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PAPER - 1

PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

1. Homo juluensis

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

- Researchers have identified a new species of ancient humans, which they have named *Homo juluensis*, meaning "big head," based partly on a very large skull found in China.

Homo juluensis:

- It is a new species of ancient humans with distinctively large skulls.
- The species, known as "big head people," lived 300,000 years ago and survived in small groups across eastern Asia before disappearing around 50,000 years ago.
- *Homo juluensis* includes mysterious groups like the Denisovans – ancient human relatives whose histories are still being uncovered.
- Fossils attributed to *H. juluensis*, primarily consisting of facial and jaw remains, exhibit dental characteristics reminiscent of Neanderthals.
- Initial measurements indicate that their braincases were up to 30% larger than those of *Homo sapiens*.
- They hunted wild horses in small groups, and made stone tools and possibly processed animal hides for survival.

Key Facts about Neanderthals:

- They were an extinct relative of modern humans once found across Europe, extending into Central and Southwest Asia.
- **Species:** *Homo neanderthalensis*
- They are our closest extinct human relative.
- Current evidence from both fossils and DNA suggests that Neanderthal and modern human lineages separated at least 500,000 years ago.
- The last populations of Neanderthals are thought to have died out roughly 40,000 years ago, several thousand years or so after a wave of modern humans migrated deeper into Europe.
- Although they are long extinct, their genes are still present in modern human DNA.

2. Genetic Heritage of the Nicobarese

(Use this content in the topic of syllabus – Unit 9.3 Paper I)

- A recent genetic study has revealed that the 25,000-strong **Nicobarese population** has significant ancestral connections with Austroasiatic populations of South and Southeast Asia.

Key Findings of the Study

- **Austroasiatic Connection:** The study revealed that the Nicobarese population shares genetic affinity with the 'Htin Mal' population in mainland Southeast Asia, who speak an Austroasiatic language.
- The Htin Mal community has remained **ethnically distinct** while exhibiting a pronounced genetic drift from the Nicobarese.
- **Timeframe of Migration:** Earlier theories placed the migration of the Nicobarese linguistic ancestors to the early **Holocene period** (about 11,700 years ago).
- The new study dates the Nicobarese migration to approximately **4,500–5,000 years ago**.
- **Genetic Drift and Isolation:** The Nicobarese show distinct genetic signatures, which reflect long-term isolation on the islands.

Significance of the study

- The research provides new insights into the timeline of **Nicobarese population** settlement, revising previous assumptions.
- It also highlights the **interplay between migration, isolation, and cultural evolution** that has shaped the unique identity of the Nicobarese tribe in the Nicobar archipelago.

Nicobar Islands

- The Nicobar Islands, part of the **Andaman and Nicobar Islands Union Territory**, are situated in the **eastern Indian Ocean**, south of the **Andaman Islands**.
- The Nicobar archipelago comprises seven large islands and numerous smaller ones. These islands are categorized into **three major sub-groups**:
 1. **Northern Group:** Includes **Car Nicobar**, the administrative capital of the Nicobar Islands.
 2. **Central Group:** Consists of islands like Nancowry, Kamorta, Katchal, and Teresa.
 3. **Southern Group:** Includes Great Nicobar, the largest and southernmost island of the Nicobar

3. Fossil skulls rewrite the stories of two ancient human ancestors

Topic in syllabus : 1.2 Palaeo – anthropological evidences from India

- Found in a hilltop cave, the oldest known Homo erectus and Paranthropus robustus fossils shed light on a critical period of hominin evolution.
- As they cleaned the skull fragments and pieced them back together, however, they realized the fossils did not come from a baboon, but instead comprised the braincase of a young Homo erectus, a species never before identified in South Africa.
- **The enigmatic origins of Homo erectus** The age of the fossils was particularly surprising for the Homo erectus skull. Most paleoanthropologists believe that this human ancestor arose in East Africa, where several younger Homo erectus fossils – as well as the likely remains of older Homo species – have been found.
- Homo erectus “adapted to be adaptable” and to solve all kinds of problems that it would have encountered along its journey from Africa to Asia and parts of southern Europe, Martin says.
- The species’ increasingly nimble brain allowed it to outsmart other animals by fashioning tools, collaborating with others, and perhaps even pondering the future. Homo erectus survived for nearly two million years, making it the most successful species of Homo ever known.

SOCIO – CULTURAL ANTHROPOLOGY

1. Proving the language/culture connection

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

- 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.
- The second point is more nuanced, but equally worth addressing – what's wrong with long, careful interviews? In fact, one of the reasons that the list of languages used here is so limited is because those are the ones for which a sufficient amount of long, careful interviews, recorded material, and myriad other forms of data are available.
- It's not clear to me, then, that this kind of work in any way does away with the need to develop that material in the first place, raising the question of what it accomplishes.
- As I noted in tweets, the decisions about what questions to ask are ones that deserve scrutiny, because resources are spent investigating these questions, which means those resources aren't available for other questions.
- 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.

2. Does palaeogenomics explain our origins?

(Use this content in the topic of syllabus – Unit 1.3 Paper I)

- Pääbo is the Director of the Max Planck Institute of Evolutionary Anthropology in Leipzig, Germany and has, over three decades, uniquely threaded three scientific disciplines: palaeontology, genomics and evolution.
- The study of ancient humans has historically been limited to analysing their bone and objects around them such as weapons, utensils, tools and dwellings. Pääbo pioneered the use of DNA, the genetic blueprint present in all life, to examine questions about the relatedness of various ancient human species.
- He proved that Neanderthals, a cousin of the human species that evolved 1,00,000 years before humans, interbred with people and a fraction of their genes – about 1-4% – live on in those of European and Asian ancestry.

What has Pääbo's work shown?

- Pääbo's most important contribution is demonstrating that ancient DNA can be reliably extracted, analysed and compared with that of other humans and primates to examine what parts of our DNA make one distinctly human or Neanderthal.

What are the implications of palaeogenomics?

- The study of ancient DNA provides an independent way to test theories of evolution and the relatedness of population groups.
- Genome-wide association studies, where segments of DNA from species are compared, have found that Neanderthal DNA may be linked with autoimmune diseases, type 2 diabetes, and prostate cancer.
- The presence of Neanderthal and Denisovan DNA in people also raised questions on whether there are hard genetic distinctions between people and their extinct evolutionary cousins.

3. Scientists find evidence for food insecurity driving international conflict two thousand years ago

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

- Ancient Palmyra has gripped public imagination since its picturesque ruins were "rediscovered" in the seventeenth century by western travellers.
- The most legendary story of ancient Palmyra is that of Queen Zenobia ruling over a thriving city in the Syrian Desert who dared to challenge the Roman Empire but ultimately got defeated.
- The interdisciplinary research team reconstructed the hinterland of ancient Palmyra -- the area around the city that could provide it with basic foodstuff -- and used modern land-use models developed for dry and semi-dry environments to estimate the maximum productivity of the land.
- The results showed that a long-term climatic shift towards drier and hotter climate caused a gradual decrease in agricultural yields, reaching levels barely sufficient to feed the budding population of Palmyra around the middle of the third century.
- "This kind of study showcases that many challenges which our societies face today had equivalents in the past.

PAPER - 2

INDIAN & TRIBAL ANTHROPOLOGY

1. Key takeaways of KORAGA TRIBE

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

- The Revenue department in Kerala has initiated steps to provide land titles (patta) to the Koraga community.
- The initiative is aimed at addressing longstanding issues of missing land documents and undefined boundaries, which have hindered the Koraga community's access to government housing schemes and left their lands uncultivated and forest-covered.

Key takeaways

- The Koraga tribe is a Particularly Vulnerable Tribal Group (PVTG) found primarily in the southern Indian states of Karnataka and Kerala. Here are some key details about the Koraga tribe:

Geographic Distribution:

- **Karnataka:** The Koraga tribe is mainly found in the Dakshina Kannada and Udupi districts, often referred to as Tulunaad. They are also present in small numbers in Uttara Kannada, Shimoga, and Kodagu districts.
- **Kerala:** The tribe is found in the Kasaragod district.
- **Current Population:** According to the 2011 census, the Koraga population is estimated to be around 16,376.
- **Historical Population:** The population was recorded as 16,071 in the 2001 census.
- **Koraga Language:** The Koraga tribe has its own language, which is classified as an independent Dravidian language. However, most Koragas also speak Tulu, Kannada, and Malayalam.
- **The Koraga tribe is classified as a Particularly Vulnerable Tribal Group (PVTG) due to their primitive traits, geographical isolation, low literacy, and backwardness.**
- **Social Structure:Clans:** The Koraga tribe is divided into exogamous clans

or sects known as balis. **Matrilineal Descent:** The family structure is matrilineal, with descent reckoned along the female line. However, residence after marriage is patrilocal. **Property Inheritance:** Property is equally divided among both sons and daughters.

- **Economy: Agriculture:** The Koragas are primarily agriculturists, relying on forest produce such as bamboo, cane, and creepers for basketry. **Livelihood:** They also engage in basket-making and other traditional crafts.
- **Cultural Practices: Folklore and Music:** The Koragas have rich folklore, songs, and folk dances. **Rituals:** They perform rituals and magics to appease their deities for bountiful crops and to ward off epidemics. **Bhuta Worship:** They worship various Bhutas (deities) such as Panjurli, Kallurti, Korathi, and Guliga.

2. Zonal Cultural Centres

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

- The Ministry of Culture has established 7 **zonal cultural centres** across the country to **preserve, promote, and celebrate the diverse cultural heritage** of different regions.
- ZCCs **aim** to conserve and disseminate the diverse forms of arts and culture from different regions.
- Festivals such as **Hornbill Festival (Nagaland)**, Octave, Tribal Dance Festival, Adi Bimb, Adi Sapta Pallav, Adi Lok Rang, and Adiwasi Mahotsav are organized through ZCCs.
- **Tribal Research Institutes and Tribal Research, Information, Education, Communication and Events (TRI-ECE)** work to conserve and promote tribal culture, archives, artifacts, customs, and traditions. Reputed organizations and universities conduct **research studies** on **tribal culture** and pressing issues faced by the tribes.

About Zonal Cultural Centres (ZCCs):

- The centres have been set up at **Patiala, Nagpur, Udaipur, Prayagraj, Kolkata, Dimapur, and Thanjavur.**
- Government of India has provided annual grant-in-aid to conduct art programmes at these centres.
- The ministry also organises Rashtriya Sanskriti Mahotsavs (RSMs) through these ZCCs where a large number of artistes from all over India are engaged to showcase their talents.
- These ZCCs also organise a minimum 42 Regional Festivals for promotion of art and culture every year as per their programme calendar.

- For proper storage of the treasure of knowledge for posterity, several art forms including the vanishing ones are being documented by these ZCCs.
- Number of arts forms have been documented in digital format (both audio and video formats).
- Further, for preservation and promotion of various folk arts & culture of the country, these ZCCs also implement a number of schemes viz. **Award to Young Talented Artists, Guru Shishya Parampara, Theatre Rejuvenation, Research and Documentation, Shilpgram, OCTAVE and National Cultural Exchange Programme.**

3. Ningol Chakkouba Festival

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

- Recently, Ningol Chakkouba festival was held with religious fervour and gaiety across the State of Manipur. Ningol Chakkouba Festival: The Ningol Chakkouba Festival is an annual celebration deeply rooted in the culture of the Meitei community of Manipur, India.
- Held on the second day of the lunar month of Hiyangei according to the Meitei calendar, this festival has transcended its community boundaries to embrace a broader spirit of family reunion and societal harmony.

Key Features of the Festival

- **Meaning and Significance:** The term 'Ningol' means 'married woman' and 'Chakkouba' translates to 'invitation for a feast.' This festival centers around the celebration of married women, who are invited to parental homes for a grand feast.
- **Cultural Practices:** It is a tradition for the brother to send a formal invitation to his sister a week before the festival, signaling respect and the importance of the familial bond. The day is marked with lavish meals and the exchange of gifts, fostering family ties and unity.
- **Widespread Celebration:** Originally celebrated by the Meiteis, Ningol Chakkouba has found resonance across various communities, underscoring universal values of family happiness and societal peace. The festival is now celebrated by Manipuris living outside the state, including those in different parts of India and abroad, maintaining cultural identity and connection among the diaspora.

The Meitei Community:

- The Meitei community is the dominant ethnic group in Manipur, known for its rich cultural heritage and significant contributions to the cultural mosaic of northeastern India. Cultural and Demographic Overview

- **Language:** The Meiteis speak the Meitei language, also officially recognized as Manipuri. It is one of India's 22 scheduled languages and serves as the sole official language of Manipur State.
- **Geographic Distribution:** Predominantly settled in the Imphal Valley, Meiteis also have a significant presence in other northeastern states such as Assam, Tripura, Nagaland, Meghalaya, and Mizoram. Their cultural influence extends into neighboring countries like Myanmar and Bangladesh.
- **Social Structure:** The Meitei society is clan-based, with strict rules against intermarriage within clans, preserving distinct familial lineages.
- **Economic Foundation:** Agriculture, particularly rice cultivation on irrigated fields, forms the backbone of their economy, reflecting the community's deep connection with the land.

4. Angami Tribe

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

Angami Tribe:

- The Angami-Naga tribe is one among the many other **Naga tribes** and has its own cultural identity.
- They mainly reside in the **Kohima district of Nagaland**. Their **ancestors migrated from Myanmar** to Nagaland.
- They are also one of the **recognised ethnic groups** in the state of **Manipur**.
- They belong to the **Mongoloid race**.

Language:"

- **Tenyidie"** is the **most common language spoken** among the Angami Nagas in Nagaland. They do not have a script of their own. **The Nagamese language** has become the spoken language which has originated with the **combination of Assamese, Bengali, Hindi, and Nepali languages**.
- These tribes are known for their **terrace wet cultivation**.

Economy:

- Angami Naga tribes are **agriculturists**. **Shifting or Jhum cultivation** is practiced among this tribe. **Animal husbandry** has also become one of the basic occupations. They are also known for their tradition of **cane and bamboo basketry**. The **khophi**, a **utility basket** for carrying things, is its signature basket.
- Their society is **patriarchal and patrilineal**.
- Most of the Angami Naga tribes have accepted the **Christian religion**.
- '**Sekrenyi**' is the **main festival** celebrated among this tribe.

5. Dharti Aaba Janjatiya Gram Utkarsh Abhiyan

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

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

Dharti Aaba Janjatiya Gram Utkarsh Abhiyan

- Originally named the **PM Janjatiya Unnat Gram Abhiyan (PM-JUGA)**, is an umbrella scheme to implement existing schemes across 63,000 Scheduled Tribe-majority villages.
- Dharti Aaba refers to **Birsa Munda**, a **19th-century tribal leader and anti-colonial icon** from Jharkhand.
- The initiative aims to **address critical gaps in social infrastructure, health, education, and livelihood** through 25 interventions implemented by various 17 Ministries and Departments of the Government of India.
- **Eklavya Model Residential Schools (EMRS)** EMRS is a scheme for making model residential schools for Scheduled Tribes (STs) across India. It started in the year 1997-98. Its nodal ministry is the Ministry of Tribal Affairs.
- These schools are being developed to provide quality education to tribal students, focusing on academic as well as overall development.
- The EMR Schools generally follow the CBSE curriculum.
- The scheme aims to build schools similar to Jawahar Navodaya Vidyalayas and Kendriya Vidyalayas, with a focus on state-of-the-art facilities for preserving local art and culture, as well as providing training in sports and skill development.
- **Pradhan Mantri Janjati Adivasi Nyaya Maha Abhiyan (PM-JANMAN)** PM-JANMAN was launched on 15th November 2023, on Janjatiya Gaurav Diwas, to improve the socio-economic welfare of PVTGs.
- It is implemented by the Ministry of Tribal Affairs, in collaboration with the State governments and the PVTGs communities. It encompasses various sectors, including safe housing under the PM-Awas Scheme, access

to clean drinking water, improved healthcare, education, nutrition, road and telecommunications connectivity, as well as opportunities for sustainable livelihoods.

- The plan also includes the establishment of Van Dhan Vikas Kendras for trading in forest produce, off-grid solar power systems for 1 lakh households, and solar street lights.

6. Pradhan Mantri Janjatiya Unnat Gram Abhiyan

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

- Recently, the Union Cabinet approved Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PMJUGA) for improving the socio-economic condition of tribal communities.

Key Facts About the PMJUGA:

- **Centrally Sponsored Scheme:** Aimed at the welfare of tribal families in tribal-majority villages and aspirational districts. **Coverage:** Will be implemented across 549 districts and 2,740 blocks in tribal-majority villages. Encompasses 30 States/UTs and approximately 63,000 villages, benefitting over 5 crore tribal people.
- **2011 Census Data:** India's Scheduled Tribe (ST) population stands at 10.42 crore (8.6% of the total population), comprising over 705 tribal communities.
- **Objective:** Focuses on addressing gaps in social infrastructure like health, education, and livelihoods through various government schemes by integrating and converging efforts.
- **Goals of the Mission: Interventions:** 25 interventions will be implemented by 17 ministries under the Development Action Plan for Scheduled Tribes (DAPST) over the next 5 years.
- **Housing & Amenities:** ST households will receive pucca housing under PMAY (Rural), along with tapped water (Jal Jeevan Mission) and electricity. Ayushman Bharat cards (PMJAY) will ensure health coverage.
- **Road and Digital Connectivity:** ST-majority villages will receive all-weather road connectivity (PMGSY), mobile access (Bharat Net), and internet services.
- **Health, Education, and Nutrition:** Infrastructure will improve under schemes like the National Health Mission, Samagra Shiksha, and Poshan Abhiyan.
- **Skill Development & Livelihood:** Programs for skill development, entrepreneurship, and self-employment will be implemented. Marketing support for tribal products through Tribal Multipurpose Marketing Centres

(TMMCs) and assistance in agriculture, animal husbandry, and fisheries for Forest Rights Act, 2006 (FRA) patta holders.

- **Education:** Efforts to increase the Gross Enrollment Ratio (GER) and provide affordable education for ST students through the Samagra Shiksha Abhiyan. Tribal hostels will be set up at district/block levels.
- **Health Initiatives:** Aim to meet national standards in Infant Mortality Rate (IMR) and Maternal Mortality Rate (MMR) and improve immunization coverage through Mobile Medical Units.
- **Sustainable Livelihood for Forest Rights Holders:** Focus on 22 lakh FRA patta holders, recognizing forest rights and providing livelihoods through various government schemes.

7. Nature-Loving Tribe That Fought To Save Their Sacred Peak & Succeeded (Use this content in the topic of syllabus - Unit 3.3 Paper II)

- The Dongrias have been known for their eco-friendly agriculture-based lifestyle. But now they are slowly dying. Ritayan Mukherjee, a photographer, reports. Their successful fight against a UK-based mining giant to save their sacred mountain caught the attention of newspapers
- Dongria Kondh, a tribe that lives in the dense forests of Niyamgiri Hills, is spread across Rayagada and Kalahandi districts of southwestern Odisha.
- Niyamgiri Hills is not only a sacred mountain to the Dongrias, but it also plays a major role in the region's ecology. The Dongrias have earned the status of PVTG (Particularly Vulnerable Tribal Group) from the Government of India. That's because they still have a primitive lifestyle, geographically isolated from others and shy, as a result. They are more educationally and economically backward than other tribal groups in the country. There are 75 such PVTGs in India.
- Fermented liquor, made from the sap of palm trees is often used during rituals as well as for regular consumption in daily life. It is called "Salpa". For centuries, the Dongrias lived an isolated life. Their only form of entertainment has been their traditional form of dancing.
- Though the Dongrias succeeded in saving their mountain and therefore their heritage, for the time being, their situation largely remained unchanged. For centuries, they have been known for their eco-friendly agriculture-based lifestyle. But now they are slowly dying. Despite the PVTG (Particularly Vulnerable Tribal Groups) status, they lead a very underprivileged existence. They lack access to schools, basic medical facilities or proper rationing system.

8. Birhor Tribe

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

- People belonging to the Birhor tribe, a PVTG in Jharkhand, have joined a movement against child marriage in Giridih for the first time, according to an organisation working in the field of protection of children's rights.

About Birhor Tribe:

- They are a traditionally nomadic tribe **living primarily** in the Indian state of **Jharkhand**.
- Some of them are **also found in Chhattisgarh, Orissa, and West Bengal**.
- Birhor **means 'jungle people'**- bir means 'jungle', hor means 'men'
- **Language:**
 - They speak the **Birhor language**, which belongs to the Munda group of languages of the Austroasiatic language family.
 - Their language has similarities with Santali, Mundari, and Ho languages.
- **Ethnology:**
 - The Birhors are of **short stature, long head, wavy hair**, and broad nose.
 - They claim they have descended from the Sun and believe that the Kharwars, who also trace their descent from the Sun, are their brothers. Ethnologically, they are akin to the Santals, Mundas, and Hos.
- **Economy:**
 - The “**primitive subsistence economy**” of the Birhors has been **based on nomadic gathering and hunting, particularly for monkeys**.
 - They **make ropes out of the fibres** of a particular species of vine, which they sell in the markets of the nearby agricultural people.
 - **Some** of them have **settled into stable agriculture**.
 - **According to socio-economic standing** the Birhors are classified into **two groups**. While the **wandering Birhors are called Uthlus**, the **settled Birhors are called Janghis**.
- **Beliefs:** The Birhor follow a **mixture of animism and Hinduism**.

9. Konda Reddi Tribe

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

- **Konda Reddi tribe continues to live in harmony with nature and their story offers a poignant reminder of the fragile balance between tradition and modernity.**
- Konda Reddi Tribe:
- Konda Reddis is a **Particularly Vulnerable Tribal Group** inhabiting the banks of the river Godavari in **Andhra Pradesh**.
- **Language:** They speak Telugu with a unique accent.
- **Religion:** The primary religion practiced by the Konda Reddi is **Folk Hinduism**, characterized by local traditions and **cults of local deities** worshiped at the community level.
- **Family and Marriage:**
 - The family is **patriarchal and patrilocal**. Monogamy is a rule, but polygamous families are also found.
 - Marriage by negotiations, by love and elopement, by service, by capture, and by exchange are socially accepted ways of acquiring mates.
- **Political Organization:**
 - They have their own institution of social control called **'Kula Panchayat'**.
 - Each village has a traditional headman called **'Pedda Kapu'**.
 - The office of the headman is hereditary, and the headman is also the Pujari (priest) of the village deities.
- **Livelihood:** They are primarily **shifting cultivators** and largely depend on flora and fauna of forest for their livelihood. They cultivate largely jowar, which is their staple food.
- The Konda Reddi tribe's way of **life largely revolves around the cow**, which is a source of sustenance for them.
- The traditional houses of the Konda Reddis have retained their unique architectural look over the centuries.
- These tribal people are aggressive in the **cultivation of commercial crops such** as cashew, niger, chilli and cotton under Podu cultivation method,
- The tribe has adopted a unique circular-shaped architecture for housing. The

houses, built with **circular mud walls and thatched roofs**, resemble the Bhunga architecture of Gujarat's Kachchh region.

10. Khamniungan Tribe

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

- The Nagaland Tourism Department recently issued a formal apology to the Khamniungan Union Kohima following the omission of the Khamniungan Tribe's name in the Heritage Guide Map displayed during the Hornbill Festival 2024.

Khamniungan Tribe:

- The Khamniungan tribe is one of the **major tribes among the Nagas**, with habitation both in **India and Myanmar**.
- Geographically, the land of Khamniungans is located in the **Eastern part of Nagaland** and in the **North-Western part of Myanmar**.
- The nomenclature of the tribe 'Khamniungan' is a compound word formed by three words: 'Kham' means water, 'Niu' means great and 'Ngan' means source. Thus, the meaning of the term Khamniungan is 'source of great water or river'.
- According to 2011 census, the total population of the Khamniungan tribe in India is 61,983.

Major Festivals:

- **Tsokum** is one of the most important and significant festivals which is celebrated with great pomp and gaiety.
- **Khaotzao Sey Hok-ah sumai** (Festival) is another important festival of Khamniungan Naga which marks the end of all agricultural activities for the year.

11. Baiga Tribe: Jodhaiya Bai

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

- Recently, Jodhaiya Bai, a celebrated Baiga tribal artist and Padma Shri awardee, passed away at the age of 86 after a prolonged illness. Her passing was reported from her native Lodha village in Umari district, Madhya Pradesh.

- **Baiga Tribe: Classification:** The **Baiga Tribe** is one of India's **Particularly Vulnerable Tribal Groups (PVTGs)**. They primarily reside in **Chhattisgarh, Jharkhand, Bihar, Odisha, West Bengal, Madhya Pradesh, and Uttar Pradesh**.

Traditional Practices:

- **Livelihood:** Traditionally semi-nomadic, they practised **slash-and-burn cultivation**, locally called "**Bewar**", and now depend mainly on **minor forest produce**.
- **Tattooing:** This is integral to their culture, with specific tattoos designated for different **body parts** and **age groups**. Tattoos are made using **kajal** derived from **Ramtilla seeds (Niger seeds)**.
- **Mahua Tree:** These are fermented and distilled to prepare an intoxicant, forming an essential part of their diet and culture.

Cultural Identity:

- **Bamboo:** A vital resource used in their daily life.
- **Habitat Rights:** The Baiga tribe is the **first community in India** to be granted **habitat rights**, reflecting their deep connection with forests.
- **Jodhaiya Bai's Contribution:**
- **Jodhaiya Bai** was pivotal in bringing **international recognition** to **Baiga tribal art**.
- She was honoured with the **Padma Shri** in **2023** for her exceptional contribution to the field of **arts**. Her artwork, which portrays **Baiga tribal culture** on canvas, has been exhibited in multiple countries around the world.

12. Education: Initiatives for empowerment of tribal communities

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

- Education is the only mode to empower a community and help the youth to access unexplored opportunities offered by the global village.
- The Right to Education and inclusiveness of educational policies have always endeavoured to bridge the educational gaps particularly among the vulnerable communities.
- Tribal education in Jammu and Kashmir is receiving special focus both at school and higher education level, however, there's a long journey ahead which requires concerned efforts of all stakeholders.

Tribal Education Plan

- The department of tribal affairs, for the first time, initiated an exercise to assess the state of education viz a viz tribal students, literacy levels prevalent

among the tribal population, and based on such surveys development of a comprehensive education plan to address specific educational needs besides the core efforts being made by the Education departments.

- There are several scholarship schemes for tribal students, including the National Scholarship Scheme (Top Class) For Higher Education of ST Students, the National Fellowship Scheme For Higher Education of ST Students, and the National Overseas Scholarships for Scheduled Tribe Students.

Menstrual hygiene awareness

- This program focuses on adolescent girls in rural and tribal areas to address misconceptions about menstruation and female health. The program aims to improve the girls' health and raise their self-esteem.

Karta Initiative

- This initiative from Tata Trusts aims to improve access to educational and employment opportunities for talented youngsters from low-income backgrounds.

Way Forward :

- These initiatives have acknowledged the need for very robust and focussed system of tribal education, need for inclusive education and development of special plans for different tribal areas and sections of communities given the poor educational and literacy levels.

13. Temple managements not implementing reservation rosters, says NCST member

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

- Jatothu Hussain Nayak, a member of the National Commission for Scheduled Tribes (NCST), has highlighted issues related to the **management of temples in southern India**, particularly in **Andhra Pradesh, Telangana, and Odisha**.
- He criticized temple managements for not implementing reservation rosters and for discriminating against Scheduled Caste (SC) and Scheduled Tribe (ST) employees in promotions and service matters.

Temple Management Issues:

- Nayak conducted reviews of various temple managements, including the **Tirumala Tirupati Devasthanams (TTD), Sree Seetha Ramachandra Swamy Temple in Bhadrachalam, Srisailam Temple, and Puri Jagannath Temple**.
- He found that many temples, especially those in **tribal-dominated areas**,

failed to adhere to mandated reservation policies. In many temples, the reservation system, which ensures job opportunities for SC/ST employees, is not being followed at all.

- There is also widespread **discrimination**, especially regarding **promotions and other service matters** for SC and ST employees.

Legal and Administrative Challenges:

- In August, during a review of TTD, the NCST discovered several issues affecting SC/ST welfare. When the NCST sought clarification from the Executive Officer (EO) of TTD, the temple management attempted to evade responsibility and went to the High Court for a stay order.

Other concerns:

- A common complaint from ST communities in the states of Maharashtra, Karnataka, Telangana, Andhra Pradesh, Odisha, and Kerala relates to **issues with forest pattas** (land rights). Many STs face difficulties in securing land rights and have reported **delays and unfair practices** in the allotment of these lands.
- Nayak's **review of public sector undertakings and district-level administrative bodies** revealed that ST employees often face **discrimination in service matters**. These issues range from promotions to general working conditions.
- Awareness of the commission's role and its functions remains low in the southern states.

14. Issues Faced by the Tribes in India

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

- **Land Rights:** One of the most significant issues faced by tribal communities is the lack of secure **land rights**. Many tribes live in forest areas or remote regions where their **traditional rights to land and resources are often not recognized, leading to displacement** and land alienation.
- **Socio-economic Marginalisation:** Tribal populations often experience socio-economic marginalisation, including poverty, **lack of access to quality education, healthcare, and basic amenities like clean water and sanitation facilities**.
- **Education Gap:** Education levels among tribal populations are generally lower than the national average. **Lack of access to quality education, cultural barriers, and language differences** can hinder the educational development of tribal children.

- **Exploitation and Bonded Labor:** Some tribal communities are vulnerable to exploitation, **bonded labor**, and **human trafficking, especially in remote regions where law enforcement is weak.**
- **Cultural Erosion:** Rapid urbanisation and modernisation can **lead to the erosion of tribal cultures, languages, and traditional practices.** The younger generation may face challenges preserving their cultural identity.
- **Lack of Representation:** Despite protective measures, **tribal communities often face inadequate political representation and lack a strong voice in decision-making** processes that concern their welfare and rights.

Way Forward

- **Land and Resource Rights:** Recognising and securing land and resource rights for tribal communities is crucial to their well-being. Displacement and land alienation have been significant issues faced by tribes, and **addressing these concerns is essential for their sustenance.**
- **Education and Skill Development:** Providing quality education and skill development programs tailored to the needs and cultural context of tribal communities can **enable them to access better livelihood opportunities and participate** more actively in the mainstream economy.
- **Healthcare and Sanitation:** Ensuring **access to proper healthcare** facilities and sanitation is essential to improving the overall health and well-being of tribal communities, who often **face unique health challenges due to geographical isolation** and limited access to services.
- **Empowerment of Women:** Recognising the crucial role of women in tribal societies and promoting their active **participation in decision-making processes, economic activities, and community development.**
- **Promotion of Indigenous Culture:** Preserving and promoting tribal languages, art, traditions, and cultural practices are **vital to maintaining the rich diversity of India's heritage.**

15. Livelihoods of tribal communities in Eastern Ghats under threat

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

- Importance of biodiversity for communities dependant on agriculture has assumed greater significance with new farm laws, which may result in homogenisation of small farms.
- India's forest-dwelling communities have since antiquity utilised various biodiversity elements in forests to augment their livelihoods and fortify their nutritional security. Nowhere is this better exemplified than in the hilly region of the Eastern Ghats, spread along India's east coast in Odisha,

Andhra Pradesh, Telangana, Karnataka and Tamil Nadu.

- It is home to several forest-dwelling tribal communities, including the Koyas, Konda Reddies, Kondhs, Savaras, Valmikis, Soligas and Parajas. The importance of biodiversity to agriculture dependent livelihoods has assumed greater significance with the new farm laws, which may result in the homogenisation of small farms through private participation, and consequently, the loss of biodiversity.
- These tribal communities have distinct lifestyles, livelihoods and agricultural practices linked to forests, as well as varied experiences of changes that have occurred in the landscape.
- Their livelihood and economy in this biodiverse, but largely neglected hill region, has been traditionally based on long fallows shifting cultivation of millets, pulses, and vegetables in fields spread over the hills (called *podu*), collection of local non-timber forest produce (NTFP) and hunting.
- The north-eastern ghats of Andhra Pradesh are predominantly inhabited by tribal communities, mainly the Konda Reddies, Koyas and Nayakpods. They have historically been dependant on biodiversity of the landscape for food provisioning and supplementing their livelihoods.
- A total of 35 unique forest products have been mentioned by communities in interviews conducted between 2014 and 2017, including 23 NTFP's that supplied food, medicine, fodder and provided significant cash income.