# IMPACT OF COVID-19 PANDEMIC ON SOCIETY IN INDIA: AN ANTHROPOLOGICAL APPRAISAL

Sekh Rahim Mondal

**Abstract:** Novel Corona Virus (Covid-19) appeared as a major concern across the world. Considering its pandemic nature, various measures have been evolved to prevent and fight with this new disease. Ways of fighting with the disease by clinical and preventive measures adopted by the state have made a great impact on public and private life. The health and social situations emerged under Covid-19 has provided a new field for anthropological research. The paper is based on what I have observed, experienced and noted during lockdown and unlock period between March and June 2020 at a place called Shivmandir located just by the side of the North Bengal University Campus near the city of Siliguri in West Bengal. The main objective of this paper is to understand the impact of lockdown and stay-home policy on economic and social life of the people during this pandemic. A special emphasis in this paper is to highlight the Covid -19 and its implications in anthropological research. The paper argues that the present socio-political system of the country has generated an atmosphere which has to some extent acted to "infantilize the common people". This has arrested the desired social functions as well as over all development of the country for the time being. Therefore, the gap between somato-sphere and socio-sphere, which has emerged and resulted out of corona pandemic needs to be minimized through proper planning for saving the societies and nations in which anthropology has a crucial role to play.

**Keywords:** Covid-19, Anthropology, Quarantine, Lockdown, Siliguri, Somato-sphere and Socio-sphere.

## INTRODUCTION

Since the beginning of the 2020's the danger of Novel Corona Virus (Covid-19) appeared as a major concern across the world. Considering its pandemic nature, various measures were evolved to prevent and fight with this new disease. From the part of the states world over both joint and individual efforts were initiated to save human life. The nature of the disease and ways of fighting with it by clinical and preventive measures adopted by the state has made a serious impact on public and private life. Scholars of various disciplines have come forward for study and research on corona issues from their disciplinary angles. The health and social situations emerged under Covid-19 has provided a new field of anthropological research. Many of my anthropology and sociology colleagues motivated me to understand the situation and to prepare a note of them.

In this paper, I intend to highlight some of my salient findings which I have observed, experienced and noted under lockdown and unlock period between March and June 2020. The main objective of this paper is to understand the impact of lockdown and stay home policy on economic and social life of the people during

Sekh Rahim Mondal; Former Chair Professor of Anthropology and Sociology& Director; Centre for Himalayan Studies;Former Professor and Founder Head; Department of Anthropology;University of North Bengal,Dt. Darjeeling, West Bengal; E-mail: rahimanthnbu@yahoo.co.in

the quarantine period. A special emphasis in this paper is to highlight the Covid -19 and its implications in anthropological research. Relevant information available from print and electronic media were also considered to substantiate my observations. The observations which I am going to present in this paper are specifically based on my residential area at Shivmandir located just by the side of the North Bengal University Campus near the Siliguri city of West Bengal in particular and India in general.

## BACKGROUND

With the outbreak of unknown pneumonia in Wuhan of China in late December, 2019, the knowledge of a new corona virus causing Severe Acute Respiratory Syndrome (SARS) was appeared as a virulent disease. The virus infection with SARS is known as Corona virus-2, of December, 2019, which came to be known as Covid-19.

In the beginning of January 2020, WHO campaigned that the virus caused respiratory illness in a cluster of population in Wuhan (China) gradually spreading in different countries. Quickly WHO decided Covid-19 is a public health emergency for international community. Meanwhile, between Januarys and February, 2020, the disease already spread in multiple countries in an alarming rate. The aggravating situation before compelled the state leaders and managers to make policies and programmes for combating with the corona virus disease.

As per directives of WHO, health experts and scientists suggested to adopt both the clinical as well as preventive measures to tackle the pandemic problem. Under such a context "social distancing" by way of "lock-down" policy was considered as the most powerful and suitable measures to prevent the spread of the virus. Accordingly, various states adopted these policies to save the life of the people of their respective countries. India also followed the same procedure to save the life of its citizens (Beyer, 2020; Brink, 2020; Lynteris and Brown, 2020; WHO, 2020).

## FROM SOCIAL DISTANCING TO PHYSICAL DISTANCING

Geographical and social distancing is an action usually taken by public health experts to slowdown or stop the rapid spread of contagious disease. This means keeping a safe distance (2 meters or 6 feet) between oneself from another. Health experts dealing with corona virus adopted the policy of "self distancing" by way of quarantine and stay at home. "Social distancing" called for combating with corona virus simply refers to avoid close physical contact with other persons. It is a measure for not going out if it is necessary. It also advocated for avoiding close physical contact with the outsiders and strangers. It strongly condemn mass gathering of all forms. However, a debate gradually emerged around the very nomenclature of "social distancing" and its real motives behind dealing with the pandemic disease.

Man by nature is a social and cultural being. By social-cultural it is basically meant that an individual is likely to be around the other individuals or people for meeting its various needs for survival as a social being. Connecting and meeting of persons to persons and sitting together for leading group life is the basis of social man. Hence, the term "social distancing" appears to be very ambiguous and complex. As a result during the end of March, 2020, WHO moved to use the term "Physical distancing" to mean "social distancing". In the view of WHO, social distancing is not good for mental well being which is actually related with the physical health. Anthropologists and sociologists also are of opinion that social distancing affecting not only the mental health, but also disturb the function of greater society.

"Physical distancing" is a set of non-pharmaceutical intervention in way of quarantine, which suggests safe distance from one another for about 2 meters or 6 feet for performing day to day activities. For perfect application of physical (social) distancing, lockdown policy was adopted by the state authorities. Lockdown is considered as a social security measure as well as a health policy in critical situation for regulating massive physical and social contact. Actually lockdown has been adopted in emergency period to prevent people (even information) to flow from one geographic area to another. It is used to protect the people inside a safe place from the threat of harmful external forces, like corona disease in this case. This lockdown and stay home policies have made both positive and negative effects on peoples and societies. This will be highlighted in the following section (Gibbon, 2020; WHO, 2020).

## LOCKDOWN, PEOPLE AND SOCIETY

Covid-19 was reported in India during 30 January 2020, when the virus was spreading in some important cities and urban places of the country. As a result, both central as well as the state authorities started to take several initiatives for regulating the virus spread. Both clinical and preventive measures were adopted to control the emerged situation. Experts of health and other sectors were engaged to fight with the disease. Doctors, nurses, health staffs, sanitary workers, police, other essential service providers were the warriors at the forefront, who worked day and night to treat the patient and to prevent the pandemic.

Considering the gravity of the problem, India observed a 14 hours public curfew (*Janata Curfew)* on 22 March 2020 as an initial step of lockdown for maintaining social distance. On 24th March, 2020, central authority decided for wider lockdown to prevent and control the mass spread of virus attack. Wider lockdown policy was imposed first for 21 days, started from the midnight of 24th -25th March to 14th April and again extended for another 19 days from 15th April to 3rd May i.e. a total of 40 days. But considering the uncontrolled situation lockdown was again extended for another 14 days from 3rd May to 17th May, 2020 with some relaxations on the basis of the nature of the disease zones i.e. Red, Yellow and Green. I continued to note

my observations as well as events up to June, 2020, even after gradual withdrawal of lock down period to prepare this paper.

During this long lockdown period, like others, I was also completely confined at home and started to observe and note the events of my own home and the surroundings, which is a suburban residential area called Shivmandir, located just by the side of the North Bengal University Campus near the city of Siliguri in West Bengal. Actually, my anthropological mindset motivated me to understand the situation from my disciplinary angle.

Lockdown suspended the activities of work places, commercial establishments, educational institutions, transport system, games and sports, entertainment activities and all forms of mass gathering. Only the health and emergency services were allowed to function. Cultural and ceremonial events were cancelled or reduced. Under lockdown, common people were advised to stay at home and to observe social (physical) distance.

People's participation in lockdown for maintaining social distance was of varied nature. Many people did not understand the inner meaning of lockdown and its role in "social or physical distancing". In fact, some observe it willingly and meticulously some others have taken it unwillingly and casually and even a section was bound to observe it forcefully. This is quite natural in a plural, segmented and highly stratified society of India. Many people might have not understood the inner meaning of lockdown and social or physical distancing.

Actually, at the ground level excepting the use of face mask and sanitizer for hand wash there were no such serious programmes taken neither by formal nor by informal organizations to motivate the people to become aware about the danger of corona disease. There was also not any positive programme for the masses to build their positive attitude towards the practice of social (physical) distancing for saving one's own life and life of the others. Even the role of media in respect to KAP (knowledge, attitude and practice) model of awareness building for prevention of corona pandemic was also very low.

So far, I noticed, lockdown has impacted on all human activities. Normal day-to-day lives of the people were seriously disturbed. Lockdown has made potential impacts on all domains of people's life. It has affected differently among different sections (socio-economic categories) of the society. As a result, the degree and intensity of impacts varies from place to place, group to group and community to community. It was seriously changed the everyday life of all categories of peoples in our society. It affected differently those who were at home and those who were away from home. Even it influenced differently among men, women, children, age olds and sick people.

Covid-19 has differential impacts on rich and poor. It also showed how the migrant (guest) labourers were thrown to uncertainty by the state managers. The

pandemic situation caused mass spatial movements. But the ways and means of movement vary between rich and poor.

During the Covid -19 pandemic, even the common people became familiarized with terms like face mask, sanitizer, hand wash, social distance, lock down, quarantine etc. Even the rural and urban residential areas like village, *para,* ward, *basti* etc. have now got the new name as containment zone if the people of such places are corona affected or suspected.

The most positive side of lockdown policy for geographical and physical distancing is that, it has prevented the mass spread of virulent disease to a maximum extent. It has also made a long section of people health conscious by way of using mask, hand washing, sense of hygiene and personal health care. Another significant impact of lock down was on environment and eco-system. Nature got some rest to recover its massive loss. Pollution was reduced, sky and natural surroundings became clear and revived. Animals, birds and other creatures were enjoying freedom from human intervention. In lockdown period we have seen how the supply of "local" (all forms of capital and resources) played a crucial role over the supply of "global" for life and living at a particular place. In pandemic situation we have seen how the character of physical mobility of going out of a locality and home (for employment, job, education, treatment and other reasons) has changed significantly. Earlier it was from local to global or local to regional and national. But now it is global to local or from national or regional to local. It is also to be noted that how the forest dwellers and hunter gatherers faced the situation during restrictions on movement due to lockdown and distancing policy for health care.

It is very interesting to note that a new form of social solidarity and cooperation was emerged in pandemic situation. Before corona disease various forms of social and political unrest was almost a regular feature in Indian society. But fear of corona created a new form of solidarity and co-operation even among the confronting groups. But the most unfortunate part is that due to in-built political virus in the country the new form solidarity faced a serious challenge. Corona fear not only compelled the people for necessity of cooperation among different groups within the locality, region and nation, but also has shown the necessity of international cooperation. Corona situation actually forced all groups of people to innovate and to find out the alternatives for living and leading lives in Covid context. In lock-down period "Comminity Kitchen"organized by several voluntary groups in local areas at various places played a very crucial role to save the life of many people at the time of their acute crisis  The humanitarian social roles played by the members of those organizations in preventing famine at micro level needs special mention.

Developed nations urged for cooperation and support from developing nations, like India to save the life of the people of their respective countries. This new form of cooperation at national and international levels is undoubtedly a unique social phenomenon.

As a biological and somatic phenomenon Covid-19 has contributed towards rapid change in social behaviour and culture pattern. The socio-economic impact of lockdown is highly complex. It has drastically affected the economic, educational, social, cultural and religious life of the peoples. Normal routines of everyday life took a new shape.

There had been a lot of side effects during lockdown situation. Man is a social creature having a patterned way of living. There appeared to be a serious difficulty to many for adopting with the changing context of all time confinement at home. Social isolation emerged out of stay at home has increased the risk of health and mental hazards. Many started to suffer from loneliness, anxiety, disease and fear psychosis. There had also been an adverse effect in mental health among the peoples due to lack of face to face contact with kinsmen, friends and colleagues. Mental health problem was more acute among the families whose members were away from home.

In lockdown period people started to face many obstacles and setbacks which they never faced before. Many people became jobless, earn less and some of them were not even getting food. Under such a situation some broke their treasure, some asked for supportive grants and some other thought to store for future. There had been a change in lifestyle with which people were culturally and emotionally habituated.

The impact of lockdown is highly conspicuous in economic front, particularly to the people engaged in unorganized sectors. Poor people started to suffer due to lack of daily earning. Their economy stood in front of drastic crisis. Dispersed families faced a serious challenge to survive and fight with the uncertain future. The disadvantaged and marginal class faced acute crisis. The situation of migrant labourers (*parijayi sramik*), particularly those who were away from home faced miserable life.

There was a gradual trend of occupational mobility among the low-income groups. Rickshaw pullers, auto drivers and *toto walas*, and artisans turned to vegetable and fruit sellers. Vendors with varieties of necessary goods moved door to door for a meagre earning. Life versus livelihood appeared as a crucial issue to many helpless persons, which forced them to break the rigid lockdown rules. The earlier forms of traditional caste/ class  based social distancing turned to a new form of physical distancing amongst the peoples for the fear of "various carrier". This has largely affected the social life in the present context.

Lockdown undoubtedly brought family members in close quarters and provided a chance for refurbishing the relationship. However, living all the time together caused monotony, depression, disagreement and even violence. The people were bored and irritated in quarantined life. The whole trajectories brought a new form of family life and have new form of family management. It was quite often reported

by media that, there had been an increase of the rate of domestic violence and child abuse in lockdown period. Gender effects and perspectives of lock down needs special mention.

Various welfare measures were adopted both by governmental bodies and nongovernmental organizations to provide relief and welfare activities to the needy. Several policies and programmes were taken by central and state authorities to save the life of people and to support them in crisis. Right from industrialists, celebrities and civil societies to common people have donated for raising funds for the use of the public interest. Even students and unemployed youths donated according to their capabilities. Various charitable societies and humanist bodies and associations came forward for relief works by way of distribution of cooked foods and food items to the people under trouble. Both formal and informal institutions and organizations were either jointly or individually fighting with the critical situation. All these clearly suggest that there had been a spontaneous growth of individual and collective efforts for fighting with the danger of virus attack. This form of expression of mass solidarity and collectivity is undoubtedly a new social formation for saving the society in crisis.  This form of emerging social behaviour has been a great social achievement in a highly differentiated and stratified society of India. It was also very true that people from all classes and communities came to felicitate and appreciate the role of corona fighters working at the fore front. This is the social beauty and civilization of India.

The most unfortunate fact was that, the goodwill of the masses for fighting together with pandemic faced the serious challenge from narrow caste, class and community based politics of the country. Homophobia emerged in such a way that it was seriously disturbed the old social bonding. It is to be noted that the social media played both positive and negative roles in lockdown period.

Fortunately, common people gradually realized that solidarity, transparency, decentralization, good governance and active civil society are more important than politics for dealing with the pandemic problem. Local society, local products and local support appeared to be very crucial in lock down period.

Global corona pandemic raised the pertinent question about political ideology in future. Both capitalism and socialism faced serious challenges. The virus revolution realized that humanism and socialist inclusive democracy would be the possible solution for mitigating the national crisis in pandemic and critical situation.

It was continuously reported that following the tradition the youths, students and members of voluntary bodies of local societies played a very crucial role in organization and distribution of food staffs and cooked foods to the needy for their respective localities. Their roles and activities even some times superseded the supports from the state authorities.

Covid-19 got an important position in Indian politics. The virus attack raised the

fundamental questions of rhetorics, narratives and politics of the country. Statistics, news, fake news made the situation highly complicated. Debates and counter debates between the leaders of ruling and opposition parties of central and states around nature of battle against corona virus was so hot that those ultimately affected the governance system and the public life as well. The politics of corona completely disturbed the social field. Some politicians were forgetting the fact that politics of belonging is more important than politics of difference in critical situation. The result was that the politics of "othering" reappeared. A new form  of "others" was constructed in pandemic context on the basis of real or imagined association of some persons or groups with the corona virus. These groups are mostly marginal's and disadvantaged peoples, who are mostly suffered, stigmatised and blamed, thus faced serious social atrocities. India appeared to be a political society because corona issues became highly politicized at the time of pandemic.

Some political activists invented new strategies to divide people and stigmatized some groups as "others" and treated them as enemy in corona context. Corona stigmatizations of various forms were of high rise at different parts of India in lockdown period. Stigmatization started on ethnic, caste, class and community backgrounds of the group or person concerned. Some people of North East India faced atrocities in Delhi, Kolkata and many other places; they were mostly stigmatized for their mongoloid physical feature. Some *Dalit* and working class people also stigmatized and faced troubles and atrocities even from their immediate neighbour's for their nature of occupation and migration. Several Muslims were stigmatized on the ground of their real or imagined association with the Tabligue, those who attended knowingly or unknowingly the religious conference of Nizamiddin Markaz in Delhi during the time of lockdown period in March, 2020. It is sad to say that the role of some media in propagating such stigmatization process in corona context is very difficult to rule out.

Corona affected and treated patients including the suspected persons faced social atrocities. They even not allowed or faced trouble to stay after treatment in their own homes and places. Disposal of corona affected dead bodies were a great problem. Common people become "corona phobic". Some cunning politicians took the advantage of these situations.

What is very important to note that in lockdown situation the migrant and unorganized labours (*parijayi sramik*), particularly those who were outside of home got an important position in India politics for the first time. In lockdown situation new nomenclature of migrant labourers as *parijayi sramik* suddenly appeared instead of *abhibasi sramik.* The notion of state towards their relief, rescue and return to home appeared to be the great political issues. The debates around state supports for "haves" and "have not's" of the country became very crucial and critical. It is unfortunate that politics have even entered in the context of battle against corona pandemic. Social media campaigns of hot speech around corona pandemic were a

matter of shame in a civilized society like India.

Weaker sections, *Dalits* and Muslims faced backlash of India's corona problem. In India Muslim- phobia (Islamophobia) reinvented in social and political contexts. Irresponsible and unethical acts of some Muslims, politically biased media anchors and inefficient administrators actually aggraded the political situation. Common people were caught between corona virus on one hand and political virus on the other, which made them puzzled for leading life. But there was also a hope that the teams of corona warriors discard the hatred politics. Common people were crashed between the fears of pandemic and infodemic. Some wise citizens also raised the ethical issues for complicating the corona situation.

Due to political debates between the leaders of ruling and opposition parties' majority of the people started to blame the governing system dealing with corona issue. People appeared to be the critiques of policies and administration, but they themselves forgot their own civic responsibilities. The matter was so shocking when we see the crowd of people at market places and in front of wine shops when lock down was started to slacken. People are aware that corona is a dangerous disease, but there was no such active awareness programme for the uncared masses.

All the above facts clearly suggest that Covid-19 in India not only affected the health situation, but latently generated poverty virus, hunger virus, political virus and social virus in the country (An. S. I., 2020; Chattopadhyay, 2020; Goel, 2020; Kalam, 2020; Oette, 2020; Strain, 2020; Salali, 2020; UCA, 2020; University of Chicago, 2020).

## EMERGENCE OF CORONA CULTURE OR QUARANTINE CULTURE

The attack of Corona virus taught us how gradually people were adapted to change under  new-normal context. All of a sudden, people started to live in a new form of "stay at home" and enjoy life in a "new form of isolation". This entails new cultural practices and social rules to follow them. Work and living life within home became a new social practice. Internet and digital platform emerged as a powerful way of social linking particularly among urban middle class and affluent families. Suddenly a strong virtual and digital society has emerged. Digital technology has appeared as a cultural force to mitigate the bio-social needs. Internet based social services are gaining ground to flourish. Commercial transactions and payment became more digital. The social and cultural activities in the time of corona fear are more digital dependent.

Digital social platform helped people to meet their social desire. A form of virtual social solidarity firmly established. Many new social groups appeared out of mobile and digital apps to increase human connectivities and social interactions. Home became the office to many middle class families and professionals. The digital technology actually saved many people to a great extent under emerged crisis. In

pandemic and lockdown situation, digital social platform played a very crucial role for life and living. Large sections of people day by day are more netizens. On line teaching, learning and communicating system have already been popularized: webinar is now a common practice among the academicians and professionals. In some cases digital platform also played some negative roles in the society. The pattern of behaviour of such a nature may be designated as the elements of Corona and Quarantine culture.

The benefit of digital social platform as a means of survival under pandemic has only benefitted the advantaged and affluent sections of the society. While the marginal and disadvantage groups and the people of rural areas who have less or no access to digital platform depended more on kin members and neighbours to meet their requirements. Lost neighbourhood relation is again rebuilt in crisis period. The most positive achievement in lockdown period is the traditional form of collectivism reappeared in the society which was lost for market forces, consumerism and growth of individualism. The disturbed and fractured social capital suddenly consolidated in lockdown situation.

Confinement and stay at home made the people to change their mind set. Traditional gender division of labour changed to a certain extent. Indoor games, physical exercise and beautification became very popular. The people became familiar with the new normal situation and gradually habituated with the use of mask, sanitizer, frequent hand wash, work from home, digital communication etc. and above all physical distancing in dealing and interacting with the others. These may be considered as the elements of neo-normal behaviour and culture in Corona context.

Rituals have potential power to give the people a psychological relief. There emerged various forms of corona rituals both in rural and urban areas. People expected that the rituals and worships may control the power of corona virus and which will provide a sense of control over chaos of their everyday life. People of various faiths started to observe their respective religious rites for mental relief. Special prayers and worships were arranged in sacred places among all religious groups with the help of respective religious experts. There were also several incidences of mass gathering in the name of religious events in spite of repeated appeal for social (physical) distancing. This was certainly very unfortunate in the pandemic context.

The instances of blind faith and magical believes to get escape from the virus attack were also noticed. Some people even moved for irrational and unhygienic acts of using cattle execratory materials as a medicine to protect them from virulent disease. Worshiping before "corona picture" on the road side was also happened. It was reported that at many places some people worshiping before corona picture or images as *"Coronasur "*or as *"Coroneswari"* for the fear of virus attack and to get escape from it.

It is very interesting to note that the painters, designers, potters, image makers and many other artisans are using corona pictures in their respective artistic works for selling of their products. This to a some extent helps in awareness building among the masses. In some places of Purulia famous tribal *Chau dance* mask is now used as corona mask after its slight modification .The *Chau* dancers prepared this type of mask for selling in market to earn some cash in this crisis period.

Prime-Minister's appeal for citizens to clap and applaud those who were at the forefront of battle against corona virus was turned to a "ritual like" event on the specified days (24$^{th}$ March, 2020) as *talibajai* and *thalibajai*. Similar was the case of showing national solidarity for fighting with the pandemic by way of candle and lamp lighting. The people observed the occasion almost like a ritual and festival like events of *batijalai*, *diyajalai* and *bajiporai* (on 5$^{th}$ April, 2020). These rituals like events were pretentiously emerged for dealing with the public fear, restrictions on normal daily life and tedious isolation during quarantine life either in home or in other places. The human behaviour of such a nature may also be interpreted as, something people have done when nothing is there to do for them in a "fear" context. All these clearly suggest that a form of "Corona sub-culture" gradually emerged during lockdown and pandemic situation. (Xygalatas, 2020).

A "Culture of fear" has emerged not only for Covid-19, but also for "infodamic" (information virus like fake news, half news, post truth etc.) around the disease. Varied and complicated forms of information around the virus issues like morbidity, co-morbidity, affected patient, cured patient, including the daily increase and decrease of containment zones as propagated by administrators, politicians, media and social medias made the people highly puzzled and panic. All these together contributed towards the growth of "culture of fear". The overall situation made the people "infantilized". The common people today stands before the cross road of "news" and "fake news". These are the reasons of fear psychosis around corona situation.

## COVID-19 AND ITS ANTHROPOLOGICAL IMPLICATIONS

2020 has acquired an important position in anthropology. This year we are not only celebrating its 100 years of teaching and research in India, but also seen the emergence of a new pandemic in the world. The Covid -19 pandemic has drastically affected the life and culture of human groups all over the world and left behind innumerable bio-social implications of the virulent disease. 2020 already acquired an important position in the history of anthropology. This 2020 may be considered as a turning point of Bio-Social history of mankind, this means Pre-Covid and Post Covid contexts or old normal and new normal. The anthropologists got several new fields for research about which they had no idea even before the beginning of this year. Now we anthropologists are bound to invent, explore and adopt some new theoretical frame and methodological perspectives, including new tools, techniques

and strategies for the study and research on emerging issues. Among them the most important is selfigraphy i.e. one's own everyday experiences, observations, conversations and studies on available discourses on emerging issues under the stay home situation. The present paper is also an outcome of that.

In anthropology once again we realized the significance of comparative method. The year 2020 may be considered as the base line for examining the health and social situation of Before Corona (B. C.) and After Corona (A. C.), which now a days we call old normal and new normal. Methodological significance of pandemic situation in anthropology cannot be ruled out. The disaster of corona pandemic opens the door of multidisciplinary team research. It is also to be considered that anthropology is itself a multidisciplinary subject for its specialized sub-disciplines. So it is the high time to use anthropological holism for collaborative research to understand the origin, nature, and spread (flow) of corona disease and its overall impact on human life, health, society, culture and civilization. In pandemic, lockdown and stay home situation the people once again realized the significance and support of family, kinship, neighbours and local (civil) society to lead the life in crisis. In the present context people realized the need of collectivism (remembering Durkheim) for leading life in critical situation. The gradual growth of "individualism" under the emergence of market oriented consumer culture is now under critical review. These are the most important subjects of anthropological interest.

The anthropological perspective of Bio-Psychological and Bio-Social model of health care has received the tremendous response along with the Bio-Physical model of health care during corona disaster. It has been proved that preventive measure and social medicine has equal importance along with the clinical method of health care system in pandemic situation. This has much anthropological relevance. The anthropological subjects like indigenous knowledge, folk health care practices, and indigenous medicine got important position for prevention of disease or for growing of immunity system for fear of virus attack. These are because the medicines and vaccines are still beyond our reach.

**EPILOGUE**

Covid-19, lockdown and social distancing have altered the people's habit, life ways and lifestyle. A new corona sub-culture has already emerged and which is the result of hedonic adaptation. This is the turning point of biological and social change. This may be considered as a bio-social micro-evolutionary process. What corona has taught us is to feel for each other for the sake of survival of the humanity and society. A form of "disaster socialism" has emerged in the social scenario. Corona virus has impacted on every sphere of human life and activities. Its impacts are much more on health, economy, society, polity, education, culture and of course on environment.

One of the amazing facts is that, over times, human being had always been

creative and adaptive. History suggests that, human being have innovative power, they are adopted to survive as groups (societies) under critical situation, even after a great loss. Corona situation actually forced people to innovate alternatives for living and leading the lives. A new form of relations, connections, interactions and ways of living have already appeared even when the people are not in same physical space and in relation of face to face contact. The emergence of "Corona sub-culture" is the outcome of that. This form of "corona sub-culture" is now termed as "pandemic and quarantined culture".

People are gradually realizing that physical distance and social belonging both are important for them at present. There is a hope that the gap between somato-sphere and socio-sphere which has emerged in pandemic and lockdown context will gradually reduce. We are approaching towards a new social order for our survival and for which both the states and the citizens should fight together to prevent the virulent disease and the social crisis emerged out of it. The social thinkers advocated for "disaster socialism" to cope with the situation. It is to be taken for granted that the social system after corona pandemic will be of different nature and would never be the same again for some time. People gradually adopted with this new normal situation through trial and error process. Care, charity and sacrifice are the best words applicable in pandemic context. There may be restrictions on our free movement but there are no barriers to loving and caring the fellow members of our society.

Corona virus not only appeared as a new disease, but also played the role of a tough teacher. It taught us to save environment, to take care of health, to think and co-operate with the other and to evolve the strategy for new pattern of living for adapting with the changing situation. But the most unfortunate part is that, the present socio-political system of the country generated an atmosphere which has to some extent "infantilize the common people". This has arrested the desired social functions as well as over all development of the country for the time being. The gap between somato-sphere and socio-sphere  which has emerged  and resulted out of corona pandemic needs to be minimized through proper planning for saving the societies and nations in which anthropologists have a crucial role to play.

The health and social situation in the context of Covid-19 provided a new field of multidisciplinary research. Anthropologist has a very crucial role under such a context to interrogate the bio-social and bio-cultural implications of the disease as well to assess its impacts on people, society and culture. Corona virus has provided a wide research scope in anthropology. This discipline has a great role in corona mitigation for which we are in need of more field based researches. It is expected that my disciplinary colleagues with their respective specializations will come forward to do empirical research for contributing towards this new field of enquiry. There is an urgent need of multidisciplinary as well as holistic anthropological research for examining the disease, inventing remedies, and also to measure its varied impacts on peoples, health and societies.

## *References*

An.S. I, (2020). *News Letter* [April-June]. Kolkata: Anthropological Survey of India

Beyer Judith, (2020). *Anthropologists on Covid-19.* Illinois Anthropology. University of Illinois.

Brinkworth, Jessica, F. (2020). *Myths and Facts about Covid-19.* Illinois Anthropology. University of Illinois.

Chattopadhayay, Madhurima, (2020). Anthropologists fear for Safety of Low-immune Andaman Tribes. *The Daily news,* Corona virus, Covid-19 News Letter, April, 2020.

Gibbon, Sahara et.al.(2020). *Bio-medical Anthropology in the time of Covid-19: New Challenges and Opportunities.* London: University College of London.

Goel Ina,(2020). Impact of Covid-19 on *Hijras* : A Third Gender community in India. https/culauth.org/fieldsights.

Kalam, M.A.(2020). Corona Virus Highlights – Clans Divide in India. *Money Control.com* 2nd April, 2020.

Lyntesis Christos and Brown Polykett,(2018). The Anthropology of Epidemic Control: Techniques and Materials. *Medical Anthropology* 37(6): 433-441

Oette, Lutz, (2020). *How is Covid-19 Impacting Human Rights?* London: Centre of Human Rights ,SOAS.

Salali Gul Deniz and Abi Bevan,(2020). *Covid-19: UK Behavioural Study,* London: UCL Anthropology, University College, London.

Strain, Orin,(2020). *Class Struggle and Covid-19.*Kunshan: Duke Kunshan University.

University of Chicago,(2020). *Introduction: Field work in a time of Corona virus,* New Series. Chicago: University of Chicago Press.

University of Creative Arts,(2020). *Corona Virus made the times a Little Uncertain.* Canterbury, Epsom, Farnham and Rochester ,UK: University of Creative Arts.

Xygalatas Dimitris, (2020). *Corona Rituals: Explaining the Emergence of Corona Rituals.* SAPIENS Anthropology, and Creative Commons, USA: University of Connecticut.

WHO-World Health Organization,(2020).www.who.int