ANTHROPOLOGY NEWS DIARY

(AND)

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FOR UPSC CSE MAINS

This series provides compilation of daily CURRENT AFFAIRS of Anthropology. It is aimed at addressing the requirement of aspirants to add contemporary aspects of the subject to the answers. It also helps in understanding the trends of anthropology across India and the world.

NOTE: Please attempt the questions given at the end of the document and can upload on the **telegram channel**: Sosin for Anthropology Q&A, for peer review.
INDEX

A. TRIBAL AFFAIRS

1. TRIFED..........................................................................................03
2. Tele health.........................................................................................03
3. Tribal Hunting laws...........................................................................04
4. Network - Kerala times.....................................................................05

B. PRIMATOLOGY

1. Primate ecology & Evolution...............................................................06

UPSC ANTHROPOLOGY PREVIOUS YEAR QUESTIONS..................................................07

PRACTICE QUESTIONS FOR PEER REVIEW.................................................................07

Note - For convenience, the respective reference links have been dropped at the end of every topic.
A. TRIBAL AFFAIRS

1. TRIFED
   • TRIFED was established in August 1987 under the Multi-State Cooperative Societies Act, 1984 by the Government of India as a National level Cooperative body. Under the administrative control of the then Ministry of Welfare of India,
   • TRIFED is mandated to bring about socio-economic development of tribals of the country by institutionalising the trade of Minor Forest Produce (MFP) & Surplus Agricultural Produce (SAP) collected/ cultivated by them.
   • TRIFED plays the dual role of both a market developer and a service provider, empowering them with knowledge and tools to better their operations in a systematic, scientific manner and also assist them in developing their marketing approach.
   • TRIFED is involved actively in capacity building of the tribal people through sensitization and the formation of Self Help Groups (SHGs). TRIFED is engaged in training the tribals in several activities, so that they can effectively carry them out.
   • The organisation also assists them in exploring and creating opportunities to market the developed products in national and international markets on a sustainable basis.
   • TRIBES India is the brand under which the sourced handcrafted products from the tribal people are sold. There are 120 brick-and-mortar TRIBES India outlets across the country, making it a sustainable and reliable brand.

Reference:
https://trifed.tribal.gov.in/about-us-2

2. Tele health
   • Tribal communities across the US country often turn to telehealth to access care, but they still face challenges using the technology and addressing gaps in care.
   • That’s the take-away from a report prepared by the eHealth Initiative and Foundation (eHI) following a recent roundtable discussion with representatives from the Indian Health Service (IHS).
   • Telehealth is used in tribal communities across the country, with telehealth visits making up 60 percent to 70 percent of their healthcare services.
   • Telehealth use has especially climbed in these communities during the coronavirus pandemic, with providers wanting to limit in-person contact. The IHS serves 574 federally recognized tribes and is a key player in helping to provide telehealth services.
   • The community was quick to turn to telehealth visits when the pandemic hit, Eric Ritchie, PhD, clinical director of the Chinle Service Unit, said during the roundtable discussion.
   • The Chinle Service Unit offered audio-visual telehealth visits through many of their clinics to treat sick patients while avoiding the risk of COVID-19 transmission.
Despite these telehealth success stories, there are still roadblocks. Many Tribal communities are in rural and isolated locations and, like Chinle, face challenges in telehealth delivery. Access to adequate cellular coverage and internet connectivity is scarce, according to Ritchie. Less than 1 percent of Apache County has access to high-speed internet.

Without reliable internet connectivity, telehealth visits can be interrupted and unproductive for patients and providers. In communities with crowded households, there are limits to privacy for patients who want to discuss health issues with caregivers.

The roundtable and the report it produced serve to highlight the challenges faced by underserved populations in accessing and benefitting from connected health services. The potential is there and the successful use cases are evident, Bordenick and her colleagues point out, but the journey to full telehealth adoption is by no means complete.

Reference:

3. Tribal Hunting laws

Forest rights in India reflect correlative duties of tribal communities to preserve wildlife and it is in consonance to the fundamental duty under Article 51 A(g)

A recent news report published by Down to Earth revealed the killing of over 200 wild animals in West Bengal’s Junglemahal forest area by the local tribal population.

The animals were killed as part of the centuries-old annual hunting season observed by Adivasis known as Shikar Utsav. There are two opposing views on the issue — while one part supports it as a traditional customary ritual of indigenous people, others oppose it in the name of wildlife conservation and animal rights.

Hunting has been a core part of human civilization since the beginning. It became deeply embedded in human cultures along with agriculture, fishing and gathering. Some of the oldest cave paintings also depict scenes of hunting.

Moving ahead to the Middle Ages and the colonial period, hunting has been depicted in many paintings and later in photographs.

In India, Mughal paintings often depicted kings going out for hunting tours. The Akbarnama has several scenes of Akbar’s hunting expeditions, often assisted by his pet cheetahs. It was a symbol of power.

The traditional right to hunt wild animals has been recognised by many legal systems across the globe.

However, when we deal with the Indian laws, we have a different scenario. Section 3(l) of The Scheduled Tribes & Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 or Forest Rights Act (FRA) excludes the traditional right of hunting or trapping or extracting a
part of the body of any species of wild animal. But the community right to hunt is prevalent in many tribal and traditional forest-dwelling communities.

- The traditional community rights associated with hunting are not immune from the criticism that they draw from conservation perspectives.
- For several tribal and other traditional forest-dwelling communities, reliance on a property-based framework instead of a regulatory one is significant to enforce their community rights to wildlife and forest resources.
- These communities cannot extend the horizon of their environmental prerogatives in a regulatory frame to attain the wide multitude of human-based and human-caused reasons for wildlife mortality.
- The native conservation servitude associated with wildlife in and around the protected areas draws its genesis way back to the long history of their existence.
- However, with changing times, laws and their interpretations have also opined and opened the corridors of balancing arrangements, where the conflicting native rights of such communities and concerns of forest and wildlife conservationists do collide to finally come to a settlement.

**Reference:**

4. Network - Kerala times

- An initiative called ‘Network’, started with an aim to narrow down digital gap and to provide necessary learning equipment for less socially and economically affluent children, especially in the tribal areas, is receiving huge response in Kannur.
- Member of Parliament V. Sivadasan, who is heading the initiative, said it was started after people began complaining about the difficulties faced by children who were unable to watch classes regularly due to damage in their smart phones or tab or even TV.
- The initiative ‘Network’ was started to address the problem faced in tribal areas, especially in Irrity and Peravoor.
- As a first step, it was decided to distribute smartphones and tabs to all the disadvantaged children in the area, as part of their learning activities on digital platforms. “No child should be left alone and lose an opportunity to learn or stray from the path of learning,” Mr. Sivadasan said.
- Soon after the launch, the NGO union had stepped in to hand over a television and mobile phones to children from Payam Kondabra colony. The union also announced that learning materials would be provided to another colony in the tribal area.
● The State government was trying to fill this gap by providing study rooms, distributing lunch kits, and providing free textbooks. This was to underline that education was a social responsibility even in times of epidemic.

Reference:

B. PRIMATOLOGY

1. Primate ecology & Evolution

● By analyzing the relative proportion of different plant parts consumed by primates, researchers suggest that primates may be intricately and subtly shaped by two key families of plants: Moraceae and Fabaceae.

● The study, led by researchers from the University of Amsterdam and Indiana University, highlights the importance of detailed dietary studies to better understand primate ecology and evolution.

● Plant parts such as leaves, fruits and seeds have been essential components of primate diets for millions of years, but the relative importance of different plant families remains unclear. Therefore the researchers assembled a large database and investigated which plant families are consumed by wild primates, and which plant families are most important for the diets of primates worldwide.

● The researchers found that the two plant families that are mostly consumed by primates are the mulberry family (Moraceae), which includes the widely known figs, and the legume family (Fabaceae), which includes the peas. Moraceae was eaten by a wide variety of primate species, including spider monkeys, chimpanzees, gibbons, howler monkeys, colobus monkeys and gorillas, mainly as fruit.

● Fabaceae, the third-largest plant family worldwide with nearly 20,000 known species, was mainly eaten in the form of leaves, also by many different primates.

● The study shows that syntheses based on large global databases have great potential to gain new insights into the ecology and evolution of animals and other organisms.

● The standardization of data is needed because humans increasingly rely on computational support to deal with data as a result of the increase in volume, complexity, and creation speed of data. Data science and scientific data management are therefore becoming increasingly important in ecology and evolution.

Reference:
UPSC Previous year questions based on today’s concept:

2. Forest Rights Act - 2006 (15 Marks - 2011)

DAILY PRACTICE QUESTION/S FOR MAINS 2021.

Pl do not forget to upload your answer sheet for a peer review on the telegram channel: Sosin for Anthropology Q&A

1. Contemporary hunting gathering tribes of India (20 Marks)