



# Rani Indira Debi Government Girls' College

*In Collaboration with*

**INTERNAL QUALITY ASSURANCE CELL, RIDGGC**

*Presents a Certificate Course titled*

*From Forest to Feast: Understanding Adivasi Cuisine*

**Course Duration: 04.11.2024 – 12.11.2024**

**Time: 10:00 AM – 4:30 PM**

**Coordinators:**

**Prof. Pampa Hembram**

**Prof. Smita Chakraborty**

**Prof. Shamayeeta Ghosh**

# *From Forest to Feast: Understanding Adivasi Cuisine*

## Course Overview

Food and foodways are important components of everyday life acting as material means through which identity is constructed and mediated (James et. al. 2010: 1-2). Consumption of food is as much about consuming nutrients, as it is about 'gustatory experience' (Beardsworth 1997: 51). Despite being an intimate act, food consumption ties an individual to the collectivities such as family, community and the wider society (Beardsworth 1997: 75). The social significance of food is historically and culturally universal (Scott 2009: 93). This course is an attempt to help students understand the foodways of Santal community in the Jungle Mahal region. The Santal community is a major constituent of the Munda ethnic group and are found across the South-Western states of West Bengal as well as other states such as Jharkhand, Bihar, and Odisha. Jhargram, the land of Sal and red soil is home to a myriad of indigenous communities such as the Santal, Sabar, Lodha, Munda, and Kora. 29.37% of the total population belongs to the scheduled tribes in this district. The prominent presence of the Santal community in this district necessitates an exploration of its way of life in the present day. Forest and its natural resources are inextricably intertwined with the food culture of the natives of this region. The widespread usage of Sal leaves in cooking is but one of the examples of the ways in which forest has contributed in shaping the foodways of this community.

The globalization of food cultures has facilitated the erosion of the regional boundaries that separated the cuisines of different communities. Due to the rapid transformation of food logistics and evolution of digital technologies, the structures of 'traditional' cuisines are constantly being reshaped. The revolution in the food retail sector, the proliferation of global food chains like KFC, Pizza Hut & McDonald's, and the arrival of quick-commerce companies such as Zepto, Blinkit, Swiggy, and Zomato, has widened the access of consumers to food items that are beyond the purview of their traditional food culture. Jhargram, the newest district in the state of West Bengal, too, is not immune to the influence of global food network, owing to the opening up of supermarkets and city-based food chains. Globalization, however, is not a

unilinear and unidirectional process. The proliferation of digital technologies and revolutionization of food logistics have also put the local on the global map. Indigenous food items are being commercialized, and as a result, are making their way into the global network of circulation and consumption. The celebration of local distinctiveness on global platforms such as Marcher chef has further aided the renewal of interest in indigenous cuisines. The Government of West Bengal has also undertaken several initiatives to forge a market for distinctive food cultures of different indigenous communities of Bengal. The organization of fairs and festival in Kolkata as well as the districts of Bengal is but one of the ways in which indigenous cuisines are being resuscitated and introduced to consumers beyond their original context. The rationale behind introducing this course is to acquaint the amateur food enthusiasts with the ingredients and techniques of a variety of Santali preparations. Apart from being a This course is a humble attempt towards cultural preservation as well as employment generation. It is also a celebration of Santali culinary distinctiveness. It is way of promoting the principles of cultural inclusivity, representation and cultural mainstreaming. (Skill development)

**AIMS AND OBJECTIVES:**

- The primary objective of this course is to introduce our students to the lesser-known facts about the culinary culture of Santal community.
- This is a skill development course designed to teach the students various recipes from the Santali cuisine.
- This course has the dual objective of popularizing Santali cuisine as well as helping our students realize their entrepreneurial potential.

# Course Module

<b>Theoretical Modules</b>		
<b>Module Code</b>	<b>Module Name</b>	<b>Instructor</b>
Unit – 1/T-1	Understanding Indigeneity: An Introduction to the Culture of the Santals	Prof. Pampa Hembram
Unit – 2/T-2	The Foodways of the Santal Community in the Jungle Mahals and Odisha	Susil Kumar Barman Officer-in-Charge, RIDGGC
Unit – 3/T-3	Benefits of Indigenous Cuisine of the Jungle Mahals	Arunava Dutta
Unit – 4/ T-4	The Types & Techniques of Pithe: A Santali Staple	Dr. Sachindranath Mandi
Unit – 5/ T-5	Consumption as Identity: The Importance of Food in the Construction of Santal Community	Prof. Shamayeeta Ghosh
Unit – 6/ T-6	Women Empowerment through Food Entrepreneurship	Prof. Naznin Mullick
Unit – 7/ T-7	The Revival and Preservation of Indigenous Cuisine	Prof. Smita Chakraborty
Unit – 8/ T-8	The Nutritional Dimension of Santali Culinary Culture	Prof. Sanatan Murmu
<b>Practical Modules</b>		
<b>Module Code</b>	<b>Module Name</b>	<b>Instructor</b>
Unit – 9/ P-1	<i>Pata Pithe/Shakam Pithe</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 10/ P-2	<i>Jel Sore/Manghsher Khichuri</i>	Mrs. Purnima Hembram & Lakshmimani Mandi

Unit – 11/ P-3	<i>Jel Pithe/ Mangsho Pithe</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 12/ P-4	<i>Jel Pithe/ Mangsho Pithe</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 13/ P-5	<i>Leto</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 14/ P-6	<i>Domboh</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 15/ P-7	<i>Jel Lat/ Mangsho Paturi</i>	Mrs. Purnima Hembram & Lakshmimani Mandi
Unit – 16/ P-8	<i>Chhyar Pithe</i>	Mrs. Purnima Hembram & Lakshmimani Mandi

**ELIGIBILITY:**

Candidates who have successfully completed the Higher Secondary Examination (10+2) and are currently enrolled as graduate students in Rani Indira Debi Government Girls' College in any stream are eligible to apply for the course.

**INTAKE CAPACITY: 50**

**ADVISORY COMMITTEE:**

**Chairpersons:**

1. Professor Susil Kumar Barman
2. Dr. Sachindranath Mandi

**Course Coordinators:**

1. Prof. Pampa Hembram
2. Prof. Shamayeeta Ghosh
3. Prof. Smita Chakraborty

**Members:**

1. Prof. Naznin Mullick
2. Prof. Sanatan Murmu

**LIST OF INSTRUCTORS:**

<b>Theory</b>	Prof. Pampa Hembram (Asst. Professor & Head, Department of Bengali, RIDGGC)
	Prof. Susil Kumar Barman (Officer-in-Charge, RIDGGC)
	Arunava Dutta (Deputy Director, District Employment Exchange, Jhargram)
	Dr. Sachindranath Mandi (Researcher, Scholar, Writer, and Social Worker)
	Prof. Shamayeeta Ghosh (Asst. Professor, Department of Sociology, RIDGGC)
	Prof. Naznin Mullick (Asst. Professor & Head, Department of Sanskrit, RIDGGC)
	Prof. Smita Chakraborty (Asst. Professor, Department of Sociology, RIDGGC)
	Prof. Sanatan Murmu (Asst. Professor, Department of Sociology, RIDGGC)
<b>Practical</b>	Purnima Murmu (Co-founder, Isin Basang)
	Lakshimani Mandi (Co-founder, Isin Basang)

**SCHEDULE:**

Date	Session 1 (10:00 AM -12:00 PM)	Session 2 (12:00 PM - 02:00 PM)	Session 3 (2:30 PM – 4:30 PM)
04.11.2024	T-1	T-2	-
05.11.2024	T-3	T-4	-
06.11.2024	T-5	T-6	P-9
08.11.2024	T-7	T-8	P-10
09.11.2024	P-11	P-12	P-13
11.11.2024	P-14	P-15	P-16
12.11.2024	Examination		Certificate Distribution

## SUGGESTED READINGS:

1. Abdullah, Noorman. 2010. 'Comfort Food, Memory, and 'Home': Senses in Transnational Contexts.' In *Everyday life in Asia: Social Perspectives on the Senses*. E. Y. Low and Devorah Kalekin Fishman (eds.). London: Routledge
2. Beardsworth, Alan & Keil Teresa. 1997. *Sociology on the Menu: An Invitation to the Study of Food and Society*. London: Routledge
3. Bhatt, Shobha, Monika Vats, & Ujjwal Kumar. May 2023. 'The Ethnic Food System of Jaad Bhotiya Tribal Community in The Gangotri Landscape of Western Himalaya: A Transition in Traditional Practices'. *AlterNative: An International Journal of Indigenous Peoples*. DOI: [10.1177/11771801231173396](https://doi.org/10.1177/11771801231173396)
4. Bisai, Samiran & Sarnali Dutta. 2021. *Traditional Food Practices of Lodha: A Gathering-Hunting Indigenous Community of West Bengal, India*. '3rd International Conference on Food, Agriculture and Veterinary.' 19-20 June, Izmir-TURKEY.
5. Caplan, Pat. ed. 1997. *Food, Health, and Identity*. London & New York: Routledge
6. Carolan, M. 2012. *The Sociology of Food and Agriculture*. New York & London: Routledge
7. Coveney, John. 2000. *Food, Morals and Meaning: The pleasure and anxiety of eating*. London & New York: Routledge  
Doi: 10.3389/fnut.2020.600470
8. Germov, John. 2004. *A Sociology of Food & Nutrition: The Social Appetite*. South Melbourne, Vic: Oxford University Press
9. Ghosh-Jerath, Suparna et al. 2021. "Traditional Food Environment and Factors Affecting Indigenous Food Consumption in Munda Tribal Community of Jharkhand, India." *Frontiers in Nutrition*. Vol. 7, February, Article 600470: 1-15
10. Ghosh-Jeratha, Suparna et al. 2016. 'Exploring the Potential of Indigenous Foods to Address Hidden Hunger: Nutritive Value of Indigenous Foods of Santhal Tribal Community of Jharkhand, India'. *Journal Of Hunger & Environmental Nutrition*. Vol. 11, Issue 4, 548-568
11. James, Allison, Anne Trine Kjørholt, and Vebjorg Tingstad. eds. 2009. *Children, Food and Identity in Everyday Life*. USA and UK: Palgrave Macmillan
12. Kapoor, Ridhima, Manisha Sabharwal and Suparna Ghosh-Jerath. April 2022. 'Indigenous Foods of India: A Comprehensive Narrative Review of Nutritive Values, Antinutrient Content and Mineral Bioavailability of Traditional Foods Consumed by

- Indigenous Communities of India'. *Frontiers in Sustainable Food Systems*. Vol. 6, Article 696228: 1-22
13. Kapoor, Ridhima, Manisha Sabharwal, & Suparna Ghosh-Jerath. May 2024. 'Co-Existence of Potentially Sustainable Indigenous Food Systems and Poor Nutritional Status in Ho Indigenous Community, India: An Exploratory Study.' *Environmental Research Letters*. Vol. 19, Issue 6. DOI:[10.1088/1748-9326/ad4b44](https://doi.org/10.1088/1748-9326/ad4b44)
  14. Keith H. Steinkraus, Keith H. 2004. *Industrialization of Indigenous Fermented Foods*. New York, Basel: Marcel Dekker
  15. Kingsolver, Barbara, Steven L. Hopp, Camille Kingsolver. 2007. *Animal, Vegetable, Miracle: A Year of Food Life*. New York: HarperCollins
  16. Levenstein, Harvey. 1988. *Revolution at the Table: The Transformation of the American Diet*. Berkeley: University of California Press
  17. Lupton, Deborah. 1996. *Food, the Body and the Self*. London, Thousand Oaks, and New Delhi: Sage
  18. Maharana, Rajeswar & Jayanta Kumar Nayak. 2017. 'Food Habit and Food Preparation Among the Hill Kharia of Mayurbhanj District, Odisha: An Anthropological Study'. *International Journal of Academic Research and Development*. Vol. 2, Issue 6: 913-920
  19. McIntosh, Alex. 1996. *Sociologies of Food and Nutrition*. In *Environment, Development, and Public Policy* Springer. ISBN: 978-1-4899-1387-6
  20. McIntosh, Wm. Alex. 1996. *Sociologies of Food and Nutrition*. New York: Springer Science + Business Media
  21. Mennell, Stephen, Anne Murcott, and Anneke H. Van Otterloo. 1994. *The Sociology of Food: Eating, Diet and Culture*. London: Sage
  22. Murcott, Anne. 1983. *The Sociology of Food and Eating*. London: Gower Publishing Company Limited
  23. Nestle, Marion. 2003. *Food Politics: How the Food Industry Influences Nutrition and Health*. Los Angeles: University of California Press. ISBN 0-520-24067-7
  24. P, Devi & Kumar, Suresh. January 2012. "Traditional, Ethnic and Fermented Foods of Different Tribes of Manipur". *Indian Journal of Traditional Knowledge*. Vol. 11, Issue 1: 70-77
  25. Poulain, Jean Pierre, 2017. *The Sociology of Food: Eating and the Place of Food in Society*. London & New York: Bloomsbury. ISBN 978-1472586216



26. Ray, Utsa. 2015. *Culinary Culture in Colonial India: A Cosmopolitan Platter and the Middle Class*. Delhi: Cambridge University Press
27. Ritzer, George. 2007. *The McDonaldization of Society*. London: SAGE. ISBN: 978-1-4129-5429-7
28. Schlosser, Eric. 2001. *Fast Food Nation: The Dark Side of the All American Meal*. New York: HarperCollins. ISBN: 0-395-97789-4
29. Settee, Priscilla & Shailesh Shukla (Eds.). *Indigenous Food Systems: Concepts, Cases, and Conversations*. Toronto & Vancouver: Canadian Scholars
30. Singh, Anamika, Ranjay K Singh & Amish K Sureja. January 2007. 'Cultural Significance and Diversities of Ethnic Foods of Northeast India'. *Indian Journal of Traditional Knowledge*. Vol. 6, Issue 1: 79-94
31. Swati, N. 2021. "Food habits and nutrition among Santals: A case study in Mayurbhanj District of Odisha." *International Journal of Home Science*. Vol. 7, No. 1: 216-218.
32. Warde, Alan. 1997. *Consumption, Food and Taste: Culinary Antinomies and Commodity Culture*. Sage: London

## REPORT ON CERTIFICATE COURSE

S No.	Topic	Description
1	<b>Name of the Programme</b>	Certificate Course: From Forest to Feast: Understanding Adivasi Cuisine
2	<b>Organized by</b>	Department of Bengali and Department of Sociology in Collaboration with IQAC, RIDGGC
3	<b>Duration</b>	04.11.2024 – 12.11.2024
4	<b>Number of Students enrolled</b>	50
5	<b>Number of Student Certified</b>	50
6	<b>Assessment Procedure</b>	MCQ based exam at the end of the course
7	<b>Programme Outcome</b>	<ul style="list-style-type: none"> <li>❖ The participants have gained knowledge about the sociological and anthropological literature on food and cooking as social practice</li> <li>❖ They have learnt about the distinctiveness of the indigenous food culture of the santal community.</li> <li>❖ They have gained valuable insights into the diversity that exists in the gastronomic universe of the Santals.</li> <li>❖ They have learnt the processes of making a myriad of Santali staples from the instructors.</li> <li>❖ By teaching them the ways in which traditional gastronomic knowledge can help women attain economic independence, this course has instilled entrepreneurial aptitude in them.</li> </ul>
8	<b>Number of Course Instructors</b>	10
9	<b>List of Instructors with Designation</b>	Prof. Pampa Hembram (Asst. Professor & Head, Department of Bengali, RIDGGC) Prof. Susil Kumar Barman (Officer-in-Charge, RIDGGC) Arunava Dutta (Deputy Director, District Employment Exchange, Jhargram) Sachindranath Mandi (Researcher, Scholar, Writer, and Social Worker) Prof. Shamayeeta Ghosh (Asst. Professor, Department of Sociology, RIDGGC) Prof. Naznin Mullick (Asst. Professor & Head, Department of Sanskrit, RIDGGC) Prof. Smita Chakraborty (Asst. Professor, Department of Sociology, RIDGGC) Prof. Sanatan Murmu (Asst. Professor, Department of Sociology, RIDGGC) Purnima Murmu (Co-founder, Isin Basang) Lakshmimani Mandi (Co-founder, Isin Basang)

