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## The Particularly Vulnerable Tribes Of Andaman And Nicobar Islands: Steps Ahead For Rehabilitation

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### Purpose of the Paper

This essay is an attempt to draw attention of the public towards the vulnerability of the Particularly Vulnerable Tribal Groups and to disseminate the message on the causes and consequences of their backwardness. Some of the tribes are identified under this category by the Ministry of Tribal Affairs, Government of India who fulfills the criteria. This paper is focused on the various issues of the PVTGs with special reference to Andaman and Nicobar Islands particularly the challenges for the local administration to rehabilitate them.

An overview of the population is provided on the residential locations and the numerical strength of the PVTGs across the country. The data based on the secondary sources shows the declining trend of population of some of the PVTGs made them an endangered group and it seems there are not many days left for these vulnerable groups to be extinct.

### The Particularly Vulnerable Tribal Groups: An Introduction

The primitive tribes are those who entirely depend on nature for their livelihood by using the self developed simplest technology and are found to be isolated from all others in the society. During the fifth plan a sub-group among the Scheduled Tribes was identified owing to their vulnerability. In 1973, the Dhebar Commission introduced the concept, the Particularly Vulnerable Tribal Groups (PVTGs) who are comparatively less developed than the other tribal groups. In 2006, the Government of India renamed the primitive tribes as the Particularly Vulnerable Tribal Groups in order to prioritise their protection and development as the process of development has been very slow among them. Truly speaking some of them are still at the stage of hunting and food gathering for survival and yet to know how to cultivate the land. According to Dhebar commission the criteria to identify a Scheduled Tribe as a particularly vulnerable tribal group was the group who are at the stage of like

- Pre-agricultural level of technology
- Low literacy rate
- Economic backwardness
- Declining or stagnant population

According to the Population Census of India 2011, there are seventy five tribal groups categorised under the particularly vulnerable tribal groups. They inhabit in all most all states of India however, there are thirteen PVTGs reside in the state of Odisha which is highest among the states and Union Territories. They are found in the states of West Bengal, Bihar, Uttar Pradesh, Rajasthan, Gujarat, Himachal Pradesh, Madhya Pradesh, Jharkhand, Maharastra, Karnatak, Kerala, Tamil Nadu, Andhra Peadesh, Lakshadeep and Andaman and Nicobar.

There are twelve particularly vulnerable tribal groups in India whose population is above 50,000 and the rest of the tribes have 1000 or less than 1000 population. The Sahariya is the only particularly vulnerable tribal group in Rajasthan who has the highest population among the PVTGs in India. The Great Andamanese, the Onge of Andaman and Nicobar Islands and the Toto of Totopara in the district of Alipurduar, West Bengal have a declining population. The Toto tribe is also an engendered tribe as Thalassemia a silent killer is prevalent among them. They are a branch of Tibetan-Mongoloid ethnic group who has a written script and rich heritage and culture.

### **The vulnerability of the Autochthons**

The indigenous people of the Andaman and Nicobar islands are the aboriginal tribal population who have been living there for thousand years in their own way maintaining self-sufficiency and have remained almost independent of foreign relations. However, after colonizing the islands, the British have interfered and subsequently their interaction with the natives caused irreparable harm to their life. The Great Andamanese are now the worst victims of the unresolved consequences that have turned the tribe an engendered human group as only forty three of them are yet survived. Therefore, the great challenge before the nation is not only for their survival but also for the growth of their population to perpetuate the traditions of the islands to be the islands of the original inhabitants. The islands then would be attractive tourist destinations as it used to be like for its natural vegetation with its own people.

### **The Indigenous people and their culture**

The natives of the islands belong to two human races, the Nigrito and the Mongoloid. The Great Andamanese, the Onge, the Jarawa and the Sentinelese belong to the Nigrito group who are believed to be migrated from Africa to the islands of India before 60,000 years. The tribes like the Nicobarese and the Shompen are the Mongoloids who perhaps have come to the islands from Malay, Burma coast some thousand years back. In the pre-British, British and in post-independence period as well the two racial groups have been maintaining two distinct cultures. However, with the coming of the British, the culture of the island started to

change as a large number of aliens were settled there. Truly speaking the entry of the British into the Islands is the sole reason behind the vulnerability of the natives.

After independence, the refugees from Bangladesh, people from Tamilnadu, Karnatak, Bihar and Kerala, etc. also settled there. As the natives the minority and the outsiders became the majority, a common culture developed. However, the Nicobarese did not let the immigrants to be settle in Nicobar island and continued with a distinct culture of their own even though were converted to Christianity<sup>1</sup>(Singh 1994 : 8).

The Nigrito group of Andaman Island speaks the language of their own which is not yet classified however, the Nicobarese and the Shompen speak Austro-Asiatic language which belong to the Munda and Mon-Khmer language group. The natives of Andaman and Nicobar Islands are animists though the Nicobarese converted to Christianity but the population flow from the main land and few from Burma made the islands as multi-religious group.

The indigenous population of the islands used to be hunters, food gatherers and fishermen. The Great Andamanese, the Onge, the Sentinelese have afterwards adopted the occupations like agriculture, government service and trade. However, most of the Nicobarese have adopted horticulture as the main source of livelihood. The Shompen who are hunters and gatherers also exchange goods with the Nicobarese. The co-operative movement had played a vital role in shaping the economic life of the islanders however, the Nicobarese had the largest networking as a result of which they had their own office, vehicles and ships to carry on their business.

### **The Nigreto group**

### **The Great Andamanese**

The tribals are not only different from the non-tribals but also exhibits a distinct culture of their own and have different life style, dialects and names that Rad-Cliffee Brown found during his field work from 1906-1908 among South Andamanese, the Middle and North Andamanese. The Great Andamanese are actually ten tribes – Cari, Kora, Jeru, Bo, Keda, Kol, Juwai, Pucikwar, Bea and Balawa<sup>2</sup> (Singh 1994 : 72) and these divisions are comprised of a number of families. The Great Andamanese speak Jeru dialects and with others they speak in Hindi. Though they no more follow the dress code of their own however, their physique, colour and hair identify them as a distinct social group.

The staple food of the Great Andamanese is fish, wild pig, crab, dugong, prawn, shell, nail, turtle egg, fruits, roots, and tubers, etc. Due to intercommunity interaction the food habits and the preparation of food have gone through the process of change. They are habituated in accepting the ration that the Andaman Administration provides them. They have started having tea, intoxicated drinks, opium and they do smoke. The pregnant and lactate women like to have crab soup. Rad-Cliffee Brown from his study in 1964 has mentioned

that before depopulation the Great Andamanese used to live in small communities scattered many places in the island on the coast and so also in the interior parts. Family used to be the basic unit of social organization but these days many changes have taken place in their life and culture as a result of declining population.

Marriages are arranged among them through negotiation with the consent of both the guardians and the boy and the girl as well. Though marriage between close consanguineous brothers and sisters are not permitted but distant cousins can marry each other. A capable bride-groom is chosen who can provide food and maintain the bride. The newly wedded couple live in neo-local residence and they do not wear any marriage symbol. Divorce and remarriage are allowed for both the sexes.

However, the Great Andamanese could not perpetuate their old traditions and customs as because of the high mortality rate hence, the family structure has become nuclear. The orphans are well taken care of by the philanthropist members of the community as it is child adoption was very common among the Great Andamanese. The property is inherited to the youngest daughter and to the youngest son in absence of the daughter however, the first claim goes to the male or female who bear the same name of the deceased even if the boy or girl belong to any other family in the village. The woman among them is to take care of the household, children, gather forest produce and involve herself in crab catching. At the advance stage of delivery, a woman is advised to sleep close to the hearth and after child birth, she lives in a newly constructed hut with a burn-out interior where she attended exclusively by older women. A child is given a name even before birth if someone close to the parents insists them to name the child after his name. Prohibitions are introduced to adolescents for some specific period as like not to eat certain flesh or food till they become youth.

The Great Andamanese respect their elders so much that they do not even utter their names. The name of a deceased is not taken during mourning period, the corpse of an adult is buried near the hut whereas the dead child is buried under the bed. The personal belongings of the person are also buried along with this dead body. The oldest relative of the corpse put a handful soil followed by others. They observe the mourning period for some months.

Although depopulation eliminates possibility of a structured political system but in practice contradictory opinion is hardly present. Stealing is not yet known and a deep sense of generosity exists among them. When a tree is identified to be used by someone for making a canoe, it becomes his personal tree or when a person for the first time locate any fruit bearing tree in the forest and let others know about it none of them claim any right over the fruits. They make their own artifacts, ornaments, baskets and earthen pots. They make ornaments from barks, leaves and shells to wear in festive occasions. They also make ropes with the bark. They do not celebrate any festival or organized fairs. They fetch drinking water from the nearby well and also collect drinking water from the streams when they go in hunting or fishing expeditions. They visit hospitals at Port

Blair to access health facilities but for special treatment they are sent by Andaman Administration to Vellore in Tamilnadu<sup>3</sup> (Singh 1994 :79).

## The Onge

The Onge are the rare Nigrito group representative of Asian Nigritos and different from Negroids. The Onge were sparsely distributed and almost settled in little Andaman. However, the decline of population is the major reason for which the resettlement of the Onge became necessary in Dugong Creek during 1976-1977 and at south Bay<sup>4</sup> (Raviprasadet al 2020 : 2). The Government has been taking special steps to rehabilitate the tribe as it has become an endangered human group. The number of population survived among them is 100 only. Though their forest land is destroyed by the poachers but they are survived by the Andaman Administration. After re-settlement free ration was introduced that has been continuing till date. The changes has put an adverse effect on their life. They are likely to be overweight or underweight are increased and the physical stamina is also lower among them. The younger generation is no more prepared to continue with the traditional livelihoods, have become materialistic and are on the way of living by accessing the facilities like electricity, supply water, toilet, bicycle and medicine, etc. They find it difficult to be adoptive to the transition from a hunting and gathering life style to modern one. So, it is the duty of the experts to observe their behavior constantly so that their experience can be utilised during the implementation of any project to rehabilitate this endangered tribal group which has become a challenge for the administration.

The Onge believe that the white tooth is a sign of dead body as the corpse is covered with a white cloth so, they chew bark to turn their teeth red. In spite of the food supply and medical care of the Government, the Onge face various problems in life. They are found to be mal nutrients and infant and child mortality rate is very high among them. The sorrows and sufferings of the Onge doubled when eight Onge men died after having an unknown drink kept on the beach which they thought as alcohol. The Onge as a racial, linguistic and cultural group draws attention to research them. Their way of living can be compared to old-stone age people but they are a type of primitive people. As they are fond of social interaction and have established contacts with the outsiders as a result of which the tribe as a biological and cultural group their existence has been threatened and are not in a position to protest themselves for survival.

Until 1967, the Onge were the sole inhabitants of Little Andaman. When the people from South India and Ranchi came there to work in construction activities of the break, water and port at Hut Bay following to which forest was cleared and the Onge population shifted to Dugong Creek. The Hut Bay area, one of their traditional camps stopped forever. They really felt the misery of life at Dugong Creek when saw the sea level is falling down but they could immediately ride up the high ground and survived. That could have been possible as they have inherited the knowledge from their ancestors who are though not educated but well versed with



oceanic idea to live and get rid of the natural disasters. They have experienced the beauty as well as the devastating figure of the sea as a result of centuries of life which is the source of living and at times it can be so furious and crude that can even take human life. It is very natural for them to learn things through the process of socialization and do not show interest in formal education. Therefore, first of all informal education should be imparted to them to be followed by formal education. When Little Andaman, their original home became a centre spot of industrial-agricultural complex, the Onge lost physical and emotional attachment of their traditional habitation which was intimately connected with the virgin tropical rain forest. The Onge call themselves as En- eregale that means perfect person however, in the course of time they have become the pray of conspiracy made by the outsiders as the latter know how to exploit the tribes. The Onge used to be the original permanent residents of the Little Andaman however, since they shared their land with the non-tribals misfortune has been ever existing with them and in the course of time they have lost their habitation, economic wellbeing, good health and after all life. The contact of the Onge with the outsiders is the sole reason behind the declining population.<sup>5</sup>

(Sinha and Sharma 1977 : 134)

The Onge has been a highly vulnerable group and indicates a low fertility and high mortality rate of its population. The settlers are the cleaver and dominant people who know the means and ways to displace the Onge population. Lack of nutritional diet can also be a reason behind the depopulation of the tribe. There are two items like the pig and honey that the Onge used to consume but the settlers also like to have both of the items. In the course of the time the Onge lost the traditional sources of getting these items as because of the depletion of forest. The Onge also exchanged these two items with outsiders for tea leaves and tobacco made the items scarce in supply<sup>6</sup> (Sinha and Sharma 1977 : 136). After all it is found that there is hardly any compensation made by the administration in comparison to the damage made to the life and culture of the Onge tribe.

### **The Sentinelese**

The Negrito tribal population who live in Sentinel Island are the Sentinelese, named after the island. The survivors are up to 350, the most alienated tribal group of the island. The Sentinelese are a hostile group who do not encourage outsiders to interact with them. Cipriani (1966) opine that they used to be the residents of Little Andaman and were displaced to Sentinel Island by the force of a cyclone while they were fishing at sea. However, they are comparatively less affected by the last Tsunami of 2004 and are still found to be efficient hunters and gatherers. They are one of the tribes of the four Nigrito groups and one among the six Scheduled Tribes of Andaman and Nicobar Islands. They know their own language only and the other tribes of the islands do not even know the Sentinelese language. The dress pattern of the tribe has been as usual as even today both

the Sentinelese men and women wear nothing except some leaf ornaments around the neck, arm and waist but the men wear a waist belt made of bark. They are the tallest people among three Nigrity tribes of the island whose food habits are as like as the other groups. They make temporary palm thatched huts, erected on four wooden pillars near the shore. They are a hunting and gathering tribe who go for hunting with small groups. They make canoes to move in shallow coastal waters that helps them in fishing. As they are a completely isolated group, the Great Andamanese, the Onge and the Nicobarese consider them a very hostile tribe who cannot fit into the local tribal groups. They are a tribe who live a life of their own and absolutely remain independent of foreign relations. They neither interact with the other indigenous tribal groups nor with the non-tribal people of the island. Moreover, if they ever see anyone coming towards them to interact they answer them with their life saving weapon without a second thought.

The Sentinelese women take better care of their children and do the duties like other women in the islands. They more depend on the sea than the other tribal groups though they also hunt animals and collect the forest produce as they are the coast dwellers. They make baskets to store food and are found to be very artistic which is depicted from their work of knitting and ornament designing. The women dance with pleasure following the steps and clapping of both the palms.

The Sentinelese are the most isolated tribal group of our country. They do not come in contact with anyone except the group from whom they receive some gifts like coconuts, sweet potatoes, banana, and iron implements. They are the people having originality and yet to imitate the life style of the so called civilized people around them. This small tribe has been able to protect their land with the help of their bow and arrows unlike the Onge and the Great Andamanese. By nature they show a deep sense of belongingness towards their own community only and always maintain a distance with all others irrespective of their race, religion and place of residence. It is because of their isolation they have protected their home land for which none has got a chance to exploit them through any means and have not become pray of any conspiracy intentionally oriented towards the primitive group. They are aware of the image and identity that all know them as a hostile group. Though serious efforts to contact the group started in 1967 however, both the Andaman Administration and the Anthropological survey of India succeeded in 1991. During the joint expedition they accepted the coconut gifts and few of them also boarded the life boat during their February visit.

### The Jarawa

The Jarawa means the other people or the strangers, this is what is the opinion of the Great Andamanese and the other communities consider them as savages and barbarians. They live in South and middle Andaman Islands and are known to the outsiders from antiquity. Though they have made temporary contacts with others however, they interact more with the Andamanese population. Unlike the Great Andamanese history speaks that at the time of the arrival of the British the Jarwas were living in the part of East Coast in South Andaman and were quite friendly with the outsiders (Singh 1994: 85). There is no accurate information about their

language, culture etc. as they are a hostile group. However, the main threat to their life is the construction of the High Way that runs through their home land but the Government of India has handed over the case to the Supreme Court of India to look after the problem. Their land is being declared as Jarawa Reserve and they are confined to their land only. The Jarawa like the Sentinelese do not wear any cloth. The men wear a folded bard chest guard and women a leaf waist girdle. The Jarawa have a language of their own but nothing is known about it. Grierson (1967) has said the philanthropists were not succeeded in connecting the Jarawas with any of the recognized family of languages.<sup>7</sup> (Opinion cited in Singh 1994 : 81) The Jarawa belong to Negrito race but it seems that they have close affinity with the Asiatic and not with the African Nigrito population (Opinion cited in Singh 1994 : 82). The food habits of Jarawa is similar with that of the other tribal groups in the island and they have access to obtain food from both the natural sources like the forest and the sea. They have been surviving by hunting, fishing and food gathering and at the end of the day they share the things among them. They love honey and do not use salt or sugar in their food. The Jarwa live in nuclear families consists of husband and wife with their minor children below ten years. Adult marriage is the rule, parents negotiate marriage but the consent of both the girl and boy is taken. After the marriage is held, the couple go to the jungle and spend the whole day there and come back to the village in the evening. The married couple can eat in the same plate and are seen relaxing on each other's lap. Male and female are equally treated however, the women direct the men and seem to have more freedom as it does not matter for the Jarwa women to move with the contact parties.

The men wear the bones of the deceased relatives around the neck and waist which shows their belief in life after death or rebirth. The Jarwa men make their weapons themselves for which they take iron from others. They have an inbuilt social norm among them which is strictly perpetuated. They are very artistic and experts in making shell necklaces, head and arm bands, bark shells, baskets, ropes, bows and arrows and spears, etc.

### **The Mongoloids**

### **The Shompen**

The Shompen are a comparatively isolated tribe in Great Nicobar Island and included in the list of the Particularly Vulnerable Tribal Groups. The number of population survived among the Shompen is 200-300. They are a least known tribe who have made a little contact with the outsiders and whose forest is damaged by the latter. Unlike other tribes, the Shompen is a heterogeneous tribe who differ from the other sub-groups in dialects, appearance and group dynamics, etc. The Shompen are hunters, gatherers, they catch fish and also practice horticulture and domesticate pigs. The Anthropological Survey of India research team found that Pandanus, a tropical fruit looks like pine apple is the staple food of the Shompen. They live in Eastern, Western, Southern and Central region of Great Nicobar. There are fewer women than men and as a result of adverse sex ratio many adult men lead a single life without a life partner. Marriage by capture of the women is a custom among them and much age differentiation is found among the husband and the wife. There is a little information



available about the Shompen but why it is so is a question as they are not a hostile group like the Sentinelese. Their dress pattern is like the Jarwa and Sentinelese but the Shompen women wear skirts upto knee made of bark. The women also wear ornaments made of bamboo. They perhaps have learned the use of bow and arrow from the Nicobarese which they carry with hand and do not use quivers to carry them. They also carry them with the weapons like fire drill, spear, hatchet and knife, etc. They grow yams, roots, vegetables and tobacco, etc. They live in huts in which up to four people can be comfortably accommodated. Four families are found in the Shompen settlement and the grown up children can make their own huts. The low land Shompen build their huts on silts and the high land Shompen build their huts on the ground using the same material like palm fronds. They were protected from the 2004 Indian ocean earthquake and Tsunami that devastated the coastal region of Southern India.

### The Nicobarese

The Nicobarese are the only tribe who are not included in the particularly vulnerable tribal groups of the Island but it will be incomplete if they are not included in this article as they are most important indigenous people's group from the perspective of development. The Nicobarese call themselves *Holchu*, means friend.

Their name shows the traditional affiliation of the tribe as they live in Nicobar Island. The Nicobarese is the dominant tribe and in the course of time has occupied a unique position among tribes of Andaman and Nicobar islands. They are the largest tribe in the island having population of 30,000. Unlike other tribes most of them have chosen horticulture as the main source of livelihood. The maximum of the population are converted to Christianity and are found to be much more assimilated group than others however, they maintain a distinct culture of their own as they have retained all attributes of their original culture even after the change of religion. Among the Nicobarese, during the fifth plan a sub-group among the Scheduled Tribes was identified owing to their vulnerability. The extended household (*tuhet*) is very important social group still exist among them in which the whole extended family members live under the same roof with a common kitchen in one community hall or dormitory along with their pet animals. *Tuhet* system also exists among them with its originality. which controls the economic activities of its members. The Nicobarese have suffered a lot as a result of the devastating Tsunami. All twelve villages of Car Nicobar were washed away and many feared dead. The Nicobarese have established social interaction with the non-tribals for centuries back like that of the Great Andamanese and the Onge. The religion of the Nicobarese has changed from animism to Christianity and exogamous marriage has become common however, the Island council has put a break requesting the younger generation to follow up the traditional pattern of endogamous marriage.

The Nicobarese women enjoy equal status with that of the men and they have the right to live either of the residence. The Nicobarese men give more values to their women from economic point of view as they are not only in charge of the household chores but also take care of the gardening which is the principal source of their livelihood. They grow coconuts, pandanus, areca nut, palms, bananas, mangoes, etc. They also hunt animals,

catch fish, domesticate pigs, make pottery, and canoes, etc. The older generations used to be illiterate but these days their children are attending school and taking the benefits of the Governmental educational programmes. Now the Nicobarese have occupied very good positions in Government services like doctors, engineers, teachers, police men and clerks, etc.

### **The Vulnerability of the autochthons**

Before 1858, the autochthons were the only inhabitants of the Island but the establishment of the penal settlement at Port Blair made the island hail for the aboriginal tribes as the non-autochthons came and settled there. The Great Andamanese were the largest tribe were more hostile than the Jarawa today and there are instances when they see that any one of the British is coming towards them for interaction they used to move the opposite direction but the British forced them to interact with them with some incentives. The Great Andamanese were also known for their bravery having the soldier strength of 400-600 who fought with the British using their bow and arrow and resisted their path to enter into their home land even if the latter had the modern weapons. However, they were defeated before the conspiracy of the British. Liutant Archibald Blairs's survey encouraged for the formation of the first settlement in 1789 at Port Blair due to its suitable conditions for harbour with 100 settlers but it was a wrong decision as all of them died due to cerebral malaria. However, subsequent attempts like the establishment of the notorious penal court and Central Jail were the beginning of the depopulation of the aboriginal tribes. The Great Andamanese were the first victims of colonization and development. During that time there were 4,800 Great Andamanese living in the island who nitially used to attack the British but the British tried to interact with them by giving gifts like coconuts, bananas, tobacco and opium, etc. In order to please the Andamanese the Government established Andamanese Home in 1863 as the settlers were to take the help of the Andamanese to show the run ways. Those who lived in Andamanese Home were very fast infected by diseases and mortality rate increased year by year. The infants who were born none survived out of 150 at the Andamanese Home. Half of the population died within forty years by malaria, pneumonia, measles, syphilis as they came in contact with the outsiders. M. V. Portman had said as the two third of the population died due to out-break of influenza, the end of the race is not far off. In the first census 1901, the Onge population was estimated as 672 but in 1932 the number became 250. In early 1950, the Onge used to visit Port Blair by their canoes to buy some essentials like tobacco, sugar, tea leaves, etc. So, it was said one day their life may be end.

## Steps Ahead for Rehabilitation

The sentiment of the forest loving, hunting and gathering tribe should be well understood and be given a large territory to live in their own way with their own people. The vulnerability of the isolated people should be minimized through various special rehabilitative schemes.

The worst among the vulnerability is their interaction with the aliens who used force them to interact by the virtue of their wealth and power. There are instances that the British punished the Jarawa when they refused to interact with them but in the course of time the group lost many things and are on the way of extinction. Human nature is to interact but it is not at all mandatory and a social group cannot at all be forced to interact.

As the natives were forced to be exposed to the outside world could not cope with outsiders became pray of the infectious diseases. Their immune system became weak and subsequently suffered by other diseases from which they are yet to overcome generation after generation as a result of which have shown a high mortality rate and there is a question of the survival of the tribal community.

Development must not lead their displacement, the area of inhabitation is always important as they live there with mental satisfaction and any encroachment into their territory is harmful to the living conditions.

Deforestation must not be carried in and around their residential area as their territory is perceived as their only hence, no right should be claimed to make plans for any developmental work there.

The construction of roads, bridges and buildings must not be done in their territory because it is not rational to hurt their sentiment as they are nature loving people and are not prepared for innovations so, their interest must be preserved.

Last but not the least the Andaman Administration is to look after the vulnerable groups by taking essential steps, the first of all is the not to encroach the territory of the indigenous people.

The philanthropists, the researchers and the social workers should work for these tribes especially for the Great Andamanese with the help of the administration without any personal gain and each effort should be selfless and oriented towards the welfare of the Particularly Vulnerable Tribal Groups.

The Christian Missionaries have even reached to the Andaman and Nicobar Islands is highly impressive but interaction must be done with the natives without any interest. It is experienced that some are more oriented towards their personal or group interest rather than the welfare of the autochthons. Therefore, they are requested not to expect any gain from the engendered group rather they are to sacrifice something.

It is seen that in the year 2018, the Government of India removed RAP restricted area permit to promote tourism and to make Andaman and Nicobar Islands as the prime tourist destinations of the country. However, the entry of the tourists into restricted area will hamper the peace of the indigenous people as the interference

can increase the vulnerability of the natives. Therefore, the social activists, the academicians and the researchers have shown deep concern to cancel the decision.

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