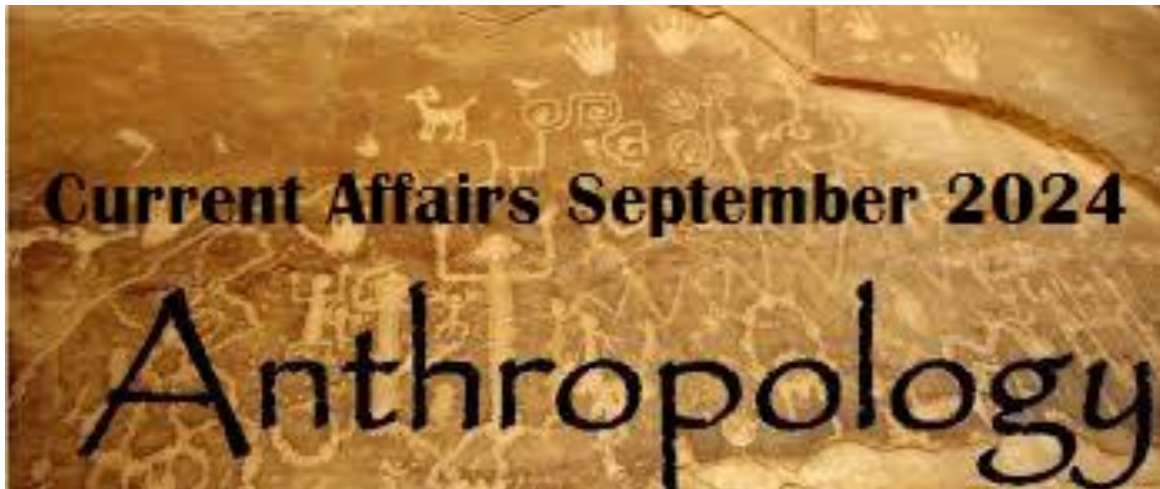


**ANTHROPOLOGY CURRENT AFFAIRS MAGAZINE
SEPTEMBER 2024**



VISHNUIAS.COM

WE PROVIDE A PATH FOR YOUR SUCCESS

**CURRENT AFFAIRS
ANTHROPOLOGY**

A MAGAZINE FOR CIVIL SERVICES PREPARATION

(Welcome To Vishnu IAS online)

(Research and Training Institute for the best civil services preparation in India)

CONTENTS

PAPER -1

PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

1. Endogamy may be the cause of the Persistence of harmful genetic variants in India
2. First case of Down syndrome in Neandertals documented in new study
3. First prehistoric person with Turner syndrome identified from ancient DNA
4. Indians have the most diverse Neanderthal genetic heritage, influencing immune responses, disease susceptibility, and other health factors.
5. Endogamy may be the cause of the Persistence of harmful genetic variants in India

SOCIO – CULTURAL ANTHROPOLOGY

6. UD anthropology professor rebukes notion that only men were hunters in ancient times
7. Significance of Lucy in Human Evolution

PAPER - 2

INDIAN & TRIBAL ANTHROPOLOGY

1. Shompen Tribe cast their vote for the first time
2. Key Facts about Saora Tribe
3. Eradicating Sickle Cell Disease; Securing the Future of India's Tribal Communities
4. Konyak tribe
5. Muria Tribes
6. Integration of Andaman tribals into mainstream sparks mixed reactions
7. Educational complexes for tribal students
8. Wancho Tribe of Arunachal
9. Irula Community
10. Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA)
11. Mankidia Tribe

- 12. Dhangars of Maharashtra are asking for 'grazing corridors' in forests
- 13. Mao Nagas
- 14. Marketing Support for Tribal Produce

PAPER - 1

PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

1. Endogamy may be the cause of the Persistence of harmful genetic variants in India

(Use this content in the topic of syllabus – Unit 2.3 Paper I)

- A study by Centre for Cellular and Molecular Biology, Hyderabad has recently found causes of cardiac failure at younger ages in the Indian population.
- Deoxyribonucleic acid (DNA) of such individuals lacked 25 base pairs in a gene crucial for the rhythmic beating of the heart (scientists call it a 25 base-pair deletion).

Key findings of the study:

- Genetic differences among populations:
- Whole-genome sequencing of individuals from India, Pakistan, and Bangladesh found genetic differences between people from different regions of the subcontinent.
- These genetic differences were even found at the level of smaller geographies within India.
- There was little mixing between individuals from different communities.
- Endogamous practices (including caste-based, region-based, and consanguineous marriages) in the subcontinent are responsible for such conserved genetic patterns at the community level.
- In ideal conditions, there would have been random mating in a population, leading to greater genetic diversity and lower frequency of variants linked to disorders.
- The cultural aspects of Indians might need mending to improve the population's health.

About Human Genome Sequencing:

- The Human Genome Project (HGP) was an international scientific research project for determining the base pairs that make up human DNA, and identifying, mapping, and sequencing all of the genes of the human genome. It was started in 1990 and was completed in 2003. The human genome has approximately 3.1 billion base pairs.

- There are approximately 22,300 protein-coding genes in human beings.
- Significance of the study:
- The study of sequenced human genes was helpful to identify the genetic variants that increase the risk for common diseases like cancer and diabetes. The study has shown that identifying unique genetic variants can help develop interventions for major health concerns.

2. First case of Down syndrome in Neanderthals documented in new study

(Use this content in the topic of syllabus – Unit 9.4 Paper I)

- An international team of researchers, including faculty from Binghamton University, documented the first case of Down syndrome in Neanderthals, revealing their capacity for altruistic care.
- Discovery Location: The skeletal remains, named "Tina," were found at Cova Negra, a cave in Valencia, Spain, known for significant Neanderthal discoveries.

Research Findings:

- Analysis: Researchers used micro-computed tomography scans to analyze a cranial fragment, revealing Tina had a congenital inner ear pathology associated with Down syndrome, leading to severe hearing loss and vertigo.
- Implications: Tina survived to at least 6 years of age, implying she received extensive care from her social group, suggesting Neanderthals were capable of providing altruistic care.
- Significance of Discovery: The study provides evidence that Neanderthals cared for individuals unable to reciprocate, demonstrating true altruism, unlike previous cases involving adult individuals who could potentially return favors.

Historical Context:

- Previous evidence of Neanderthal care involved adults, leading some scientists to view it as reciprocal rather than altruistic. Tina's case challenges this view by proving care was extended to vulnerable individuals without the expectation of reciprocity.

3. First prehistoric person with Turner syndrome identified from ancient DNA

(Use this content in the topic of syllabus – Unit 9.4 Paper I)

- Researchers from the Francis Crick Institute, in collaboration with the University of Oxford, University of York, and Oxford Archaeology, developed a new technique to more precisely measure chromosome numbers

in ancient genomes.

Key Findings:

- First Case of Turner Syndrome: Identified the first prehistoric individual with mosaic Turner syndrome (one X chromosome) from about 2500 years ago.
- Earliest Case of Jacob's Syndrome: Discovered the earliest known person with Jacob's syndrome (XYY) from the Early Medieval Period.
- Klinefelter Syndrome Cases: Found three individuals with Klinefelter syndrome (XXY) from different time periods. Infant with Down Syndrome: Identified an infant with Down syndrome from the Iron Age.

Observations:

- All identified individuals with chromosomal anomalies were buried according to societal customs, with no grave goods to provide further insights into their lives. Individuals with Klinefelter syndrome showed signs of delayed puberty and were slightly taller than average. The individual with Turner syndrome likely did not undergo puberty despite their age.

Significance:

- The study provides prehistoric evidence of various chromosomal conditions, offering insights into ancient perceptions of sex and gender. It advances the understanding of sex chromosome variations in ancient populations, moving beyond binary sex classifications.

Broader Implications:

- The research opens new avenues for studying sex and gender diversity in past societies and suggests combining genetic data with archaeological context for a richer historical perspective. Future Applications: The new method can be applied to challenging archaeological remains and contaminated ancient DNA, enhancing the study of ancient human diversity.

4. Indians have the most diverse Neanderthal genetic heritage, influencing immune responses, disease susceptibility, and other health factors.

(Use this content in the topic of syllabus – Unit 1.6 Paper I)

Key Findings:

- Neanderthal DNA is linked to conditions like Lupus and Type 2 diabetes, offering insights into health trends in India's elderly population.
- Neanderthal genes impact immune system function, cognitive development, muscle repair, and other biological processes in Indians.

Implications for Health:

- The study suggests personalized healthcare strategies for addressing

autoimmune diseases and metabolic disorders in India.

- Neanderthal DNA's influence on health could guide more targeted preventive measures and treatments.

Broader Impact:

- This research bridges the gap between ancient human ancestry and modern health challenges, especially concerning longevity and survival among India's aging population.
- It underscores the importance of genetic diversity in understanding human evolution and contemporary health outcomes.

5. Endogamy may be the cause of the Persistence of harmful genetic variants in India

(Use this content in the topic of syllabus - Unit 9.1 Paper I)

- The study by the Centre for Cellular and Molecular Biology (CCMB), Hyderabad, highlights a significant example of how endogamy can contribute to the persistence of harmful genetic variants in India. Here's a detailed elaboration on this issue:

Genetic Findings: MYBPC3 Gene and Cardiac Failure

- **25-base Pair Deletion:** The study identified a 25-base pair (25bp) deletion in the MYBPC3 gene, which is linked to cardiac failure. This genetic mutation is particularly prevalent in South Asian populations, including India and Southeast Asia.
- **Impact:** The deletion affects about 4% of the Indian population. This significant prevalence in a specific region underscores how genetic variants can become common in endogamous populations.

Role of Endogamy in Genetic Persistence

1. Endogamous Practices

- **Types:** Endogamy in India includes caste-based, region-based, and consanguineous marriages. These practices limit gene flow between different communities and perpetuate genetic variants within closed populations.
- **Cultural Factors:** Social and cultural norms reinforce these endogamous practices, making it challenging for individuals to marry outside their immediate community or caste.

2. Genetic Homogeneity Reduced Mixing: Limited inter-marriage between different communities results in a lack of genetic diversity. This genetic homogeneity allows harmful variants like the MYBPC3 mutation to become more prevalent and persist over generations.

- **Founder Effect:** The MYBPC3 mutation may have originated in a specific

population and, due to endogamy, has been maintained and amplified within that population.

3. Impact on Health

- **Cardiac Failure:** The MYBPC3 gene is critical for proper cardiac function. Mutations in this gene can lead to conditions such as hypertrophic cardiomyopathy, which is characterized by abnormal thickening of the heart muscle and can result in early-onset cardiac failure. **Increased Incidence:** The higher prevalence of this genetic variant in endogamous populations means a greater incidence of associated health issues, impacting a significant portion of the population.

SOCIO – CULTURAL ANTHROPOLOGY

6. UD anthropology professor rebukes notion that only men were hunters in ancient times

(Use this content in the topic of syllabus – Unit 2 Paper I)

- University of Delaware anthropology professor Sarah Lacy, with Cara Ocobock from the University of Notre Dame, challenges the traditional view that only men were hunters and women were gatherers in prehistoric times.

Study Focus:

- **Paleolithic Division of Labor:** They reviewed archaeological evidence and literature from the Paleolithic era (approximately 2.5 million to 12,000 years ago).
- **Female Physiology:** Found that women were physically capable of hunting and that evidence supporting their exclusion from hunting is lacking.

Key Findings:

- **No Sex-Based Division:** Little evidence of strict gender roles in prehistoric hunting and gathering.
- **Equality in Evidence:** Ancient tools, diet, art, burials, and anatomy show no significant sex-based differences in roles.
- **Anatomical and Physiological Evidence:** Women's endurance abilities and estrogen-related advantages suggest they could participate in hunting activities.
- **Trauma Patterns:** No significant difference in trauma patterns between males and females, indicating similar activity levels.

Historical Context:

- Man the Hunter Theory: Popularized in 1968 by Richard B. Lee and Irven DeVore, suggesting that men were primarily hunters, which influenced both academia and popular culture.
- Gender Bias: Previous theories were biased towards male-centric views of hunting, dismissing evidence of female participation.
- Impact and Future Directions:
- Revising Default Assumptions: Lacy advocates for a shift away from the “man the hunter” paradigm to a more egalitarian view of prehistoric subsistence roles.
- Need for Further Research: Emphasizes the importance of continued research to understand the roles of both sexes in prehistoric societies.

7. Significance of Lucy in Human Evolution

(Use this content in the topic of syllabus - Unit 1.4 Paper I)

- Fifty years after her discovery, the 3.2-million-year-old fossil still reigns as mother of us all. 50th anniversary of the discovery of Lucy, the famous *Australopithecus afarensis* fossil, which was unearthed in 1974.
- This milestone, marked in 2024, provides an opportunity to reflect on the significance of Lucy's discovery and its impact on the field of paleoanthropology over the past five decades.

Evidence of Bipedalism:

- Lucy's skeletal structure provided the earliest and most compelling evidence that bipedalism (walking on two legs) was an early adaptation in human evolution. Her pelvis, femur (thigh bone), and tibia (shin bone) showed adaptations for upright walking.

Combination of Traits:

- Lucy's skeleton displayed a unique combination of both human-like and ape-like features. While her lower body exhibited clear adaptations for bipedalism, her upper body retained features more similar to those of non-human apes, such as long arms and a curved finger structure.

Evolutionary Implications:

- Before Lucy's discovery, many scientists believed that a larger brain preceded bipedalism in human evolution. However, Lucy's relatively small brain size (about 375-500 cubic centimeters, similar to that of a modern chimpanzee) indicated that bipedalism evolved before significant brain expansion, overturning previous theories about the sequence of evolutionary changes leading to modern humans.

- The discovery of Lucy and other *Australopithecus afarensis* fossils revealed the existence of a diverse group of early hominins in Africa. This diversity challenged the idea of a linear progression from a common ancestor to modern humans, suggesting instead that multiple hominin species coexisted and had different adaptations.
- The anatomical features of Lucy and other *Australopithecus afarensis* fossils suggest a mixed habitat lifestyle, utilizing both terrestrial and arboreal resources. This adaptability may have been a critical factor in the survival and evolution of early hominins.
- Lucy's discovery sparked renewed interest in paleoanthropology and led to a surge in fossil discoveries across Africa, particularly in the Rift Valley region. Subsequent finds of other *Australopithecus afarensis* individuals and other early hominin species have provided a clearer, more detailed picture of early human evolution.

8. Race in Humans is a Social Construct

(Use this content in the topic of syllabus – Unit 9.5 Paper I)

- Scientific advances in the 20th century showed that humans do not have **biological races**. But race continues to have profound effects on people's experiences and interactions.
- In other words, while race in humans isn't biologically real, race is a powerful social construct. More recent **discourse** on race among scholars, particularly in the fields of sociology and anthropology, has focused on the social power and meaning of race.

Social construct

- A social construct is a concept invented and generally accepted within a society. Its existence is grounded in human interactions and social institutions, and it is society's shared knowledge that gives a social construct its power and meaning.
- People treat social constructs as real not because scientific inquiry has established their existence, but rather because they are important to society's shared social reality. For this reason, it is difficult to extend a particular social construct beyond its cultural context. In fact, most social constructs cannot be precisely defined.

- The idea of race as a social construct can be puzzling. For centuries, many societies assumed that race in humans was biological. They believed that humans could be divided into distinct groups based on an inherited set of physical and behavioral differences, such as skin color, facial features, and hair type.
- However, scientific advances have proven that these divisions are based on arbitrary and **pseudoscientific** criteria (Graves & Goodman, 2022). The reality of race in humans is rooted in society, not biology.
- The idea that race is a social construct is not new among scholars. In the late 1800s and early 1900s, the prominent African American public intellectual, W. E. B. Du Bois, openly criticized the use of race as a biological explanation for social and cultural differences in humans (Du Bois, 1897). Since then, Du Bois's attitude has come to be adopted by most scientists and intellectuals.

Social constructs have real consequences

- The fact that humans don't have biological races doesn't change the reality that socially defined races have very real consequences. Understanding race as a social construct sheds light on how it has contributed to **systemic racism** and discrimination in the US. Health disparities between people of color and white people provide a key example.
- Rather, it was a product of underlying conditions that affected health outcomes during the COVID-19 pandemic, including socioeconomic status, access to health care, and exposure to the virus based on occupation (NCIRD, 2023). These underlying conditions, in turn, reflect past inequalities grounded in the social construct of race.

Conclusion

- "Unlike biological or physical limitations, social constructs are not unchangeable facts of life. They are constructed by people and can, therefore, be reconstructed by people. Of course, this takes work.
- Because social constructs are so important within society, they are highly complex and fraught with powerful meanings. But when a social construct helps perpetuate a hierarchy that gives some people unjust power over others, it's worth the effort to try to understand it more deeply.

PAPER - 2

INDIAN & TRIBAL ANTHROPOLOGY

1. Shompen Tribe cast their vote for the first time

(Use this content in the topic of syllabus - Unit 6.1 Paper II)

- Great Nicobar's particularly vulnerable tribal group, Shompen, cast their vote for the first time.

About Shompen Tribe:

- The Shompen are one of the most isolated tribes globally, residing in the dense tropical rain forests of the Great Nicobar Island, part of the Indian union territory of Andaman and Nicobar Islands.
- They belong to the Mongoloid group.
- The majority of them are uncontacted, rejecting all interactions with outsiders.
- They are designated as a Particularly Vulnerable Tribal Group (PVTG) within the list of Scheduled Tribe.
- The estimated population of Shompen was 229 as per the 2011 Census data.

Lifestyle:

- The Shompen are nomadic hunter-gatherers who reside in small groups.
- Their territories are delineated by the rivers that traverse the rainforest.
- They have not been settled in one specific reserve forest area.
- Threat and Concern:
- Due to proposed Great Nicobar Development Plan, hectares of land on Great Nicobar Island will be reclaimed and may impact 1,700 people including many Shompens. Also this project will increase non-local population on the island which will affect the ethnicity of Shompens.

2. Key Facts about Saora Tribe

(Use this content in the topic of syllabus - Unit 9.1 Paper II)

- With Saora tribals of Gajapati district getting habitat rights over their ancestral lands recently, Odisha has become the only state to provide such rights to the highest number of particularly vulnerable tribal groups (PVTGs).

Saora Tribe:

- Saora is one of the ancient tribes of Odisha, which is also mentioned in the epics Ramayana and Mahabharata. They are called by various terms such as Savaras, Sabaras, Saura, Sora, etc. Though Odisha is the main land for the tribe, a small number of people are also found in the states of Andhra Pradesh, Jharkhand, Madhya Pradesh, and Assam.

Language:

- They have their own native language called Sora, which is a Munda language, and they are one of the very few tribes of India that have a script for the language, Sorang Sompeng. The Saoras show their racial affinity to the Proto Australoid physical characters, which are dominant among the aborigines of Central and Southern India.

Religion:

- Saoras follow an ingrained and intricate religion, having faith in and worshipping a number of gods and spirits, who they believe are the supreme controllers of their regular lives.
- They have unique art practices, religious customs, as well as a dying tattooing tradition called 'Tantangbo'. The Saoras can be divided broadly into two economic classes:
 - The Saoras of the plains (Sudha Saora) depending on their wet cultivation or wage earning and selling firewood.
 - The Hill Saoras (Lanjia Saora) practice shifting and terraced cultivation on the hill slopes.

Settlement: Saora villages do not conform to any particular type of settlement pattern.

- Houses are scattered, and megaliths erected to commemorate dead kin are located close by. Village guardian deities like Kitungsum are installed at the entrance of the settlement. A typical house is a one-roomed thatched rectangular dwelling having stone and mud walls with a low roof and a high plinth front verandah. The walls are coloured with red earth.

3. Eradicating Sickle Cell Disease; Securing the Future of India's Tribal Communities

(Use this content in the topic of syllabus - Unit 6.2 Paper II)

- Sickle cell is a genetic disorder in which a person's red blood cells become distorted and take on a sickle-like shape. This disease is commonly found among tribal communities. Sickle cell disease exists in two forms within the human body.
- One is the Sickle Cell trait, in which the individual does not exhibit any

disease or symptoms, and lives a normal life. The second form is characterised by the presence of symptoms related to sickle cell disease. If two individuals with Sickle Cell trait marry each other, there is a high probability that their child will have Sickle Cell disease.

How the government plans to eradicate sickle cell disease?

- The government plans to eradicate sickle cell disease through two approaches.
- The first approach focuses on prevention, ensuring that new cases are not born.
- The government will provide for screening of individuals for Sickle Cell trait before marriage, to prevent the spread of the disease. After screening, individuals will be provided with smart cards in their local language, enabling prospective partners to easily determine whether their future children will be affected by Sickle Cell disease or not.
- Individuals identified with the disease through screening will undergo regular testing, receive treatment and medication, vaccinations for other diseases, get dietary support, and have access to timely counselling services. Health and Wellness Centres established through the Ayushman Bharat scheme will also play a significant role.
- India's tribal population, which constitutes 8.6 per cent of India's total population and approximately 706 different tribal communities, is an integral part of the country's rich cultural heritage. This mission will pave the way for the elimination of SCA by the year 2047, ensuring the preservation of India's tribal population, which has kept the country's heritage alive.

4. Konyak tribe

(Use this content in the topic of syllabus – Unit 6.1 Paper II)

- The Konyak Union, apex body of the Konyak community, has sought the Nagaland government's intervention in rectifying the "erroneous" boundary line between the State's Mon district and Assam's Charaideo district on Google Maps.

About Konyak Tribe:

- The Konyaks can be found in the Mondistrict of Nagaland and also in the Tirap and Changlang districts of Arunachal.
- The term 'Konyak' is believed to have been derived from the words 'Whao' meaning 'head' and 'Nyak' meaning 'black' translating to 'men with black hair'.
 - They can be grouped into two groups, namely "Thendu", which means the "Tattooed Face" and "Thentho", meaning the "White face".

- The Konyaks are of Mongoloid origin and about 95% of the population follows the Christian faith now.

Language: The Konyak language belongs to the Northern Naga sub branch of the Sal subfamily of Sino-Tibetan.

Festivals: Festivals occupy an important place in the lives of the Konyaks. The three most significant festivals were Aolingmonyu, Aonyimo and Laoun-ongmo.

- They are skilled in the art of making firearms. They are also skilled in handicrafts like basket making, cane and bamboo works, brass works etc.
- The Konyak society is a patriarchal society and the eldest son of the family usually inherits the paternal property.

5. Muria Tribes

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- Internally displaced tribal families in the Godavari Valley persist in employing the ancestral 'deda' method to conserve seeds of pulses and food crops, inherited from their ancestors in Chhattisgarh.

Deda Method

- Storage of seeds: The seeds are stored within leaves and tightly packed to resemble boulders when viewed from a distance.
 - These packaged seeds are then encased in Siali leaf (*Bauhinia vahlii*), locally referred to as 'addakulu', to create the deda.
- Three-Layer Seed Preservation: Each deda consists of three layers. Initially, wood ash is scattered within the Siali leaves. Then, lemon leaves are used to encase the ash, forming a protective layer. Finally, the seeds are stored inside this casing and sealed. Each deda is designed to accommodate a minimum of 5kg of seeds.

Advantages of Deda Method: The Deda method ensures that seeds are shielded from pests and worms, allowing them to be viable for cultivation for up to five years. This technique is particularly effective for preserving pulses such as green gram, red gram, black gram, and beans.

Muria Tribes

- Geographical Location: Telangana, Andhra Pradesh, Chhattisgarh, and Odisha. They communicate in Koya, a Dravidian language.
- Settlements: Muria settlements are recognized as homes to Internally Displaced People (IDPs), numbering approximately 6,600 in Andhra Pradesh. They are commonly referred to as 'Gutti Koyas' by the indigenous tribes. Gutti Koyas were granted Scheduled Tribes Status in Chhattisgarh, But Not in Telangana.
- Muria Farming Practices : The Muria tribes engage in subsistence farming.

- Small-Scale Mixed Crop Farming: The Murias typically cultivate mixed crops on small-scale plots measuring below half an acre. Maize and pulses are their primary crops, with minimal reliance on paddy. Paddy cultivation employs the direct-sowing method.

6. Integration of Andaman tribals into mainstream sparks mixed reactions

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- Shompens are predominantly uncontacted nomadic hunters, with a population of 244 on Nicobar Island
- The gradual integration of tribals in Andaman and Nicobar Islands into mainstream society has sparked mixed reactions with some experts expressing concern that it could lead to their exploitation by outsiders, while others believe it is essential for their survival, advocating for education to help them adapt to societal changes.
- This trend is primarily noticed among Particularly Vulnerable Tribal Groups (PVTGs) such as Shompens, Jarawas (Ang), Onges, and the Great Andamanese who live in their respective reserved dense forests where non-tribals are barred. Shompens are predominantly uncontacted nomadic hunters, with a population of 244 on Nicobar Island.
- However, local administration officials claimed that the project is proposed for an area not inhabited by the Shompens, as they had already moved inside jungles following the 2004 tsunami.
- "The gradual integration of PVTGs is occurring through tribal policies that encourage developing communication channels and participation based on their willingness."
- The Ang tribe is also adapting to mainstream lifestyles, with initiatives like the 'Ang Katha' educational module documenting their rituals and ethnobotanical knowledge.
- "It is evident that PVTGs will integrate into mainstream society eventually. Instead of merely providing aid, well-considered welfare programmes are needed to help them coexist with the broader population without exploitation."
- The Great Andamanese have largely lost their ethnic culture, now using Hindi, while some Onge youths are becoming enamoured with movies and television and developed a taste for alcohol.
- Traditional skills like canoe building and hunting have declined, replaced by a diet high in carbohydrates. Nevertheless, the local administration contends that gradual integration has benefited PVTG communities.
- Over the past decade, support has enabled 26 Andamanese and seven Onge

PVTGs to secure government positions across various departments.

- Andamanese PVTGs interact more with mainstream society, they may adopt new preferences like cosmetics and electronic items. This can lead to gradual changes in their cultural practices, but personal autonomy allows people to make personal choices.

7. Educational complexes for tribal students

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- The Odisha government is planning to come up with three mega educational complexes exclusively for tribal students.
- These complexes will have both academic and sports facilities.

About the Plan:

- These mega educational complexes will be established at Keonjhar, Sundargarh and Mayurbhanj with a capacity to accommodate 3000 students. These campuses will have state-of-the-art facilities to improve educational and sporting skills of tribal students from Standard I to XI. The funds for these mega complexes will come from Odisha Mineral Bearing Areas Development Corporation (OMBADC), which was formed for focused development of mineral-rich districts and these belts have a dominant tribal population.

Tribal population:

- According to the 2011 Census, tribal people constitute 8.6% of the nation's total population i.e. over 104 million people.
- Odisha's tribal population constitutes 9.17% of the country's tribal population and the tribal population is 22.85% of the state's total population. With 62 tribal communities, Odisha has the most diverse tribes in India and out of India's total 75 Particularly Vulnerable Tribal Groups (PVTGs), 13 reside in Odisha.
- Santal and Bhuyan are two dominant tribal groups living in Keonjhar, Mayurbhanj and Sundargarh district. In terms of percentage tribal population, Odisha occupies the third position in India, and the First and Second are Madhya Pradesh and Maharashtra respectively.

Problems of Tribal Education:

- There are many critical issues and problems in the field of tribal education:
- Medium of language – Language is one of the important constraints of tribal children which prevents them access to education. The Location of the Village – The physical barriers create a hindrance for the children of a tribal village to attend the school in a neighbouring village. Economic Condition – The economic condition of tribal people is so poor that they do not desire to spare their children or their labour power and allow them to attend schools.

- Attitude of the parents - As education does not yield any immediate economic return, the tribal parents prefer to engage their children in remunerative employment which supplements the family income. Teacher Related Problems -In the remote tribal areas the teacher absenteeism is a regular phenomenon and this affects largely the quality of education. Lack of Proper monitoring- Proper monitoring is hindered by poor coordination between the Tribal Welfare Department and School Education Department.

Way Forward:

- Literacy campaign - Proper awareness campaign should be organized to create awareness about the importance of education. Extensive literacy campaign in the tribal-dominated districts may be undertaken on a priority basis to literate the tribal. The XaXa Committee recommended a greater focus on removing gender disparity in education. Attitude of the tribal parents - The attitude of the tribal parents toward education should be improved through proper counselling and guidance.

8. Wancho Tribe of Arunachal

(Use this content in the topic of syllabus - Unit 6.1 Paper II)

- The Wancho tribe of Arunachal resides in the Eastern part of Arunachal Pradesh amidst the Patkai range and occupies the district of Longding.
- The Wancho tribe resides in the Eastern part of Arunachal Pradesh amidst the Patkai range and occupies the district of Longding. They have a population of 35,000.
- Culturally Naga, they are ethnically related to the Nocte tribe of Arunachal Pradesh and Konyak tribe of Nagaland. The Wancho tribe of Arunachal and Konyak tribe still today share similar names and tradition.
- The wancho society is characterized by the existence of the class distinction the "Wangham" or the chief and " Wangpan "the commoner.

Religion of the Wancho Tribe of Arunachal

- The Wancho tribe of Arunachal, together with the Nocte and a small minority of the Konyak, still retain the belief of Animism. These Animist Wancho believe in the existence of two powerful deities, Rang and Baurang

Culture of the Wancho Tribe of Arunachal

- Tattooing plays a major role among the Wancho tribe of Arunachal. According to tradition, a man is tattooed on his four limbs and his entire face, with the exception of certain regions around the eyes and the lips. The women adorn themselves with necklaces and bangles, along with some light tattooing as well.

- The Wancho tribe of Arunachal are traditionally governed by a council of elderly chieftains, known as Wangham or Wangsa.
- Until 1991, human headhunting was practised among the Naga tribes especially among Konyak and Wancho tribe of Arunachal, and both the government and missionaries have taken steps to ban the practice of headhunting, which is now restricted to animals.

9. Irula Community

(Use this content in the topic of syllabus – Unit 6.1 Paper II)

- The Irula tribe of Tamil Nadu, which supplies nearly 80% of India's anti-snake venom, plays a vital role in public health.
- However, despite selling snake venom, the community continues to struggle with poverty.
- A cooperative society of Irula tribals near Chennai, responsible for this critical work, faces an uncertain future, highlighting the economic challenges despite their contribution to healthcare.

Language:

- Their language, Irula, is related to Tamil and Kannada, which are southern Dravidian languages. Religious Beliefs: The Irula people don't have a definite god for them. They are pantheists who make provision for the presence of spirits in humans and objects.
- Their main deity is a virgin goddess called Kanniamma, who is deeply associated with the cobra.
- Irula houses are built together in small settlements or villages called mottas. The mottas are usually situated on the edges of steep hills and are surrounded by a few dry fields, gardens, and forests or plantations.
- The Irula tribe, a Particularly Vulnerable Tribal Group (PVTG) in Tamil Nadu, primarily resides in the Nilgiris region, with communities also in Karnataka and Kerala.
- They place great importance on ancestor worship.
- According to anthropological studies, the Irulas are one of India's oldest tribal communities, belonging to the Negrito race, believed to have migrated from Africa.
- They speak the Irula language, written in the Tamil script.

10. Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA)

(Use this content in the topic of syllabus – Unit 9.1 Paper II)

- The Union Cabinet approved a package that will provide up to 5 lakh each to tribal households and villages across the country, to turn their homes into tourist homestays or to build new ones under the Tourism Ministry's Swadesh Darshan scheme.
- It is meant to tap the tourist potential of tribal areas and to provide alternative livelihood.
- This is one of the 25 interventions planned under the Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA).

Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA):

- PMJUGA is an umbrella package to implement existing schemes in 63,000 Scheduled Tribe-majority villages.
- The PMJUGA package is aimed at ensuring the saturation of basic schemes in tribal villages, through 25 interventions to be implemented by 17 Ministries.
- The funding comes from each Ministry's allocated share in the Development Action Plan for Scheduled Tribes.
- It focuses on the holistic development of tribal villages by improving infrastructure, livelihood, education, health, and ensuring sustainable development.

Initiatives under PMJUGA:

- Impart knowledge of sustainable agricultural practices to all Forest Rights Act (FRA) pattaholders.
- Impetus to existing development schemes to build 20 lakh pucca homes for ST families.
- Broadband connectivity to 5,000 tribal villages under the BharatNet project.
- Set up 100 tribal multipurpose marketing centres.
- The tourism section of the scheme aims to create five to 10 homestays in each target tribal village, with an overall goal of setting up 1,000 such homestays.

11. Mankidia Tribe

(Use this content in the topic of syllabus – Unit 9.1 Paper II)

- Recently, the Mankidia community became the 6th particularly vulnerable tribal group (PVTG) PVTG to get habitat rights over forests in Odisha.

Mankidia Tribe:

- The Mankidia community is an Austro-Asiatic community that ekes out a living mainly from the forests.
- They constitute a semi-nomadic section of the Birhor tribe.
- They have been identified as a Particularly Vulnerable Tribal Group (PVTG) in Odisha.

Occupation: They are primarily a food gathering and hunting community. They are one of the most little-known forest dwelling and wandering communities of the state as well as the country.

- They wander inside forests in small bands and stay at different tandas – the temporary makeshift settlements consisting of temporary dome-shaped leaf huts known as Kumbhas.

Language: They speak a form of Munda language and some of them are also conversant in Odia.

- They believe in both malevolent and benevolent spirits and Gods. Logobir and Budhimai are their supreme deities.
- They worship their ancestors for the purpose of enjoying health and achieving success in hunting and collecting forest produce.
- They are mainly found in Odisha, Jharkhand, Madhya Pradesh and West Bengal.

12. Dhangars of Maharashtra are asking for 'grazing corridors' in forests

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- The Dhangars of Maharashtra are a nomadic shepherd community with a long history of reliance on grazing lands for their livelihood. The Dhangars are organized into various sub-groups with distinct social structures and traditions. They are known by different names in different states, such as Golla in Karnataka and Kuruba in Andhra Pradesh, reflecting their regional variations and adaptations.

Grazing Corridors and Traditional Routes

- Grazing Corridors: The Dhangars' demand for grazing corridors is a plea for the formal recognition of their traditional grazing routes. These corridors are vital for maintaining their pastoral way of life and ensuring the sustainability of their herding practices.
- Environmental Impact: Anthropological and ecological studies often show that traditional grazing by small ruminants, like sheep and goats, can be beneficial for ecosystems. Such grazing can contribute to the health of the land by controlling shrub overgrowth and enhancing soil fertility through manure. The Dhangars argue that their practices are not harmful to forests

but rather part of a sustainable interaction with the environment.

Demand for Scheduled Tribe Status

- **Historical Context:** The Dhangars are classified as Vimukta Jati and Nomadic Tribes (VJNT) in Maharashtra but have been seeking Scheduled Tribe (ST) status for a long time. This demand is based on their historical marginalization and the need for more comprehensive social and economic benefits that ST status can provide.
- **Political and Social Implications:** As elections approach, the Dhangars' demands gain political significance. Their quest for ST status and grazing corridors can be seen as a way to address historical injustices and secure their rights in a changing socio-political landscape.

Recommendations

- **Policy Integration:** Recognize the traditional grazing routes of the Dhangars as part of forest management policies. This integration could involve creating designated grazing corridors that balance conservation needs with the Dhangars' traditional practices.
- **Community Participation:** Involve Dhangar representatives in the planning and decision-making processes related to forest management and conservation. Their knowledge and practices should be considered in developing policies that affect their livelihood.

13. Mao Nagas

(Use this content in the topic of syllabus – Unit 6.2 Paper II)

- The Mao Council, apex tribal body of the Mao Nagas in Manipur, has officially accepted the judgment and order of the Tenyimia People's Organisation (TPO) Presidential Council regarding the traditional land dispute along the Nagaland-Manipur border.

Mao Nagas:

- Mao Naga is one of the indigenous tribes of Northeast India. It is one of the Naga tribes in Manipur.

Language: Their language is called Mao, and also the whole land area inhabited by them is also called Mao. The Mao Nagas call themselves Ememei or Memei in their language. Mao is geographically situated in the northern part of Manipur, adjoining the southern part of Nagaland.

- According to the 2011 provisional census, Mao has a population of 97,195. The Mao Nagas live in a compact and well-protected village usually situated in the hilltop and mountain ridges. Their society follows a patriarchal system where descent is traced through the male lineage. Like any other Naga community, the Mao Naga is divided into different clans (Opfuta), which are further divided into sub-clans.

Economy:

- The economy of the Mao Nagas is predominantly agrarian, and rice is their staple food.
- Terraced rice cultivation (both dry and wet) is a customary practice that Mao people have been engaged in through generation.

Religion:

- Before the advent of Christianity, the Mao Naga had their traditional religion known as ‘Opfupe Chüna-Chüno’ (religion of the forefather).
- They believe in the existence of a Supreme being called ‘Iyi Koki Chüku Kapi Oramei’ (a benevolent God who protect and nurture man).
- Today, the majority of the Mao Nagas have embraced Christianity.

Festivals: There are four main festivals celebrated by the Mao Nagas. They are Chüthuni, Chüjüni, Saleni, and Onuni.

14. Marketing Support for Tribal Produce

(Use this content in the topic of syllabus – Unit 6.3 Paper II)

- The Pradhan Mantri Jan Jatiya Vikas Mission (PMJVM) and the Van Dhan Yojana are two key initiatives aimed at enhancing the livelihood of tribal communities in India through improved marketing support for tribal produce.

Pradhan Mantri Jan Jatiya Vikas Mission (PMJVM)

1. Objective:

- The PMJVM merges two previous schemes: “Mechanism for Marketing of Minor Forest Produce (MFP) through Minimum Support Price (MSP) and Development of Value Chain for MFP” and “Institutional Support for Development and Marketing of Tribal Products/Produce.” It aims to provide marketing support and infrastructure development for minor forest products.
- 2. Key Components: Minimum Support Price (MSP): MSPs have been declared for 87 MFPs/commodities. State agencies are responsible for procurement and marketing at the MSP if the market price falls below it. Revolving Funds: Centrally funded revolving funds will support MFP procurement, with losses shared between the Centre and States in a 75:25 ratio. MFP Pricing Cell (MFPPC): Established to fix or revise MSPs and recommend changes.

Van Dhan Yojana

- 1. Objective: Van Dhan Yojana focuses on creating a livelihood for tribal

communities by leveraging forest resources through the establishment of Van Dhan Self-Help Groups (VDSHGs) and Van Dhan Vikas Kendras (VDVKs).

- 2. Structure: Van Dhan Self-Help Groups (VDSHGs): Each group consists of up to 20 forest dwellers involved in gathering, processing, and adding value to MFPs, agricultural produce, and medicinal plants. Van Dhan Vikas Kendras (VDVKs): 15 VDSHGs are combined to form a VDVK, which supports up to 300 members. VDVKs facilitate economies of scale in training, aggregation, branding, and marketing.
- 3. Implementation: Establishment: Since August 2019, TRIFED has sanctioned 3958 VDVKs across 25 States and 3 Union Territories, benefiting 11.82 lakh people. Support: States provide free land/building for VDVKs, while the Central Government covers training, advocacy, raw materials, and toolkits.
- Both initiatives aim to improve the economic status of tribal communities by enhancing their access to markets, supporting sustainable practices, and promoting entrepreneurship