-test value when compared with Urban and Rural Populations shows a difference in Waist-Hip Ratio (a highly significant value of 5.3, $P < 0.001$), for BMI also shows (a highly significant value of 6.1, $P < 0.001$) and for Blood pressure shows (a significant value of 2.3, $P < 0.005$).

**MAJOR RISK FACTORS FOR DYSLIPIDEMIA AMONG ASIAN INDIANS :
A REVIEW**

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Dyslipidemia; a major burden to society and a crucial modifiable risk factor for the onset of Cardiovascular disease. Dyslipidemia is characterised by increased levels of total cholesterol (TC) and low-density lipoprotein cholesterol (LDL-C), triglycerides (TG), or decreased high density lipoprotein cholesterol (HDL-C); while elevation of lipoproteins alone is labelled as 'hyperlipidemia'. According to the literature, overall dyslipidemia prevalence is varying from 10% to as much as 73% among Asian Indians. Although accurate reason for dyslipidemia is unknown, but genetic, and other environmental factors such as sedentary lifestyle, nutrition transition, urbanization and demographic changes and migration activities, socioeconomic and cultural factors, alcoholism and tobacco, may be some of the important contributors. The general guidelines for the management of dyslipidemia in Asian Indians is recommended to be according to National Cholesterol Education Program, Adult Treatment Panel III, as the literature suggests. The situation demands at risk factors reduction and health promotion to combat dyslipidemia and thereby reduction in incidence of CVD's among Asian Indians.

Keywords: genetic, sedentary lifestyle, nutrition, alcoholism.

**LEARNING FROM THE FIELD: THE HUMANE DIMENSION OF
ANTHROPOLOGY**

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One of the strongest points of anthropology as a discipline has been its tradition of fieldwork or of engaging with human beings at a very close and personalized level. Unlike economists and sociologists who convert humans to abstract figures, or

medical practitioners and psychologists who look for commonalities of the human physiology, anthropologists not only look at humans as humans, with faces and individual identities, they also humanize them. In the department of anthropology, Delhi University, teacher guided collective fieldwork has been a tradition and is one of the foundations of this institution. In this paper I will describe some of the real gains that fieldwork makes, especially if it is initially done under the guidance of an experienced teacher. It is the fieldwork experience that converts anthropology into an empathetic intersubjective discipline and gives to its practitioners the humane approach where humans appear as humans in real flesh and blood and are not just ciphers. Generations of students passing out of this department still cherish their fieldwork experiences and the difference it made to their lives. It is this very special pedagogic experience that makes anthropology the great discipline that it is.

NATION BUILDING THROUGH MENTAL HEALTH

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Traditionally, a nation's growth is usually measure in terms of per capita income or growth in GDP terms, or how technologically a country has advanced. That way India has made great stride in recent years. Our GDP has been growing regularly, we have reached Moon and have placed a satellite in the orbit of Mars, and launch satellites regularly; we are a nuclear power and possess lethal missiles. Yet, there has been a huge gap in our nation building efforts. Our health and social indices are still appalling. The benefits of the growing GDP still have not reached the masses. There is a need to think how we can make a course correction. It is said the mental disorders are causing a huge burden on the contemporary societies, causing multiple morbidities and premature mortality. Many of the victims are in their most productive years of lives. The families also experience a huge burden during caring for their mentally ill family members. Research has suggested that mental capacity and cognitive reserve are important ingredients towards the process of nation building. If nations have to progress, they have to invest in the processes that nurture the mental growth of their

population. Nations have to make investment in looking after their citizens right from every stage of their life span, starting at genetic counselling to antenatal care, maternal and child care, and providing healthy stimulating environs for every stage of life span.

REPRODUCTIVE DECISIONS...WHEN AND HOW THESE ARE TAKEN: A STUDY BASED ON HUMAN BEHAVIOURAL ECOLOGICAL APPROACH

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Under a given ecological constrain, human groups decide on the behavioral strategies to maximize their fitness. For example, the cost and energy involved in human reproduction could act as an ecological constrain for unrestricted reproduction. Scholars argue that these reproductive strategies may be genetically fixed in the organism's phylogenies (reproductive senescence). Simultaneously, it is also believed that human beings take reproductive decisions to restrict parity for making best possible allocation of their limited investment possibilities.

Literature reveals that economist and demographers argue for reproductive decision making models that explain why and how humans maintain restricted reproduction. But the question remains 'do these models fit for all the groups and/or for all the couples?' It is well understood that the nature of social and ecological constrain differs between and within the groups. Subsequently, the behavioral strategies undertaken by the members of these groups (both within and between) differ. For example, in a given society, the influence exerted by prevailing social structure, technology, and the nature of exploitation of resources on the reproductive patterns may be unique for that group. But, the nature of social and ecological constrain would vary across the members of a group.

The present study takes the framework of behavioral ecology to investigate when and how reproductive decisions are taken. The study was based on empirical data collected on different groups of Bengali population of West Bengal. The findings of this study show that couples do not take reproductive decisions at the inception of

their conjugal life; the decisions change in the context of their changing life pattern and with experienced constraints.

Key words: Behavioral ecology, reproductive decisions, maximizing fitness

ACE (ins/del) POLYMORPHISM: ANTHROPOLOGICAL RELEVANCE

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India being a country with huge diversity is expected to have different dietary and life style pattern which in turn may lead to population specific environmental risk factors. Further the interaction of these risk factors with the genetic makeup of population makes them either susceptible or resistant to cardiovascular disease. One such candidate gene is Angiotensin converting enzyme for various cardiovascular mechanisms. Angiotensin-converting enzyme (ACE) is the key enzyme of the Renin-angiotensin system (RAS) which maintains the blood pressure homeostasis in our body and variation in the levels of this enzyme is reported to be associated with various complex diseases. ACE gene is located on chromosome 17 at position 17q23 position in homo sapiens is implicated in several health complications as it affects the quantitative aspects of ACE. The two alleles I and D at this locus explain by almost equal distribution, creating a debate regarding the original ancestral nature of the allele. Going by the terminology D allele should be the mutant or derived allele and is found to be positively associated with aging, increase level of ACE, Cardiovascular disease. The present paper focus on the distribution of this allele in various Indian populations and also its possible association with various complex diverse phenotypes. The paper also attempts to discuss the various evolutionary mechanism involved in the selection of this polymorphism among the Indian population.

ON APPLIED SOCIAL ANTHROPOLOGY IN INDIA

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Ever since Radcliffe-Brown's use of the term 'applied anthropology' in 1930, the debate over the status, methodology and identity of the discipline has continued to be debated and discussed. The distinction between pure and applied in the context of natural sciences is quite clear as the 'pure' emerges on the desktop and laboratories or controlled conditions while the 'applied' is a product of interaction between science and society. This distinction does not hold good in the context of the practice of social anthropology in India. In India, social anthropology started as 'public service' promoted by the colonial government to understand the customs of tribes and castes. It was much later it was founded as a University discipline. Thus what we call as a – 'theoretical or pure' anthropology grew out of the applied anthropology in India. It does not however mean that there is an overlap between the two; on the contrary distinction and uneasy relationship exist between them. The paper proposes to examine this relationship in the practice of social anthropology in India.

VISUALS IN ANTHROPOLOGY AND ANTHROPOLOGY IN VISUALS

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Contemporary ethnographers are now stretching the interpretation and understanding of what constitutes ethnography. They are likely to study their own societies as those of others. Ethnographers wanting to understand how different people in discrete locales experience their everyday lives; the sense of a group and a locality has not gone. Ethnography is an observation-based method of studying society but visual images are underused. There is a prevalence of hegemony of the text; use of words and texts as both evidence and the medium of explanation and description. The emergence of visual ethnography in recent decades has made its presence felt but not

incorporated in mainstream ethnography. It is still unusual to see articles or books using pictures, there is growing awareness that visuals are important.

The present paper will focus on: images as writing, found images, creative uses of image, and the essence of ethnographic films. The paper will also highlight the progress of department of anthropology, University of Delhi, in the field of visual anthropology.

TOWARDS AN ANTHROPOLOGY OF TOLERANCE: SHARED SACRED SPACES AND RELIGIOUS COEXISTENCE IN KISHTWAR

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The aim of this paper is to understand the cultural heritage of tolerance in Kishtwar, Jammu and Kashmir. Tolerance and mutual respect for diverse faiths, interests and lifestyles are critical to the idea of pluralism. At the level of local and every day, shared sacred sites where people from varied religious and caste backgrounds are able to subsist with difference, accommodate each other's religious needs, and negotiate otherness in public emerge as positive archetype of pluralism. Recent literature indicates that shared sacred sites are increasingly becoming source of religious conflict¹. However, the focus of this paper is to bring to the fore cases of accommodation and coexistence in order to identify the local discourses and practices that work best in sharing sacred spaces. It is crucial to examine the conscious decisions arrived at jointly by members of different religious communities to increase common access and decrease conflict in shared sacred sites. The paper will focus on shared Sufi sites in the mountainous town of Kishtwar, Jammu and Kashmir where Sufism and its coexistence with locally rooted Hindu traditions has left behind a sacred geography but also actors and practices shared convivially between Muslims and Hindus.

¹ Bigelow, Anna. 2010. *Sharing the sacred: practicing pluralism in Muslim North India*. Oxford: Oxford University Press.

The paper argues that shared sacred traditions such as Sufism, which over the centuries have become part and parcel of everyday life of the inhabitants, is *raison d'être* in the maintenance of peaceful coexistence. The paper is divided in four parts. The first section introduces the sub-region of Doda, which is administratively located in Jammu province of the state of Jammu and Kashmir. Shared sacred traditions and actors form the theme of second section. The section tries to historicise Sufism in this area. It also discusses its interactions between aboriginal Naga cult and later *bhakti* tradition in the area. The third section is about shared practices of everyday life, which are the result of the interaction between various traditions over time. In particular, the section deals with life cycle rituals, material culture and food styles. The concluding section discusses how local actors imagine the shared traditions and sacred sites and manage them to increase access and reduce conflict in the area.

**INDIVIDUAL AND COMMUNITY FOREST RIGHTS- MULTIPLE
NARRATIVES AND PERSPECTIVES FROM SOUTH RAJASTHAN**

Smriti Das and Mala Narang Reddy

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The paper looks at the implementation of the Scheduled Tribes and Other Forest Dwellers (Recognition of Rights) Act, 2006, from the perspective of community forest rights. It explores why there is greater focus on individual rights vis-à-vis community rights in allocation of rights over forest and how the focus on individual land rights impacts the socio-political structures, institutional landscapes and the status of forest. Based on a study of six villages, predominantly inhabited by *Bhil* and *Garasia* tribes in Southern Rajasthan, the paper throws light on the nature of struggle for forest in the region, the changing idea of tribal community (and its implication for implementation) and the analysis of processes and institutions involved in implementation. The methods of data collection involved semi-structured interviews, life histories, key informant interviews, participatory methods, review of secondary literature and use of remote sensing data to map the changes in community plots where they had attempted to stake a claim under the Act.

Keywords: community forest rights, tribal community, South Rajasthan

COLONIAL MODERNITY, FORMATION OF NATION, AND TRIBAL IDENTITY: LOCALIZING VERRIER ELWIN AND HIS TRIBES OF INDIA

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Representation of the tribal society and culture of the Central India, Eastern India and North Eastern India in popular media in early 20th century and later may be seen as a political endeavour of the British empire; the colonial elite and the local elite are equally responsible for a distorted view of the indigenous societies and cultures found in the popular media of the day and later. The representation of various clan societies and cultures are visible in the anthropological and literary writings of Verrier Elwin (1902-1964). The objective of the study is to enquire Verrier Elwin's position as a local anthropologist and colonial elite, and to examine tribal identities found in his anthropological, and literary writings. A critical study of Elwin's work offers anthropological and romantic view of the indigenous communities of British India. His anthropological and romantic version of the tribes of the Central India, Eastern India and North Eastern India may be seen as a course of the 'Pan Indian Nation Formation Rehearsal' which is an outcome of various progressive movements (1920s and 1930s) in British India. This study analyses primary texts of Verrier Elwin and secondary texts on his anthropological and literary writings. It finds that, Elwin's anthropological and literary work is not free from various historical, political and cultural prejudice of his time; further it forms a distorted view of the indigenous communities and cultures and represents marginal tribal identities. The research in this study is carried out by historical and comparative methods.

Key Words: Nation and Colonial Modernity, Anthropology and Tribal Identity, Verrier Elwin and Social Anthropology

**ANTHROPOLOGY AND INTERNATIONAL RELATIONS IN 21ST
CENTURY**

Kishor Dere

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Anthropology and International Relations refer to the overlap and conceptual divide between the two academic disciplines most concerned with the global: Cultural Anthropology and International Relations. It may be observed that while International Relations is frequently invoked on the front pages of newspapers as addressing the “international,” Anthropology is more often buried inside, under the domain of the “cross cultural.” Even in the era of globalization, this problem persists. Gradually, a new generation of International Relations scholars is calling for the incorporation of a more anthropological viewpoint on International Relations as a way to move beyond its own state-centric perspective. However while Anthropology has long engaged with “politics” through studies of power relations, governance, and the articulations and effects of globalisation, it has been slower to turn its critical theoretical lens on the relations between nation-states, international policy, and the very constitution of the global itself. Anthropologists also ask very big questions about what it means to be human:

What do we have in common, and how important are the differences between communities and groups of people across the world? What can the study of other cultures teach us about our own lives? How does the study of local cultures and societies help us understand global social changes? Where and how can anthropological perspectives make a difference?

This paper seeks to address the question of inter-disciplinarity and its stakes for understanding the shifting international landscape. In particular, the paper explores how to make the global strange by rendering the nation-state and its policy articulations familiar through anthropological study. What methodological and theoretical insights can an anthropological analysis offer to efforts to re-conceptualize: (a) the nature of the global; (b) the new world order defined by an emergent Global South; and (c) relations among nations?

**ANTHROPOLOGY IN INDIA: CELEBRATING THE LEGACY AND
VISUALIZING THE FUTURE**

Prasanna K. Nayak

As a discipline that has grown over the last two hundred years, anthropology has proposed different important theories on man and culture. Important anthropological theories like evolutionism, diffusionism, historical particularism, functionalism, culture and personality, structuralism, neo-evolutionism, cultural ecology, cultural materialism, postmodernist and feminist explanations. Though each of these theories was criticized by the subsequent theorists, all these theories contributed a lot in the development of anthropology as a discipline. And, therefore theories are treated as the lifeblood of the discipline of anthropology. Concomitantly, empirical undertakings and ethnographies in anthropology have strengthened and enriched the domain of the discipline. While celebrating such an anthropological legacy, the idea brings with it that of taking stock, and taking stock is a way to prepare for the future. In this paper, the author brings to light a reconsidered view of doing anthropology in India and has attempted to envision the future of anthropology in India.

DOING ANTHROPOLOGY: TREADING A FLUID DOMAIN

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Delhi*

In this paper I will try to trace my experiences of growing up in anthropology through a journey of working in three different departments where anthropology is taught and practiced. My experiences emanate from different cultural contexts, meanings and institutional arrangements. The practice of a discipline is rooted in its history and individuals often play an important role in shaping it. My alma mater, Department of Anthropology where I did masters and Ph.D and also taught briefly, contributed in a significant way to my understanding of what anthropology is about? Department of

Sociology, University of Delhi where I taught for approximately five years and Centre for the Study of Social Systems, Jawaharlal Nehru University where I am currently teaching are other dominant influences on the ways anthropology is rendered meaningful for me and my teaching and research. My focus is largely on the practice of social anthropology and how it coexists with biological and prehistoric anthropology on one hand and sociology on the other.

BIODIVERSITY: THE HUMAN CASE

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In most discussions on Biodiversity (Biological Diversity), the scientists would usually restrict themselves to the plants and animals and stop there! For the reasons best known to them, the humans are rarely included, as if they do not make a suitable example of (animal) biodiversity!! Ironically, they would not forget to mention the impact of the human activity on Biodiversity!!! It is therefore, that I have titled my presentation such as to highlight and plead that humans are as appropriate as the plants and animals to be considered and included in the context of Biodiversity. As an anthropologist, I firmly believe that humans are an excellent example and part and parcel of Biodiversity on planet earth. Human beings are exceedingly diverse - they differ from one another in their normal physical, physiological and mental attributes. For instance, it is a common observation that in humans, some of the biggest differences exist in the colour of the skin which shows great diversity in the world populations. People range in pigmentation from a very pale colour as in the North Europeans to extremely dark brown people of the African Congo or New Guinea. They also differ in whether they suffer from particular disease i.e. susceptibility and resistance to disease. These differences are caused in part by differences in the environmental conditions in which they live, but they also depend on inborn (genetic) differences. The bottom line is that no deliberation on Biodiversity is complete

without inclusion of the humans because the *Homo sapiens* have as much of biological variation as any plant or animal species on the planet earth.

**TURNING MILESTONE OF SUCCESS AND RECOGNITION: AMITY
INSTITUTE OF ANTHROPOLOGY, AMITY UNIVERSITY**

Roumi Deb

*Professor & Assistant Director, Amity Institute of Anthropology, Amity University,
U.P.*

Keeping in tune with the development in educational strategies around the globe, Amity University offers pioneering courses in application-oriented subjects. The establishment of the Amity Institute of Anthropology (AIA) is an outcome of the visionary approach of our Founder President Dr. Ashok K. Chauhan who has always been charismatic, inspirational and respectful. It is only his stimulating and dynamic leadership influences that led to the establishment of this Institute in 2009 with only two students and myself. As a Faculty at Amity Institute of Biotechnology (AIB), I learned many crucial and necessary skills that enabled me to work independently and have been instrumental in developing AIA.

With a clear vision about the organization I set out to make it an accurate and objective reality with the encouragement and motivation of Hon'ble Founder President who worked on the project despite my reservations. It was a dream that demanded dedication and strength in order to be fulfilled. I worked tenaciously and every small development unfurled new lessons, new vision and greater accomplishments. With each step we came closer to success; with every thrust of acceptance and motivation through the spheres of Anthropological domains at National and International level I acquired the inspirational positivity and confidence to develop Amity Institute of Anthropology even further.

Today the Institute boasts of around eighty members who include undergraduate, post graduate and doctoral students as well as faculty members who are actively involved in teaching and research projects funded by prestigious governmental agencies like DST, DBT, ICMR and ICSSR. The mission of Amity Institute of Anthropology is to provide education at all levels and in all sub-disciplines of Anthropology. The

organization also acquaints the students with the futuristic and emerging frontier areas of knowledge, learning and research. The institute, in this comprehensive manner endeavors to develop the overall personality of students by not only making them excellent professionals but also good individuals with astute understanding and regard for human values as well as pride in their cultural heritage. The institute also instills a keen sense of judgment; a desire for perfection and an ability to imbibe attributes like courage, conviction and action within the students.

The Amity Institute of Anthropology carries out several innovative and unique study methods for instance test study method. We frequently develop strategies for handling multiple exams/projects, time management, assignment writing tips, teamwork, weak student analysis and finally we also share academic success and wisdom with other students to inspire them, leading to good placements and admission for higher studies in premier institutes in the country and abroad. The overall employability of the students becomes manifold because of this broad range instruction based methodology. Dr. Bates, through several field projects, three field school seasons, and lab courses, instilled the confidence I have needed to lead field crews of my own and to positively be able to identify and date both prehistoric and historic artifacts collected. Thank you to Dr. Jordan, Dalton, and Bates for guiding me through my formative anthropology years and for giving me the necessary knowledge and skills to be successful in my chosen path. Also thank you to Mrs. Perutelli for all of your help and guidance ensuring that I graduated within four years.

OVERCOMING OBESITY: AN ANTHROPOLOGICAL PERSPECTIVE

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It is imperative to understand in the existing state how obesity that is in response to massive self imposed change in mankind's external environment, initiates. The escalating epidemic of obesity characterizes a huge public health burden with economic and societal consequences of major significance. Obesity-related diseases arise from fat accumulation within the body, and higher rate of this accumulation may not allow enough time for the individual to negotiate with the toxicity of adipose tissue mass. Across the globe, researchers are struggling to recognize the multiple issues generated by ever increasing obesity rates and rapid

changeover of dietary and physical behaviors. Anthropology with its holistic appeal and aptitude to merge multiple paradigms holds a domineering position for the study of obesity, its impact on multiple levels and its historical and global causes. Anthropologists apply their biocultural perspective on human diets and are ideally placed to provide the cross-cultural ethnographic insights needed for understanding the unique culture histories of obesity and hunger around the world, and to place these in a context that is culturally relevant and meaningful. Obesity is unquestionably a chronic disorder that causes considerable personal suffering, nor restricted to any particular country or continent. Owing to the vast ethnic and cultural homogeneity in the Indian population, it is imperative to study ethnic groups to take view of the trends observed and take corrective measures. It concentrates on issues as why obesity is more disposed to be evident in some areas than others, how much fat is fat, to what degree it is considered as stigma and identify some of the predictable health outcomes. Emphasis should be laid on intricacy of the inter-relationships between diet, physical activity, and a host of possible mystifying factors that result in obesity and its related metabolic disturbances. It is of huge significance to distinguish the likely risk group and put into action the preventing strategies for arresting the associated disease.

ETHNICITY AND METABOLIC SYNDROME IN SOUTH INDIAN POPULATIONS

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Marked differences in the prevalence of metabolic syndrome (MS) in ethnic groups were reported in abroad. India is a multiethnic country. Identification of ethnic specific factors may be helpful to initiate specific interventions for reducing the risk of metabolic syndrome (MS). Ethnicity based studies on MS are sparse in India. In this study, we made an attempt to compare prevalence and risk factors for MS in socio-economically different ethnic groups namely the *Reddy* and the *Madiga* population. Three hundred subjects from two populations were recruited from Chittoor district of Andhra Pradesh. ATP III criteria were followed with modified waist circumference (WC >80cm in women and >90cm in males) for the diagnosis of MS. Higher prevalence of MS in the Reddy than the Madiga (19% vs 18%) was observed but not statistically significant. Age standardized prevalence of MS was

255 in the Reddy and 155 in the Madiga per thousand population. In our study, logistic regression analysis revealed that illiteracy (OR 7.76 95% CI (2.515-19.91)($p < 0.000$), hip girth (OR 1.172 95% CI(1.108-1.240) ($p < 0.000$) and triglycerides (OR1.033 95% (1.023-1.042) ($p < 0.000$) in the Reddy and abdominal obesity (OR 0.171 95% CI (0.056-0.520) ($p < 0.01$), triglycerides (OR 1.038 95% CI (1.021-1.055) ($p < 0.000$), fasting glucose (OR 1.087 95% CI (1.050-1.125) ($p < 0.000$) and triceps (OR1.157 95% CI (1.069-1.252)($p < 0.000$) were significant risk factors of metabolic syndrome. The results suggest that there is a need to identify ethnic specific risk factor for reducing the risk of metabolic syndrome and non-communicable diseases. Combined analysis has shown that ethnicity (OR 3.474 95%CI (1.915-6.303), triglycerides (OR1.03395% CI (1.025-1.041), age (OR 1.063 95% CI (1.039-1.087) and hip girth (OR1.143, 95% CI 1.101-1.187) ($p < 0.000$) were significant predictors of MS in the study population.

HEALTH CARE AND SERVICES FOR ELDERLY PEOPLE IN INDIA FOR HEALTHY AGEING: THE COUNTRY'S INITIATIVES

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The elderly population represents 8.3% of the total population in India (Census2011) and is expected to 20% of the total population by 2050. The growth rate among the elders has been estimated to reach 3 percent which is much higher than the general population growth rate of 2 percent per annum during last two decades and expected to increase as baby boomers ages. Population ageing has profound, consequences and implications for all facets of human life, mainly health, disease status, socio-cultural, economic and demographic sphere. As age advances the old people suffer from different kinds of eventualities leading to a condition where they are prone to the deteriorating life condition in their later life. It further creates a demand for the greater health care services for the ageing population. Most of the existing literature did not focus much on health and disease status of older people, social policies and programmes targeted to benefit them in the country. Hence, this paper mainly focuses on the health status of elderly and the social services and schemes available to older people in India. It also tries to examine to what extent these social policy intentions and schemes are beneficial in addressing the emerging health issues of older people in the country ensuring healthy ageing. The paper reviewed the

secondary data collected from the reports published by the National Sample Survey Organization (NSSO) and various reports given in the website of the Ministry of Social Justice and Empowerment. Analysis of data reveals that there is a transition of disease pattern from communicable to non – communicable diseases which require long term care and the country has not been getting prepared adequately to meet these challenges. The country has introduced various policies, programmes, schemes and services for the welfare of older people through Ministry of Social Justice and Empowerment by establishing inter-linkages with other Ministries. However, for the active implementation of these schemes and services especially the national health care programme for elderly a serious effort with integrated approach need to be given priorities at all levels.

MENTAL HEALTH IN CONFLICT SETTINGS: A MEDICAL ANTHROPOLOGICAL PERSPECTIVE

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Non-communicable diseases are becoming the dominant causes of ill health in all developing regions except sub-Saharan Africa. As per the Global Burden of disease study, in terms of disease burden, depression is predicted to move to second place in 2020 from 6th in 1990 and that substantial burden of mortality and disability is associated with mental illnesses. At the same time, violent conflict settings are also contributing to mental illness with around 25 million people displaced due to conflicts. It has been found that 30-70% of people who have lived in war/ armed conflict zones suffer from symptoms of post traumatic stress disorder (PTSD) and depression. However, the Global Burden of Disease study did not talk much about the mental health of populations affected by violence and those living in conflict settings. PTSD as a diagnostic entity has a history of its own, and there is a need to anthropologically interrogate, what is it that makes PTSD different from other psychiatric disorders such as depression or generalized anxiety disorder? Is there any role of the clinical psychology and psychiatry practice in giving meaning to suffering and in constructing diagnostic entities, such as PTSD? The discipline of clinical

psychology and psychiatry owing to their dominant western medical illness perspective tend to practice an individualistic orientation in diagnosis and treatment of mental illnesses (De, Jong, 2004). However, such diagnostic and treatment models do not take into account the aspects of sufferings of collectivist societies. In collectivist societies, the individual's location within the family and the community is very important and the family and community are part of the self.

In this background, this paper attempts to review the literature on mental health in conflict settings and critically analyze both the theoretical as well as practical challenges in the study of populations affected by violence. In brief, this paper discusses the medical anthropological perspective in the study of mental health in conflict settings.

COMPREHENDING GENESIS OF PREECLAMPSIA VIA FOLIC ACID METABOLISM

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A viable and a successful pregnancy depend on a fine and a balanced communication between mother and the fetus. Folic acid metabolic pathway is one of the important pathways during pregnancy as it is triggered via National supplementation of folic acid to all the pregnant women irrespective of their genetic makeup and nutrition. Folate plays a key role in both the folate cycle for the production of thymidylate and purines mediating cell division, and in the methylation cycle of homocysteine metabolism resulting in epigenetic regulation of gene expression (*Stover., 2009, Stover., 2011; Salbaum and Kappen., 2012; Gueant et al., 2013;*). Folate acts as one of the critical cofactors playing a major role in the fetal epigenetic programming via folic acid metabolism or One Carbon metabolic Pathway (*Crider et al., 2011*) and is central to embryonic and fetal development (*Waterland et al., 2003*) as well as for maternal health (*Reynolds 2006*).

A joint collaboration between Lady Hardinge Medical College and Department of Anthropology, University of Delhi for more than eight years; have come up with certain results that questions the indiscriminate supplementation of folic acid to all the pregnant women. The results are suggestive of the fact that replete stores of folic acid are unable to reduce the homocysteine levels, which is considered to be a significant marker for the pregnancy complications. It is evident from the literature that high

intakes of folic acid lead to epigenetic alterations and tumorigenesis (Kim., 2004, Collin et al., 2010, 2013; Ly et al., 2011; Stevens et al., 2010), which demands more and more future follow up studies during pregnancy to understand the implications of high intakes of folic acid on maternal health and child.

**TRADITIONAL AND NON-TRADITIONAL RISK FACTORS OF
CARDIOVASCULAR DISEASE AMONG BRAHMINS (GAUR) OF NORTH
INDIA**

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Introduction: Increasing burden of Non communicable diseases like CVD is a key determinant of global public health. Cardiovascular disease (CVD) is globally considered as the leading cause of death through affecting the circulatory system with 80% CVD related deaths being reported from low and middle income countries like India (Raghuvanshi, 2013). Nearly half of these deaths are likely to occur among young and middle-aged individuals (30-70 years). Lifestyles of populations across the world have changed drastically in 21st century. These changes, collectively termed as epidemiological transition, have been brought about by a number of developments in science and technology that affect ways of living of human life. Therefore, most of the communities moved from standard healthy diets and active lives to fast foods and sedentary life style (Prabhakaran and Yusuf, 2010). In this sense, CVD result from the interaction of both genetic and environmental factors. Several other studies have reported that both traditional and nontraditional as CVD risk factors (Branco et al., 2011). Traditional risk factors including diet with high cholesterol, smoking, hypertension, alcohol consumption, family history, physical inactivity etc. There are also some non-traditional risk factors like advancing age, ethnicity or race, sex etc. These all are the very good predictors for development of CVD. The identification of dyslipidemia in Indian population have unique pattern with lower HDL cholesterol, increased triglyceride levels and higher proportion of LDL cholesterol. In India, there is no any large scale study on dyslipidemia to solve the problem related to cardiovascular disease (Joshi et al., 2014).

Material and Methods: The data were collected on the basis of some variables like demographic, somatometric (anthropometric), physiological and biochemical. Blood samples were collected from 506 Brahmins (Gaur) of both the sexes from nine different villages of Noida, Uttar Pradesh and three different areas of Delhi. The studied population (total 506 individuals) unrelated up to first cousin.

Result: In the present study variables which have been found to play a significant role in causation of CVD are Waist Circumference (WC) and Hip Circumference (HC) for Waist-Hip Ratio (WHR), Height and Weight for Body Mass Index (BMI), Systolic Blood Pressure(SBP) and Diastolic Blood Pressure (DBP). Further, the mean values for all the parameters were found to be higher than normal range both in males and females. Among traditional risk factors like low HDL cholesterol, Hyperglycemia, smoking and alcohol consumption were found to be significantly higher and metabolic syndrome (non-traditional risk factors) also shows significantly higher prevalence in this population.

Conclusion:The present study is first of its kind in India which focussing on the disturbed lipid profile among Gaur Brahmins of India and it has come up with various traditional (low HDL, hyperglycemia, smoking and alcoholism) and non-traditional (metabolic syndrome) factors which may lead to future risk of cardiovascular diseases.

FIELD WORK IN THE 21ST CENTURY: THE CHANGING PARADIGM

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Field work plays a leading role in carrying out research in the contemporary era. It requires the researchers to learn and develop their professional selves; integrate theoretical knowledge with grassroots practice and also acquire the desirable skills and competencies. The practice domain also requires a value based framework, unlearning of biases and stereotypes and grasping core professional norms and ethics. Undertaking any type of research study indeed poses a variety of field based challenges, creating a need for grasping certain non negotiable skills in addition to having a strong knowledge base. This process of learning is critical for the scholars in order to help them acquire, practice, and improve their value base and emerge as sound professionals. The *Hands on learning* is also expected to enable them to become competent and ethical professionals who are well versed with the grassroots realities that would in turn facilitate them to carry out field work in a time bound manner in urban as well as rural locales.

The current paper attempts to present the practice of ‘field work’ as an integral part of practice learning domain for social work as a profession. It locates the need for an exposure towards grassroots realities in the field work practicum before venturing into any field based research. The paper begins by depicting the changing realities of the larger socio-cultural scenario in India. It builds on further by focusing on the need for acquisition of practice based skills and competencies among researchers that can enhance their overall personalities. Citing few best practices, the paper also attempts to give an insight into skill training laboratories, the practice of rural camps, sensitisation on issues such as gender, disability, controlled emotional involvement, non judgemental attitude etc. Last but not the least, the paper concludes with few learning outcomes based on experiential learning with students with respect to the impact of such conscious efforts towards professional socialisation of students/researchers.

INDIGENOUS DEVELOPMENT AND ACTION ANTHROPOLOGY IN 21ST CENTURY INDIA

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Indigenous developments that enable local sustainable practices in tandem with identity are the desired goal of public policy and its intended action. To sustain such development, action anthropology has invariably advocated to respect and restore the narratives of socially and spatially excluded community. The lessons in this paper is drawn from development in practice to understand two critical goals of action anthropology and its relevance in contemporary context of indigenous development; does public action and aid desire to work *with* the people in solving local problems, and is there a want to *learn and adopt* in the process. These goals were analyzed in a study of JEEViKA project on rural livelihoods and empowerment in Bihar. The findings of the study were compared and analyzed with similar project in the area that failed to achieve its stated objectives, unlike JEEVIKA. The findings suggest that indigenous development to address identity, income and insecurity among the

marginalized is a consequence of two embedded goals of action anthropology in the project. The paper concludes that the former goal is reflected in the design to engage community and engender skills, resources and their choices in project cycle; while the later is institutionalized through flexibility in governance and evolving scale of activity-time-outputs.

Key words: indigenous development, identity, income, insecurity action anthropology

ANTHROPOLOGY APPLIED IN ICT LEAD GOVERNMENT PROJECTS

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The presentation will explore the application of anthropology in ICT Projects of Govt of India with focus on change management and capacity building. In past two decades a large number of Govt initiatives have focused in bringing ICT to Govt and the last decade has seen a greater focus with initiatives like National e Governance Plan and now Digital India. The ICT lead change has changed the ethos of Govt functioning at all levels with large impact on the Govt officers. Change management and capacity building efforts required a keen and sensitive understanding of the need of these officers and application of anthropology methodology and cultural and social understanding to bring about a positive response.

SOCIAL ANTHROPOLOGY IN INDIA: EVOLUTION AND EMERGING TRENDS

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Social Anthropology is an emerging and evolving discipline which engages with the social and cultural aspects of the society and its inter-face with people in the Indian context. As an inter-disciplinary approach of study social Anthropology is developed by the contributions, innovations and practices of all cultural and human activity. The paper is focus on the social anthropology presents evolution and emerging new trends, some peculiar problems including its political, economic, demographic, geographical, psychological, historical and cultural dimensions. The paper is covering all areas of social life and access of approaches and new issues in Indian

society. Anthropological techniques, using contemporary tools, participatory methods, and interdisciplinary knowledge in order to accommodate faster-paced work environments and to disseminate their findings efficiently to a diverse audience while fulfilling the goal of empowering and enabling humans around the world to address social, economic, and health issues, along with other pressing concerns facing their communities.

Keywords: Social anthropology, changes, trends, issues

ANTHROPOLOGY OF DOING FIELDWORK IN GARMENT FACTORY: PERSONAL ENCOUNTERS & METHODOLOGICAL DILEMMAS

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Globalization has brought about large scale economic, political social and cultural change across the globes. In the contemporary times, it has become a buzzword in academics with different theorization and explanation of its cause and consequences. A great deal has been written on globalization in India. But far too little on what it implies for the practice of social anthropology and the changes wrought in the discipline itself. It is also a period that has witnessed a kind of reflection within certain area studies like gender studies, dalit studies and labour studies. In the realm of labour studies, a large number of contributors started announcing the end or at least decentring of work or work society (Bauman, 1998; Lash and Urry, 1994). The argument made by them is that in the Post-Fordist or post-modern society the ‘new economies’ are based on individualized, consumption-oriented actors rather than collectivises with interests and identities rooted in the employment relationship. However a reverse trend in terms of revitalization has been going on in an attempt to bring back the rigor. The contestations have been contextual whereby some places thinkers have been able to reconstruct while in many other countries there is no effort. This applies well with reference to the practice of labour studies in India. Michael Burawoy wrote in 2009 that U.S. labor studies was waking up from a deep slumber.

In India the awakening is yet to happen. Though in today's globalized society, labour has become central in academic discourse yet labour studies continues to be in the backstage. It is not only neglected in academics but also as a social reality.

The negative consequences of globalization has been the pushing of workers to the margin. The working class is today fractured and fragmented with no space for collective bargaining. The worsening of the workplace, especially in the factories located in the third world manufacturing for developed countries. All this has taken in spite of the practice of monitoring the production process by private players, specially the corporate sector. One of the process of regulating and monitoring outsourced production is the process of Social Compliance Audit (henceforth referred as SCA). The issues of SCA as part of corporate code of conduct became relevant in light of the growing debates on the incorporation of social clause within multilateral/bilateral trading agreement and the increasing importance of international institutions in regulating social justice and human rights violations (Venkat:1998). In 1990s, the concept of SCA gained recognition with the consumer, media and the developmental sector. Not surprisingly a great deal of literatures has been produced by NGOs, international research organization and management institutes. A review of literatures suggests that the issue has been a familiar topic and in the market there has been growth of organization working solely on the issue. However the academia, here referring to social sciences, remained aloof from the burgeoning process of SCA.

Such developments in the economic and social milieu do impacts the manner in which knowledge is produced and research carried out. New needs require new skills, usually understood simply as a set of techniques of data collection and what is broadly seen as greater sensitivity to social issues, that anthropology is expected to provide. The larger intellectual resources of social research most offer disappear to make space for a set of techniques of data collection that researchers are expected to be equipped with. Significantly the link between theory, methods and techniques of research likewise disappears. The contemporary world keeps challenging the theoretical and methodological heritage of social anthropology. The rapid changes, both to our discipline and to the world we study, open possibilities for a renewal of social anthropology between the social sciences and humanities, and afford chances for us to

critically contribute to social and political processes around us. According to Kingsolver (2003) anthropologist study changes in the marking of work time and the spatial aspects of production, and the inequalities embedded in the control of those changes. The changes also impact the development of the discipline. Prior to the 1970s, anthropologists typically aimed to work in “exotic” faraway places in order to document the most pronounced cultural differences. Today, cultural anthropologists are much more aware of the research potential of, and insights about, humanity to be gained from closer-to-home field settings. Advertising executives, factory workers, or transnational migrants in an anthropologist’s home country are equally important subjects of anthropological inquiry.

This paper makes an attempt at a macro-micro-macro mapping that is, looking at the wider context of globalization and practice of anthropology of labour at a macro level to understand at micro level process of SCA. This in turn enables at an understanding of a larger issue of labour right at a transnational perspective. The paper is based on the personal experiences of first, working as a social compliance auditor and then as a researcher working on social audit within the world of academic research. It attempts to narrate the personal encounter of the researcher right from the selection of research topic to the final acceptance of the research within the academic world. The researcher is faced with the dilemma of selecting topic considered outside the discipline, blamed with transgressing to other discipline, challenges in conducting fieldwork and ultimately in the acceptance of research. The significance of the biographical narration is that it addresses the main problems of dichotomy between researcher as practitioner of discipline and fieldworker. The paper seeks to critique the ways in which academic disciplines are compartmentalized and distinction in methodology arrived at. Towards that it also attempts to compare how academics within defined prescriptions of auditors would operate and how critical researcher would look at the same phenomena but asks questions that would be different. Indeed, too often, there is a tendency to take these new practices as givens, without contextualizing their emergence. Anthropologists like Clifford Geertz & Marcel Mauss have highlighted the strength of ethnography in terms of reflexivity. They focus on reflection on fieldwork as a personal and epistemological experience in this mode the field is encountered is analyzed as a method of knowledge production and the ethnographer is placed at the centre of drama.

CONCEPTUALIZING 'FIELD' IN FIELDWORK

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In contrast with 'one site of reality' of traditional ethnography, the challenge to ethnography in present anthropological parlance lies in the concept of 'field' (Gille, 2001). The epistemological basis of ethnography involves the study of people who are in or affected by certain situations, and sometimes locale is difficult to define, allowing for the fact that many localities are no longer isolated, but linked to the world in often complex ways (Marcus in Gille, 2001; Abu-Lughod, 2000). According to Marcus there is a 'logic of association', the ethnographer's task is to find what connects to what, and to construct subjects in changing contexts as they act and are acted upon. In taking such a stance, the ethnography becomes an ethnography of the system, too (Marcus, 1995). The paper explores this complexity of visualizing a 'field' in anthropological research through the understanding of a transshipment hub.

Delhi Transport Nagar, as a commercial centre and a transshipment hub, provides a unique social space for the amalgamation of floating, migrant and nomadic population of both urban and rural import. Different social groups belonging to different and overlapping social spheres come together and form specific identities which perpetuate themselves overtime. The research paper tries to understand these social identities in the presence of overlapping social systems.

INDIA'S HEALTH CARE CHALLENGES AND MEDICAL ANTHROPOLOGY

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The health care challenges are enormous for a country like India. While, the model of health care is mix of private and public sector, the great disparity across region, communities, religious groups, caste groups and tribal populations present mammoth challenge to the planners and policy makers in India. On one hand, we have Kerala which can compete with any advanced country for its health indicators. At the same time, some of the states and district in India will fare below than bad performing

conflict riddled African nations. The dichotomy of ‘book view’ and ‘field view’ proposed by India stalwart MN Srinivas can be applied to Indian health care situation as well. The National Health Policy of India has been formulated twice and each time it has been based on the epidemiologically generated quantitative information representing the ‘book view’. The medical anthropologically informed reality generated out of rigorous field work representing mainly the ‘field view’ has generally not find mention in the health policy which on papers at least claims to be equitable, affordable, sustainable, accessible and just. Medical anthropology and its critical perspective emphasizes upon these aspects in the distribution and presentation of health care resources to the distant, poor, weak and marginalized sections of the society. The actual presentation of health care to these sections is prevented by various forces which have their own vested interests. Medicalization, medic-corruption and corporatization of health care are the emerging threats in the path of smooth implementation of health care policy and programmes and the present paper will discuss these factors in the seminar.

LOCATING INDIAN ANTHROPOLOGY IN WORLD ANTHROPOLOGIES : SOME CRITICAL REFLECTIONS

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This paper seeks to explore the place and location of Indian anthropology in the world anthropology context. In the last few decades the global presence of Indian anthropology through associational and institutional networks has brought out significant changes in the disciplinary practice. This is not to argue that this presence was missing earlier but to emphasize that a shift from the networks based on interpersonal relations among the community of scholars to associational relations has led to rereading of history and reshaping the disciplinary agendas. In the neoliberal era, the role of technology, information flow and international travel has made it possible for Indian anthropologists to network widely and showcase the socio-cultural and political concerns specific to Indian context. However, such networks are neither visible nor effective in placing anthropological insights before a local audience. This paradox needs urgent attention so as to make this presence meaningful and sustainable in the future.

**THE EVOLUTIONARY AND BIOLOGICAL BASIS OF HUMAN HEALTH:
NATURE, NURTURE OR BOTH?**

Priyanka Rani Garg

Health refers to the social, physical and mental well being. When it comes to causative or associative factors for human illnesses, it is still debatable whether nature plays it role the most or nurture takes the rule. So what is more important? Genes or how we are nurtured? Well, answer to such question might be controversial but it is true to the fact that ‘both’ are important. Genetic loading counts for many problems such as cardiovascular disorders, psychiatric disorders, pregnancy complications, cancer, etc but the role of environment has a synergistic effect with the genes. Genes and environment play crucial role in the genesis of these disorders. Gene-environment interaction occurs when environmental influences on a trait differ according to a person’s genetic predisposition or when a person’s genetic predispositions are expressed differently in different environments. Therefore, gene-environment interaction phenomena are very important in a person’s predisposition to diseases and if ignored, can be crucial to one’s health. In our study on cardiovascular health assessment of individuals of a vegetarian community of Haryana, this phenomenon could be well demonstrated. The individuals were screened for a a well known gene variant MTHFR C677T and its association with abnormal cardiovascular phenotypes (hypertension, prehypertension, dyslipidemia and metabolic syndrome) was assessed. It could be observed that this gene did not associate with any of the phenotypes independently. However, its interaction with environmental factors such as smoking, alcohol and dietary nutrients particularly vitamin B12 influenced its association with cardiovascular adversities. In the presence of low levels of vitamin B12 irrespective of the folate levels, the mutant ‘T’ allele of this gene was found to correlate with high levels of homocysteine and increased the risk of developing cardiovascular diseases in near 10 years. Micronutrients such as vitamin B12 are the old vitamins whose role in the genesis of various diseases has remained hazy due to lack of scientific interest in the way to individualized treatment. Such nutrients are the ancient nutrients for the modern human health be it physical or mental. In other words, our genome might have reached the homoestasis state where our genome has remained basically

unchanged since the beginning of the palaeolithic era while the rapid changes in the conditions of existence such as change in physical activity, stress, dietary changes have led to disease of affluence or civilization, the so called 'western diseases'. Therefore, nature in balance with nurture is the way in the evolution of the biological basis of modern complex disorders and the cure for the modern diseases.

BRCA2 AND MALE BREAST CANCER: A STUDY AMONG THE BENGALEE MALES OF WEST BENGAL, INDIA

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Breast cancer is now the most common cancer in developed and developing regions, and the fifth cause of death from all cancers worldwide. Of these breast cancer incidents, male breast cancer accounts for approximately 1%. But the incidence of male breast cancer has risen over the past few decades yet its etiology is not understood. The etiology and pathogenesis of male breast cancer are poorly known. This is due to the fact that the disease is rare, and large-scale genetic epidemiologic studies have been difficult to carry out. The present study tried to understand the association of BRCA2 gene mutations and male breast cancer among the Bengalee Hindu males of West Bengal. A total of 20 male breast cancer patients and 50 controls were analysed for BRCA2 gene mutation and expression. The present study being the first attempt from West Bengal envisaged a significant association ($p < 0.001$) of the disease for mutations in exonic and flanking regions of the gene (OR-9.92; 95% CI = 4.40 – 22.37; $p < 0.0001$).

**AN ASSESSMENT STUDY OF CVD RELATED RISK FACTORS IN A
TRIBAL POPULATION OF INDIA**

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Non communicable diseases (NCDs) have become a major concern for global health. Cardiovascular diseases (CVDs) contribute 48% towards the deaths due to NCDs in India. Though studies have been conducted in urban and rural areas, data related to tribal communities is limited. The present study aims to examine various CVD related risk factors including hypertension, diabetes mellitus, overweight/obesity, abdominal obesity and metabolic syndrome among a tribal population. **Methods:** The present study was an observational, cross-sectional study conducted on Rang Bhotias, a tribal population of India. The participants were adults of age between 20 to 60 years. Prior to blood sample collection, questionnaire was administered which included relevant information like age, lifestyle, socio-economic status, education and occupation. In addition to this, various anthropometric and physiological measurements were taken. Logistic regression was used to examine the association of the various health disorders related to CVDs with age, gender and behavioural factors (smoking, alcohol consumption and physical activity). **Results:** A total of 288 individuals participated in the study. High BMI levels (56.6 %), hypertension (43.4%), metabolic syndrome (39.2%) and abdominal obesity (33.7%) were the most prevalent CVD risk factors observed in the population. Age was observed to be a significant risk factor for all the abnormalities except diabetes. Gender and physical activity contributed significantly towards development of hypertension. **Conclusion:** The status of the population with respect to the studied abnormalities implicates susceptibility of the community towards various common disorders.