

**ANTHROPOLOGY CURRENT AFFAIRS MAGAZINE
OCTOBER 2024**



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A MAGAZINE FOR CIVIL SERVICES PREPARATION

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PAPER - 1

PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

1. Which species made and used early stone tools?

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

- Recent research by Tom Plummer and colleagues at Nyayanga, Kenya, has uncovered Oldowan stone tools dating to around three million years ago. This discovery extends the known geographic range of these tools by over 800 miles and pushes their earliest use back by up to 400,000 years. The tools, found alongside cut-marked hippo bones, suggest they were used for butchering.
- Oldowan tools have traditionally been linked to *Homo habilis*, which was discovered at Olduvai Gorge in Tanzania alongside similar tools in 1964.
- However, fossils of *Paranthropus boisei* have also been found at sites with Oldowan tools in eastern Africa, including at Olduvai Gorge. At Nyayanga, two *Paranthropus* molars were found in the same layer as the tools and butchered bones, but no *Homo habilis* fossils were found at this site.
- This evidence suggests that it is premature to exclude *Paranthropus* as a potential maker and user of these early stone tools, given the presence of multiple hominin species in the region at that time.
- The earliest stone toolmaking developed by at least 2.6 million years ago. The Early Stone Age includes the most basic stone toolkits made by early humans. The Early Stone Age in Africa is equivalent to what is called the Lower Paleolithic in Europe and Asia. The oldest stone tools, known as the Oldowan toolkit, consist of at least:
 - Hammerstones that show battering on their surfaces. Stone cores that show a series of flake scars along one or more edges
 - Sharp stone flakes that were struck from the cores and offer useful cutting edges, along with lots of debris from the process of percussion flaking
 - By about 1.76 million years ago, early humans began to strike really large flakes and then continue to shape them by striking smaller flakes from around the edges. The resulting implements included a new kind of tool called a handaxe. These tools and other kinds of 'large cutting tools' characterize the Acheulean toolkit.
- The basic toolkit, including a variety of novel forms of stone core,

continued to be made. It and the Acheulean toolkit were made for an immense period of time - ending in different places by around 400,000 to 250,000 years ago.

2. Homo sapiens originate from two or more African paleo-populations

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

- Aaron Ragsdale and colleagues analyzed modern African genomes to explore the origins of *Homo sapiens*.
- **Origin Evidence:** Genetic and fossil data confirm that *Homo sapiens* originated in Africa, but the interactions among early populations are not fully understood.
- **Methodology:** The study examined 289 modern human genomes from across Africa, using Great Britain genomes as an outgroup, and a Croatian Neanderthal genome as an additional outgroup for comparison.
- **Findings:** Computer modeling suggests that *Homo sapiens* emerged from at least two interacting and interbreeding African populations.
- **Implications:** The study challenges the idea that our species originated from a single, geographically isolated population in Africa, proposing a more complex, multi-regional African origin.
- **Physical and Genetic Similarity:** Fossils from these interacting populations would likely be similar in both physical appearance and genetic makeup.

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

(Use this content in the topic of syllabus - Unit 2.2 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.
- **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.
- **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.

4. Proposal for International Year for Rangelands and Pastoralists (IYRP)

(Use this content in the topic of syllabus - Unit 3 Paper I)

- A global petition is urging the UN to declare 2026 as the IYRP to recognize rangelands and pastoralists, who manage half of the Earth's land. The initiative is led by Mongolia and supported by countries like Ethiopia, Afghanistan, and Spain, with 12 governments and 133 organizations backing it. The aim is to address pastoralists' political marginalization and involve them in land management.

Challenges Faced by Pastoralists:

- Pastoralists are often neglected by governments, as seen with Rajasthan's Raika community, who lost grazing rights when wildlife sanctuaries were created without consulting them.
- Their traditional knowledge is crucial for ecosystem management, reducing forest fires, and maintaining biodiversity.
- Pastoralists lack access to common lands, as policies favor settled agriculture, privatization, and border restrictions, complicating their migratory routes.

Pastoralism in South Asia:

- Pastoralists from India, Afghanistan, and Nepal have formed the South Asia Pastoralist Alliance to advocate for policy changes and to map

rangelands.

- An estimated 173 million acres of rangeland in India are crucial for 75% of the rural population, but these lands are increasingly encroached upon or repurposed.

Invisibility and Marginalization:

- Pastoralists lack recognition in government services due to their nomadic lifestyle and absence from census counts. Educational access and government provisions are limited, and their indigenous medicinal practices for animals are undocumented. Border conflicts and the COVID-19 pandemic have further harmed their livelihoods, with pastoralists often being the first impacted by geopolitical tensions.

Support for the IYRP:

- The IYRP could foster more policy discussions and recognize pastoralists' contributions to sustainable land management. Germany and the EU have expressed their support for the initiative.
- The IYRP could help pastoralists gain recognition and ensure their traditional ecological knowledge is integrated into land conservation efforts.

Scientists Reconstruct Face of La Chapelle-aux-Saints Neanderthal

- Paleoanthropologists have reconstructed the face of a Neanderthal man whose 56,000-year-old remains were found at La Chapelle-aux-Saints in south-central France.
- A nearly complete skeleton of Neanderthal was discovered by three Catholic priests (two real brothers, Amédée and Louis Bouyssonie, and their lay brother) in a cave near the village of La Chapelle-aux-Saints in France. The cave is not too far from Lascaux cave, where the famous cave paintings would be found in 1940.
- The skeleton included the skull, jaw, most of the vertebrae, several ribs, most of the long bones of his arms and legs, and some of the smaller bones of his hands and feet.
- Boule determined that the ancient individual was a Neanderthal, who had lived to be about 60, had lost most of his teeth, and died from a blow to the head.
- The fossil is often referred to as an 'Old Man of La Chapelle-aux-Saints' because he was suffering from severe periodontal disease and joint degeneration. The ability of this individual to survive such severe ailments indicates that he probably had help from others.
- For the facial approximation of the La Chapelle-aux-Saints Neanderthal, the researchers used computed tomography scans of his skull. They generated two images: one in sepia tone without hair and the other in

color, with hair, beard and hair.

- The proposed reconstruction represents the latest of along series which has seen the gradual evolution from one very primitive and 'animalistic' conception of the Neanderthal to one that is very close to the anatomically modern Homo sapiens.

5. Land, Climate, and Cultural Changes in Western Himalaya

(Use this content in the topic of syllabus - Unit 2.2 Paper I)

- Women in Kinnaur, Western Himalaya, traditionally marry multiple brothers (fraternal polyandry) to preserve limited family land and manage the harsh environment.
 - This practice is culturally embedded and was essential for economic stability in a region with scarce arable land and harsh climatic conditions.
1. **Adaptive Tradition:** Polyandry has been a survival strategy in high-altitude areas like Tibet, Nepal, and Western Himalaya where agricultural land is limited. The practice helps maintain family unity and prevent the division of small plots of land among male heirs, preserving economic stability across generations.
 2. **Decline of Polyandry:** With outside influences like tourism, media, and education, nuclear families and monogamy are becoming more popular. Younger generations, influenced by modern lifestyles, are opting for single marriages, which threatens the continuation of polyandry.
 3. **Economic Security for Women:** Polyandry provides women with economic security, as having multiple husbands ensures that in case of a husband's death or failure in livelihood, the family still has support. In such households, each co-husband may engage in different livelihood activities (e.g., farming, trade, or government jobs), diversifying the family's income sources.
 4. **Impact of Climate Change:** Climate change is affecting the region, with rising temperatures impacting apple orchards, the mainstay of Kinnaur's economy. The traditional agricultural system is under threat, increasing economic vulnerability for families, especially as polyandry declines.
 5. **Cultural Shifts:** As younger generations are exposed to education, the internet, and urban lifestyles, many feel embarrassed by the practice of polyandry, viewing it as outdated. Despite the shift towards modernity, some families continue to value the economic and social stability that polyandry provides.
 6. **Challenges of Monogamy:** The move towards nuclear families and monogamous marriages results in smaller landholdings for individual families, making them more vulnerable to environmental and economic risks. Polyandry, by contrast, allows families to pool resources and labor, providing greater resilience in the face of challenges like water scarcity and climate change.

7. **Social Harmony in Polyandry:** Polyandry can help reduce domestic conflict as the extended family shares responsibilities and resources, with brothers managing potential jealousy by working cooperatively.

6. Wild orangutan treats wound with pain-relieving plant

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

- Researchers from the Max Planck Institute of Animal Behavior and Universitas Nasional observed self-medication in a male Sumatran orangutan. A male orangutan named Rakus had a facial wound, likely from a fight. Rakus used sap from a climbing plant (*Fibraurea tinctoria*), known for its anti-inflammatory and pain-relieving properties.

Behavioral Insights:

- **Intentionality:** Rakus selectively treated his wound with the plant juice multiple times, indicating intentional behavior.
- **Potential Innovation:** The behavior might have emerged through individual innovation, possibly due to accidental contact with the plant.

Implications:

- **Evolutionary Insight:** This behavior may indicate that active wound treatment with biologically active substances has evolutionary significance.
- **Comparison to Humans:** Historical records show that wound treatment in humans dates back to around 2200 BC. The findings suggest that such behaviors may have a common evolutionary origin in great apes.

Cultural Implications:

- **Not Culture in Traditional Sense:** While this behavior demonstrates advanced cognitive abilities and innovative problem-solving, it is not necessarily cultural in the human sense because it has not been observed consistently across the population or passed down through social learning.
- **Potential for Cultural Transmission:** If this behavior becomes more widespread among the orangutan population and is learned and replicated by others, it could develop into a form of cultural practice within the species.
- **Future Research:** This discovery opens avenues for further study on self-medication in great apes and its evolutionary implications.

7. 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.

SOCIO – CULTURAL ANTHROPOLOGY

8. Shattering the myth of men as hunters and women as gatherers

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

- Analysis of data from dozens of foraging societies around the world shows that women hunt in at least 79 percent of these societies, opposing the widespread belief that men exclusively hunt and women exclusively gather.
- A common belief holds that, among foraging populations, men have typically hunted animals while women gathered plant products for food.
- However, mounting archaeological evidence from across human history and prehistory is challenging this paradigm; for instance, women in many societies have been found buried alongside big-game hunting tools.
- Some researchers have suggested that women's role as hunters was confined to the past, with more recent foraging societies following the paradigm of men as hunters and women as gatherers.

- To investigate that possibility, Anderson and colleagues analyzed data from the past 100 years on 63 foraging societies around the world, including societies in North and South America, Africa, Australia, Asia, and the Oceanic region.
- These findings suggest that, in many foraging societies, women are skilled hunters and play an instrumental role in the practice, adding to the evidence opposing long-held perceptions about gender roles in foraging societies.
- The authors note that these stereotypes have influenced previous archaeological studies, with, for instance, some researchers reluctant to interpret objects buried with women as hunting tools. They call for reevaluation of such evidence and caution against misapplying the idea of men as hunters and women as gatherers in future research.
- The authors add: "Evidence from around the world shows that women participate in subsistence hunting in the majority of cultures."

PAPER - 2

INDIAN & TRIBAL ANTHROPOLOGY

9. Konda Reddi Tribe

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

- The Konda Reddi tribe, a Particularly Vulnerable Tribal Group (PVTGs) living along the Godavari River and hilly forests of Andhra Pradesh, has recently highlighted the Indian laurel tree's unique water-releasing properties in Papikonda National Park.

About the Konda Reddi Tribe:

- Recognized as a Scheduled Tribe (ST) in Andhra Pradesh and neighboring states like Odisha and Tamil Nadu, they speak Telugu and rely on shifting cultivation and the sale of non-timber forest produce such as tamarind and adda leaves. Jowar serves as their staple food.
- Like other Telugu-speaking people, their surnames are prefixed to individual names.
- Generally, each sept is exogamous, but certain septs are considered as brother septs, and marriage alliances with brother septs (agnate relations) are prohibited.

Family and Marriage:The family is patriarchal and patrilocal. Monogamy is a rule, but polygamous families are also found.

- Marriage by negotiations, by love and elopement, by service, by capture, and by exchange are socially accepted ways of acquiring mates.

Religion: The primary religion practiced by the Konda Reddi is Folk Hinduism, characterized by local traditions and cults of local deities worshiped at the community level.Political Organization:They have their own institution of social control called 'Kula Panchayat'.

- Each village has a traditional headman called 'Pedda Kapu'.
- The office of the headman is hereditary, and the headman is also the Pujari (priest) of the village deities.
- Livelihood:They are primarily shifting cultivators and largely depend on flora and fauna of forest for their livelihood.
- Their society, which is patriarchal and patrilocal, is governed by a Kula Panchayat and led by a hereditary headman known as 'Pedda Kapu' in each village.
- The tribe also celebrates with the Bison horn dance during festive and marriage occasions.

10. Chenchu Tribe

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

- The Chenchu tribe, a particularly vulnerable tribal group (PVTG) in Andhra Pradesh, faces poverty, unemployment, and worsening living conditions due to the discontinuation of a special MGNREGS project.
- The government launched the MGNREGS Chenchu Special Project in 2009 to address their specific needs, providing 180 days of employment.
- Location : Primarily found in Andhra Pradesh, Telangana, Karnataka, and Odisha
- Habitat : Sparse and deciduous Nallamala forest, part of the Eastern Ghats
- Language: Chenchu language, belonging to the Dravidian language family
- Traditional Livelihood Hunter-gatherers, relying on forest produce like honey, roots, tubers, soapberries, and gum for sustenance
- Role in Tiger Conservation Involved as tiger protection watchers in the Nagarjuna-Srisailem Tiger Reserve (NSTR)
- Forest Rights Granted land rights : under the Forest Rights Act (2006), allowing subsistence farming and forest dwelling
- Challenges : Facing displacement, low literacy rate (40.6%), and

- rehabilitation issues due to relocation from their forest homes
- Cultural Practices : Worship Malamma Vana Devatha (goddess of honey); brew liquor from acacia bark, mahua flower, and jaggery
- Population 64,227 (2011 Census), spread across five districts in Andhra Pradesh and Telangana
- Government Support Special rights granted under the Scheduled Tribes and Other Traditional Forest Dwellers (FRA)
- Major Threats Displacement due to tiger conservation efforts, lack of modern skills, poverty, and low literacy rates

11. Tribal leader Rajappa to receive award for welfare, forest conservation work

(Use this content in the topic of syllabus - Unit 7.2 Paper II)

- The Hulikenu Wildlife Conservancy Foundation (HWCF) in Bengaluru has nominated J.T. Rajappa, a tribal conservationist and community leader, for the prestigious Hulikenu Progressive Adivasi Wildlife Award.
- The award includes a ₹ 3 lakh cash prize.

About J.T. Rajappa:

- Born in 1965 into the Jenu Kuruba tribe, Rajappa grew up in the Malalu Kolli Hadi hamlet near Nagarahole, Karnataka.
- He developed a strong passion for wildlife and conservation from an early age.
- He worked as a Forest Department watcher (1984-1987), where he became aware of the hardships faced by his community.
- Elected to the Virajpet taluk panchayat in 2005, Rajappa began driving positive change for forest-dwelling communities.
- Since 2007, he has been instrumental in the voluntary resettlement of over 300 tribal families to modern communities outside the Nagarahole Tiger Reserve.

Key Achievements:

- 2010: Led the relocation of 150 families to Settahalli in Hansur taluk.
- Served on influential committees:
 - National Tiger Conservation Authority (NTCA) (2012-2015).
 - Mysore District Relocation Committee (post-2015), where he pushed for the integration of social development with wildlife conservation.

Jenu Kuruba tribe:

- The Jenu Kuruba are a tribe of people who traditionally gathered honey and lived in the forests of the Western Ghats in India.
- The word "Jenu" means "honey" in Kannada, reflecting the tribe's

traditional occupation.

- The Jenu Kuruba are primarily found in the Nilgiris region, which borders Karnataka and Kerala.

12. Stone Age strategy for avoiding inbreeding

(Use this content in the topic of syllabus - Unit 1.1 Paper II)

- Researchers from Uppsala University and French institutions analyzed genomes from Stone Age hunter-gatherers at French burial sites to understand social dynamics and kinship.

Key Findings:

- **Social Structure:** Hunter-gatherer communities consisted of distinct families, likely to avoid inbreeding, and mixed with other hunter-gatherer groups rather than Neolithic farmers.
- **Inbreeding:** The genomic data showed no signs of inbreeding among these groups.
- **Burial Practices:** Many individuals buried together were not biologically related, indicating strong social bonds beyond blood relations.

Research Implications:

- **Social Dynamics:** The study provides new insights into the social organization of late Stone Age hunter-gatherers, showing that kinship was not the sole factor in their social structure.
- **Interaction with Neolithic Farmers:** Contrary to earlier studies suggesting integration with Neolithic farmers, this research indicates that the hunter-gatherers primarily mixed with other hunter-gatherer groups.
- **Significance:** The findings challenge previous assumptions about kinship and burial practices in Stone Age communities, highlighting the importance of social bonds beyond biological relationships.

13. Casteism in Prison

(Use this content in the topic of syllabus - Unit 3.2 Paper II)

- The Supreme Court on declared caste-based labour assignments in prisons as “unconstitutional”, striking down provisions in State prison manuals across more than 10 states, including Uttar Pradesh, Tamil Nadu, and Kerala.
- The court highlighted that assigning menial jobs like cleaning to marginalized castes while reserving cooking for higher castes violates

Articles 14 (Right to Equality), 15 (Prohibition of discrimination), 17 (Abolition of untouchability), and 23 (Prohibition of forced labour) of the Constitution.

Key issues identified in prison manuals:

- **Caste-based discrimination:** Manuals still include discriminatory rules that segregate prisoners based on caste, assigning specific duties based on social hierarchies.
- E.g. The separation of Thevars, Nadars, and Pallars in Tamil Nadu prisons.
- **Colonial legacy:** Prison rules continue to categorize members of denotified tribes as “habitual offenders” or “born criminals,” perpetuating colonial-era stereotypes.
- **Labor segregation:** Specific tasks are assigned based on caste, such as Brahmins being given cooking duties while marginalized castes are assigned cleaning and manual labor roles.

Legal framework governing prisons:

- **Articles 14, 15, 17, and 23:** These constitutional provisions prohibit discrimination, untouchability, and forced labor, ensuring equality and dignity for all.
- **Model Prison Manual (2016) and Model Prisons and Correctional Services Act (2023):** Criticized for retaining vague definitions of “habitual offenders” and failing to fully eliminate caste-based discrimination.

Consequences of caste-based discrimination in prisons:

- **Violation of fundamental rights:** Caste-based labor assignments undermine inmates’ dignity, equality, and human rights. **Perpetuation of social inequality:** Reinforces social hierarchies, stigmatizing marginalized communities even within prison walls. **Obstruction to reformation:** Caste-based assignments restrict personal growth and rehabilitation opportunities for marginalized inmates.

Conclusion : The SC’s judgment marks a significant step toward reforming India’s prison system by rooting out caste-based discrimination. Moving forward, strict adherence to constitutional principles and reforms in prison administration will be essential to safeguard the dignity and rights of all inmates.

14. Tharu people

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

- The Pradhan Mantri Awas Yojana (PMAY) homes bring smiles to women of the Tharu tribe in Kheri district near the Indo-Nepal border.

Tharu Tribe:

- The Tharu tribe is one of the indigenous groups living in the Terai plain on the Indo-Nepal border.
- They live in both India and Nepal.
- In the Indian terai, they live mostly in Uttarakhand, Uttar Pradesh, and Bihar.
- In 1967, this tribe was documented as a Scheduled Tribe by the Government of India.
- Language: They have their own language called Tharu or Tharuhati, a language of the Indo-Aryan subgroup of the Indo-Iranian group of the Indo-European family.
- Economy: Most Tharu practice agriculture, raise cattle, hunt, fish, and collect forest products.
- Most of their food involves rice, lentils, and vegetables.
- They build their homes from bamboo and mud.
- Society:
 - Despite their patrilineal social system, women have property rights greatly exceeding those recognized in Hindu society.
 - Tharu marriages are patrilocal within the tribe.
 - A common feature of the Tharu community is the joint family system of living in long houses.
 - Tharus live in compact villages, usually in the middle of a forest clearing. Each village is governed by a council and a headman.

15. A thousand words: Dive into the world of Ziro Valley's Apatani tribe

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

- The Apatani tribes are residents of Ziro Valley in Arunachal Pradesh's Lower Subansiri district. They are known throughout the world for their wet rice cultivation. Their fields are mostly located on flat valley land surrounded by hills.
- This ensures that nutrient run-off from the hill nourishes the valley soil and, therefore, there is no need to add fertilisers. The land gives sustained yield year after year, with the tribe using no draught animal or machine – just cooperative, communal effort.
- The Ziro Valley, also known as Apatani Valley, where they live is dotted with bamboo groves. Naturally, bamboo forms a major part of the Apatani lifestyle and culture. The Apatani people use the sturdy culms of the grass to build their houses, furniture, handicrafts items and even as cooking vessels.

- The isolated tribe have a strong sense of community and often have large gatherings over rice- and millet-based beer called 'Apong' which they have with the salt. The Apatanis celebrate a month-long festival dedicated to friendship!
- Another thing the Apatanis are famous for is their intimate and harmonious relationship with nature. They rever many sylvan gods as well as the Sun and the moon. Many of their age-old practices are dedicated to respecting and preserving Mother Earth, thus giving birth to an innate behaviour of conservation of nature.
- They also have a deep understanding of herbs- and plants-based medicine, for both humans and animals, that they have passed on from generations to generations.
- The Apatani Cultural Landscape was recently added to the tentative list of UNESCO's World Heritage Sites.
- The tribe has no script and their cultural materials are made of perishable materials, according to INTACH. Thus, their practices and traditions, which have great value for society and environment and recorded orally, need dedicated efforts to be preserved.

16. Launch of Tribal Welfare Projects Under DAJGUA, EMRS and PM-JANMAN

(Use this content in the topic of syllabus - Unit 7.2 Paper II)

- Recently, the Prime Minister inaugurated and laid the foundation stone for projects worth over Rs 80,000 crore in Jharkhand, including the launch of Dharti Aaba Janjatiya Gram Utkarsh Abhiyan (DAJGUA).
- He also inaugurated 40 Eklavya Model Residential Schools (EMRS) and laid the foundation stone for 25 more, along with several projects under the Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan (PM-JANMAN).

Dharti Aaba Janjatiya Gram Utkarsh Abhiyan

- Originally named the PM Janjatiya Unnat Gram Abhiyan (PM-JUGA), is an umbrella scheme to implement existing schemes across 63,000 Scheduled Tribe-majority villages.
- The initiative aims to address critical gaps in social infrastructure, health, education, and livelihood through 25 interventions implemented by various 17 Ministries and Departments of the Government of India.

Eklavya Model Residential Schools (EMRS) EMRS is a scheme for making model residential schools for Scheduled Tribes (STs) across India. It started in the year 1997-98. Its nodal ministry is the Ministry of Tribal Affairs.

- The scheme aims to build schools similar to Jawahar Navodaya Vidyalayas

and Kendriya Vidyalayas, with a focus on state-of-the-art facilities for preserving local art and culture, as well as providing training in sports and skill development.

Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan (PM-JANMAN) PM-JANMAN was launched on 15th November 2023, on Janjatiya Gaurav Diwas, to improve the socio-economic welfare of PVTGs.

- It is implemented by the Ministry of Tribal Affairs, in collaboration with the State governments and the PVTGs communities.
- The plan also includes the establishment of Van Dhan Vikas Kendras for trading in forest produce, off-grid solar power systems for 1 lakh households, and solar street lights.
- The scheme is expected to enhance the quality of life and well-being of the PVTGs, by addressing their multiple and intersecting forms of discrimination and exclusion, and by recognizing and valuing their unique and valuable contribution to national and global development.

17. Soliga Tribe

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

- The issue of clean drinking water remains a major challenge for the tribal communities in Chamarajanagar district, Karnataka, especially in the villages inhabited by the Soliga tribes.

Soliga Tribe:

- The Soliga, also spelt Solega, are a group of indigenous, forest-dwelling people found mostly in Tamil Nadu and Karnataka.
- The term "Soliga" literally translates to "children of bamboo", which reflects the tribe's relationship with nature and their belief that they too have emerged from it.
- They reside in the peripheral forest areas near Biligiri Rangana Hills and Male Mahadeshwara Hills.
- They are the first tribal community living inside the core area of a tiger reserve in India (Biligiri Rangaswamy Temple Tiger Reserve) to get their forest rights officially recognised by a court of law.
- According to 2011 Census, the population of Soliga is about 33,871 in Karnataka and 5,965 in Tamil Nadu.
- Language: The Dravidian language sholaga is spoken by the Soliga. They also speak Kannada and Tamil. The Soligas live in single-room huts, built of bamboo and mud.
- Economy:
 - The traditional economy of the Soliga is mostly based on shifting

cultivation and collection of minor forest produce.

- Honey is an important part of the diet for the Soliga people, who still forage large parts of their food from the biodiversity-rich Ghats.
- The Soligas believe in coexisting with the environment and have indigenous ways of using nature to make unique utility products, such as the 'jottai', which is a cup made out of leaves.
- Religion: Along with adhering to Hindu customs, the Soliga people practice naturism and animism.

18. Pashtuns

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

- The Pakistan government recently banned the Pashtun Tahafuz Movement (PTM), a group which fights for the rights of ethnic Pashtuns, citing it as a threat to national security.

Pashtuns:

- Pashtuns – also known as “Pathans” and “Pakhtuns” – are an ethnic group of people found throughout Afghanistan and Pakistan.
- They reside primarily in the region that lies between the Hindu Kush in northeastern Afghanistan and the northern stretch of the Indus River in Pakistan.
- The Pashtuns in Pakistan were separated from those in Afghanistan by the 'Durand Line', which divided the region between British India and Afghanistan in the late 19th century.
- The Pashtuns constitute the largest ethnic group of the population of Afghanistan (40-50 percent of the population) and bore the exclusive name of Afghan before that name came to denote any native of the present land area of Afghanistan.
- The Pashtuns are united primarily by a common language, Pashto (an official language of Afghanistan). They are generally able to speak Farsi (Persian), when necessary, often relying on the language in the context of trade dealings in the region.
- Other commonalities include Sunni Islam and a common social code (Pashtunwali) that governs both ethical behaviour and custom.
- Kinship is the basis of Pashtun society. Each tribe, consisting of kinsmen who trace descent in the male bloodline from a common tribal ancestor, is divided into clans, subclans, and patriarchal families.
- Occupation: Most Pashtuns are sedentary farmers, combining cultivation with animal husbandry. Some are migratory herders and caravaners. Many

Pashtuns serve in the military. Smaller numbers hold political posts.

19. New evidence suggests Harappan civilisation is 7,000 to 8,000 years' old

(Use this content in the topic of syllabus - Unit 1.1 Paper II)

- Researchers from Deccan College Pune and the Archaeological Survey of India (ASI) discovered human remains dating back 7,000 to 8,000 years in Rakhigarhi, a village in Hisar district, Haryana. This suggests the Harappan civilization is much older than previously thought.

Excavation Phases:

- First Phase (1997-2000): Led by Dr. Amarendra Nath, evidence of the North Harappan culture from 2500 BC was found.
- Second Phase (2006-2013): Led by Professor Vasant Shinde, evidence and DNA tests indicated the culture was over 4,000 years old.
- Third Phase (2021-2023): Led by Sanjay Kumar Manjul and Prabhodh Shirwalkar, new evidence dates the culture to 7,000-8,000 years old.

Key Findings:

- Human and animal remains, along with a large burial ground.
- Artifacts including utensils made of gold, silver, copper, and beautiful clay pots were uncovered.
- Advanced houses with courtyards, drainage systems, and multiple bedrooms (2 to 6-bedroom houses) were found.
- Evidence of clothing fashion, including a colorful shawl and skirt.

Research Conclusion:

- Human DNA has remained the same for 8,000 years. Strong evidence supports human habitation in India 8,000 years ago, showing a highly advanced civilization.

20. Marketing Support for Tribal Produce

(Use this content in the topic of syllabus - Unit 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.
- **Focus Areas:**
- **Training:** Enhanced to cover value addition, packaging, branding, and marketing to establish sustainable tribal entrepreneurship. **Economic Activity:** Aims to transform traditional knowledge into viable economic activities and provide regular income opportunities for tribal families. Both initiatives aim to improve the economic status of tribal communities by enhancing their access to markets, supporting sustainable practices,

Key Facts about Pahadi Korwa Tribe

- An Indian travel vlogger recently travelled deep into the jungles of Indonesia to meet the Korowai tribe, often referred to as a ‘human-eating’ tribe, and documented his experience on social media.

About Korowai Tribe:

- The Korowai tribe is a group of indigenous people who live in the southeastern part of Papua, Indonesia.
- **Forest Connection :** The Korowai people have a deep connection to the forest, which they rely on for their survival. They hunt and gather food from the forest, including wild animals and plants.
- **Isolation :** Until around 1975, Korowai had almost no contact with the outside world.
- **Treehouses:** They are famous for their treehouses. Built-in 8-15 meters off

- the ground, though there are houses that were up to 45 meters on a tall tree.
- **Social structure:** The tribe has no particular hierarchy system, as the Korowai people treasure equality and harmony between them.
 - They have been sensationalised in modern media for their association with cannibalism, a practice of eating human flesh. While it is believed that the tribe historically practised cannibalism as part of their spiritual and social beliefs, it has largely faded over time.

21. Key Facts about Kadar Tribe

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

- In a first, the Kadar tribe of Vazhachal, Kerala, has taken on active restoration of natural forests degraded by invasive alien species.

Kadar Tribe:

- The Kadars are an indigenous community residing primarily in the southern parts of India.
- They are predominantly found in the forests of Kerala and Tamil Nadu.
- The Kadar tribe is classified as a particularly vulnerable tribal group (PVTG) by the Government of India.
- Their name, "Kadar," is derived from the word "kaadu," which means forest in Tamil and Malayalam, reflecting their deep connection with the forest environment.
- **Language:** They speak a Dravidian language known as Kadar or Kadars, which is influenced by Tamil and Malayalam.
- **Occupation:** They are traditionally a nomadic group, known for their hunter-gatherer lifestyle. They have a profound knowledge of the forest and its resources, relying on gathering honey, fruits, tubers, and medicinal plants for their sustenance.
- **Hunting,** though less prevalent today, was also a significant part of their livelihood. In recent years, some Kadars have taken up small-scale agriculture and wage labor, but they continue to depend heavily on forest produce for their livelihood.
- They are known for their traditional medicinal knowledge, particularly in the use of herbs and plants for healing.
- Kadar have a symbiotic relationship with nature, and they believe in the coexistence of Kadar and Kaadu (forest). The Kadar have traditional protocols to ensure the sustainable use of forest resources. Every practice of resource collection – be it honey, firewood, resin, or herbs – is designed to allow time for regeneration.
- The Kadar community follows a simple social structure, typically

organized around extended families. They live in small settlements called “hamlets” or “oorus,” usually comprising a few huts made of bamboo, leaves, and other forest materials.

- Their population was estimated at approximately 2,000 individuals in the early 21st century. They worship jungle spirits and their own kindly creator couple, as well as local forms of the Hindu deities.

22. Pradhan Mantri Vanbandhu Kalyan Yojana

(Use this content in the topic of syllabus - Unit 7.2 Paper II)

- It is a landmark initiative that was launched on October 28, 2014. It aims to empower tribal communities in India, recognizing their historical neglect. The initiative not only provides financial assistance but also establishes a framework for sustainable development.

Six Key Steps Under PMVKY

- Pradhan Mantri Adi Adarsh Gram Yojana: It revamps the existing Special Central Assistance to Tribal Sub-Plan, which focuses on integrated village development in 36,428 villages with significant tribal populations. It targets critical sectors such as road and telecom connectivity, education, health services, and sanitation, all of which aim to raise the living standards of tribal communities.
- Development of Particularly Vulnerable Tribal Groups (PVTGs)
 - It is designed to ensure the socio-economic upliftment of the most marginalized tribal communities (PVTG families) while preserving their cultural heritage.
 - The Pradhan Mantri PVTG Development Mission has been launched to enhance further living conditions and provide PVTG families with access to basic facilities.
 - Under this mission Rs. 15,000 crore will be allocated over three years for essential amenities like secure housing, clean drinking water, sanitation, education, health, nutrition, and enhanced connectivity.
- Support to Tribal Research Institutes (TRI): It facilitates research and documentation efforts related to tribal communities. Financial assistance is allocated to state governments and UTs based on their proposals to strengthen the knowledge base concerning tribal cultures and challenges.
- Pre-Matric Scholarships: It caters to students in grades IX and X, the scholarship is available for students with a parental income of up to ₹ 2.50 lakhs, ensuring that financial constraints do not hinder educational advancement.

- **Post-Matric Scholarships:** It follows similar terms and conditions as the Pre-Matric scheme but caters to Scheduled Tribe students studying beyond class 10.
- **Administrative Assistance for Project Management Units:** The PMVKY also allocates funds to establish project management units within state governments, ensuring that schemes related to the welfare of Scheduled Tribes are effectively monitored and implemented.