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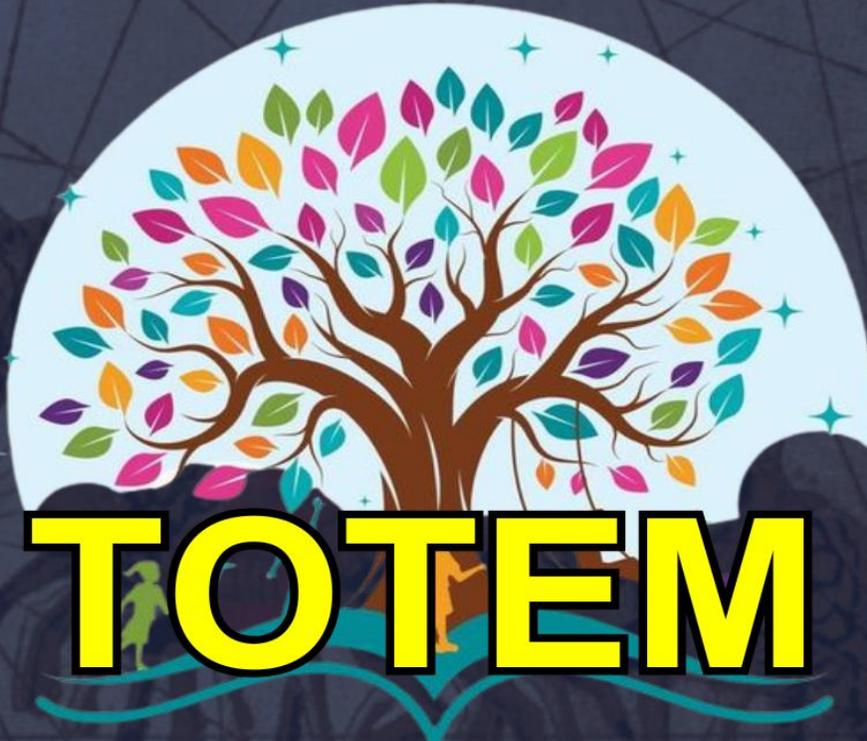
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PAPER - 1

PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY

1. Human Evolution and Migration

(Use this content in the topic of syllabus – Unit 1.4 Paper I)

- Scientists have established that **Homo sapiens evolved in Africa** and **later migrated to various parts of the world**. The routes and timing of these migrations are still debatable among the scientists. The **coastal dispersion theory** suggests migration along coastlines, though it lacks strong archaeological evidence.

Route of Human Migration

- **Genetic studies** have provided **insights into human evolution and migration patterns**. By analyzing **mitochondrial DNA mutations**, scientists confirmed that Homo sapiens evolved in Africa over millennia before migrating globally. While scientists widely accept the **out-of-Africa theory**, they differ on the timing and routes of migration.
- **Two Theories of Dispersion: Coastal Dispersion Theory:** Studies suggest **humans migrated along coasts**, benefiting from **warm climates, abundant food, and tropical conditions**. **Research in 2005** using mitochondrial DNA of **260 Orang Asli individuals (Tribe of Malaysia)** indicated **rapid coastal migration around 65,000 years ago, reaching Australia via the Indian Ocean**. A **2020 study on 2,700-year-old DNA in Japan** linked coastal migration to genetic affinities with **Taiwanese tribes**. **Andaman Islands' settlements** also correlate with coastal journeys.
- **Challenges to the Theory: Archeological evidence in India contradicts** this model. **Inland Palaeolithic sites** dominate, with **no archeological traces along the Indian Ocean coastline** to support coastal dispersion. **Inland Dispersion Model:** The inland dispersal model suggests that **early humans migrated through interior terrestrial routes** rather than coastal ones. **Saurashtra Peninsula Study:** Recent research analysed **Middle Palaeolithic tools** in the **Bhadar and Aji river basins of Gujarat**. Using relative dating methods, the **tools** were found to be **56,000–48,000 years old, indicating inland migration**. Middle Palaeolithic tools revealed advanced flaking techniques, contrasting with sharper blade tools of the **Late Palaeolithic**.
- Studies suggest Saurashtra was connected to **Kutch, Makran, and the Western Ghats during the Middle Palaeolithic**, indicating the region was farther from the coast. **No evidence of marine resource dependence** (e.g., fish, shellfish) was found, further supporting inland migration.

Conclusion

- The **study offers new data but** emphasizes the need for precise dating. Evidence challenges purely coastal migration theories but **requires careful interpretation due to submerged sites and undated regions**. The study also highlights broader dispersal

in Saurashtra, covering coastal, hinterland, and inland areas, **suggesting a multifaceted migration pattern.**

- This detailed analysis of inland vs. coastal migration patterns continues to evolve, emphasizing the need for integrating genetic and archeological findings.

2. Tamil Nadu: Birthplace of the Iron Age

(Use this content in the topic of syllabus – Unit 1.3(3) Paper I)

- A groundbreaking study reveals Tamil Nadu as the origin of the Iron Age, dating back to 3345 BCE, redefining global timelines. A groundbreaking study suggests the Iron Age in Tamil Nadu began as early as 3,345 BCE, pushing back the region's iron usage timeline by over a millennium and challenging previous historical beliefs.
- **Iron Age in India :**The Iron Age in India marked a transformative period characterized by the widespread use of iron tools and weapons, significantly advancing agriculture, warfare, and societal structures. Initially believed to have begun between 1500 and 2000 BCE, recent discoveries in Tamil Nadu have pushed the timeline back to as early as 3345 BCE.
- North India: Early iron use was linked to Painted Grey Ware (PGW) cultures in sites like Hastinapur, Kausambi, and Ujjain. Central India and Deccan: Iron-bearing Black and Red Ware (BRW) levels were found in Nagda, Eran, and Prakash. South India: Iron artefacts appeared during the overlap of the Neolithic and Megalithic phases.
- **Social and Economic Impact:** Iron technology facilitated forest clearance, agricultural growth, and urbanization, leading to increased socio-economic stratification. The period also witnessed the emergence of chiefdoms, states, and trading networks, culminating in the Mauryan Empire's integration of diverse regions. The Iron Age laid the foundation for India's agrarian and urban transformations, influencing subsequent socio-political developments.
- **Key Findings of the Study:** The report, 'Antiquity of Iron: Recent Radiometric Dates from Tamil Nadu', provides evidence that iron technology in Tamil Nadu existed as early as 3345 BCE. The findings are supported by Accelerator Mass Spectrometry (AMS) and Optically Stimulated Luminescence (OSL) analyses
- **Significance of this study:** Iron Age Timeline in India Revised. Previously believed to have emerged between 1500 and 2000 BCE, the Iron Age in India has been pushed back by new data from Tamil Nadu. Radiometric dating of a paddy sample from a burial urn in Sivagalai places iron usage as far back as 3345 BCE, marking the earliest recorded evidence of iron technology globally.
- Global Implications : Globally, the Iron Age has been attributed to the Hittite Empire (1300 BCE), but Tamil Nadu's findings challenge this timeline. Turning point in Indian archaeology: These findings represent a turning point in Indian archaeology, rewriting the history of the Iron Age and positioning Tamil Nadu as a key player in global metallurgical innovation.

3. SC Ruling on Anand Marriage Act: Sikh Marriage Rights and Legal Debate

(Use this content in the topic of syllabus – Unit 2.3 Paper I)

- SC directs states to frame rules for Sikh marriage registration under Anand Marriage Act. Debate continues on identity, divorce, and community rights.

- The Supreme Court has ordered 17 states and eight Union Territories to frame rules within four months for registering Sikh marriages under the Anand Marriage Act, 1909. Until then, Anand Karaj marriages must be registered under existing marriage laws. The ruling aims to ensure uniform legal recognition of Sikh marriages across India. However, critics argue that while the directive addresses procedural gaps, it does not fix deeper shortcomings in the Act itself, leaving broader issues unresolved.

The Anand Marriage Act and Its 2012 Amendment

- Anand Karaj, meaning “blissful union,” is the Sikh marriage ceremony conducted before the Guru Granth Sahib. To solemnise the marriage, the couple walks around the Guru Granth Sahib four times, as hymns, known as laavan, are recited. The four chosen verses, composed by Guru Ram Das, the fourth Sikh Guru, outline the spiritual journey of a married couple.
- To secure distinct legal recognition for this practice, the Anand Marriage Act, 1909 was enacted, validating all marriages solemnised through Anand Karaj and distinguishing them from Hindu rituals. However, the original Act lacked provisions for registration.
- This gap was filled over a century later by the Anand Marriage (Amendment) Act, 2012, which inserted Section 6 mandating states to frame rules for registering such marriages. Once registered under this Act, couples no longer need to register under any other marriage law.

The Ongoing Debate on Sikh Marriage Rights

- Despite legal recognition through the Anand Marriage Act, 1909 and its 2012 Amendment, most Sikh couples still register marriages under the Hindu Marriage Act, 1955, which also governs divorce and disputes. The Anand Act lacks provisions for divorce or matrimonial issues, forcing Sikhs to rely on Hindu law, undermining their distinct religious identity. Community leaders and scholars argue that Sikhs need a comprehensive marriage law similar to those for Muslims and Christians.

Importance of Marriage Registration

- The Supreme Court stressed that marriage registration is essential for equality, civil administration, and legal proof of status in matters such as residence, maintenance, inheritance, insurance, succession, and monogamy.
- It also safeguards the rights of women and children. Emphasising uniformity, the bench stated that in a secular framework, marriages solemnised by Anand Karaj must be recorded and certified on the same footing as other marriages to ensure both religious respect and civic equality.

SOCIO - CULTURAL ANTHROPOLOGY

4. Marriages in India - Legal Interventions and Reforms

(Use this content in the topic of syllabus - Unit 2.3 Paper I)

- Over the years, there have been significant changes in marriage and maintenance laws. Marriage - It is a legally recognized, socially sanctioned union, typically between a man and a woman, forming a partnership with rights, obligations, and the purpose of creating a family and continuing lineage.
- Types - The two main forms of marriages are Monogamy, Polygamy. Monogamy - One

man marries one woman at a time, and it is most common globally. Polygamy – Marriage with two or more spouses simultaneously. This includes two types Polygyny, Polyandry

How the monogamous family emerged?

- Prior to emergence of monogamy – Before the monogamous family, there existed a state of unregulated sexual relations. Influence of economic conditions – In *The Origin of the Family, Private Property and the State* (1884), Friedrich Engels argues that changes in material conditions shape the organisation of family relations.
- Engels looks at the emergence of the monogamous family as an economic institution designed to ensure the inheritance of private property. Indian context of sambandham – Anthropologist Kathleen Gough's extensive work on the Nayars of Kerala shows that they followed a matrilineal kinship system in which property and lineage were traced through women. Their marital practices were not monogamous but based on sambandham.
- Sambandham is a form of visiting relationship with the husband without involving cohabitation. Children belonged to the mother's matrilineal joint family, known as the taravad, and the maternal uncles were the key male authority figures.
- A woman was also allowed to have more than one husband. However, Gough saw the practice of sambandham as a form of legitimate marriage. British intervention – But colonial interventions and subsequently the Hindu Marriage Act, 1955 saw such practices as immoral and illegal. Cases of polyandry in India – It has also existed in several parts of India, such as among the Hatti community in the Sirmour district in Himachal Pradesh and the Jaunsar Bawar region in Uttarakhand. The members of the Hatti, community see themselves as descendants of Pandavas from the Mahabharata.
- They practice jodidara – a form of polyandry to prevent land fragmentation. The Hindu Marriage Act, 1955 – Prohibits polyandry. But it is protected by the Himachal Pradesh High Court as part of customary law for the Hattis, who are a Scheduled tribe (ST) community. Such cases highlight the tensions between customary and constitutional laws, with opposition from women's organisations.

5. Digital divide and cultural homogenization

(Use this content in the topic of syllabus – Unit 8,9 Paper I)

- The digital divide and cultural homogenization are two interconnected consequences of globalization and technology's rapid spread. The gap between those who have access to modern information and communication technology and those who do not.
- Impact: This inequality is not just about access but also about the quality of access and the ability to use it effectively. Consequences: It exacerbates existing inequalities in education, employment, and social life, as more services move online. A global digital divide exists between developed and developing nations, reinforcing economic and political inequalities.
- Cultural relevance: This digital divide is reflected in cultural production and consumption. For example, a disproportionately small number of museums in some regions have an online presence, limiting access to cultural heritage for many globally. Cultural Homogenization : The process by which local cultures are replaced or become similar to a dominant, often Western, global culture. Mechanism: Global media and technology can spread standardized cultural norms, values, and lifestyles through platforms like social media, streaming services, and entertainment.

- Consequences: This can lead to the erosion of local traditions and the loss of unique cultural identities. For example, online influencer culture can promote Westernized lifestyles at the expense of local values.
- The relationship between the two
- The digital divide can worsen cultural homogenization. When some groups lack access to the internet, they are less able to share their own culture online, while others can easily spread a dominant global culture. Unequal participation: Without access, marginalized groups are excluded from the digital world, including the opportunities to preserve and promote their own cultural heritage online.
- Duality of technology: Technology can both be a threat and a tool for cultural diversity. While it can lead to homogenization, it can also be used to preserve and promote local cultures, empower communities, and foster cross-cultural understanding if approached mindfully.

6. Debate on Exceeding the 50% Reservation Limit in India

(Use this content in the topic of syllabus – Unit 3.2 Paper I)

- The Supreme Court's review of quotas and political demands has revived debate on breaching the 50% reservation limit. The debate on the 50% reservation cap has been reignited, with petitions and political demands pushing for higher quotas and sub-categorisation of benefits.
- The question of whether reservations in India should exceed the judicially imposed 50% cap has resurfaced with growing political and social demands. Recent political statements, such as the call for 85% reservation in Bihar, coupled with petitions before the Supreme Court seeking 'creamy layer' provisions for SCs and STs, highlight the complexity of balancing affirmative action with constitutional guarantees of equality.

Constitutional Framework on Reservations

- Articles 15 and 16 of the Constitution guarantee equality before the law and equal opportunity in public employment, while simultaneously empowering the State to make special provisions for socially and educationally backward classes, Scheduled Castes (SCs), and Scheduled Tribes (STs). At the central level, reservations currently stand at: OBCs: 27%, SCs: 15%, STs: 7.5%, EWS: 10%. This brings the total reservation to 59.5%, already above the 50% ceiling set by judicial precedents but justified on grounds of EWS being a separate category.

Emerging Issues and Demands

- **Unequal Distribution of Benefits:** The Rohini Commission found that 97% of OBC reservation benefits were cornered by about 25% of castes, while nearly 1,000 OBC communities saw no representation. Similar concerns exist within SCs and STs, raising the demand for sub-categorisation.
- **Creamy Layer Debate for SCs/STs:** While OBCs have a creamy layer exclusion, SCs and STs do not. Critics argue that this results in relatively better-off groups monopolising benefits. Others counter that many SC/ST vacancies remain unfilled, making such exclusions counterproductive.
- **Backlog of Vacancies:** Government data indicates 40-50% of reserved seats across SC, ST, and OBC categories remain vacant, largely due to systemic gaps in recruitment and access.

- Experts suggest reforms such as: Sub-categorisation within OBCs and SC/ST groups to ensure fairer distribution of benefits. A “two-tier” system prioritising the most marginalised. Greater investment in skill development and employment creation, reducing overdependence on public-sector reservations

PAPER - 2

INDIAN & TRIBAL ANTHROPOLOGY

1. Kolhan's Manki-Munda Governance System: History, Conflict, and Challenges

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

- Recently, adivasis of the Ho tribe in Jharkhand's West Singhbhum protested against the Deputy Commissioner, alleging interference in their traditional Manki-Munda self-governance system after the removal of village heads (Mundas). While the district administration clarified that Mankis and Mundas remain integral to the revenue framework and blamed rumors on social media for the unrest, tribal concerns over losing autonomy persist. The episode threatens the century-old equilibrium between indigenous governance structures and the state administration in Jharkhand's Kolhan region.

Traditional Manki-Munda Governance

- For centuries, the Ho tribe of Jharkhand's Kolhan region followed a decentralised governance system rooted in social and political responsibilities. Each village was led by a Munda, the hereditary village head who resolved local disputes.
- Groups of 8–15 villages, known as a pidh, were overseen by a Manki, who handled cases unresolved at the village level. Importantly, the Manki-Munda system dealt only with internal governance, having no role in revenue or land matters, nor any concept of taxes or external sovereign authority. This changed with the arrival of the East India Company, which introduced taxation.

Larger Issues with the Manki-Munda System

- In West Singhbhum, 1,850 Manki-Munda posts exist, with 200 vacant, of which 50 were recently filled via Gram Sabhas. However, concerns remain. Some roles have reportedly been given to non-tribal raiyats, bypassing the village system, sparking discontent. Within the Ho community, especially among youth, there are growing demands for reforms — including ending the hereditary nature of Munda roles and allowing non-tribal raiyats participation.
- Hereditary succession often leaves leadership in the hands of individuals lacking formal education, creating challenges in managing today's document-driven administration. As a result, villagers frequently escalate unresolved issues to the district administration. Many leaders note that while the Deputy Commissioner's role is limited, it is crucial in clarifying provisions of Wilkinson's Hukuknama and intervening in disputes or succession issues. Many argue the system should be preserved but modernised to align with democratic needs.

2. Study Sheds Light on the Origins of the Nicobarese People

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

- New study decodes when the Nicobarese people came to the island. Scientists believed the Austroasiatic ancestors of the Nicobarese community migrated to the island more than 11,000 years ago.
- The new study showed that they arrived at the island around 5,000 years ago. Due to its geographical isolation, the ancient Nicobarese tribe has preserved its genetic identity without significant admixture with different populations.
- By comparing the differences in mutations between the genetic ancestors and the migrated populations, the scientists were able to trace their time of arrival at the Nicobar Islands

Andaman and Nicobar Islands

- Andaman and Nicobar Islands is the largest archipelago system in the Bay of Bengal. It extends over an area of 8249 Sq. km comprising 572 islands of which 37 are inhabited.
- The Andaman and the Nicobar Islands are separated by the Ten Degree Channel, which is around 150 km wide. Though they're close to each other, the peoples of the two islands have significantly different physical features, which also differ from those of the people of mainland India.
- The Island groups have been the home of aboriginal tribes, namely, the Great Andamanese, Jarawa, Onge & Sentineles, all of Negrito Origin in the Andaman group of Islands. The tribes in the Nicobar Islands are the Nicobarese and the Shompen.

Political Background of Nicobar

- **Post Independence:** The Government was keen to protect the interests of the Nicobarese and did not allow outside traders to exploit the people. The regulation for the Protection of Aboriginal Tribes came into force in 1956 under which entry to the Nicobar Islands was strictly restricted. In the late 1960s 330 ex-defence personnel were settled in some de-reserved areas of Great Nicobar island, where the Panchayat System exists at present.
- On 1st August, 1974, Nicobar group of islands was declared a separate district with its headquarters at Car Nicobar, where half of the population exists. Except three Panchayats and one Panchayat Samiti in Great Nicobar, the rest of the District has its own local traditional Tribal Councils.

3. Why are tribal women excluded from property rights?

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

- Property ownership is not merely an economic question; it is fundamentally about power, dignity, and equality. For tribal women in India, exclusion from statutory inheritance rights has been one of the deepest forms of gender injustice. The Supreme Court's July 2025 judgment striking down customary exclusions in tribal property rights represents both a historic corrective and a challenge: *how to reconcile tribal customs with constitutional equality*. The debate is timely, following International Day of the World's Indigenous Peoples (August 9) and

growing recognition of indigenous rights worldwide.

Why in the News

- In *Ram Charan and Ors. vs Sukhram and Ors.* (July 17, 2025), the Supreme Court equated the exclusion of daughters from ancestral property in tribal communities with a violation of their fundamental right to equality. This is a landmark first, since earlier judgments such as *Madhu Kishwar vs State of Bihar (1996)* had refrained from striking down such customs. The judgment underscores the scale of injustice: as per the Agriculture Census 2015–16, only 16.7% of ST women own land compared to 83.3% of men. This ruling, therefore, marks a dramatic departure from precedent and could fundamentally reshape tribal women's access to property, inheritance, and dignity.

Why are tribal women excluded from property rights?

- **Customary laws:** Tribals in Scheduled Areas follow customary laws on marriage, succession, and adoption, which largely exclude women from land inheritance. **Economic contributions ignored:** Despite tribal women contributing more to farms than men, they are legally excluded. **Fear of land alienation:** Communities argue that women marrying outside the tribe may lead to loss of tribal land to outsiders. **Communitarian land ownership myth:** Though land is termed "communitarian," in practice, compensation from land sales rarely goes to gram sabhas; male members retain control.

Why is codification or a new law necessary?

- **Exclusion from Hindu Succession Act:** Section 2(2) leaves tribal women outside its ambit. **Proposal for Tribal Succession Act:** A separate codified framework could balance equality with respect for indigenous identity. **Precedent in Hindu & Christian laws:** Their codification addressed similar issues of gender parity and succession, showing a workable model.
- **Conclusion :** The Supreme Court's July 2025 judgment marks a historic turning point in advancing gender justice for tribal women. Yet, lasting reform requires more than judicial intervention, it needs legislative codification, social sensitization, and integration of constitutional values into tribal governance frameworks. Recognizing tribal women as equal stakeholders in ancestral property is not just a matter of law, but of justice, dignity, and true nation-building.

4. Developmet in tribal hinterlands affected by Maoist Insurgency

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

- Roads in India's Maoist-affected areas are more than physical infrastructure; they are symbols of the state itself. For communities long governed by neglect or non-state actors, the arrival of a road often marks the first visible sign of governance.
- Research and field evidence indicate that road development improves access to electricity, healthcare, education, and security while simultaneously displacing the influence of insurgents. Yet, roads alone cannot resolve conflict they must be embedded in an ecosystem of justice, dignity, and inclusion.
- In regions affected by Maoist insurgency, particularly in Chhattisgarh, Jharkhand,

and Odisha, roads have emerged as a strategic instrument of peacebuilding. Recent studies (Jain & Biswas, 2023) show a correlation between road connectivity and reduced crime, while international evidence (Prieto-Curiel & Menezes, 2020) highlights how poor connectivity perpetuates violence globally. This marks a shift in governance strategy, from viewing infrastructure as purely developmental to recognizing it as a political and stabilising force.

How do roads reclaim governance from insurgents?

- **Governance presence:** Roads bring schools, clinics, and police stations, representing visible and accountable state authority. **Displacement of parallel systems:** Maoists often establish informal courts, taxation systems, and welfare activities in remote areas. Roads weaken these structures by enabling the state to reclaim legitimacy. **Diego Gambetta's insight:** Like the Sicilian Mafia, insurgents thrive where the state withdraws. Infrastructure fills the governance vacuum.

What role do insurgent groups play in governance gaps?

- **Informal welfare:** Research by Alpa Shah (2018) and Human Rights Watch (2009) shows Maoists provide rudimentary health and welfare services in villages. **Strategic legitimacy:** As Zachariah Mampilly (2011) argues, such services are not altruistic but intended to gain legitimacy. **Coercion with care:** Maoist medical aid or welfare is tied to fear and control, not democratic accountability. **Symbolic presence:** Each road signals that "the state is here to stay," as seen in Chhattisgarh under B.V.R. Subrahmanyam's governance strategy. **Crime reduction:** Jain and Biswas (2023) show connectivity lowers rural crime rates.
- **Global parallels:** Prieto-Curiel & Menezes (2020) demonstrate that poor connectivity correlates with higher violence across contexts. Roads in conflict-prone tribal regions represent more than mobility, they embody the arrival of governance and the possibility of peace.
- **Yet, infrastructure without justice risks becoming a symbol of control rather than inclusion.** For lasting impact, roads must be accompanied by democratic institutions, safeguards, and rights-based governance. To build roads, then, is indeed to build peace.

5. Key features of Aadi Vaani App

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

- The Union government launched the beta version of Aadi Vaani, India's First AI-powered Translator for Adivasi languages, to strengthen communication and capacity-building in tribal districts.
- **Purpose:** Translate speech and text between Hindi, English, and six Adivasi languages: Bhili, Mundari, Gondi, Santali, Kui, and Garo.
- **AI Model & Target Use:** Based on NLLB (No Language Left Behind) and IndicTrans2, adapted for low-resource languages. Tested through Adi Karmayogi, a nationwide capacity-building initiative in tribal districts covering 1 lakh villages and 20 lakh volunteers.

Key Features:

- **Translation Modes:** Text-to-Text, Text-to-Speech, Speech-to-Text, and Speech-to-Speech.
- **Languages (Beta):** Santali, Bhili, Mundari, and Gondi. Kui and Garo to be added

next.

- **AI Models:** Based on NLLB (*No Language Left Behind*) and IndicTrans2, adapted for low-resource languages.
- **Community-Driven:** Data collected, validated, and iteratively developed by local experts and Tribal Research Institutes.
- **Toolkit Additions:** OCR for digitizing manuscripts, bilingual dictionaries, and curated repositories.
- **BHASHINI (BHASHa Interface for India) :** As a National Language Translation Mission, BHASHINI under Digital India, uses artificial intelligence (AI) and natural language processing (NLP) to make digital content and services accessible in multiple Indian languages. It is implemented by the Digital India BHASHINI Division under the Ministry of Electronics and IT.
- **Purpose:** Provides translation across 22+ Indian languages, promoting digital inclusion and accessibility. BHASHINI aimed at democratizing access to digital content and services across India's linguistic spectrum.
- **Applications:** Enables translation of text, video, documents, web content, and real-time speech, ensuring multilingual access and inclusivity. **Integration with Government Platforms:** Integrated with e-Shram, e-Gram Swaraj, CPGRAMS, All India Council for Technical Education (AICTE) and University Grants Commission (UGC) for content translation.

6. Key features of Khasi People

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

- Khasi people are an indigenous tribe mainly residing in Meghalaya's Khasi and Jaintia Hills. They have a rich culture, matrilineal society, and unique traditions.
- They are an indigenous tribe primarily living in the Khasi and Jaintia hills of Meghalaya. The Indian state of Assam and neighboring country of Bangladesh also host small populations of this tribe. They are known to be one of the earliest ethnic groups in the region and are believed to have migrated to the northeastern hills from Tibet or Burma around 500 B.C. They have a number of clans such as Lyngdoh, Diengdoh, Marbaniang, Shiemliah, Lapang, and Songkali. The Khasi are generally people of short stature.

Language:

- The Khasi language, known as "Khasi," is an integral part of their identity. While English and Hindi are also spoken, Khasi remains the primary language for daily communication within the community. One of the most striking aspects of the Khasi tribe is their matrilineal society.
- In Khasi culture, lineage and inheritance are passed down through the mother's side of the family. Women play a crucial role in decision-making processes and the management of family affairs. **Religion:** A vast majority of the Khasis are Christians, while there are some groups of Hindus and Muslims too among them.

Livelihood:

- Cultivation has been their primary source of livelihood for ages. In the present day, however, Khasi youth have entered into many other professional fields and are successful doctors, engineers, businessmen or women, teachers, and more.

They are officially recognized as a “Scheduled Tribe” in India and have certain privileges. They are allowed to practice their customary laws and also enjoy tax benefits not available elsewhere in India. They have land designated for their use and a quota system that reserves seats for them in education and jobs. The Khasi Hills Autonomous District Council is the official body protecting the unique laws of these people.

- **Festivals and Celebrations:** Shad Suk Mynsiem: A spring festival celebrating nature, fertility, and gratitude. Men and women participate in a vibrant dance, wearing traditional attire. Nongkrem Dance Festival: A five-day religious festival where the Khasi people offer prayers to the divine for a prosperous harvest.

7. Status of Denotified, Nomadic and Semi-Nomadic Tribes in India

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

- **Denotified Tribes (DNT)** also known as Vimukta Jati, are the tribes that were listed originally under the Criminal Tribes Act of 1871 as criminal tribes. **Nomadic Tribes** are the communities who usually do not have land and move from one place to another for livelihood. The DNT/NT/SNTs are among the most neglected, marginalised, and economically deprived communities, with most living a life of destitution.
- In India, roughly 10 percent of the population is Denotified and Nomadic. While the number of Denotified Tribes is about 150, the population of Nomadic Tribes consists of about 500 different communities.
- In 2014, the Ministry of Social Justice and Empowerment constituted a National Commission for DNT/NT/SNTs under the chairmanship of Bhiku Ramji Idate for a period of three years- to prepare a State-wise list of castes belonging to DNT/NT/SNTs to suggest appropriate measures in respect of Denotified and Nomadic Tribes that may be undertaken by the Central Government or the State Government.
- In 2017, the commission prepared draft lists of DNT/NT/SNTs. Based on the Commission’s recommendations, the ministry constituted the Development and Welfare Board for Denotified, Nomadic and Semi-Nomadic Communities (DWBDNCs) in 2019. The Board has been mandated to formulate and implement welfare and development programmes for these communities. The Renke Commission (2008) was earlier commissioned to identify and list the DNT communities.

Scheme for Economic Empowerment of DNTs (SEED)

- It was launched by the Ministry of Social Justice and Empowerment for the welfare of De-notified, Nomadic and Semi Nomadic (DNT) Communities. It has been formulated for families having income from all sources of Rs 2.50 lakh or less per annum and not availing any such benefits from a similar scheme of Centre or state government.
- **Aim:** To provide free competitive exam coaching, health insurance, housing assistance and livelihood initiatives at the community level, and financial assistance for construction of houses will be provided to the members of DNT/NT/SNT Communities. An amount of 200 crore has been allocated for this

scheme — to be spent over five years from FY2021-22 to FY2025-26.

8. Special Development Packages (SDPs) for Assam and Tripura

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

- Recently, The Union Cabinet chaired by the Prime Minister has approved 4 new components under the existing Central Sector Scheme of Special Development Packages (SDPs) for Assam and Tripura.
- Special Development Packages (SDPs) – It focused on regional or community development, involving financial aid and projects for infrastructure, job creation, and social services.
- Focus – Towards the North Eastern States of Assam and Tripura. The initiative follows the Memoranda of Settlement (MoS) signed with various ethnic groups between 2022 and 2024.
- Previous MoS-based packages – These includes (e.g., for Bodo and Karbi groups) have shown positive outcomes in peace-building and development.
- Approved new components – State Governments of Assam and Tripura with respective ethnic groups of the concerned state as follows
 - Adivasi Infrastructure – Rs.500 crores for development of infrastructure in Adivasi inhabited villages/areas of Assam.
 - Dimasa community infrastructure – Rs. 500 crores for development of infrastructure in the North Cachar Hills Autonomous (NCHAC) area of Dimasa National Liberation Army.
 - Development of ULFA- affected areas – Rs. 3000 crores for development of infrastructure in the State of Assam.
- Benefits – Promote equity by Improving the socio-economic condition of vulnerable & marginalized groups.
 - Provide health services.
 - Promote education and skilling and income through livelihood activities for youth and women.
 - Increase inflow of tourists, thereby creating additional livelihood opportunities.
- Impacts
 - Infrastructure & livelihood projects will create employment.

9. Cultural and Demographic Features of Siddi Community

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

- President Droupadi Murmumet members of Gujarat’s Siddi Particularly Vulnerable Tribal Groups (PVTGs) community and praised their 72% literacy rate as a sign of social progress.
- Overview: An Afro-Indian tribal group descended from Bantu-speaking peoples of Southeast Africa, brought to India via the Indian Ocean slave trade (7th–19th centuries).

- **Arrival in India:** First arrived at **Bharuchport (628 CE)** with Arab traders; major influxes during **Muhammad bin Qasim's conquest (712 CE)** and later under **Portuguese and British**.
- **Migration & Settlement:** Brought as **soldiers, sailors, slaves, and servants**; some escaped bondage to form **independent forest settlements**.
- **Genealogy:** Studies show **60–75 % African admixture** mixed with Indian and Portuguese ancestry accumulated over two centuries. **Geographic Distribution:** Concentrated in **Karnataka** (UttaraKannada, Belgaum, Dharwad) and **Gujarat** (Junagadh, Gir-Somnath, Saurashtra); smaller groups in Maharashtra, Goa, Telangana, Andhra Pradesh; total population 40 k–2.5 lakh.
- **Historical Role:** Served in **Deccan Sultanate and Nizamarmies**; most famous figure, **MalikAmbar(1600–1626)**, Ethiopian-origin prime minister of Ahmadnagar(now Ahilyanagar).

Cultural and Demographic Features:

- **Social Status:** Recognised as **Scheduled Tribe (ST)** in five regions and as a **Particularly Vulnerable Tribal Group (PVTG)**. **Language & Culture:** Speak regional languages, **Gujarati, Konkani, Marathi, Kannada**, but retain **African musical and spiritual traditions**, notably the **Goma/Dhamaaldance** rooted in Ngomadrumming and ancestral worship. **Religion:** Predominantly **Muslim (99 % in Gujarat)** with Hindu and Christian minorities; practices blend **Sufi, African, and Indian folk** elements.
- **Livelihoods & Economy:** Depend on agriculture, forest labour, crafts, and daily wage work; socio-economic deprivation and limited access to education, health, housing persist. **Cultural Continuity:** Maintain African-Indian fusion in **music, attire, and cuisine**; **Marfa music** in Hyderabad and **Dhamaaldance** near Sasan Gir remain iconic.
- **Sports & Identity:** Active in **boxing and football**, using sport for youth empowerment and social mobility.

10. Santhal Hul

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

- **Santhul Hul** – It represents the Santhal revolution that began in 1855 in the Santhal pargana region, two years before the uprising of 1857. It was an organised war against colonialism and other forms of oppression they were subjected to by the British and their collaborators.
- It is one of the first peasant uprisings against British colonial oppression. The state of Jharkhand celebrates June 30 as 'Hul Diwas'. Objective – It was a revolt against imperialism to safeguard the economic, cultural, and religious aspects of their lives. Targets – Apart from British, they also fought against the upper castes, zamindars, darogas, and moneylenders, described by the umbrella term 'diku' (outsiders).

Major causes of the revolt

- **Permanent Settlement Act of 1790** – It allowed the East India Company to bring an ever-increasing area in its control under settled agriculture. They, thus, chose the area of Damin-i-Koh, at the time heavily forested, to be settled by the Santals, in

order to collect a steady stream of revenue. It comprises present-day Sahibganj, Godda, Dumka, Deoghar, Pakur, and regions of Jamtara, in present-day Jharkhand.

- The area was allocated to the Santhals displaced from Birbhum, Murshidabad, Bhagalpur, Barabhum, Manbhum, Palamau, and Chhotanagpur, all areas the Bengal Presidency. Repression by British – While the Santhals were promised settlement and agriculture in Damin-i-Koh, they indulged in repressive practice of land-grabbing and begari (bonded labour).
- Loss of traditional lands – The introduction of private property rights and the encroachment of non-Santhal settlers led to the loss of traditional lands for the Santhals. Their traditional ways of life and livelihoods were disrupted, creating further discontent.

Significances of the revolt

- Broke the myth of British supremacy – British army was defeated twice during the rebellion. The first was in Pirpainti and the second in Birbhum, all part of lower Bengal then and the narrative that the East India Company's army could not be defeated was exposed.
- Santhal Pargana Tenancy Act of 1876 – It was enacted aftermath of the revolt. It prohibits the transfer of Adivasi lands (urban or rural land) to non-Adivasis, was the result of the Hul. The land can only be inherited as per the Act, thus retaining the rights of Santhals to self-govern their land.
- Inspiration to other revolts – This revolt motivated many tribals' revolts which emerged for claiming their ownership rights and other rights. Heightened the nationalist sentiments – The revolt and the subsequent harsh measures by the British authorities fueled nationalist sentiments among Indians. It highlighted the brutal nature of colonial rule and increased support for the independence movement.

11. Moran community

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

- The Moran community in Assam launched an indefinite economic blockade in Tinsukia district, demanding for Scheduled Tribe status. The Moran community is one of the aboriginal tribes of Assam.
- They are of Tibeto-Burman origin.
- History - In the 13th century, they lived in the south eastern corner of the Brahmaputra valley occupying territories between the Disang and Dihing rivers. They had their own independent chiefdom before the advent of the Ahoms in the present day Tinsukia region. Due to their close relation with the Ahoms, the Morans seem to have adopted many of the Ahom rites and rituals.
- Distribution - They are mainly concentrated in the districts of Upper Assam and adjoining districts of Arunachal Pradesh.
- Religion - The community adopted Vaishnavism, following the Moamoria Sect of Neo-Vaishnavism, which was introduced to them in the 17th century by Aniruddha deva, a disciple of Sankardeva.
- Language - They speak Assamese language, used to speak Moran language, which was closely related to the Dimasa language.

- Festival - The primary festival celebrated by the Moran community is Bihu, particularly the Bohag Bihu or Rongali Bihu, a major cultural event in Assam.
- They also observe Magh Bihu, Raati Bihu and Kati Bihu.
- Demands of Moran Community - Recognition as a Scheduled Tribe status and Constitutional elevation for their Moran Autonomous Council.
- In March 2025, the Assam government announced its decision to issue Permanent Residence Certificates (PRCs) to members of the Moran community living in Arunachal Pradesh.
- Others demanded for ST status - Along with Moran, Tea tribes or Adivasi, Motok, Tai Ahom, Chutia, and Koch-Rajbongshi are agitating for Scheduled Tribe status.

12. Caste Based Atrocities - The Persisting Peril

(Use this content in the topic of syllabus - Unit 2.3 Paper I)

- Despite constitutional promises of equality, Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs) face persistent caste-based violence and exclusion.

Why the caste based discrimination persists till today?

- Persisting discriminations - From assaults in rural areas for defying caste norms to urban discrimination in housing and employment, caste continues to deny citizens dignity and opportunity.
- Belief in caste-based superiority - It persists even today, enabling social elites to perpetrate acts of violence, ranging from forcing Dalits to drink urine to ostracising Adivasis for asserting land rights, with alarming impunity.
- Societal failure - The acts of caste based violence reflect not only individual prejudice but a societal failure to internalise humanitarian values. This raises questions about India's claim of being a civilised society.
- Cultural Restrictions on Dalit - Restrictions on Bahujan cultural expressions (as seen during the release of the Hindi film Phule) further alienate these communities from becoming part of the mainstream discourse. Lack of policy framework - The absence of a robust policy framework to bridge the gap between social elites and subaltern groups is glaring.

What are the movements and measures that reshaped caste dynamics?

- The Dalit Panthers - This movement in the 1970s galvanised marginalised communities, asserting their right to political power and social prestige. Rise of Dalit parties - The rise of the Bahujan Samaj Party in northern India further empowered Dalits and OBCs, amplifying their voices in governance and public discourse. Upsurge of Dalit arts - Intellectual influences and cultural initiatives, from Dalit literature to Adivasi art, laid claim to India's pluralistic heritage. Rise of reformers - Social reformers such as Mahatma Phule, B.R. Ambedkar, Periyar, and Mahatma Gandhi, who challenged the Brahmanical caste order, remain a beacon of hope. Legal safeguards - The anti-caste movements, coupled with constitutional safeguards such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, aimed to dismantle caste hierarchies.

What are the measures need to be taken?

- **Strengthening existing laws** – The state must strengthen the enforcement of existing laws, ensuring swift prosecution of perpetrators and sensitising law enforcement agencies about the ills of the caste system.
- **Evolving a National campaign** – Political leaders must champion a national campaign to promote egalitarian values, using education, the media, and public platforms to challenge conventional caste relationships based on hierarchies and prejudices.

13. Kani Tribe

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

- **Recently, Kuttimathan Kani**, the forest elder who belongs to the Kani tribe and revealed Arogyapacha, died in poverty. Kanikaran or Kani are traditionally a nomadic community, now settled cultivators in small hamlets (Kanikudiyiruppu).
- They have several names, such as Kaniyan, Kanikkar, Kanikarans, Velanmars and Malainrasans.
- **Habitat** – Agasthyamalai hills of the Western Ghats in the Thiruvananthapuram district of Kerala, Tirunelveli and Kanyakumari districts of Tamil Nadu.
- **Leaders** – The community leadership comprises the Mootukani (headman), the Vilikani (convenor), and the Pilathi (physician–priest), with all these positions passed down hereditarily.
- **Pilathi site** for cultural-religious functions, and is renowned for its ethno-medical knowledge.
- **Language** – The Kani tribe speaks a dialect of the Dravidian family, closely related to Malayalam.
- There is no independent script; they use Tamil & Malayalam scripts when needed.
- **Religious Belief** – They divided spirits into benevolent and malevolent categories, each with distinct characteristics and roles in the spiritual realm.
- **Pilathi performs** the important ritual of kanis called Chattu. The songs sung during Chattu are known as Chattupattu, accompanied by the help of an instrument called Kokkara.
- **Musical Instruments** - Kokkara is the only musical instrument used by them.
- **Occupation** – They traditionally engage in handicraft making, seasonal collection of minor forest produce like honey and beeswax, and cultivation of food crops such as tapioca, banana, millets, along with various cash crops.
- **Traditional knowledge** – The Arogyapacha (*Trichopus zeylanicus*) plant led to the development of the herbal drug Jeevani.

14. Tribal Sub Plan (TSP) under Swadesh Darshan Scheme

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

- In the Union Budget 2025–26, the Ministry of Tourism has earmarked 4.3 % of the total scheme outlay under the Tribal Sub Plan (TSP) component of the Swadesh Darshan Scheme.
- **Swadesh Darshan Scheme (SD)**– It is a Central Sector Scheme to develop theme-based tourist circuits across India.

- Launched in - 2014-15.
- Implemented by – State Governments/UT Administrations.
- Nodal Ministry – Ministry of Tourism. SD 2.0 for integrated development of theme-based tourist circuits through infrastructure, human capital, and destination management, in a sustainable and destination-centric manner.
- Tribal Components - Tribal Area Sub Plan & Pradhan Mantri Janjatiya Unnat Gram Abhiyan (PM-JUGA). PM-JUGA aims to drive inclusive, sustainable growth and empower tribal communities to overcome the basic infrastructure and socio-economic challenges by merging a few government schemes. Tribal sub plan (TSP) - It is a dedicated component under swadesh dhrashan scheme, focuses on developing tribal areas, preserving their cultural heritage, and integrating tribal communities into the tourism value chain.
- Objectives – To ensures focused investment in Scheduled Tribes-dominated regions by facilitating cultural preservation economic upliftment, and inclusive tourism growth. Recent Initiatives - Tribal circuit theme – To enhance visibility of tribal heritage and integrate tribal communities into the tourism value chain, while supporting sustainable and regionally balanced development.
- Home stays in tribal areas – Development of Homestays in Tribal Areas under PM-JUGA, enhancing livelihood opportunities for tribal communities. Guidelines ensure support for technical training and upskilling of homestay owners. Target – Development of 1,000 homestays in tribal areas.
- Incredible India Tourist Facilitator Certification Programme (IITF) – A digital initiative creating and online learning platform to creating pool of well trained and professional Tourist Facilitators and Tourist Guides. It provides basic, advanced heritage and adventure spoken language and refresher courses for candidates. Fee exemption is given to SC and ST Candidates. No specific, independent impact assessment focused exclusively on SC, ST or OBC participation under Swadesh Darshan or Dekho Apna Desh.

15. Bajau Tribes (Sea Nomads)

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

- They live in coastal areas of Indonesia, Malaysia, and Philippines.
- Diving - Bajau's spleens are, on an average, 50% larger than those of general population, a natural adaptation that allows them to live longer and deep diver.
- Bajau people dive to 20-30 meters and hold breath for minutes.
- This adaptation has been linked to a variation in the PDE10A gene, showcasing the tribe's remarkable physiological adjustments to their aquatic lifestyle.
- Diet - They hunt fish and other sea creatures. They hunt using handmade spears and traditional wooden goggles.
- Children learn swimming early.
- Habitat - The tribe reside in crafted wooden boats called lepa-lepa, which acts as their home and a primary mode of transportation.
- Heritage - Fishing is crucial to the Bajau survival and also showcases their cultural heritage.
- Through communal fishing, the Bajau preserve their ancestral traditions while

fostering strong social ties within their community.

- Threats - Their lifestyle faces threats from increasing tourism, which disrupts traditional fishing routes. Destructive practices like dynamite fishing harm the ecosystem.

16. Jodidara Tradition of Hatti Tribes

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

- Recently, Jodidara tradition practiced in the Hatti tribes of Himachal Pradesh.
- Jodidara – It is a traditional form of polyandrous marriage practised among the Hatti tribe in Himachal Pradesh.
- Polyandry — Where a woman marries two or more men at the same time, usually brothers. The term derives from Greek Polys, meaning "many," and Andros, meaning "man."
- Like any conventional wedding, the event was marked by vibrant folk music, dance, and community festivities.

Unique Ritual

- Jajda - The wedding is called Jajda, which begins with the bride arriving in a procession to the groom's village.
- Seenj - A ritual known as Seenj is performed at the groom's home, where a priest chants mantras in the local dialect and sprinkles holy water. The ceremony ends with the couple being offered jaggery, with blessings from the Kul Devta for a sweet and harmonious life ahead.
- Significance - The polyandry system helped prevent the division of ancestral land among multiple heirs.
- Other reasons include fostering unity among brothers, preserving joint family systems, and ensuring a secure and stable environment in remote, hilly terrains. The tradition also helped manage scattered agricultural lands, which required collective, long-term attention. Under Indian law, polyandry is not allowed.

Hatti Tribal Community

- They reside in the Trans-Giri region of Himachal Pradesh and the Jaunsar Bawar region of Uttarakhand. The Hatti tribe was recently granted Scheduled Tribe status. The Hattis is a close-knit community who got their name from their tradition of selling homegrown vegetables, crops, meat and wool etc. at small markets called 'haat' in towns. They live in the Giri and Tons River basins near the Himachal-Uttarakhand border.
- Governed by - Traditional council called 'khumbli' which handles community matters. Traditional Practices - Hatti men wear distinctive white headgear on ceremonial occasions.

17. Tribal Groups in Jharkhand Protest Kurmi Demand for ST Status

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

- The demand for Scheduled Tribe (ST) status has long been a sensitive issue in India. In Jharkhand, this debate resurfaced when the Kurmi community demanded inclusion in the ST list sparking major protests from existing tribal groups. On 12th October 2025, thousands of Adivasis gathered in Ranchi for the "Adivasi Akrosh Maharally", a symbolic protest representing unity among

Jharkhand's 32 tribal communities.

Kurmi Community's Demand

- Earlier, on 20th September 2025, the Adivasi Kurmi Samaj (AKS) organized a massive rail blockade, demanding: Inclusion of Kurmis in the Scheduled Tribe list. Recognition of the Kurmal language in the Eighth Schedule.

Why Tribals Oppose Kurmi Inclusion

- **Ethnic Identity:** Tribal groups argue that Kurmis are an agrarian caste, not a tribe with distinct socio-cultural traits.
- **Reservation Concerns:** Inclusion of a populous group like Kurmis could dilute benefits meant for smaller tribal populations.
- **Land Rights:** Under Fifth Schedule protections, tribals enjoy special rights over land and governance. Kurmi inclusion could undermine these safeguards.

Constitutional and Political Framework

- Article 342 of the Constitution empowers the President to specify tribal groups eligible for ST status. The Lokur Committee (1965) set criteria such as primitive traits, distinct culture, isolation, and backwardness. Kurmis reportedly do not meet these parameters.

Conclusion

- The Jharkhand protest is not merely a political event—it is a reflection of ethnic assertion and identity preservation in contemporary India. The Kurmi-ST debate shows that the struggle for recognition continues to define tribal life, rights, and politics in modern India.

18. Status of tribal population in India

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

- **Ministry of Tribal Affairs** has launched an outreach programme, targeting around 1 lakh tribal-dominated villages, to ensure doorstep delivery of two welfare schemes. **Population of Scheduled Tribes** - The 2011 census indicates that there are 705 Scheduled Tribes in India, comprising about 8.6% of the country's total population. **Particularly Vulnerable Tribal Groups (PVTGs)** - There are 75 officially recognised PVTGs across various states in India. **Tribal Diversity** - Tribal communities in India have diverse cultural practices, languages, and social structures. **Tribal Development** - Among Scheduled Tribes, communities are at varying stages of social, economic, and educational development.

What are the problems faced by tribals?

- **Loss of Ancestral Lands** - Tribes are often displaced from their traditional lands due to large-scale development projects (dams, mines, industries), deforestation, and urban expansion. **Exploitation and Indebtedness** - Tribals often fall prey to moneylenders and middlemen who exploit them through high-interest loans and unfair trade practices, leading to a cycle of debt. **High Incidence of Diseases** - They suffer from higher rates of malnutrition (especially among women and children), infectious diseases, and poor maternal and child health outcomes.

Challenges in tribal development

- **Remote Location** - Most reside in ecologically fragile and inaccessible regions such as forests, hills, and remote rural areas. These settlements often make it difficult for government welfare schemes to reach them. **Subsistence Livelihood** - Their

livelihoods depend primarily on subsistence agriculture, forests, and traditional occupations.

- **Lack of Secure Tenure** - Many tribal communities lack formal land titles or recognized rights, making them vulnerable to land alienation and exploitation by external parties. **Bureaucratic Dominance** - Bureaucratic nature of implementing tribal development programmes often overlooks the involvement of tribal communities in decision-making and reduces their effectiveness.
- **What needs to be done for tribal development** :The development of tribal communities in India is a complex, ongoing process that requires a multi-pronged and sensitive approach. **Effective Implementation of PESA (Panchayats (Extension to Scheduled Areas) Act, 1996)** to grant self-governance to tribal communities.

19. Tribal Village Vision 2030 : Empowering India's Grassroots for Viksit Bharat

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

- **Tribal Village Vision 2030** was officially adopted across 1 lakh tribal villages and tolas through special Gram Sabhas held on 2nd October 2025.
- The initiative forms the core of the **Adi Sewa Parv** under the **Adi Karmayogi Abhiyan**, the world's largest tribal grassroots leadership mission launched by Prime Minister Narendra Modi at Dhar, Madhya Pradesh.

Key Points

- **Massive Participation:** The initiative has reached 11.5 crore tribal citizens across 1 lakh villages and tolas in 30 States/UTs, supported by 20 lakh trained **Adi Karmayogis** and 7.5 lakh **Adi Sathi & Sahyogis**.
- **Village Vision 2030:** Each tribal village prepared its own development roadmap focusing on education, health, livelihood, inclusion, and infrastructure, aligning with **Viksit Bharat@2047**.
- **Community-Led Governance:** Villagers conducted **Transect Walks, Focused Group Discussions, and Gap Analyses** to identify local needs, ensuring participatory planning.
- **Integration with Flagship Schemes:** Village action plans are linked with **PM JANMAN, Dharti Aaba Janjatiya Gram Utkarsh Abhiyan 2.0**, and other Central and State schemes for convergence.
- **Establishment of Adi Sewa Kendras:** One lakh **Adi Sewa Kendras** are being developed as single-window citizen service centres, where villagers volunteer one hour weekly (**Adi Sewa Samay**) for community work.
- **Technology-Enabled Governance:** The **AI-powered Adi Vaani App** enables real-time communication between government officers and tribal citizens in local languages, ensuring last-mile scheme delivery.
- **Entitlement Distribution:** Over 23 lakh beneficiaries have received identity and entitlement cards under **Aadhaar, Ayushman Bharat, PM Kisan, and PM Jan Dhan** through the campaign.

20. New study uncovers environmental drivers of Superbugs in Indian tribal communities

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

- Study Conducted By: Anthropological Survey of India & University of Hyderabad.
- Focus: Investigated how environmental factors (like water sources) influence antimicrobial resistance (AMR) in tribal communities.
- Communities Studied: Three tribal groups — Irula, Jenu Kuruba, and Kurumba from Tamil Nadu, Karnataka, and Kerala. Sample Size: 103 healthy adults (aged 20–40) who hadn't taken antibiotics recently.
- Water Source Studied: Comparison between people using stream water (SWD) and tubewell water (TWD) for drinking. Key Finding: Stream water users had 1.18 times higher AMR gene load compared to tubewell users.
- Type of Resistance: Stream water users showed more metal and biocide resistance genes; tubewell users had more antibiotic resistance genes.
- Environmental Drivers: Exposure to heavy metals and biocides in untreated stream water promotes “co-selection” bacteria gaining resistance to multiple agents.
- Co-Selection Concept: When bacteria adapt to one stress (like metal), they may also become resistant to antibiotics even without antibiotic exposure.

Tribal Differences:

- Kurumba tribe had the highest AMR burden. Irula tribe had the most diverse resistance gene types.
- New Perspective: Challenges the idea that only antibiotic misuse causes AMR — showing that environmental exposure also plays a big role. Health Risk: Untreated surface water can act as a reservoir of superbugs, increasing infection risk in remote tribal areas. Policy Implication: Providing safe drinking water and controlling environmental pollution are crucial for preventing AMR in tribal areas.
- Public Health Message: AMR prevention must adopt a “One Health” approach — integrating human, environmental, and microbial health. Future Recommendation: Expand similar studies to other tribal regions (like Jharkhand, Odisha, Chhattisgarh, Telangana) and monitor environmental AMR spread.

21. Anamaya – The Tribal Health Collaborative

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

- Launch & Date: The Anamaya Initiative was launched in April 2021 by the Ministry of Tribal Affairs (MoTA) in collaboration with the Piramal Foundation and other partners.
- Meaning of “Anamaya”: The word “Anamaya” is derived from Sanskrit, meaning “free from disease” or “healthy”, symbolizing holistic tribal well-being.
- Objective: To create a sustainable, inclusive, and integrated health ecosystem for India's tribal population, addressing long-term gaps in healthcare access, quality, and outcomes.
- Coverage: Initially implemented in 50 tribal-dominated districts across 16 states, with plans to scale nationwide depending on performance and outcomes.
- Collaborating Agencies: Implemented by MoTA, with technical and field support

from Piramal Foundation, UN agencies (UNICEF, UNDP, WHO), and state health departments.

- **Focus Areas:** Maternal and child health. Nutrition and anemia control. Infectious and non-communicable diseases. Water, sanitation & hygiene (WASH). Mental health and traditional medicine integration
- **Community-Based Approach:** Emphasizes tribal self-governance in health, using Gram Sabhas, local healers, and tribal youth volunteers (Arogya Mitras) for awareness and last-mile health delivery.
- **Data and Evidence Driven:** Focus on tribal health data mapping through the Tribal Health Index (*THI*), enabling targeted interventions and impact measurement at village level.
- **Integration of Traditional & Modern Health Systems:** Promotes synergy between AYUSH practices (traditional tribal medicine) and modern healthcare, respecting indigenous knowledge systems.
- **Gender and Inclusion Focus:** Addresses tribal women's health, reproductive rights, and menstrual hygiene management — areas with high mortality/morbidity rates in tribal areas.
- **Expected Impact:** Aims to reduce health inequities between tribal and non-tribal populations, improve nutrition, and strengthen local health governance through community ownership.

22. Key facts of Ollo Tribe

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

- In an effort to promote self-reliance and inclusive growth, the Khonsa Battalion of the Assam Rifles recently launched a skill-based initiative to empower women of the Ollo tribe under Operation Sadbhavana.
- Ollo Tribe is an indigenous tribe inhabiting the Laju Circle of the Tirap district in Arunachal Pradesh, India, and parts of Myanmar.
- It is an indigenous tribe inhabiting the Laju Circle of the Tirap district in Arunachal Pradesh, India, and parts of Myanmar. The Ollo people are also known as Oloh or Lazu Naga.
- Even though they live in two distinct countries, they maintain a close relationship. They speak the same dialect, practice the same religion, and follow the same traditions and customs.
- They are organised by clan-based systems with a hereditary chieftaincy system. The Ollo society is deeply patriarchal, with well-defined roles based on gender and lineage.
- Family, kinship, and leadership are governed by strict traditional norms that prioritise male succession and property rights. Historically known for their distinctive facial tattoos and once-practiced headhunting traditions, the tribe today continues to embrace development while preserving its cultural heritage.
- The Ollos construct houses made of stilts, although the chief's houses of the villages are constructed with massive carved blocks and wooden pillars. According to the 2011 Census, the total population of the Ollo tribe in India is just over 1500.

- **Economy:** Subsistence agriculture and traditional crafts form the economic base, now being revitalised through skill initiatives like tailoring and handicrafts.
- **Population:** Around 1,500 people as per the 2011 Census — making them one of the smallest yet culturally rich indigenous groups in Northeast India.
- **Festivals:** Woraang (Voorang) Festival, a vibrant agrarian celebration marked by songs, dances, and rituals symbolising prosperity and community unity.

