

**ANTHROPOLOGY CURRENT AFFAIRS MAGAZINE  
NOVEMBER 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. Land, Climate, and Cultural Changes in Western Himalaya
2. Regular climbing behaviour in a human ancestor
3. New Study of Neanderthal And Denisovan DNA Reveals a Surprising Link to Men Today

#### **SOCIO – CULTURAL ANTHROPOLOGY**

1. Hunter-gatherers may have facilitated cultural revolutions via small social networks.
2. Female language style promotes visibility and influence online
3. Marriage or not? Rituals help dating couples decide relationship future
4. Proving the language/culture connection

### **PAPER - 2**

#### **INDIAN & TRIBAL ANTHROPOLOGY**

1. Jarawa Tribe
2. Panel on SC tag for all Dalit converts gets a year's extension
3. Proposal for International Year for Rangelands and Pastoralists (IYRP)
4. Cia-Cia Tribe
5. ST commission to seek report from NTCA
6. Laws for the welfare of tribal communities
7. Why Tribals Rely on Unsafe Consumption for Livelihood
8. Key facts about Toto Tribe

9. Gotti Koya Tribals
10. BIRSA MUNDA
11. Sami, Forest Finns, and Kvens Tribes
12. Empowering Tribal Society
13. Bodoland Mahotsav
14. Sickle Cell Eradication
15. Sickle Cell Eradication
16. Jharkhand Tribes Fight for Rights
17. Key Facts about Reang Tribe

## PAPER - 1

### PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

#### 1. Land, Climate, and Cultural Changes in Western Himalaya

(Use this content in the topic of syllabus - Unit 2.3 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.
- 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.
- 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.
- 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.
- 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.
- 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.
- **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.
  - **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.
  - **Future Prospects:** The future of Kinnaur's polyandrous households is uncertain as climate change continues to affect agriculture and more families turn to monogamy. The shift away from land-based livelihoods may push people towards non-agricultural jobs, further weakening the traditional polyandrous system.

## **2. Regular climbing behaviour in a human ancestor**

### 1.4 Human Evolution and emergence of Man:

- A new study led by the University of Kent has found evidence that human ancestors as recent as two million years ago may have regularly climbed trees. Walking on two legs has long been a defining feature to differentiate modern humans, as well as extinct species on our lineage (aka hominins), from our closest living ape relatives: chimpanzees, gorillas and orangutans.
- This new research, based on analysis of fossil leg bones, provides evidence that a hominin species (believed to be either *Paranthropus robustus* or early *Homo*) regularly adopted highly flexed hip joints; a posture that in other non-human apes is associated with climbing trees. These findings came from analysing and comparing the internal bone structures of two fossil leg bones from South Africa, discovered over 60 years ago and believed to have lived between 1 and 3 million years ago.
- For both fossils, the external shape of the bones were very similar showing a more human-like than ape-like hip joint, suggesting they were both walking on two legs. The researchers examined the internal bone structure because it remodels during life based on how individuals use their limbs. Unexpectedly, when the team analysed the

inside of the spherical head of the femur, it showed that they were loading their hip joints in different ways.

- Dr Georgiou said: 'It is very exciting to be able to reconstruct the actual behaviour of these individuals who lived millions of years ago and every time we CT scan a new fossil it is a chance to learn something new about our evolutionary history.'
- Dr Skinner said: 'It has been challenging to resolve debates regarding the degree to which climbing remained an important behaviour in our past. Evidence has been sparse, controversial and not widely accepted, and as we have shown in this study the external shape of bones can be misleading.'
- Further analysis of the internal structure of other bones of the skeleton may reveal exciting findings about the evolution of other key human behaviours such as stone tool making and tool use. Our research team is now expanding our work to look at hands, feet, knees, shoulders and the spine.'

### **3. New Study of Neanderthal And Denisovan DNA Reveals a Surprising Link to Men Today**

Topic in syllabus - 1.7 The biological basis of life: The Cell, DNA structure and replication, Protein Synthesis, Gene, Mutation, Chromosomes, and Cell Division.

- Decades of teasing apart Neanderthal DNA has produced an archive of ancient genes that spell out a history of love affairs between estranged branches of humanity's family tree.
- Until now, the story has been rather lopsided. For whatever reason, the most well preserved material has come from female remains, leaving an entire male genetic history in the dark. Finally, however, Neanderthal (aka Neandertal) men now get to tell their side, thanks to a newly conducting sequencing of their Y chromosome.
- Researchers from around the globe collaborated to successfully identify male-specific DNA sequences from the remains of three Neanderthals recovered from sites in modern Russia, Spain, and Belgium. All lived roughly 38,000 to 53,000 years ago, in what's essentially the twilight

years of the now extinct humans. These were compared with similar genes in their more eastern cousin, the Denisovan, represented by two sets of Siberian remains from individuals who lived around 70,000 and 120,000 years ago.

- If we didn't know any better, we might guess these Neanderthal and Denisovan men would have fairly similar chromosomes. After all, they split from the same stock that divorced modern humans around 800,000 years ago, only their own separation was much more recent – about 400,000 years ago. That wasn't what the researchers found at all.
- Rather, the Y chromosome in the Neanderthals was a closer match for ours than it was the Denisovans'. "This was quite a surprise to us," says evolutionary geneticist Martin Petr from the Max Planck Institute for Evolutionary Anthropology, the study's lead author.
- Clinging to as much shared DNA as they could, the probes also dredged up enough unique sequences to build a complete picture. It's technology we might be able to use to fill in even more of the missing chapters of the Neanderthal's past.
- "If we can retrieve Y chromosome sequences from Neandertals that lived prior to this hypothesised early introgression event, such as the 430,000-year-old Neandertals from Sima de los Huesos in Spain, we predict that they would still have the original Neandertal Y chromosome and will therefore be more similar to Denisovans than to modern humans," says senior author Janet Kelso from the Max Planck Institute for Evolutionary Anthropology.

## SOCIO – CULTURAL ANTHROPOLOGY

### 1. Hunter-gatherers may have facilitated cultural revolutions via small social networks.

#### 2.2 The Nature of Society:



- Hunter-gatherer human ancestors from around 3,00,000 years ago may have facilitated a cultural revolution by developing ideas in small social networks, and regularly drawing on knowledge from their neighbouring camps, a new study says.
- The research, published in the journal Science Advances, mapped close-range social interactions between individuals of Agta hunter-gatherers in the Philippines using radio sensor technology every hour for one month.
- They found that the social structure of the hunter-gatherers, built around small family units linked by strong friendships and high in-between camp mobility, was key to the development of new cultural



ideas. According to the scientists, this is because the social structure allowed for the co-existence of multiple traditions or solutions to a similar problem in different parts of the network.

- "It is fair to say that 'visits between camps' is the social media of current hunter-gatherers, and probably of our extinct hunter-gatherer ancestors," said study co-author and anthropologist Andrea Migliano from the University College London.
- The findings revealed that the rates of cultural evolution were much higher across the real hunter-gatherer social networks. While fully connected networks spread innovations more quickly, the real hunter-gatherer networks promoted the independent evolution of multiple medicines in different clusters of the network -- different camps, households, family clusters -- the study noted. These independently developed medicines could be later recombined producing a more complex culture, the scientists said.
- "Humans have a unique capacity to create and accumulate culture. From a simple pencil to the International Space Station, human culture is a product of multiple minds over many generations, and cannot be recreated from scratch by one single individual," said Mark Dyble, another co-author of the study from UCL.
- "This capacity for cumulative culture is central to humanity's success, and evolved in our past hunter-gatherer ancestors. Our work shows that the kind of social organisation that is typical of contemporary hunter-gatherers serves to promote cultural evolution," Dyble said.

## 2. Female language style promotes visibility and influence online

### Topic - Linguistic anthropology..Social context of language

- A female-typical language style promotes the popularity of talks in the digital context and turns out to be an underappreciated but highly effective tool for social influence. This was shown by UZH psychologists in an international study in which they analyzed 1,100 TED Talks.
- A large part of social interaction nowadays takes place digitally. And the digital age has brought new opportunities to interact and communicate with increasingly large audiences. The huge power for

social influence of digital media may come with the risk of intensifying common societal biases, such as gender stereotypes.

- One behavioral manifestation that plays a major role in such social evaluations is language use.
- In past research that focused on offline contexts, male characteristics were associated with more influence, while female characteristics tended to be associated with less competence.

### **Men and women show different language styles**

- To investigate how gender-linked language styles influence the impact of online contributions and whether they are subject to the same rules as in offline environments, an international research group led by the
- The researchers collected the transcripts of nearly 1,100 TED Talks (348 of which were given by women) in order to identify typical male and female language styles. For this purpose, an index was used that placed each speaker between the extremes of very masculine to very feminine speech, which were empirically defined on the basis of large samples.
- According to previous research men commonly use more abstract and analytical language while female-typical language has been described as more narrative, personal, social and emotional; women tend to refer more to themselves and to other people more than men.
- However, in the digital sphere, unlike offline, such qualities did not interfere with popularity. This was also reflected in the negative ratings of the TED Talks. More female-typical language style also led to fewer "unconvincing" ratings. The authors conclude that a female-typical language style may thus be a powerful tool to promote impact and visibility irrespective of whether the speaker is male or female.

### **3. Marriage or not? Rituals help dating couples decide relationship future**

Topic in syllabus - 2.3 Marriage: Definition and universality; Laws of marriage

- Rituals such as those centered around holidays and other celebrations

play an important part in human relationships. When dating couples engage in rituals together, they learn more about each other. And those experiences can serve as diagnostic tools of where the relationship is going, a University of Illinois study shows. "Rituals have the power to bond individuals and give us a preview into family life and couple life.

- Most rituals are recurring events, though some (such as rites of passage) occur just once in a person's life. Rituals have elements of routine, but they have symbolic meaning that goes beyond routine interaction.
- "Rituals provide a unique time to review one's partner and relationship; you get to see a host of behaviors and interactions that might normally be obscured," Maniotes notes. "Some of the ways rituals affected commitment to wed with these couples was by altering their view of their partner, giving them a new perspective."
- Maniotes and co-authors Brian Ogolsky and Jennifer Hardesty, researchers in HDFS, analyzed in-depth interviews with 48 individuals (24 couples) in the U.S. Southwest region.
- Respondents were on average 23 years old and had been in their relationship for 2.5 years. They were randomly selected from a larger study examining commitment to wed in heterosexual dating couples over a period of nine months. For this study, the researchers looked at the impact of rituals. They found commitment to wed could increase or decrease, depending on the nature of the interaction.
- Rituals can reinforce bonds and strengthen commitment, but they can also showcase conflict areas and make people less likely to see the relationship heading towards marriage. For example, holiday celebrations involving rituals could highlight interactions with extended family and provide a window into how people navigate through conflict. "Rituals seem to really play a role in pausing and slowing down individuals, helping them take a better look at their relationship. They help them see, 'this is who we are as a couple; this is who we are as a family,'" Maniotes explains.

## 4. Proving the language/culture connection

### 2.2 The Nature of Society

- Several anthropologist called attention to the research report produced by Princeton University (link to full report here). The headline touts the research with the claim that “Machine Learning reveals role of culture in shaping the meaning of words”.
- My response, and that of many others, was immediately snarky – we didn’t particularly need computers to tell us something that has been amply demonstrated by the entire field of linguistic anthropology for the better part of a century, and by plenty of people paying attention for even longer.
- There was a bit of pushback on these comments, which ultimately all share a certain thematic element – that even if we already knew this, we, as linguistic anthropologists, should welcome this work, and the attention being paid to it, as a new methodology that supports what we know and do. The problem with this claim is...it doesn’t do that at all.
- And here, I have to own up to the fact that my own initial flippant response absolutely does suggest that it does, as I noted “the machines have caught up to my opening lecture in intro to linguistic anthropology”. It is, of course, true that culture shapes meaning within languages, and that we teach that as a central principle of the discipline.
- The problem is, what the authors of this study mean by that and what we mean by that are fundamentally different things, as becomes apparent when you read beyond the headline.
- At a certain point, I hoped that reading the paper itself would mitigate some of the concerns I had, but alas, while obviously written in a somewhat less hyperbolic way, the conceptual foundation, methodological application, and interpretation involved in this paper is, to my mind, a frustratingly flawed contribution to the study of the intersection of language and culture, for reasons outlined below.
- And if resources are being consumed doing research that ignores and dismisses work on apparently related topics, it does have a negative

impact on that work – so, speaking for myself, as a linguistic anthropologist, it's disappointing and frustrating to see not only the promotional elements of this work, but to see how the project itself represents the questions that we even need to understand regarding language and culture.

## PAPER - 2

### INDIAN & TRIBAL ANTHROPOLOGY

#### 1. Jarawa Tribe

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

- In a historic move, the Jarawa tribe of the Andaman and Nicobar has been officially included in India's democratic fold with their enrolment in the electoral roll. A total of 19 Jarawa tribe members were enrolled. For the first time, members of the Jarawa community will participate in the electoral process.

#### Key takeaways

- The Jarawa tribe is an indigenous group residing in the Andaman Islands, specifically on the western coast of the South and Middle Andaman Islands.
- Current Population: The Jarawa population is estimated to be between 250 to 400 individuals.
- Historical Population: The population declined significantly during British colonial rule but has since stabilized.
- They are classified as a Particularly Vulnerable Tribal Group (PVTG) due to their small population, primitive technology, and relative isolation.
- Jarawa Language: The Jarawa speak their own language, which is part of the Ongan language family. It is distinct from other languages spoken in the Andaman Islands.

#### Lifestyle:

- Hunter-Gatherers: The Jarawa are traditionally hunter-gatherers. They hunt wild pigs and monitor lizards using bows and arrows, and fish in coastal waters.
- Diet: Their diet includes wild fruits, roots, honey, and fish. They are

known for their excellent nutritional health and robust physique.

- **Housing:** They build temporary huts in their camps and use crude rafts to cross creeks and streams.
- **Historical Contact with Outsiders:**
- **Isolation:** The Jarawa have largely shunned interaction with outsiders until the 1990s.
- **Recent Interactions:** Since the 1990s, contact with settled populations has increased, with some Jarawa visiting nearby towns and settlements.

## **2. Panel on SC tag for all Dalit converts gets a year's extension**

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

- The Commission of Inquiry, established by the central government, is tasked with examining the possibility of granting Scheduled Caste (SC) status to all Dalit converts, regardless of their religion.
- The three-member commission headed by former Chief Justice of India Justice K.G. Balakrishnan has been granted a one-year extension to finalize its report, now due by October 10, 2025.
- Currently, the Constitution (Scheduled Castes) Order of 1950 only recognizes SC status for individuals from Hindu, Sikh, or Buddhist faiths.
- The commission aims to explore the inclusion of Dalit converts from other religions, a topic that has been under judicial consideration for over 20 years.

Reasons for extension:

- The commission faced delays in initiating field visits, a critical part of its work, due to staffing issues.
- The commission is also gathering insights from different States and Union Territories regarding the socio-economic conditions of Dalit converts.
- **Government Position:**
- The Centre has presented its stance to the commission, arguing against the inclusion of Dalit Christians and Muslims in the SC list, citing the foreign origin of these religions.

## **3. Proposal for International Year for Rangelands and Pastoralists (IYRP)**

(Use this content in the topic of syllabus - Unit 5.1 Paper II)

- 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.

#### 4. Cia-Cia Tribe

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

- Cia-Cia tribe: The Cia-Cia tribe on Buton Island, Indonesia, is using Hangul, the Korean alphabet, to document and preserve their indigenous language, which has survived orally for centuries but lacks its own script.
- Indigenous community in Buton Island, Indonesia, with a population of around 93,000.
- Language status: The Cia-Cia language has existed orally for centuries without a formal script, making it vulnerable to extinction.
- Preservation efforts: To prevent language loss, Cia-Cia is being transcribed using Hangul, which aligns closely with its phonetic structure.

#### About Hangul Script:

- Structure: Known for its unique phonetic system of circles and lines, representing sounds clearly.
- Adoption for Cia-Cia: Introduced in 2009 for Cia-Cia as Arabic script did not suit the language's sounds.
- Implementation: Used in schools, textbooks, and public signs in Cia-Cia areas.
- Cultural concerns: While some fear cultural influence, others believe the adaptation helps preserve Cia-Cia's uniqueness.

### 5. ST commission to seek report from NTCA

(Use this content in the topic of syllabus - Unit 7.1 Paper II)

- The National Commission for Scheduled Tribes (NCST) has taken cognisance of representations sent to it against an advisory of the National Tiger Conservation Authority (NTCA), asking state forest departments to submit action plans on the relocation of villages from tiger reserves.
- According to NTCA, 591 villages, with a total of 64,801 families, are located within critical tiger habitats (core areas) across 54 tiger reserves in 19 states. NTCA has asked to state forest department to relocate them.

#### National Commission for Scheduled Tribes (NCST)

- The NCST was established under Article 338A of the Indian Constitution, introduced by the 89th Constitutional Amendment Act, 2003.
- It was created to safeguard the rights of Scheduled Tribes (STs) in India, separating from the National Commission for Scheduled Castes and Scheduled Tribes.
- The NCST is a multi-member body consisting of a Chairperson, Vice-Chairperson, and three other members.
- Members are appointed by the President of India and hold office as specified by the President.

Mandate and Functions:



- Monitor and evaluate the progress of development initiatives for STs under Union and State Governments.
- Investigate and report to the President on issues related to the socio-economic and educational advancement of STs.
- Safeguard ST interests in employment, protection from exploitation, and welfare schemes.
- Recommend measures to prevent atrocities and discrimination against STs.

**Powers:**

- The NCST has powers akin to a civil court, including summoning witnesses, requesting documents, and taking evidence. It is empowered to inquire into matters on complaints about deprivation of ST rights or any failure in duty by the administration.

## **6. Laws for the welfare of tribal communities**

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

- **Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA):** This act provides for the devolution of powers and responsibilities to gram sabhas (village councils) in scheduled areas, where tribals constitute a majority of the population. This gives tribals more control over their own affairs and enables them to participate more fully in the development process.
- **National Commission for Scheduled Tribes Act, 2004:** This act provides for establishing a National Commission for Scheduled Tribes (NCST) to investigate and monitor the implementation of laws and policies related to the welfare of scheduled tribes.
- **Forest Rights Act, 2006:** This act recognizes the rights of traditional forest dwellers, including tribals, to access and use forest resources, including land. It aims to correct the historical injustices faced by these communities and to ensure that their livelihoods and well-being are protected.
- **Land Acquisition Act, 2013:** This act provides for the acquisition of land for the welfare of the tribals, the act also requires the consent of the tribals and rehabilitation and resettlement of the displaced people.

### Government initiatives in the interest of tribal communities

- **Eklavya Model Residential Schools (EMRS):** have been set up to provide quality education to ST students (Class VI-XII) in remote areas through residential schooling facilities.
- **Pradhan Mantri Vanbandhu Vikas Yojana:** A venture capital fund has been set up to promote entrepreneurship/start-up projects by ST youth.
- **Pradhan Mantri Jan Jatiya Vikas Mission:** Minimum Support Price (MSP) is ensured for Minor Forest Produce and marketing support for tribal

- products.
- **Tribal Cooperative Marketing Development Federation of India (TRIFED)** supports retail marketing for livelihood development among tribal communities of India. This includes the **Van Dhan Yojana (VDY)**, which has over nine lakh beneficiaries in 340 districts across the country.
  - **The Pradhan Mantri Adi Adarsh Gram Yojana (PMAAGY)**: It aims at providing basic infrastructure in villages with a significant tribal population.
  - **Tribal Sub-Plan**: The Government of India has initiated a Tribal Sub-Plan (TSP), a special development scheme for the welfare of tribals. The scheme aims to address the special needs of tribals and to improve their socio-economic conditions. **Special Central Assistance**: The Government of India provides Special Central Assistance (SCA) to State Governments for the welfare of tribals.

## 7. Why Tribals Rely on Unsafe Consumption for Livelihood

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

- **Severe Poverty**: Tribal communities depend on wild and foraged foods mainly because of **widespread and long-standing poverty**. According to the global **Multidimensional Poverty Index (MPI)**, 65 million of the 129 million tribals are living in **multidimensional poverty**.
- **Food Insecurity**: The geographical **isolation, inadequate infrastructure, and logistical challenges** have made it difficult for tribal communities to access regular, nutritious food supplies under **National Food Security Act, 2013 (NFSA)**.
- **Malnutrition**: Many tribal families do not have enough access to food staples like **grains, pulses, oils, or fortified items**. As per the **National Family Health Survey (NFHS-5) 2019-21** report, the prevalence of **stunting, wasting and underweight** among tribal children stands at **40.9%, 23.2% and 39.5%** respectively.
- **Lack of Forest Rights**: Tribals have historically relied on **forests** for their livelihoods, gathering wild foods, and **subsistence farming**. However, **displacement, deforestation, loss of forest rights, and restricted access to land** pushed them into extreme poverty.
- **Economic Exploitation**: Some tribals are forced to resort to **mortgaging their welfare cards (e.g., ration cards)** to local moneylenders in exchange for **short-term debt relief**.

**How can Livelihood of Tribals be Improved?**

- **PDS Innovations:** Expanding the system to include essential **nutritious staples (e.g., pulses, oils)** can help bridge the nutrition gap in marginalised tribal communities. **Door-to-door delivery of PDS rations** ensures that remote communities have consistent access to vital food supplies.
- **Enhanced Access to CFR:** Enhanced Access to **Community Forest Rights (CFR)** allows tribes to exercise control over forest resources, promoting **sustainable harvesting of minor forest produce (MFP)**.
- **Fair Market Prices:** Ensuring that tribal communities receive fair prices for MFPs, like **honey, tamarind, wild mushrooms, and mango kernels**, is crucial for economic self-reliance. Government initiatives, particularly those supported by organisations like the **Tribal Cooperative Marketing Development Federation of India (TRIFED)**, can facilitate market access by connecting tribal producers to larger markets, ensuring fair compensation. **Financial Protection:** Regulating **microfinance practices** to prevent predatory lending can protect tribal communities from exploitative loans and debt cycles.
- **Conclusion :** The recent deaths from mango kernel consumption in Odisha underscore the severe livelihood crisis among tribal communities, driven by **poverty, food insecurity, and economic exploitation**. Strengthening forest rights, enhancing market access, fair pricing for minor forest produce, targeted government initiatives, and strategic partnerships can **collectively uplift and empower tribal populations sustainably**.

## 8. Key facts about Toto Tribe

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

### About Toto Tribe:

- Toto is an **aboriginal Indo-Bhutanese tribe** concentrated in the **village of Totopara** in Alipurduar district of West Bengal.
- The Totopara village befalls under the **periphery of Jaldapara Wildlife Sanctuary**.
- It nestles just to the south of the **border between Bhutan and West Bengal**, on the **bank of the Torsa River**.
- Anthropologically, the Toto tribe is a **branch of the Tibetan-Mongoloid ethnic group**.
- They are one of the **most endangered tribes** in the world, with **just over 1,600 members** surviving. The Toto tribe is often **described as 'a vanishing tribe'** on the **verge of extinction**.

- They are categorised as a **Particularly Vulnerable Tribal Group (PVTG)**.

**Toto Language:** It is a **Sino-Tibetan language** spoken by the Toto people and is **written in the Bengali script**.

- Totos are endogamous and are divided into 13 exogamous clans, from which, they choose to marry.
- Unique to their culture is the idea of having **only a single wife**, and they **strongly advocate anti-dowry system**, unlike neighbouring tribal practices.
- Their **houses are elevated bamboo huts** covered by thatched roofs.

**Beliefs:** Toto people **consider themselves Hindus** who **also worship nature**.

**Economy:**

- **In the past**, Totos were **mainly food gatherers** and **practiced slash and burn types**, of cultivation.
- Along with this, the Toto families earn a good amount of money by working as porters for carrying oranges from the different gardens of Bhutan to Totopara.
- **With the passage of time**, occupational diversification has taken place. At present, they **became settled agriculturists**.

## 9. Gotti Koya Tribals

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

- The **National Commission for Scheduled Tribes** has asked the **Union Home Ministry** and the states of **Chhattisgarh, Maharashtra, Andhra Pradesh, and Odisha** to submit a **detailed report** on the condition of **Gotti Koya tribals**.
- An estimated **50,000 Gotti Koya tribals** were displaced due to **Left-Wing Extremism** and now live in **248 settlements** across **Odisha, Andhra Pradesh, Telangana, and Maharashtra**.
- Reports indicate that **Telangana** has reclaimed land from internally displaced persons (IDPs) in **75 settlements**, impacting the tribals' livelihoods and increasing their vulnerability.

**Gotti Koya Tribe:**

- **Ethnicity** : Multi-racial and multi-lingual communities found in the forests, plains, and valleys on both sides of the **Godavari River** in **AP, Telangana, Chhattisgarh, and Odisha**. Migrated from **Bastar**, northern India.
- **Language** : **Koya language** (Koyi) is a Dravidian language related to **Gondi** and influenced by **Telugu**. Most speak **Gondi** or **Telugu** alongside Koyi.
- **Occupation** : **Pastoralists** and **shifting cultivators (Podu)**, now engaged in **settled cultivation, animal husbandry, and seasonal forest collection**. Grow **Jowar, Ragi, Bajra**, and other millets.

- **Society and Culture** : Divided into five subdivisions (gotrams). Patrilineal and patrilocal family structure, with a focus on the nuclear family. Monogamy is practiced. Worship their own ethnic religion alongside Hindu gods, with Mother Earth being a significant deity. Maintain community funds and grain banks for food security. Burial or cremation of the dead, with the erection of menhirs in memory.
- **Festivals** : Vijji Pandum (Seeds charming festival) and KondalaKolupu (Festival to appease hill deities). Perform the Permakok (Bison horn dance) during festivals and marriages.
- **Important Fair** : Sammakka Saralamma Jatra, held once every two years on the full moon day of Magha Masam (January/February) at Medaram village, Warangal district.
- **Migration Due to Conflict** : Many fled to Andhra Pradesh (now Telangana) in the mid-2000s due to violent conflicts between Maoist insurgents and Salwa Judum (Govt backed tribal militia).
- Salwa Judum was later banned by the Supreme Court of India in 2011.

## 10. BIRSA MUNDA

(Use this content in the topic of syllabus - Unit 7.3 Paper II)

- Prime Minister Narendra Modi marked the commencement of 150th Birth Anniversary Year celebration of Birsa Munda.

**Background:** -

- The Centre had in 2021 decided to celebrate November 15, the birth anniversary of Birsa Munda, as Janjatiya Gaurav Diwas.

**Key takeaways**

- Born: November 15, 1875, in Ulihatu, present-day Jharkhand.
- Belonged to the Munda tribal community, which practiced their distinct socio-cultural traditions.

**Role as a Tribal Leader:**

- Birsa Munda was a prominent freedom fighter, religious leader, and tribal reformer.
- He led the Munda Rebellion (also known as the Ulgulan or “The Great Rebellion”) against the oppressive British colonial system and zamindari system.

**Ulgulan Movement (1899–1900):**

- The movement sought to protect tribal lands and rights from the Dikus (outsiders) like landlords, moneylenders, and the British.

- Focused on restoring tribal autonomy, ending forced labor (beth begari), and ensuring land ownership for tribal people.

### **Religious and Social Reforms:**

- Advocated for monotheism and rejected superstitions, idol worship, and the influence of Christian missionaries.
- Encouraged the Munda community to reclaim their cultural and spiritual identity.
- Declared himself as “Dharti Aba” (Father of the Earth) and urged people to worship a single god and follow tribal traditions.

### **Arrest and Death:**

- Arrested by British forces in 1900 during the rebellion.
- Died on June 9, 1900, in Ranchi Jail, under mysterious circumstances, at the young age of 25.
- Jharkhand State was established on his birth anniversary in 2000 as a tribute.

## **11. Sami, Forest Finns, and Kvens Tribes**

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

- The Norwegian Parliament issued a formal apology to the Sami, Forest Finns, and Kvens for the historical injustices caused by its “**Norwegianisation**” policy.
- This forced assimilation, practiced from the 18th century until the 1980s, led to cultural erasure, loss of languages, and forced relocations.

### **About Tribes in News:**

- **Sami People:**
  - Indigenous to Norway, Sweden, Finland, and Russia.
  - Traditionally reindeer herders and fishers.
  - Suffered loss of language, culture, and land under assimilation policies.
  - Advocacy for their land and rights continues today.
- **Kvens:**
  - Ethnic minority of Finnish descent in northern Norway.
  - Historically subjected to forced assimilation and loss of language.
  - Continue to seek reparations and cultural revival.
- **Forest Finns:**
  - Minority group originally from Finland who settled in Norway and Sweden.
  - Practiced slash-and-burn agriculture, later marginalized by

assimilation policies.

Struggle to preserve their cultural identity and heritage.

## 12. Empowering Tribal Society

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

- India's tribal communities, 8.6% of the population, are vital to the nation's diversity and development. The government has launched initiatives to address their socio-economic challenges and promote cultural heritage, healthcare, education, and self-reliance.

### Tribes in India:

- **Who They Are:** Tribes in India, also referred to as Adivasis, are Indigenous communities with distinct cultures, languages, and traditions. **Types:** **Scheduled Tribes (STs):** Identified under Article 366(25) of the Constitution, defined by distinct characteristics such as geographical isolation, economic backwardness, and cultural uniqueness. **Particularly Vulnerable Tribal Groups (PVTGs):** A subgroup of STs identified by pre-agricultural technology, low literacy, and economic backwardness. There are 75 PVTGs across 17 states and one Union Territory.

### Key Government Scholarships for Tribal Empowerment

- **Pre-Matric and Post-Matric Scholarships:** For ST students from Class IX to post-graduation.
- **National Overseas Scholarship:** Supports ST students for postgraduate and doctoral studies abroad.
- **National Fellowship for ST Students:** Digital processing ensures timely assistance for higher education.
- **Initiatives for Better Health Outcomes: Sickle Cell Anaemia Elimination Mission:** Focus on screening and affordable care for tribal populations. **Mission Indradhanush:** Ensures immunization for children and pregnant women, including free COVID-19 vaccines. **Nikshay Mitra Initiative:** Aims to improve TB treatment and outcomes for tribal communities.
- **Research and Cultural Preservation Initiatives: Support to Tribal Research Institutes (TRIs):** Focus on research in welfare, languages, and traditions. **Development of PVTGs:** Dedicated to addressing socio-economic gaps for 75 PVTGs. **Tribal Research Information, Education, Communication, and Events (TRI-ECE):** Organizes cultural festivals, exhibitions, and awareness campaigns.
- **Conclusion:** The government's multidimensional approach aims to empower

tribal communities through targeted welfare schemes, education, healthcare, and cultural preservation. These efforts ensure that India's tribal population is integrated into the broader national development narrative, embodying the vision of "Sabka Saath, Sabka Vikas."

### 13. Bodoland Mahotsav

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

- Recently, the Prime Minister inaugurated the 1st Bodoland Mahotsav in New Delhi.

#### About Bodoland Mahotsav:

- It is a mega event on language, literature, and culture to sustain peace and build a **Vibrant Bodo Society**.
- **Theme:** The theme for the Mahotsav is 'Peace and Harmony for Prosperous Bharat' with a focus on the rich culture, language and education of the Bodo community along with other communities from the Bodoland Territorial Region.
- It aims to **capitalise on the richness of cultural and linguistic heritage**, ecological biodiversity and touristic potential of Bodoland.
- It is also about celebrating the remarkable journey of recovery and resilience ever since the signing of **the Bodo Peace Accord in 2020**.

#### Key facts about Bodo Tribe

- They are the earliest known ethnic group to **inhabit to Assam** (erstwhile Pragjyotishpur and Kamrupa) with their distinctive culture and linguistic traits belong to the **Mongoloid stock of the Indo-Mongoloids or Indo-Tibetans**.
- Linguistically the Bodos include a large group of people who are the speakers of the **Tibeto-Burman Speeches** of the North and East Bengal, Assam and Burma.
- They are the Bodos or Boros of the **Brahmaputra Valley**, they are known as Meches in Lower Assam, West Bengal and Nepal.

### 14. Sickle Cell Eradication

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

- The initiative aligns with India's broader commitment to eradicating **sickle**



cell anemia, a hereditary blood disorder, by 2047, particularly focusing on **tribal communities**, which are disproportionately affected.

- **Sickle Cell Disease (SCD)** is a **genetic blood disorder** causing abnormal **haemoglobin** (the protein that carries oxygen through the body), resulting in **sickle-shaped red blood cells**. This leads to blocked blood flow, severe pain, organ damage, and reduced life expectancy.

#### **Challenges Regarding SCD in India:**

- India has the **world's highest tribal population** density, with 67.8 million people (8.6%) as per the **2011 Census**.
- **MoHFW** highlights SCD among the top ten health issues impacting tribal communities disproportionately.
- **Limited diagnostic and treatment facilities** in remote tribal areas and lack of knowledge among communities about genetic counseling and preventive measures.
- **Long-term SCD management** can be **financially taxing** due to medication costs, regular check-ups, and hospitalisations.
- Treatments like **CRISPR cost USD 2-3 million**, and finding bone marrow donors is challenging.

#### **Some Government Initiatives Related to SCD**

- **National Sickle Cell Anaemia Elimination Mission: Vision:** The **National Sickle Cell Anaemia Elimination Mission**, announced in the **Union Budget 2023**, targets the health challenges posed by Sickle Cell Disease (SCD), especially among tribal populations. The mission **aims to eliminate SCD** as a public health issue in India **by 2047**.
- **Strengthen Healthcare Infrastructure:** Establish more specialised diagnostic and treatment centres in tribal regions.
- **Educational Campaigns:** Increase awareness about genetic diseases among tribal populations.
- **Technology Utilisation:** Fully operationalise the **National Sickle Cell Portal** for seamless tracking.
- **Collaboration:** Involve civil society, local governance, and international health organisations for funding and technical expertise.

#### **Conclusion**

- India's focus on **addressing health inequities in vulnerable populations**, especially those affected by Sickle Cell Disease (SCD), reflects the government's commitment to public health and tribal welfare. This initiative aligns with **UN Sustainable Development Goals (SDGs)** to create a healthier and more equitable society.

## 15. Sickle Cell Eradication

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

- The initiative aligns with India's broader commitment to eradicating **sickle cell anemia**, a hereditary blood disorder, by 2047, particularly focusing on **tribal communities**, which are disproportionately affected.
- **Sickle Cell Disease (SCD)** is a **genetic blood disorder** causing abnormal **haemoglobin** (the protein that carries oxygen through the body), resulting in **sickle-shaped red blood cells**. This leads to blocked blood flow, severe pain, organ damage, and reduced life expectancy.

### Challenges Regarding SCD in India:

- India has the **world's highest tribal population density**, with 67.8 million people (8.6%) as per the **2011 Census**.
- **MoHFW** highlights SCD among the top ten health issues impacting tribal communities disproportionately.
- **Limited diagnostic and treatment facilities** in remote tribal areas and lack of knowledge among communities about genetic counseling and preventive measures.
- **Long-term SCD management** can be **financially taxing** due to medication costs, regular check-ups, and hospitalisations.
- Treatments like **CRISPR cost USD 2-3 million**, and finding bone marrow donors is challenging.

### Some Government Initiatives Related to SCD

- **National Sickle Cell Anaemia Elimination Mission: Vision:** The **National Sickle Cell Anaemia Elimination Mission**, announced in the **Union Budget 2023**, targets the health challenges posed by Sickle Cell Disease (SCD), especially among tribal populations. The mission **aims to eliminate SCD** as a public health issue in India **by 2047**.
- **Strengthen Healthcare Infrastructure:** Establish more specialised diagnostic and treatment centres in tribal regions.
- **Collaboration:** Involve civil society, local governance, and international health organisations for funding and technical expertise.

### Conclusion

- India's focus on **addressing health inequities in vulnerable populations**, especially those affected by Sickle Cell Disease (SCD), reflects the

government's commitment to public health and tribal welfare. This initiative aligns with **UN Sustainable Development Goals (SDGs)** to create a healthier and more equitable society.

## 16. Jharkhand Tribes Fight for Rights

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

- Tribals have played a **vital role in Jharkhand's socio-political landscape** and their struggles have sparked numerous historical movements.

### Key Points

- **British Control and Tribal Resistance in Jharkhand:**
  - **Geographical Context:** Jharkhand, primarily located on the **Chota Nagpur Plateau in eastern India**, came under **British control in 1765** when the **Mughals granted Diwani rights over Bengal, Bihar, and Orissa** to the British, allowing them to collect revenue.
  - **Tribal Inhabitants:** Jharkhand's plateau region has long been inhabited by tribes like the **Munda, Santhal, Oraon, Ho, and Birhor**, with agriculture forming the primary livelihood for over half of these tribal workers, exceeding the national **Scheduled Tribe** average of 44.7%.

### Colonial Policies and Tribal Revolts:

- The British introduced commercial agriculture and **mining**, displacing many tribes from their lands. This exploitation led tribal leaders to organize movements to protect their rights and resist British rule.
- Scholars Ram Dayal Munda and Bisheshwar Prasad Keshari identified 1769-93 as the initial phase of resistance, followed by a period of open revolt in the succeeding decade.

### Jharkhand Movement and Statehood:

- The late 1980s saw a **resurgence of Jharkhand's identity**, with the formation of the **All Jharkhand Students Union (1986)** and the **Jharkhand Coordination Committee (1987)**, leading to the Jharkhand Movement and eventual statehood in 2000.
- The Jharkhand Movement highlighted the gradual disintegration of Jharkhand culture over 200 years, particularly under British rule. Today, **tribal communities continue to face challenges** like land disputes, low literacy rates, poverty, and exploitation amidst industrial growth.

## 17. Key Facts about Reang Tribe

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

- The ethnic Reang community has demanded that Tripura declare a holiday on Hojagiri Day, which celebrates the traditional Hojagiri dance.

#### Reang Tribe:

- The Reang tribe, who locally call themselves “Bru”, is the **second largest tribal community of Tripura** after the old Tripuri clan.
- They are the **only Particularly Vulnerable Tribal Group (PVTGs)** residing in the state of **Tripura**.
- Apart from Tripura, they are **also found in** the neighbouring state of **Mizoram and** a few in **Assam**.
- According to the 2011 census of India report, the total population of the Reang tribe is about 1,88,080.
- Reangs are said to have **come first from Shan State of upper Burma** (now Myanmar) in different waves to the Chittagang Hill Tracts and then to the Southern part of Tripura.
- Similarly, another group entered Tripura via Assam and Mizoram during the 18th Century.
- Reangs belongs to **Indo-Mongoloid racial stock**.
- Their **language** is known as “**Kaubru,**” which has a **tonal effect on the Kuki language**, though broadly it is the **Kok-Borok dialect**. The language belongs to the **Tibeto-Burmese linguistic family**.
- Ethnically, Reangs are divided into **two major clans: Meska and Molsoi**.
- The Reangs are a well-knit ethnic group having a rigid, well-ordained, and **well-structured self-governing system**.
- **Economy:** The Reangs are **primarily an agriculturist tribe**. In the past, they mostly used to practise the ‘**Huk**’ or **Jhum cultivation**, like most other Tripuri tribes. But **now shifted to modern agriculture practice**.

#### Religious Belief:

- At present, most of the Reangs in Tripura follow **Hinduism**, and most of their deities are akin to gods and goddesses of Hindu faith. Reangs have **faith in different deities** like Buraha, Bonirao, Songragma, Jampira, Lampra, etc.
- **Hojagiri folk dance** of the Reang clan had achieved an unprecedented acclaim all over the world.