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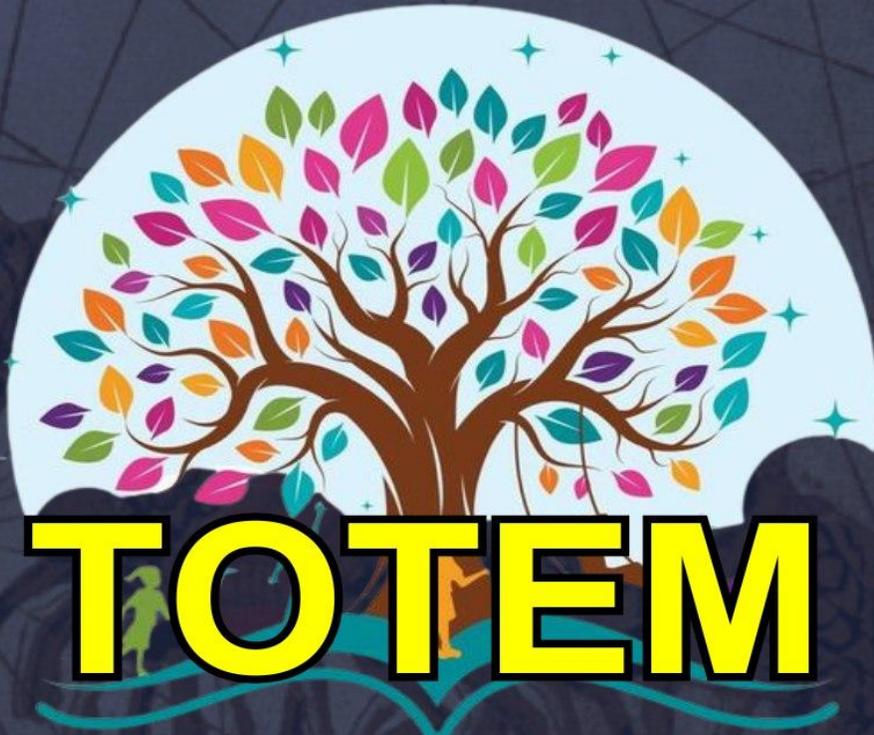
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# **ANTHROPOLOGY**

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## CONTENTS

### PAPER -1

#### **PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY**

1. Chandipura Virus Genome Mapping: Key Findings and Impact on Healthcare
2. Key Points on Transgenerational Epigenetic Inheritance
3. Points on Prolonged Human-Neanderthal Interbreeding
4. Land, Climate, and Cultural Changes in Western Himalaya

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

1. Marriages in India – Legal Interventions and Reforms
2. Digital divide and cultural homogenization
3. Marriage or not? Rituals help dating couples decide relationship future

**ANTHROPOLOGY**  
**MIND MAPS**  
**PAPER 1 & PAPER 2**

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## **PAPER - 2**

### **INDIAN & TRIBAL ANTHROPOLOGY**

1. Maoist Insurgency and Tribal Empowerment
2. Key Points on Tribal Resistance to Development
3. Maoist Insurgency and Tribal Empowerment
4. Nagoba Jatara & Gond Identity
5. Inclusion of Denotified Tribes to be Enumerated in Census 2027
6. Keypoints of sun rise festival 2025-26
7. Systemic Failures in Effective Implementation of the SC/ST (PoA) Act, 1989
8. Key features of Dandami Madia Tribe
9. Assam's GoM Recommendation on ST Classification
10. Thadou Tribe
11. Key Points on Jenu Kuruba Land Struggles
12. National Honour for Bharewa Craft
13. Saharia tribe
14. Dandami Maria Tribe
15. First-ever Individual Entitlement Survey for PVTGs
16. Janjatiya Gaurav Diwas to Commemorate Tribal Legacy
17. Governor's Rule in Chakma Autonomous District Council
18. Key Facts about the Oraon Tribe
19. Bastar Pandum Programme
20. Officials coercing us to surrender lands : Tribals
21. Impediments in eradicating untouchability
22. Key features of Ollo tribe
23. Internet in Remote Tribal Villages (VSAT)
24. Janjatiya Gaurav Diwas to Commemorate Tribal Legacy
25. Proposal for International Year for Rangelands and Pastoralists (IYRP)

## **PAPER - 1**

### **PHYSICAL & ARCHAEOLOGICAL ANTHROPOLOGY**

#### **1. Chandipura Virus Genome Mapping: Key Findings and Impact on Healthcare**

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

- The Gujarat Biotechnology Research Centre (GBRC) in Gandhinagar has successfully published the first fully mapped genome of the Chandipura Vesiculovirus (CHPV). This virus is responsible for causing encephalitis or brain swelling, which accounted for a significant portion of cases during the outbreak in Gujarat in July-August.

#### **Genome mapping**

- Genome mapping refers to the process of identifying the locations of genes and important sequences on a genome. Genome mapping provides important clues on where a virus comes from, how it is changing, and whether it has any mutations that are likely to make it more transmissible or deadly. Genome maps are of two types: genetic maps, which show the relative positions of genes based on recombination frequency, and physical maps, which show the absolute positions of genes based on DNA base pairs.

#### **Significance**

- **Understanding Genetic Disorders:** Genome mapping helps identify genes associated with genetic diseases, facilitating early diagnosis, targeted treatment, and genetic counseling. **Personalized Medicine:** Mapping can lead to customized treatment plans based on an individual's genetic makeup, improving the effectiveness of therapies. **Agriculture:** In crops and livestock, genome mapping allows the identification of desirable traits, aiding in breeding programs for higher yield, disease resistance, and quality.

#### **Challenges**

- **Complexity of Genomes:** Larger genomes, such as those in plants and animals, are highly complex and contain repetitive sequences, making accurate mapping difficult. **Ethical Concerns:** Genome mapping can raise privacy and ethical issues, especially regarding how genetic information is used and who has access to it.

#### **Key Findings from GBRC's Genome Mapping of CHPV**

- **No Major Change in Genetic Makeup.** The CHPV virus from the recent Gujarat outbreak

is highly similar to the 2012 strain, with only a single amino acid mutation in the glycoprotein-B gene. This gene is crucial for the virus's ability to bind to human cell receptors and trigger an immune response. Unlike COVID-19, the virus has not needed to change much, possibly due to low population-wide antibody development and the absence of a vaccine.

## 2. Key Points on Transgenerational Epigenetic Inheritance

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

- **Definition Beyond DNA:** TEI refers to the transmission of "epigenetic marks" (chemical tags like DNA methylation or histone modification) from one generation to the next, affecting gene expression without altering the actual DNA sequence. The "Lamarckian" Revival: While Darwinian evolution focuses on random mutations, TEI provides a mechanism for the inheritance of acquired characteristics, suggesting that a parent's environment (diet, stress, toxins) can influence the biology of offspring. The Barker Hypothesis (Fetal Origins): This central concept posits that environmental stressors during critical periods of prenatal development "program" the fetus for certain health outcomes, such as increased risks of obesity or diabetes in adulthood.
- **Impact of Intergenerational Trauma:** Anthropological studies in 2025 have focused on TEI in survivors of historical trauma (e.g., famine or war). Research shows that descendants often exhibit altered cortisol (stress hormone) levels, indicating a biological "memory" of their ancestors' suffering. Nutrition and "Metabolic Memory": Landmark studies (like the Dutch Hunger Winter) prove that maternal malnutrition can lead to epigenetic changes in children and grandchildren, predisposing them to metabolic disorders even if they live in food-abundant environments.
- **Paternal Contribution:** Contrary to older theories that focused only on the mother, 2026 research confirms that sperm carries epigenetic information. A father's diet or toxic exposure can transmit "metabolic stress" to his children via small RNA molecules in the sperm. Adaptive vs. Maladaptive Responses: TEI is seen as a rapid adaptive mechanism. For instance, an ancestor's exposure to cold may program descendants to store more fat; however, this becomes "maladaptive" if the environment changes to a warm, high-calorie one.
- **Relevance to Tribal Health:** In the Indian context, TEI is used to study why certain tribal groups (who faced generations of displacement and food insecurity) show high rates of stunting and wasting despite modern nutritional interventions. Environmental Toxins: Exposure to endocrine-disrupting chemicals (like pesticides) has been shown to cause epigenetic changes that persist for up to four generations, affecting fertility and immune responses in descendants who were never directly exposed.

- **Ethical and Policy Implications:** TEI introduces the concept of "Biological Responsibility." It shifts public health policy toward protecting the health of the current generation as a way to safeguard the genetic and epigenetic integrity of the next four generations.

### 3. Points on Prolonged Human-Neanderthal Interbreeding

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

- **Extended Timeline of Interaction:** New genomic modeling published in 2025 suggests that Homo sapiens and Neanderthals interbred for a continuous period of approximately 7,000 years, significantly longer than previously thought. **Specific Chronology:** This major "interbreeding pulse" is now dated to have occurred between 54,000 and 47,000 years ago, coinciding with the massive expansion of modern humans into Eurasia.
- **The "Single Pulse" Theory:** While early theories suggested multiple isolated encounters, 2025 research confirms a singular, sustained period of gene flow that occurred shortly after humans left Africa.
- **Genetic Contribution:** This prolonged contact resulted in the 1% to 2% Neanderthal DNA found in all modern non-African populations today, which has persisted for over 2,000 generations.
- **Direction of Gene Flow:** Advanced analysis shows that gene flow was primarily from Neanderthals into humans, though 2025 studies have begun to identify the "human signature" in late-stage Neanderthal remains as well.
- **Adaptive Introgression:** The prolonged duration allowed for "Adaptive Introgression," where Neanderthal genes related to skin pigmentation, immunity, and blood clotting were selected because they helped humans survive colder Eurasian climates.
- **Purging of Deleterious Alleles:** Scientists have identified that during these 7,000 years, many Neanderthal genes were actually harmful to human hybrids; the human genome underwent a "clean-up" process to remove these detrimental traits.
- **Social Complexity:** Anthropologically, a 7,000-year period of interbreeding implies long-term social co-existence, shared cultural spaces, and likely a common communication system between the two species.
- **Impact on the "Out of Africa" Model:** This discovery reinforces the "Leaky Replacement" model, proving that while Homo sapiens did replace Neanderthals, they did not do so without significant biological and cultural absorption.

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

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

- Women in Kinnaur, Western Himalaya, traditionally marry multiple brothers (fraternal polyandry) to preserve limited family land and manage the harsh environment. This practice is culturally embedded and was essential for economic stability in a region with scarce arable land and harsh climatic conditions.
- **Adaptive Tradition:** Polyandry has been a survival strategy in high-altitude areas like Tibet, Nepal, and Western Himalaya where agricultural land is limited. The practice helps maintain family unity and prevent the division of small plots of land among male heirs, preserving economic stability across generations.
- **Decline of Polyandry:** With outside influences like tourism, media, and education, nuclear families and monogamy are becoming more popular. Younger generations, influenced by modern lifestyles, are opting for single marriages, which threatens the continuation of polyandry.
- **Economic Security for Women:** Polyandry provides women with economic security, as having multiple husbands ensures that in case of a husband's death or failure in livelihood, the family still has support. In such households, each co-husband may engage in different livelihood activities (e.g., farming, trade, or government jobs), diversifying the family's income sources.
- **Challenges of Monogamy:** The move towards nuclear families and monogamous marriages results in smaller landholdings for individual families, making them more vulnerable to environmental and economic risks. Polyandry, by contrast, allows families to pool resources and labor, providing greater resilience in the face of challenges like water scarcity and climate change.
- **Social Harmony in Polyandry:** Polyandry can help reduce domestic conflict as the extended family shares responsibilities and resources, with brothers managing potential jealousy by working cooperatively.
- **Future Prospects:** The future of Kinnaur's polyandrous households is uncertain as climate change continues to affect agriculture and more families turn to monogamy. The shift away from land-based livelihoods may push people towards non-agricultural jobs, further weakening the traditional polyandrous system.

## SOCIO - CULTURAL ANTHROPOLOGY

### 1. 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 Sirmaur 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.

## 2. 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.

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

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

- Rituals such as those centered around holidays and other celebrations play an important part in human relationships. When dating couples engage in rituals together, they learn more about each other. And those experiences can serve as diagnostic tools of where the relationship is going, a University of Illinois study shows. "Rituals have the power to bond individuals and give us a preview into family life and couple life.
- Most rituals are recurring events, though some (such as rites of passage) occur just once in a person's life. Rituals have elements of routine, but they have symbolic meaning that goes beyond routine interaction.
- "Rituals provide a unique time to review one's partner and relationship; you get to see a host of behaviors and interactions that might normally be obscured," Maniotes notes. "Some of the ways rituals affected commitment to wed with these couples was by altering their view of their partner, giving them a new perspective."
- Respondents were on average 23 years old and had been in their relationship for 2.5 years. They were randomly selected from a larger study examining commitment to wed in heterosexual dating couples over a period of nine months.
- Rituals can reinforce bonds and strengthen commitment, but they can also showcase conflict areas and make people less likely to see the relationship heading towards marriage. For example, holiday celebrations involving rituals could highlight interactions with extended family and provide a window into how people navigate through conflict.
- "Rituals seem to really play a role in pausing and slowing down individuals, helping them take a better look at their relationship. They help them see, 'this is who we are as a couple; this is who we are as a family,'" Maniotes explains.

## PAPER - 2

### INDIAN & TRIBAL ANTHROPOLOGY

#### 1. Maoist Insurgency and Tribal Empowerment

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

- **Declining Insurgency Footprint (2026):** As of early 2026, Maoist influence has shrunk from 126 districts in 2014 to just 11 districts, with only three remaining "most-affected".  
**Deadline for Eradication:** The Union Government has set a firm target of March 31, 2026, to make India completely Naxal-free, citing 2025 as the decisive year where the movement's backbone was broken.
- **Neutralization of Top Leadership:** Successes in 2025 include the killing of top leaders like Nambala Keshav Rao (Basavaraju), the first time in three decades a General Secretary of the CPI-Maoist has been neutralized.  
**Filling the "Security Vacuum":** Since 2019, over 300 new security camps have been established in core tribal areas like Abujmad (Chhattisgarh), liberating regions that were under Maoist control for over 30 years.
- **Dharti Aaba Janjatiya Gram Utkarsh Abhiyan (DA-JGUA):** Launched in late 2024, this scheme targets full saturation of services in 15,000 villages across LWE-affected areas, benefiting nearly 1.5 crore people.
- **Infrastructure as Empowerment:** Between 2014 and 2025, over 12,000 km of roads and nearly 8,500 mobile towers were made operational in tribal heartlands to end the geographical isolation exploited by insurgents.
- **Financial Inclusion Outreach:** To provide alternatives to the Maoist "parallel economy," the government established 1,804 bank branches and over 37,000 banking correspondents in affected tribal districts.
- **Education and Skill Development:** For tribal youth, 178 Eklavya Model Residential Schools (EMRS) and 46 Industrial Training Institutes (ITIs) have been made functional in these zones to prevent recruitment into insurgent cadres.  
**The "Bastariya Battalion" Model:** The recruitment of over 1,140 local tribal youths into specialized security units has turned former Naxal strongholds into sources of trained personnel defending their own communities.
- **Lucrative Surrender Policies:** Revised 2025 rehabilitation packages offer up to 5 lakh for high-rank cadres and a monthly stipend of 10,000 for vocational training, leading to

nearly 2,000 surrenders in 2025 alone.

- PESA and Forest Rights Act (FRA): Addressing root causes, the government is prioritizing the 100% implementation of the Forest Rights Act, 2006, to restore tribal land and resource rights, thereby reducing the "trust deficit".
- Bastar Olympics (2025-26): Cultural and sports initiatives like the Bastar Olympics are being used as symbols of returning peace, aiming to reintegrate tribal youth into the national mainstream.

## 2. Key Points on Tribal Resistance to Development

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

- Cultural vs. Economic Logic: Resistance is often driven by a clash between the state's "economic development" logic and the tribal "cultural logic," where land is not just a resource but the abode of ancestors and deities.
- The Concept of "Sacred Resistance": As seen in the recent Niyamgiri and Hasdeo Aranya cases, tribes resist projects (like mining) because the landscape is viewed as a living deity, making displacement a form of "cultural genocide."
- Expansion of the "Fortress Conservation" Debate: Resistance has intensified in 2025–26 against the notification of new Tiger Reserves, with tribes like the Jenu Kuruba arguing that "fortress conservation" excludes them from their traditional roles as forest protectors. PESA and Gram Sabha Empowerment: The PESA Act, 1996, remains the primary legal tool for resistance, as it mandates "informed consent" from the Gram Sabha before any land acquisition in Fifth Schedule areas. Resistance to "Green Energy" Projects: A 2025 trend shows tribes in Rajasthan and Gujarat resisting Mega Solar Parks on "Orans" (sacred groves), which the state misclassifies as "wasteland" but tribes use for community grazing.
- The "Slow Violence" of Displacement: Anthropologists highlight that resistance isn't just to physical removal, but to the "slow violence" of environmental degradation (water pollution, dust) that destroys tribal health and livelihoods. Inadequate Rehabilitation (R&R) Models: Resistance persists because the Land Acquisition Act, 2013, often fails to account for the "loss of social capital" and "kinship networks" that occur when a tribal village is fragmented.
- Gendered Resistance: Tribal women often lead these movements (e.g., in the Mali Parbat protests) because they are the primary collectors of Minor Forest Produce (MFP) and are most affected by the loss of forest access.
- The Role of International Solidarity: Modern resistance movements are increasingly

utilizing global platforms and UN Declarations on Indigenous Rights to gain leverage against multinational corporations.

- Resource Curse and Internal Colonization: Tribes often perceive development as "internal colonization," where minerals are extracted from tribal lands to benefit urban centers while the locals remain in "resource-rich poverty." Digital Activism in 2026: Tribal youth are now using smartphones and social media to document environmental violations in real-time, bringing immediate national attention to local resistance in remote areas.

### 3. Maoist Insurgency and Tribal Empowerment

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

- Deadline for Eradication (March 2026): The Union Government has set a firm target to make India "Naxal-free" by March 31, 2026. As of January 2026, the movement's backbone is considered broken following unprecedented leadership losses in 2025. Shrinking Insurgent Footprint: The geographical spread of Left-Wing Extremism (LWE) has contracted drastically from 126 districts in 2013 to just 11 districts in late 2025. The number of "most-affected" districts has fallen to only three.
- Neutralization of Top Tier Leadership: In 2025, security forces eliminated key Central Committee members, including Nambala Keshav Rao (Basavaraju), the General Secretary of CPI-Maoist, and high-value leaders like Madvi Hidma and Katta Ramachandra Reddy.
- Filling "Security Vacuums": Since 2019, nearly 300 new security camps (Forward Operating Bases) have been established in core areas like Abujmad, effectively dissolving the "parallel governance" structures (*Jantana Sarkars*) once operated by Maoists.
- Dharti Aaba Janjatiya Gram Utkarsh Abhiyan (DA-JGUA): Launched in late 2024, this scheme targets full saturation of 17 basic amenities across 15,000 tribal villages in LWE-affected areas, benefiting nearly 1.5 crore people.
- Infrastructure as a Catalyst for Peace: By August 2025, the government had constructed 12,000 km of roads and installed over 10,000 mobile towers in tribal regions. Remote villages like Kondapalli (Chhattisgarh) received mobile connectivity for the first time since independence in December 2025.
- Financial Inclusion Outreach: To provide an alternative to the Maoist extortion economy, the state established nearly 1,000 new bank branches and 4,900 post offices in the most affected districts.

- Educational Integration: To curb youth recruitment, 178 Eklavya Model Residential Schools (EMRS) and 48 Industrial Training Institutes (ITIs) were made functional specifically in LWE zones by late 2025.
- The "Bastariya" Employment Model: Over 1,140 tribal youths have been recruited into security forces, turning former recruitment grounds for insurgents into sources of local defense and steady employment. Lucrative Rehabilitation Policies: Updated 2025 state policies (e.g., in Chhattisgarh) offer massive cash rewards—up to 1 crore for top cadres—and government jobs to surrenderers, leading to over 2,100 surrenders in 2025 alone.

## UPSC CSE 2026/27

# GENERAL STUDIES

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#### 4. Nagoba Jatara & Gond Identity

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

- Clan-Specific Pilgrimage: Unlike pan-tribal festivals, Nagoba Jatara is exclusive to the Mesram clan of the Raj Gonds, held annually at Keslapur, Telangana, to worship the

serpent god, Nagoba. The 'Bheting' Ceremony: This is the most vital anthropological ritual where newlywed brides are formally introduced to the clan deity and ancestors; without this, they are not recognized as part of the Mesram lineage.

- Sacred Water Collection: Before the festival, clan members trek nearly 150 km barefoot to the River Godavari at Hastina Madugu to collect "holy water" used to purify the deity's idol.
- Preservation of Clan Lineage: The festival serves as a living genealogical record. Every Mesram member's identity is reaffirmed through their participation in specific ritual roles passed down through generations.
- The 'Darbar' Tradition: A unique feature is the Nagoba Darbar, a grievance redressal platform where government officials meet tribal elders. In 2025, this was used to fast-track Forest Rights Act (FRA) claims for the local Gond community.
- Gusadi Dance and Identity: The performance of the Gusadi dance by *Dandari* troupes during the festival is a powerful assertion of Gond aesthetic and martial heritage, often involving elaborate peacock feather headgear.
- Symbiotic Relationship with Pardhans: The festival highlights the traditional patron-client relationship between the Gonds (patrons) and the Pardhans (bards), who recite the clan's oral epics and histories.
- Resistance to Sanskritic Fold: While Nagoba is sometimes equated with Sheshnag, the Mesram clan maintains distinct non-Brahmanical rituals, showcasing how tribes negotiate their identity amidst Sanskritization.
- Integration of Modern Technology: In 2025, the Telangana government introduced VR-based cultural archives at the site to document the rituals for the younger generation, bridging the digital divide in tribal heritage.
- Economic Empowerment via Tribal Haats: The Jatara hosts a massive tribal fair that, in 2025, became a hub for the 'One District One Product' (ODOP) initiative, specifically promoting Gondi herbal medicines and hand-woven fabrics.

## 5. Inclusion of Denotified Tribes to be Enumerated in Census 2027

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

- The Ministry of Social Justice and Empowerment has recommended the inclusion of Denotified Tribes (DNTs) in the upcoming Census 2027, marking their 1st official enumeration in independent India and the first since the colonial-era 1911 census.
- The last enumeration was in the 1911 Census under the colonial category of criminal

tribes. Since then, no official Census has recorded their population.

- **About Denotified Tribes:** Denotified Tribes were communities branded as "criminal tribes" under the repressive Criminal Tribes Act, 1871, which was repealed in 1949. They were labelled as criminal tribes because they were believed to be "addicted to the systematic commission of non-bailable offences."
- **Classification Issues:** Many of these communities are not classified as Scheduled Tribes (STs), Scheduled Castes (SCs), or Other Backward Classes (OBCs), leaving them outside the ambit of reservation benefits and targeted welfare schemes.
- **Findings of Government Committees:** The Renke Commission (2008) estimated the population of denotified tribes at around 10–12 crore. The Idate Commission (2014) identified over 1,200 communities as denotified, nomadic, and semi-nomadic tribes.
- **Nomadic tribes maintain a mobile lifestyle, moving periodically without permanent settlements to sustain livelihoods via pastoralism, trade, or services.** e.g., Banjara, Rabari. Semi-nomadic tribes combine seasonal migration with partial settlement, often practicing transhumance (maintaining a base while migrating livestock seasonally), e.g., Gaddi, Maldharis.
- **Other Related Committees to DNTs:** Ayyangar Committee (1949): Criminal Tribes Act, 1871 was repealed based on the recommendation of this committee. Lokur Committee (1965): It recommended treating denotified and nomadic communities as a distinct group for tailored development schemes.

## 6. Key points of Sunrise Festival 2025–26

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

- **Geographical Significance:** The festival is held in Dong Valley, Anjaw district, the easternmost habitable point of India where the first rays of the sun touch Indian soil.
- **Meyor (Zakhring) Tribe:** Dong is home to the indigenous Meyor tribe, a small community of fewer than 20 households whose culture and belief systems are deeply rooted in sun worship.
- **Alo Prabhat - Dance of the Dawn:** A centerpiece of the 2026 celebration, this artistic narrative combined chants, songs, and indigenous rhythms of the Meyor and Mishmi communities to mark the first sunrise of the year.
- **Multi-Tribal Showcase:** The event featured cultural presentations from diverse tribes including the Singpho, Mishmi, Adi, Apatani, and Monpa, offering a living showcase of

Arunachal's rich indigenous heritage.

- Sunrise Pledge Ceremony: On January 1, 2026, participants took part in a symbolic Sunrise Pledge, emphasizing a community commitment to new beginnings and renewal from the nation's easternmost frontier.
- Sustainable Tourism Ethos: Adhering to the theme "No Trash, No Trace, No Excuses," the festival promoted responsible travel to ensure the pristine Himalayan ecosystem remains protected from mass tourism impacts.
- Ethno-Medicinal & Craft Heritage: Workshops during the festival focused on traditional skills like natural dyeing, bead loom work, and soap making, providing a platform for local artisans to preserve and monetize their knowledge. Strategic Border Tourism: Located near the tri-junction of India, China, and Myanmar, the festival is a key part of India's Vibrant Villages Programme, aimed at developing and securing remote border regions through economic activity.
- Integration with Modern Infrastructure: The festival leveraged improved connectivity under the UDAN scheme, facilitating travel via Tezu and Dibrugarh airports to one of the most offbeat destinations in India.
- Economic Empowerment: Managed as a community-led initiative, the festival aimed to create self-sustaining livelihood opportunities for local entrepreneurs through homestays, ethnic food stalls, and guided treks.

## 7. Systemic Failures in Effective Implementation of the SC/ST (PoA) Act, 1989

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

- A series of reports from Tamil Nadu has exposed serious delays, systemic failures, and persistent caste-based pressures in cases filed under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities (PoA) Act, 1989. The Act is being rendered toothless, leaving victims in a perpetual state of fear and injustice, undermining social justice.

### **Scheduled Castes and Scheduled Tribes (PoA) Act, 1989?**

- It is a comprehensive Indian law enacted to prevent, punish, and redress crimes and discrimination specifically targeted against members of the Scheduled Castes (SC) and Scheduled Tribes (ST).
- Key Provisions: Define Atrocities: The Act defines various atrocities, including forced consumption, sexual exploitation, land grabbing, bonded labour, public humiliation, and electoral intimidation. It prescribes punishments of 6 months to 5 years imprisonment with a fine, and enhanced penalties (up to life imprisonment or death) for severe

crimes. Speedy Justice: Mandates Special Courts in each district for speedy trials and the appointment of Special Public Prosecutors to handle cases effectively.

- Proactive and Preventive Measures: Allows authorities to extern (remove) individuals likely to commit an atrocity and empowers magistrates and police to declare areas prone to atrocities and take preventive action for SC/ST safety. Stringent Procedural Safeguards: It bars anticipatory bail, presumes abetment if financial aid is given to the accused, and allows the Special Court to attach or forfeit property used in the offence.
- Accountability of Public Servants: Section 4 punishes public servants (non-SC/ST) who wilfully neglect duties under the Act with imprisonment of at least one year, extending up to the punishment for the offence committed.
- Parliamentary Oversight: Every year, the Union Government must submit a report to Parliament on the measures taken by itself and the State Governments to implement the Act effectively.
- Conclusion: Despite stringent provisions, the SC/ST (PoA) Act is weakened by apathy, delays, and poor accountability; effective justice needs strict enforcement, robust monitoring, victim protection, and a societal effort to eliminate entrenched caste bias

## 8. Key features of Dandami Madia Tribe

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

- The Dandami Maria, also known as Bison Horn Maria or Khalpati Maria, are a tribal community belonging to the broader Gond (Koytorias) ethnic group. They are recognised for their distinctive ceremonial dance and headgear resembling bison horns, which has become a cultural marker of their identity.

### Origin:

- The Dandami Maria trace their lineage to the ancient Gondwana region, once spread across central India. They identify as part of the Gond tribal tradition, one of the oldest indigenous groups of the Deccan plateau. Linguistically, they speak Dandami Maria, with many also using Gondi dialects, an oral language of Dravidian origin.

### Habitat and Distribution:

- Predominantly inhabit the Bastar region of southern Chhattisgarh, especially in Darbha, Tokapal, Lohandiguda, Dantewada, and surrounding forested tracts. Their settlements are closely integrated with dense forests, shaping their subsistence patterns, rituals, and worldview. They practice agriculture, supplemented by hunting and fishing.

### Key Cultural Characteristics:

- **Bison Horn Maria Dance:** Performed by both men and women during festivals, rituals, and communal gatherings. Men wear horn-shaped bamboo headgear decorated with bison or cattle horns, feathers, cowries, and cloth strips, along with bead necklaces and ankle bells. Women wear handwoven saris, heavy silver and brass jewellery, coin ornaments, and ceremonial crowns.
- **Social and Cultural Life:** The ghotul (youth dormitory) plays a vital role in socialisation, cultural transmission, and community cohesion. Distinct hairstyles, traditional ornaments, and ceremonial objects such as tobacco boxes and combs are culturally significant. They permit divorce and widow remarriage, reflecting flexible social norms.

### Significance:

- Represents a living tribal heritage that preserves Gond identity and pre-Aryan cultural traditions.
- Embodies a nature-centric worldview, celebrating hunting traditions, seasonal cycles, and forest deities like Budhadev and Danteshwari Mai.

## 9. Assam's GoM Recommendation on ST Classification

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

- Assam is facing unrest after a Group of Ministers (GoM) proposed a new three-tier Scheduled Tribes (ST) classification to grant ST status to six communities. While the move has satisfied the applicant groups, it has triggered strong opposition from existing tribals, sparking protests across the state.

### The GoM proposed a three-tier ST structure:

- **ST (Plains):** Continues for existing tribal communities in the plains, with Moran, Matak and Koch Rajbongshi community of undivided Goalpara district also recommended for inclusion, without affecting current beneficiaries.
- **ST (Hills):** Remains unchanged for existing hill tribes.
- **ST (Valley):** Proposed a new ST (Valley) category for Ahom, Chutia, Tea Tribes, and Kock-Rajbongshi (excluding undivided Goalpara district).
- The GoM said this structure would let the state reorganise reservations without reducing the existing entitlements of ST (Plains) and ST (Hills).
  - Separate quotas would apply for state jobs and education, but all groups would share a single ST list for central services.

- Notes that Parliament must pass special legislation for statutory approval of the three-tier classification.

### **How are Scheduled Tribes Notified in India?**

- Article 366(25): “Scheduled Tribes” refers to the tribes or tribal groups that are recognised as STs under Article 342.
- Article 342: The President can notify which tribes or tribal groups are recognised as Scheduled Tribes for each State or Union Territory, after consulting the Governor. Any later inclusion or removal from this ST list can be done only by Parliament through legislation, not by executive notification.
- ST Categorization: The term “Scheduled Tribes” appears in the Constitution, but it does not lay down criteria for identifying them.

### **10. Thadou Tribe**

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

- Thadou Tribe are an indigenous people who live in the hill country adjacent to the Imphal Valley in the northeastern Indian state of Manipur.

#### **About Thadou Tribe**

- They are an indigenous people who live in the hill country adjacent to the Imphal Valley in Manipur. According to the 2011 census the total Thadou population in Manipur was 190,595.
- The Thadous are the second largest tribe in Manipur, preceded only by the Meiteis, or Manipuris. They are also found in smaller numbers in Nagaland, Assam, Tripura, Meghalaya, Mizoram, and Delhi.
- Language: They speak Chin and Thado, which belong to the Tibeto-Burman family of the Sino-Tibetan languages. Thadous share a common culture with all the Chin-Kuki-Mizo community.
- Thadou settlements are located in forests. Sites on the tops of ridges or just below ridges are preferred. Villages are not arranged according to an established urban plan, and there is no marking of the perimeter of a village.
- The village chief's house is usually the largest dwelling within the village. Outside it there is a platform upon which men gather to discuss matters of importance and to mediate disputes.

**Economy:**

- They practice subsistence activities including animal domestication, cultivation, hunting, and fishing. Jhum (slash-and-burn) agriculture is predominant.
- Religious Beliefs: The Thadou tribe traditionally practiced an animistic religion centered on nature spirits and a supreme god, Pathen, but today, almost all Thadou people are Christians.
- Festival: The Hun-Thadou cultural festival is an annual celebration of this community, which is celebrated at the arrival of the New Year.

**11. Key Points on Jenu Kuruba Land Struggles****(Use this content in the topic of syllabus - Unit 6.2 Paper II)**

- Identity as "Honey Gatherers": The Jenu Kuruba are a Particularly Vulnerable Tribal Group (PVTG) traditionally inhabiting the forests of the Western Ghats (Karnataka), whose identity is inextricably linked to honey collection and forest conservation. Conflict with Nagarhole Tiger Reserve: The primary struggle stems from their residence within the Nagarhole Tiger Reserve, where conservation policies often view their presence as "encroachment" rather than indigenous habitation. Resistance to "Voluntary" Relocation: In 2025, the community intensified protests against state-led relocation schemes, arguing that these moves are often coercive and lack the promised "comparable" forest-based livelihoods.
- FRA 2006 Implementation Gap: Despite the Forest Rights Act (FRA), 2006, very few Jenu Kuruba families have received Community Forest Resource (CFR) rights, which would legally allow them to stay and manage their ancestral lands.
- Fortress Conservation vs. Co-existence: Anthropologically, this case illustrates the clash between "Fortress Conservation" (excluding humans to save wildlife) and the Jenu Kuruba's model of co-existence, where they act as the "eyes and ears" of the forest. The "Internal Refugees" Crisis: Many relocated families have become "internal refugees," living in squalid colonies on the forest fringes without access to traditional medicine, foraging grounds, or ancestral burial sites. Legal Victory in 2025: In a landmark mid-2025 ruling, the Karnataka High Court stayed the eviction of 40 families, citing that Gram Sabha consent is mandatory under the PESA Act and FRA before any relocation. Impact of Eco-Tourism: The Jenu Kuruba resist the expansion of luxury eco-resorts within the reserve, arguing that "tourism development" is prioritized over the basic survival rights of indigenous people. Cultural Erosion: Displacement has led to the loss of their oral traditions and ethno-botanical knowledge, as the younger generation, separated from the forest, can no longer identify the 50+ varieties of honey and medicinal plants.

- Global Advocacy (2025-26): The struggle gained international attention in late 2025 when Jenu Kuruba representatives petitioned the United Nations and international conservation bodies to stop funding projects that lead to indigenous "green-grabbing." Gendered Impact of Land Loss: Tribal women, who are primary gatherers of Minor Forest Produce (MFP), are the most affected by land loss, leading to increased economic dependency and a decline in their social status within the tribe.

## 12. National Honour for Bharewa Craft

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

- Madhya Pradesh's Bharewa tribal metal craft gained national recognition as President Droupadi Murmu honoured Betul artisan Baldev Waghmare with the National Handicraft Award.

### Key Points

- Origin: The craft belongs to a Gond tribal sub-community, where metal-casting skills are transmitted across generations.
- Tradition: Bharewa artistry is closely tied to Gond rituals, blending tradition with craftsmanship.
- Creations: Artisans produce symbolic deity idols, traditional jewellery, and ritual accessories used in Gond ceremonies.
- Craftwork: Decorative items such as peacock lamps, bullock carts, bells, anklets and mirror frames have gained international appeal.
- Community: Bharewa families are mainly located in the Betul district, around 180 km from Bhopal.
- GI-Status: Bharewa metal craft recently received a Geographical Indication (GI) tag, further strengthening its cultural significance.
- Legacy: Awardee Baldev Waghmare revitalised the dwindling artisan community by transforming Tigriya into a craft hub, preserving the Bharewa art form passed down from his father and sustaining his family's livelihood.

### Gond Tribe

- Large Tribal Group: The Gonds are one of the world's largest tribal communities and the largest Scheduled Tribe in India. Geographical Spread: They primarily live in Madhya Pradesh, Chhattisgarh, Maharashtra, Andhra Pradesh and Telangana, with smaller populations in several other states.

- Subgroups: Major Gond subdivisions include Raj Gonds, Madia Gonds, Dhurve Gonds and Khatulwar Gonds.
- Culture & Beliefs: Their food staples are kodo and kutki millets; rice is reserved for festivals, and their belief system centres on nature deities governing earth, water and air. Language: They mainly speak Gondi, a Dravidian language traditionally unwritten, though it is now recognised with emerging scripts.

### **13. Saharia tribe**

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

- Rampyari Bai belongs to the Saharia tribe that comes under the particularly vulnerable tribal groups (PVTGs).
- The Sahar, Sehariya, or Sahariya is an ethnic group in the state of Madhya Pradesh and some districts of Rajasthan.
- They are classified as particularly vulnerable tribal groups. The Sahariya community considers every adult member part of a governing council which is headed by a patel. The Sahariyas are expert woodsmen and forest product gatherers. They are particularly skilled in making catechu from Khair trees.

#### **Particularly Vulnerable Tribal Groups (PVTGs)**

- PVTGs are more vulnerable among the tribal groups.
- In 1973, the Dhebar Commission created Primitive Tribal Groups (PTGs) as a separate category, who are less developed among the tribal groups. In 2006, the Government of India renamed the PTGs as PVTGs.
- PVTGs have some basic characteristics – they are mostly homogenous, with a small population, relatively physically isolated, absence of written language, relatively simple technology and a slower rate of change etc. Among the 75 listed PVTG's the highest number are found in Odisha.

#### **Living condition and Social Structure of Sahariya Tribe**

- They mostly live in a distinct settlement called 'Seharana' which is generally a cluster of houses. The houses are made of some stone boulders, and the roofing is also made of stone slabs – locally called Patore. In some villages, mud structures are also constructed.
- Religion and Language: Language: While the Sahariyas have lost their original language, they speak the local dialects of the regions they inhabit. The Sahariya practice their traditional ethnic religions. They are known for their dance, the Saharia Swang, which is performed during the month of Holi.

- The dance is performed to the beats of the dhol, nagari, and matki. It features a male dressed in female attire who dances around the male performers. Livelihood: They are predominantly forest dwellers and make their living from forest produce, additionally cultivating small plots of land and work as landless labourers. They are particularly skilled in making catechu from khair trees.

## 14. Dandami Maria Tribe

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

- The Bison Horn Maria dance of the Dandami Madia (Maria) tribe of Bastar, Chhattisgarh, has drawn attention for its enduring cultural vitality despite modern influences. The Dandami Maria, also known as Bison Horn Maria or Khalpati Maria, are a tribal community belonging to the broader Gond (Koytorias) ethnic group.
- They are recognised for their distinctive ceremonial dance and headgear resembling bison horns, which has become a cultural marker of their identity.

#### Origin:

- The Dandami Maria trace their lineage to the ancient Gondwana region, once spread across central India. They identify as part of the Gond tribal tradition, one of the oldest indigenous groups of the Deccan plateau. Linguistically, they speak Dandami Maria, with many also using Gondi dialects, an oral language of Dravidian origin.

#### Habitat and Distribution:

- Predominantly inhabit the Bastar region of southern Chhattisgarh, especially in Darbha, Tokapal, Lohandiguda, Dantewada, and surrounding forested tracts. Their settlements are closely integrated with dense forests, shaping their subsistence patterns, rituals, and worldview. They practice agriculture, supplemented by hunting and fishing.

#### Social and Cultural Life:

- The ghotul (youth dormitory) plays a vital role in socialisation, cultural transmission, and community cohesion. Distinct hairstyles, traditional ornaments, and ceremonial objects such as tobacco boxes and combs are culturally significant. They permit divorce and widow remarriage, reflecting flexible social norms.

#### Significance:

- Represents a living tribal heritage that preserves Gond identity and pre-Aryan cultural traditions. Embodies a nature-centric worldview, celebrating hunting traditions, seasonal cycles, and forest deities like Budhadev and Danteshwari Mai.

## 15. First-ever Individual Entitlement Survey for PVTGs

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

- The Centre is set to conduct the first-ever 'Individual Entitlement Survey' of 10 lakh Particularly Vulnerable Tribal Groups (PVTGs) households to assess the reach of 39 government schemes at the grassroots level.

#### What is an Individual Entitlement Survey?

- The Ministry of Tribal Affairs has identified 39 schemes across 18 central government departments for monitoring. These include the MGNREGS, social security for unorganised workers, pensions, financial assistance for meritorious Scheduled Tribe students, and various flagship programs. The survey will be conducted with the cooperation of state governments, which may involve NGOs or panchayat officials to help carry out the process.
- Scope and Coverage: The survey will cover 10 lakh households across 1,000 blocks, predominantly inhabited by approximately 48 lakh PVTGs. These groups are spread across 75 recognized PVTGs in 18 states and the Union Territory of Andaman and Nicobar.
- Methodology: Surveyors will input data directly into a mobile application developed by the National e-Governance Division (NeGD). Post survey completion, the government will issue a 'Universal Entitlement Card' to each tribal member from a vulnerable group, outlining their entitlement status for the tracked government schemes.

#### Particularly Vulnerable Tribal Group (PVTG)

- About: PVTGs is a sub-classification of Scheduled Tribes that are more vulnerable than regular Scheduled Tribes due to their limited access to education, healthcare, and modern infrastructure. These groups are often referred to as "primitive" because of their traditional lifestyles and limited exposure to modern amenities. Article 342(1) allows the President, after consulting the Governor (in the case of a state), to specify tribes or tribal communities as Scheduled Tribes in a State/UT.
- Identification Timeline: In 1973, the Dhebar Commission classified Primitive Tribal Groups (PTGs) as a distinct category for the least developed tribal groups, which were later renamed PVTGs by the Government of India in 2006. In 1975, India began identifying the most vulnerable tribal groups as PVTGs, initially declaring 52 groups, with an additional 23 added in 1993, bringing the total to 75 PVTGs out of 705 Scheduled Tribes.

## 16. Janjatiya Gaurav Diwas to Commemorate Tribal Legacy

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

- Janjatiya Gaurav Diwas: The day is observed each year to honor tribals' contributions in preserving cultural heritage and fostering Indian values such as national pride, valour, and hospitality. It was first celebrated in 2021 as part of Azadi Ka Amrit Mahotsav.
- Honouring Tribal Freedom Fighters: Birsa Munda led the Ulgulan (Great Tumult) against British land policies, symbolizing tribal resistance and the demand for self-rule. Other tribal leaders like Veer Narayan Singh, Badal Bhoi, Raja Shankar Shah, and Kunwar Raghunath Shah are also being commemorated for their anti-colonial efforts.
- Janjatiya Gaurav Varsh 2025: As part of the celebrations, the government is establishing 11 Tribal Freedom Fighters Museums to highlight tribal valour and anti-colonial struggles often overlooked in mainstream history. 4 have already been inaugurated in Chhattisgarh, Jharkhand, and Madhya Pradesh.
- Museums as Memory Keepers: Shaheed Veer Narayan Singh Memorial & Tribal Freedom Fighters Museum (Raipur, Chhattisgarh): It commemorates Narayan Singh of the Binjhar tribe, who led an armed revolt against British famine policies in 1856–1857 and was executed on 10th December 1857. The museum chronicles tribal uprisings such as Halba Kranti, Meria Kranti, and Bhumkal Kranti, and highlights women-led protests like Rani Cho-Ris Kranti (1878) as well as tribal participation in Gandhian movements. Bhagwan Birsa Munda Museum (Ranchi, Jharkhand): It commemorates Birsa Munda, leader of the Ulgulan (1899–1900), spiritual reformer, and freedom fighter.

### Who was Birsa Munda?

- About: Born on 15th November 1875 in the Chota Nagpur Plateau, he belonged to the Munda tribe. He grew up witnessing land alienation, forced labour (begar), and the decline of the Khuntkatti land system (joint ownership of land by tribal lineage) under British rule. He founded the Birsait faith, gaining Munda and Oraon followers who revered him as “Bhagwan” and “Dharti ka Abba.”
- Role in Tribal Mobilisation: Influenced by the Sardar Agitation (1858–90) during his stay in Chaibasa (1886–1890), he rallied tribal communities to defend land rights, culture, and autonomy, resisting British exploitation and diku domination.

## 17. Governor's Rule in Chakma Autonomous District Council

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

- The Governor of Mizoram has extended Governor's Rule in the Chakma Autonomous

District Council (CADC) for another six months, citing continued political instability despite the State Cabinet opposing the extension. Governor's Rule was first imposed in the CADC in July 2025 due to prolonged political instability.

### **Chakma Autonomous District Council (CADC)**

- It was constituted in 1972 under the Sixth Schedule of the Indian Constitution to protect the political and cultural interests of the Chakma people in Mizoram. It exercises legislative, executive, and judicial powers over designated subjects within its jurisdiction. The Chakma People: They are the second-largest Scheduled Tribe in Mizoram after the Mizo, speaking Chakma (Changma Bhajchare). They are a Buddhist community traditionally practising Jhum cultivation and are settled across the Chittagong Hill Tracts and parts of northeast India (primarily Mizoram, Tripura, and Arunachal Pradesh).

### **What are the Key Facts About the Autonomous District Council?**

- **Constitutional Basis:** Autonomous District Councils (ADCs) are established under the Sixth Schedule read with Article 244(2) to provide self-governance to tribal areas in Assam, Meghalaya, Tripura and Mizoram (AMTM). The arrangement seeks to protect tribal land, culture and customary laws while operating within India's federal framework, reflecting asymmetric federalism
- **Administrative Structure:** Sixth Schedule areas are organised into Autonomous Districts, which may be further divided into Autonomous Regions. Each district has a District Council, and each region a Regional Council. The Governor has the authority to create, alter or reorganise these units, indicating strong executive oversight.
- **Composition and Tenure:** An ADC has a maximum of 30 members—26 elected and up to 4 nominated by the Governor. Elected members hold office for five years, while nominated members serve during the pleasure of the Governor. The Bodoland Territorial Council, Assam is an exception with 46 members.
- **Legislative Powers:** District and Regional Councils can legislate on land, forests (excluding reserved forests), inheritance, marriage and social customs, and regulation of non-tribal money lending and trade.

## **18. Key Facts about the Oraon Tribe**

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

- **Linguistic Roots:** They are the only major tribe in the Chota Nagpur region of Dravidian origin, while their neighbors (like the Santhal and Munda) are Austroasiatic. Their native language is Kurukh.

- **Alternative Names:** The community refers to itself as Kurukh, while "Oraon" is an exonym likely given by neighboring tribes.
- **Geographic Distribution:** They are concentrated in Jharkhand, where they are the second-largest tribe, and have significant populations in Chhattisgarh, Odisha, West Bengal, and Bihar.
- **Traditional Religion:** Most Oraons follow Sarnaism, a nature-worshipping faith centered on sacred groves (Sarna Sthals) and the supreme deity Dharmesh (the Sun God).
- **Ongoing Advocacy:** As of 2026, the community continues to lead mass protests demanding a separate Sarna Religion Code in the national census to officially recognize their distinct spiritual identity from mainstream religions.
- **Social Governance:** They maintain a traditional three-tier political system: the village level is led by a Mahato (headman) and Pahan (priest), while 12 to 30 villages form a Parha council to settle inter-village disputes.
- **Unique Youth Institutions:** Traditionally, the Dhumkuria served as a youth dormitory where unmarried members learned tribal lore, music, and community responsibilities, though its practice has declined in modern times.
- **Language Recognition:** Their script, Tolong Siki, was developed in 1999 to help preserve their endangered language. Kurukh has recently gained official status in West Bengal.
- **Cultural Festivals:** Major festivals include Sarhul (celebrating the blooming of Sal trees) and Karma (a harvest festival involving the sacred Karma tree).
- **Economic Transition:** Traditionally forest dwellers and hunters, they transitioned to plough agriculture early and are now largely settled farmers, though many have migrated to tea gardens in Assam or into urban professional roles.

## 19. Bastar Pandum Programme

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

- The Union Home Minister addressed the Bastar Pandum festival in Dantewada, Chhattisgarh, celebrating tribal heritage while highlighting ongoing efforts to eradicate Naxalism and ensure holistic development of the region.

### Key Points

#### Cultural Recognition and Bastar Pandum:

- The Bastar area of Chhattisgarh is known for its tribal culture, tradition, customs and diverse tribal cuisine. Bastar Pandum is being organized to revive this rich tribal art

and culture of Bastar and bring it in front of the country and abroad.

- Under this three-day program, competitions were organized in seven disciplines including tribal dance, folk song, tribal drama, musical instruments, costumes, jewelry, crafts and cuisine.
- It will be celebrated in twelve categories next year, and tribal people from across the country will participate.
- Fight Against Naxalism: The address highlighted: Government Target: Naxalism-free India by March 2026. Village Incentive Scheme: Villages declared Naxal-free will receive Rs. 1 crore as development fund.

### **Governance & Development Initiatives:**

- Promotion of Tribal Identity and History: GI Tagging and "Vocal for Local" initiative for tribal products.
- National Recognition of Tribal Freedom Fighters: Honouring Veer Gundadhur of Bastar. Birsa Munda's birth anniversary declared as Janjatiya Gaurav Diwas. The 150<sup>th</sup> anniversary year as Janjatiya Gaurav Varsha was celebrated on 15 November 2024.

### **Janjatiya Gaurav Divas:**

- It is celebrated every year to recognize the efforts of the tribals in the preservation of cultural heritage and promotion of Indian values of national pride, valour, and hospitality.
- Tribals held several tribal movements across different regions of India against the British colonial rule. These tribal communities include Tamars, Santhals, Khasis, Bhils, Mizos, and Kols to name a few.

## **20. Officials coercing us to surrender lands : Tribals**

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

- Great Nicobar Island Mega Project: Recent allegations from the Tribal Council in Little and Great Nicobar state that district administrations have pressured them to surrender ancestral land for infrastructure projects. Critics label the project an "ecological disaster" that bypasses legal objections. The "Development for Peace" Paradox: While the government aims for a "Naxal-free India" by March 2026 through integrated development, tribal groups often view these top-down projects as instruments of displacement rather than empowerment.
- Implementation Gaps of FRA 2006: Thousands of tribal farmers marched to Mumbai in January 2026 to demand the strict enforcement of the Forest Rights Act (FRA), 2006.

Reports indicate that over 45% of tribal land claims in states like Maharashtra had been rejected as of 2025, often on arbitrary grounds.

- **Constitutional Safeguards (Fifth & Sixth Schedules):** The Fifth Schedule empowers Governors to restrict land transfers to non-tribals, yet critics argue this power is rarely exercised to prevent state-led "institutional alienation" for public purposes.
- **Role of Gram Sabhas:** Under the PESA Act (1996) and LARR 2013, the prior informed consent of the Gram Sabha is mandatory for land acquisition in Scheduled Areas. Current disputes often center on allegations that this consent is obtained through coercion or by-passed via administrative loopholes.
- **Judicial Intervention and Jurisdiction:** In January 2026, the Madras High Court clarified that administrative officials (collectors) cannot adjudicate fraud or coercion claims in land settlements; such matters must be settled in civil courts, highlighting the limits of bureaucratic power.
- **Erosion of Customary Rights:** Many tribes lack formal paperwork for lands they have inhabited for generations. This "lack of record" is often exploited by officials to label them "encroachers" on their own ancestral property.
- **Casualization of Tribal Labor:** Displacement has led to a significant shift in tribal economic roles. From 2001 to 2011, the proportion of tribal "cultivators" dropped by 10%, while "agricultural laborers" rose by 9%, indicating a loss of land-based independence. Xaxa Committee Recommendations: Relevant for Mains, this committee emphasized that tribal development must shift from a "displacement-rehabilitation" model to a "rights-based" framework that prioritizes self-governance and cultural integrity.

## **21. Impediments in eradicating untouchability**

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

- **Deep-rooted Social and Cultural Prejudices – Untouchability** is intrinsically linked to the rigid and centuries-old caste system, which fosters a sense of superiority among so-called "higher" castes and an internalized sense of inferiority among Dalits. Changing these entrenched attitudes, norms, and social codes of conduct is a slow process that existing laws alone have not been able to fully achieve. **Economic Dependence and Exploitation –** A significant number of Dalits continue to be economically vulnerable and reliant on higher castes, particularly in rural areas. They are often forced into stigmatized, "impure" occupations like manual scavenging, which perpetuates their low social status. Efforts to secure land rights or fair wages are often met with retaliatory violence and economic boycotts, making it difficult to achieve economic independence.

- Ineffective Implementation of Laws and Institutional Bias – Despite strong legal frameworks like Article 17 of the Indian Constitution, the Protection of Civil Rights Act, 1955, and the SC/ST (Prevention of Atrocities) Act, 1989, their enforcement is often weak. Residential Segregation – Dalits often live in segregated areas or slums outside the main village precincts (known as Maharwadass), which reinforces social distance and exclusion from public amenities like common wells, temples, and roads. Caste-Based Politics – Political parties sometimes exploit caste identities for electoral gains, which further perpetuates caste divisions and hinders a unified approach to social reform.

### **What are the social solutions to eradicate untouchability?**

- Inclusive Education – Providing common and liberal education for all children in shared schools and hostels helps break down caste barriers from a young age. The curriculum should promote critical thinking about social injustices and include the history of anti-caste movements and reformers. Inter-caste Interaction – Encouraging frequent interaction, shared dining, and social events between different caste groups, including on religious and national occasions, helps reduce prejudice and fosters a sense of unity and brotherhood.
- Community Vigilance – Establishing local vigilance committees with representation from all communities to monitor and report instances of discrimination in public spaces.

## **22. Key features of Ollo tribe**

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

- The Ollo tribe, also known as Lazu Naga, is a Tibeto-Burman ethnic group native to the Tirap district of Arunachal Pradesh and parts of Myanmar's Naga Self-Administered Zone.
- They are culturally affiliated with the Tangshang Naga group and have a distinct clan-based social order.

#### **Habitat:**

- The Ollo inhabit 12–13 villages in the Lazu Circle of Tirap district, a region bordering Myanmar.
- Their settlements are found across the Indo-Myanmar frontier, reflecting cross-border ethnic continuity.

#### **History:**

- Historically, the Ollo were a headhunting community governed by hereditary chiefs (Lowang) and leaders (Ngongpa) under a patrilineal social system.

- Despite external influences such as Christianity and urbanisation, they have preserved oral traditions, ancestral worship, and folklore like the Voorang folksong.

#### **Key Features:**

- **Social Structure:** Patriarchal, clan-based hierarchy with hereditary leadership and kinship-based land ownership.
- **Cultural Practices:** Strong oral tradition, ancestral rituals, and dormitory systems; their facial tattoos and Voorang Festival reflect their unique tribal aesthetics.
- **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.

### **23. Internet in Remote Tribal Villages (VSAT)**

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

- The Ministry of Tribal Affairs plans to collaborate with the Indian Space Research Organisation (ISRO) to deploy V-SAT (very small aperture terminal) stations on a pilot basis for approximately 80 tribal villages in Jharkhand, Madhya Pradesh, Odisha, and Maharashtra.
- The initiative aims to provide Internet services to geographically remote tribal villages that have been historically difficult to connect due to challenging terrain. It will facilitate e-governance and improve connectivity in remote areas. Apart from this, the Ministry also discussed proposals for partnerships with institutes such as AIIMS Delhi, IIT Delhi, IIM Calcutta, and IISc Bengaluru.
- Partnerships with AIIMS Delhi include conducting advanced research on tribal health issues, particularly on Sickle Cell Anaemia.
- Additionally, plans are in place to establish a training facility with the Indian Institute of Science in Bengaluru to offer courses on semiconductors to tribal students.

#### **Advantages/Disadvantages of VSAT**

- **Advantages:** VSAT networks have a big advantage when it comes to deployment. Because the ground station is communicating with satellites, there is less infrastructure required to service remote locations.

- This has made VSAT networks an ideal choice for providing connectivity to remote work sites, such as exploratory drilling sites that need to relay daily drill logs back to headquarters.
- VSAT is also independent of local telecommunications networks, making it an ideal system to back up wired systems and reduce business recovery risk. If the wired network goes down, a business can still go on using the VSAT network.

Disadvantages: However, VSAT does have limitations. The most obvious is latency, as it takes time for information to reach the dish and the station due to one part of the system being way up in geosynchronous orbit above the earth. In other words, protocols that require a lot of back-and-forth communication rather than one-way data transfer experience lag. The signal quality can also be affected by the weather and other buildings getting in the way.

## 24. Janjatiya Gaurav Diwas to Commemorate Tribal Legacy

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

- India observes Janjatiya Gaurav Divas on 15<sup>th</sup> November to honor tribal freedom fighter Birsa Munda, with 2024–25 marked as Janjatiya Gaurav Varsh for his 150th birth anniversary.
- What is Janjatiya Gaurav Divas and Why is It Important for Preserving Tribal History?
- Janjatiya Gaurav Diwas: The day is observed each year to honor tribals' contributions in preserving cultural heritage and fostering Indian values such as national pride, valour, and hospitality. It was first celebrated in 2021 as part of Azadi Ka Amrit Mahotsav.
- Honouring Tribal Freedom Fighters: Birsa Munda led the Ulgulan (Great Tumult) against British land policies, symbolizing tribal resistance and the demand for self-rule.
- Other tribal leaders like Veer Narayan Singh, Badal Bhoi, Raja Shankar Shah, and Kunwar Raghunath Shah are also being commemorated for their anti-colonial efforts.
- Janjatiya Gaurav Varsh 2025: As part of the celebrations, the government is establishing 11 Tribal Freedom Fighters Museums to highlight tribal valour and anti-colonial struggles often overlooked in mainstream history. 4 have already been inaugurated in Chhattisgarh, Jharkhand, and Madhya Pradesh.

### **Museums as Memory Keepers:**

- Shaheed Veer Narayan Singh Memorial & Tribal Freedom Fighters Museum (Raipur, Chhattisgarh): It commemorates Narayan Singh of the Binjhwar tribe, who led an armed revolt against British famine policies in 1856–1857 and was executed on 10th December 1857.

- The museum chronicles tribal uprisings such as Halba Kranti, Meria Kranti, and Bhumkal Kranti, and highlights women-led protests like Rani Cho-Ris Kranti (1878) as well as tribal participation in Gandhian movements.
- Bhagwan Birsa Munda Museum (Ranchi, Jharkhand): It commemorates Birsa Munda, leader of the Ulgulan (1899–1900), spiritual reformer, and freedom fighter.
  - Badal Bhoi State Tribal Freedom Fighters Museum (Chhindwara, MP): It honours Badal Bhoi (1845–1940), leader of tribal protests against British forest laws and oppression.

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

### **(Use this content in the topic of syllabus – Unit 5.1 Paper II)**

- A global petition is urging the UN to declare 2026 as the IYRP to recognize rangelands and pastoralists, who manage half of the Earth's land. The initiative is led by Mongolia and supported by countries like Ethiopia, Afghanistan, and Spain, with 12 governments and 133 organizations backing it. The aim is to address pastoralists' political marginalization and involve them in land management.

#### **Challenges Faced by Pastoralists:**

- Pastoralists are often neglected by governments, as seen with Rajasthan's Raika community, who lost grazing rights when wildlife sanctuaries were created without consulting them.
- Their traditional knowledge is crucial for ecosystem management, reducing forest fires, and maintaining biodiversity. Pastoralists lack access to common lands, as policies favor settled agriculture, privatization, and border restrictions, complicating their migratory routes.

#### **Pastoralism in South Asia:**

- Pastoralists from India, Afghanistan, and Nepal have formed the South Asia Pastoralist Alliance to advocate for policy changes and to map rangelands. An estimated 173 million acres of rangeland in India are crucial for 75% of the rural population, but these lands are increasingly encroached upon or repurposed.

#### **Invisibility and Marginalization:**

- Pastoralists lack recognition in government services due to their nomadic lifestyle and absence from census counts. Educational access and government provisions are limited, and their indigenous medicinal practices for animals are undocumented. Border conflicts and the COVID-19 pandemic have further harmed their livelihoods, with pastoralists often being the first impacted by geopolitical tensions.

### Support for the IYRP:

- The IYRP could foster more policy discussions and recognize pastoralists' contributions to sustainable land management. Germany and the EU have expressed their support for the initiative. The IYRP could help pastoralists gain recognition and ensure their traditional ecological knowledge is integrated into land conservation efforts.

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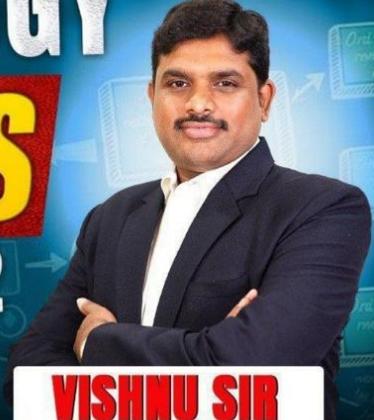
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