

# The Regional Story of Tribals in Nallamala Nandyala-South India

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**Abstract:** The Kurnool district tribes are very incredible because they living in fully forest area, they are following different kind of life style and education developments, social, political and economic conditions of Nandyala District. Describes of Child labour system in tribes' regional areas in Nandyala and Kurnool. Kurnool regional chenchus agricultural farming style, food gathering and adopting animals for using farming works etc.

**Keywords:** Tribal development, Chenchu, Socio-Cultural Nallamala Kurnool district, Chenchu tribes, Lifestyle of Chenchus, Socio-economic conditions of Chenchu tribes.

## 1. Objectives

- To advance Study of Kurnool and Nandyala regional chenchus.
- To advance study of Tribes education systems and human Developments.
- To advance study of child labour and social economic developments.

## 2. Methodology

This examination remains on both Qualitative and Quantitative systems, which remembers for profundity interviews given formal and casual conversations with Chenchus tribes. The members chose in light of the purposive testing, and the members looked over changed foundations like Farmers, single ladies, conventional healers, bamboo weavers, and sanctuary guardians.

Theoretical Research: based on secondary and primary data-based research.

## 3. Study Areas

The main focus is on regional Kurnool district areas, and we are taken a few important areas, which are 1) Chinna Ahobilam and 2) Pedda Ahobilam towns of Allagadda Mandal in the Kurnool region, Andhra Pradesh. Ahobilam is a travel industry place separated into two sections 1) Chinna Ahobilam (arranged in the plain region likewise called kinda (down)Ahobilam) and 2) Pedda Ahobilam (arranged in Hilly and woods place) where "Sri Lakshmi Narasimha Swamy sanctuary" found. The distance between both the spots was around 5 to 6 km. Pedda Ahobilam has numerous sanctuaries,

and it has a long history. 'Lakshmi Narasimha swami wedded 'Chenchu Lakshmi' She had a place with the Tenchu local area. However, they have solid associations with the god and the region. To recollect this wedded occasion, they observe the 'Sankranti' celebration with blissfulness and cheerfulness. Both the towns have a Chenchu clan populace; however, exceptionally less in Pedda Ahobilam town due to its backwoods and sloping region. The however larger part of the Chenchu Tribes is comfortable in "Chinna Ahobilam" town. "Bandla gadda guide" is the Tenchu state in china Ahobilam town where chenchu clans collectively reside of 100 families on the south edge of the village. Most of the town populace has a place with a Scheduled Tribe (ST) people group, which incorporates Chenchu, Yerukala and Sugali. Likewise, there are other gatherings SC, BC, OC and Brahmins.



Fig. 1.

## 4. Review of Literature

- 1) As secondary sources, I majorly depended upon the books, articles and journals.
- 2) Primary data-based research and thesis and internet data and Andhra Pradesh State Tribes department data etc.

Social change is an all-inclusive cycle. As per Gillin and Gillin, social changes are varieties from the acknowledged methods of life, whether it is because of modification in geological conditions, in social gear, structure of the populace or ideologies; or whether it is achieved by dispersions or

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developments inside the group. This definition clarifies that the acknowledged rules of life of any gathering or a local area could take another shape or another way, prompting changes in geology or culture, or philosophy. Anderson and Parker say, "Social change includes change in the design or working of social structures or cycles themselves." While the social change process has its speed of speed; a couple of significant occurrences cause quick changes in the interaction of lives of individuals.

Despite living in remote timberland and sloping districts, ancestral networks in India are going through the influence process. The world views of the traditional gatherings in India is not a static picture of their universe, nor is it a shut framework; it consolidates the world, which, like this, guides their everyday life and culture (Saraswati, 1991). Ancestral networks in India are getting presented to metropolitan ways of life, new occupation choices, markets what's more, they are making changes in their ways of life.

The ancestral networks of India in the beyond 100 years have gone through social, monetary and strict burdens because of outside impacts (Patel, 2002). Industrialisation, foundation improvement, strategy and environmental change are a portion of the significant outer powers which have binding effect on the existence of the clans. Ancestral people groups have been uncovered to both moderate and antagonistic impacts from these outside powers. Government arrangements such as the National Rural Employment Guarantee Plot and the Forest Rights Act have been of assistance to these clans as far as guaranteed wage work and land possession. On another hand, as prior research works featured, industrialisation and mining projects in the ancestral regions keep on causing removal, loss of job, prompting enormous scope relocation.

Thus, concentrating on the changing lifestyles is significant what's more, their reasons to advocate advancement in their lives.

## 5. Introduction

The Scheduled Tribes especially the crude clans are put in the most disadvantageous situation in current India. The backwardness of the clan is credited generally to their long detachment from the overall society and their abuse by the non-clans. Tribals who have added to the lavishness of our way of life what's more, legacy have been ignored and disconnected especially during nineteenth and mid twentieth hundreds of years. India began her enormous scope arranged improvement arranging in 1951. This turn of events arranging determines its targets and social premises from the 'Mandate Principles of the State Policy' set out in the Constitution of India.

The targets of our advancement plans are to start a course of overall round adjusted improvement which would guarantee a rising public pay and consistent improvement in the expectations for everyday comforts. Incidentally the reaction of these endeavors brought about the enduring of some tribals in the type of removal and provoked the development of arranged endeavors for ancestral improvement and reasonable arrangements for the assurance of their freedoms. These endeavors have started the course of social change among them.

In this way in the current paper an endeavor is made to profile the progressions in friendly furthermore, monetary life with regards to a Primitive Clan to be specific Chenchus, who are generally spread in Kurnool region of Andhra Pradesh. The number of inhabitants in Scheduled Tribes in India according to 1991 Census is 6.78 crores, which comprises 8.02 percent to the absolute populace. There are around 427 clans in India, partitioned into various gatherings (Roy Burman 1971). They communicate in more than 105 dialects and 225 distinct lingos. They are dissipated along the length and expansiveness of Indian Ocean and from the Arabian Ocean toward the Eastern Frontiers. Out of 427 recognized ancestral networks in India, 33 ancestral gatherings, who are at various phases of financial turn of events, are living in Andhra Pradesh State. Of the thirty-three Scheduled Tribes of Andhra Pradesh eight ancestral gatherings viz., Chenchus, Kolam, Konda Reddy, Konda Savaras, Gadabas, Gonds, Porjas and Thotis have been perceived as crude ancestral gatherings by the Government of India.



Fig. 2.

These eight clans are incredibly in reverse ancestral gatherings who are distinguished as crude ancestral bunches since they are at the pre-horticultural phase of economy described by low degree of education and who generally rely upon food gathering for their resource.

India is the home to many native individuals, who are as yet immaculate by way of life of the advanced world. With more than 84.4 million, India has the most significant populace of ancestral individuals on the planet. These traditional individuals, otherwise called the Adivasis, are the most unfortunate in the nations, who are as yet reliant upon tormenting, farming and fishing. A portion of the significant ancestral gatherings in India incorporate Gonds, Santhals, Khasis, Angamis, This, Bhutias and Great Andamanese.

Many traditional individuals have their way of life, custom, language and way of life. The civil rights standard requests that the underestimated segments of individuals be given assurance and special treatment for advancing their advancement and improvement. The tribals of India comprise one such gathering which should be upheld and safeguarded by the public authority. Because of the characteristic of the Indian social construction, they have been taken advantage of, victimised, and shunned - socially, monetarily, and politically-from as far back as the Vedic times.

Right after the logical progression of excellent greatness that

humanity has accomplished during the past 150 odd years in correlation with what our forbearers did to that point since the ensemble of creation had shut full in, man; the vast world we live in has been decreased to a rambling town San wilderness.

The signs of this world are effectiveness, efficiency, procedure, incorporation and thriving. Individuals who belong to various countries are in a furious battle to achieve financial advancement. However, the shortfall of a level

playing ground makes this battle profoundly unfair and prevents the oppressed segments of the general public from exploiting the new endowments and decisions of the quick world request. The formation of a libertarian social request with value for all areas of the general public liberated from any segregation on grounds of religion, race, sex or spot of birth is the valued objective of our country cherished in the constitution.

Value for the more vulnerable segments of the general public, hence, is the moving soul of the established mapping and saturates something very similar. The principal architects of our constitution wanted to get equity, social, monetary, and political for all residents. They understood that the discriminatory powers implanted in the financial framework and political associations had brought hardship and hindrances for poor people and the more fragile segments of the general public.

They, in this way, thought of it as essential to give explicit protections in the constitution for the Scheduled Positions and Scheduled Tribes, who, because of custom and a mix of conditions, were the most denied, powerless and helpless among the different segments of the general public. The different shields and defensive measures looked to guarantee for them all round advancement and independence from abuse and social treachery so they could shape part of the standard of the general public.

Article 46 of the Constitution of India gives that "the state will advance with exceptional consideration the instructive also, financial interests of the more vulnerable segments of individuals, and specifically of the Scheduled Castes and Planned Tribes will shield them from social treachery and abuse". Accordingly, The Constitution of India gives due acknowledgement to the issues and yearnings of the tribals.

The reservation strategy shapes the focal piece of the civil rights allotment of the constitution. Reservation is intended to make up for the exceptional separation executed against them from ancient times in this manner, engaging furthermore, coordinating them with the traditional society. The worldwide drive to set individuals at the focal point of advancement can continue with added force through strengthening the fringe financial gatherings, particularly the tribals.

The Scheduled Tribes, especially the barbarian clans, are in the most disadvantageous situation in present-day India. The backwardness of the family is ascribed to a great extent to their long separation from the overall society furthermore their abuse by the non-clans. Tribals who have added to the generosity of our way of life and legacy have been dismissed and disconnected, especially during the nineteenth and mid-twentieth hundreds of years. India began her enormous scope

arranged arranging advancement in 1951. This advancement arranging infers its goals and social premises from the 'Mandate Principles of the State Policy' set out in the Constitution of India. The targets of our improvement plans are to start a course of generally round adjusted advancement, which would guarantee a rising public pay and consistent improvement in the expectations for everyday comforts. Unexpectedly, the reaction of these endeavours came about in the enduring of some tribals as dislodging and provoked the advancement of arranged endeavours for the ancestral turn of events and appropriate strategies for insurance their privileges. These endeavours have started the interaction of social change among them. Accordingly, in the current review, an attempt is made to profile the progressions in the social and monetary life of a Primitive Tribe, particularly Chenchus. They are, for the most part, spread in the Kurnool region of Andhra Pradesh.

#### *Education:*

The I.T.D.A. what's more, the general formative programs are of a new peculiarity throughout the previous twenty years. They have added to the rising degrees of proficiency fulfilments among Chenchus of more youthful age. The provincial society overall view the formative cycle in a sober-minded view and the Chenchus under reference are no assumption to this.

While the Chenchus appreciate the general meaning of education and formal instruction, they do have a suspicious point of view on the utility of proficiency and formal school training in their everyday life and precisely its job in their professional interests. As more significant part of them is taking part in chaotic/untalented work exercises. As per them, the formal tutoring and education accomplishments don't help they accomplish full business amazing open doors in these areas. However, the endeavours of ITDA in it is empowering to advance tutoring. Our review uncovers that the fulfilment of education levels among the more youthful Chenchus is huge ( $\chi^2 = 156.04$  at 0.05 levels). This is especially obvious concerning youthful Chenchus between ages groups of 6-14 years. Of the 194 individuals in this gathering, just 34 are unskilled and non-school going (14.91 per cent) The fact that Tribal Ashram schools make further seen have contributed a ton to achieving education levels among Chenchus.

#### *APTWRS Kurnool District:*

The understudies of Andhra Pradesh Tribal Welfare Residential School (Girls) in Alur of Kurnool locale have established a standard in bringing up every one of the nations (205) on a framed world guide drawn on the chalkboard. However, Alur is a far-off region, the understudies of APTWRS have succeeded in demonstrating their exceptional abilities. The understudies have entered in Asian Book of Records (ABR) and Indian Book of Records (IBR) records by bringing up every one of the nation's quickly of brief 15 seconds, which is a rugged record for sure. The school is currently drawing the consideration of all nations across the globe. The understudies have too set one more standard recorded as a hard copy 415 sentences by utilizing a solitary action word and that too in a range of 13 minutes.

With their unbelievable and extraordinary abilities, the understudies have entered in ABR and IBR. Understudies

Vijaya Lakshmi, Roja Bai, Gayathri Bai, Vysnavi Devi, Manjula, Yuva Rani, Gyra Sujatha and Erukala Sri Devi are chasing after training in ninth and tenth class. Sri Devi and Sujatha are in ninth class while the other six are 10th class understudies. As a matter of fact, it's anything but a simple undertaking to bring up 195 nations in a range of brief 15 seconds. In the event that any of individuals lose a little line it would be challenging to show the area of a country in that landmass.



Fig. 3.

With incredible assurance and solid determination, the young lady understudies have drilled for one year prior to endeavouring for the records in 2019 and 2020. The understudies used to give direct demos in schools and make different understudies mindful of this interesting learning style. While giving a demo, the brains of understudies and educators would go clear and do nothing with the exception of gazing on the slate with shock. The planning style was created by K S Sai Kishore, the then head of the school. He was very happy with the exceptional presentation and accomplishment of the understudies.

T Anu Vysnavi Devi, a 10th class understudy, told The Hans India that she made 11 records in Asia and India Book of Records. She said, "gladly I could say that new creative procedures in English language and guide pointing are spread all around the Asian countries". Another 10th class understudy Roja Bai said that it was a glad second when their names and school name stood out as truly newsworthy in public news magazines. Gayathri Bai said, "We can accomplish Anything on the off chance that appropriate direction is given. We are something like anybody." Vijaya Lakshmi said the school understudies had accomplished 37 Asia and India Book of Records. The ancestral school is the one that has completed countless records, said Vijaya Lakshmi. Manjula said it is exciting to the point that different countries are embracing their instructing and learning strategies. Yuva Rani said she had established a standard by breaking the prior one made in components. Sri Devi, a 10th class understudy said her fantasy to enter IBR has worked out by setting two standards lastly Sujatha additionally expressed that while in fifth class, she used to tell more than 200 squares arbitrarily. School Principal G Saraswathi told The Hans India the school understudies had held their past exclusive requirements even following one-and-a-half years remaining at home because of Covid. The marvel

is in our new creative education and learning techniques. She said they could perceive, review and respond unexpectedly without pressure and trouble. It is the first time on the planet that understudies have developed another technique in learning English and planning. She said it is perfect and pleased for all the country's ancestral networks.

Region Tribal Welfare Officer Mahboob Basha, who visited the school, has appreciated the understudies for their staggering accomplishment in entering the ABR and IBR. He said accomplishing 37 individual and 17 joined records was an exceptionally unthinkable assignment. He told the understudies had spread the name and acclaim of the Kurnool area and Andhra Pradesh state across the globe. He later congratulated the understudies with declarations and gold and silver decorations granted by the ABR and IBR. (Kumar, 2021)

#### *Social-Financial, Cultures and Political Biological System Around Chenchus in Kurnool*

Chenchus have been living in a physical system in which the State government and its specialities, non-ancestral neighbours, centre men who buy their timberland, farming produces, profound entering correspondence and innovation are the key players. The Integrated Tribal Development Organisation (ITDA) settled at Srisailam is the nodal organisation for the general improvement of Chenchus. Since its commencement in 1976, the ITDA has been executing different government assistance, and advancement plans to work on the living principles of Chenchus and contributed to several changes in the way of life of Chenchus. The Fifth Schedule of the Constitution, given the vast majority of the ancestral populace, has proclaimed a few regions in the country as the Fifth Schedule Areas to shield the unmistakable culture and interest of the clans. Chenchus are one of a handful of the ancestral gatherings who live in non-scheduled regions in Andhra Pradesh. The Chenchus villas are a piece of the bigger panchayat where the non-ancestral populace prevails. In any case, the panchayats, a dependable foundation, have been attempting to give admittance to necessities like drinking water and local availability. The administration offered by the panchayat has some impact on their lives. The non-ancestral local area is one of the significant players in the financial-political biological system of Chenchus, who, being necessary for the non-planned regions, have been compelled to execute with other ancestral (dominatingly Lambada tribes) and non-ancestral gatherings in their everyday life. These non-ancestral networks are, to a great extent, ranchers. Chenchus get wage Work from them during various stages of the farming movement consistently. Aside from this, a couple of Chenchus access credit administrations from them for different purposes, including horticulture, wellbeing and even acquisition of essential food items. a long relationship with non-ancestral networks has brought about Chenchus getting presented to various societies and job rehearsed. This likewise affects the way of life of Chenchus. All the more, as of late, innovation and correspondence frameworks have prevailed in entering even Chenchu towns in remote regions and turned into a significant element in the environment. These frameworks have begun impacting the clans to get into new roads of amusement and

upgraded connections with market players. Even though there are numerous different variables, for example, environmental change and liquor abuse, to impact the existence of Chenchus, the ongoing review endeavours to figure out the impact of government/ITDA, PRIs, and non-ancestral networks, innovation and correspondence framework on the way of life of Chenchus. (Swamy, 2018).



Fig. 4.

#### *Crop Harvest Residue:*

After the warning of the Nagarjuna Sagar Srisailem Tiger Reserve in 1978, the region went under the assurance of the timberland Srisailem division in 1983. When the part went under the contract of the public authority, Chenchus moved out from the profound woodland regions. They settled in new areas according to the bearings of the government. The new areas were six to 18 km from the horticulture fields of non-ancestral networks.



Fig. 5.

The development from the profound woodland regions to the peripheries affected their admittance to food. In the new areas, because of the restricted accessibility of forest-based food varieties, Chenchus gathered build-ups of yields reaped from the fields of non-tribals. This training is even presently embraced by a couple (around 10%) of Chenchu families. They gather build-ups of maize, rice and chillies. Albeit the

assortment is exceptionally restricted (8 to 15 kg most extreme) It is one of the food sources, particularly in the post-reap season.

#### *Livelihoods and Income:*

The conventional work choice of hunting and assembling were not simply to gather food (roots and tubers) for the family, yet additionally to make open doors for themselves to completely remain locked in. Be that as it may, what is seen today is a quick decay in their hunting and assembling. As a matter of fact, job example of Chenchus has taken a new shape with the vast majority of their new occupation choices ending up being just hotspots for acquiring a pay be that as it may, not food, in contrast to their customary business decisions. The changed examples of vocations of Chenchus are examined underneath.



Fig. 6.

#### *Wage work as a significant vocation:*

Before the presentation of the Mahatma Gandhi Public Rural Employment Guarantee Scheme (MGNREGS) in 2005, Chenchus used to work in the fields of non-ancestral networks for a couple months consistently. However, hunting and assembling was a significant commitment, particularly in the non-agriculture seasons. After the presentation of MGNREGS, an incompetent pay business, has turn into a substantial wellspring of commitment too as income. The concentration on says 88% of the families have work cards. Nonetheless, the deal of pay work under the plan isn't uniform across the towns. Peda Cheruvu, Indireswaram, Bairluty and Nagaluty Kottala Cheruvu are the towns where the pay business is presented at the pace of 15 days a month for six to eight months per year. In towns like Vengalreddy Nagar and Nalla Kaluva, the MGNREGS work is finished for less than a half year a year. As per the insights accessible, one part gets a compensation of ' 2700 for Fifteen days of work at the pace of ' 180 every day in the towns where the job is advertised.

The hesitance of the specialists worried about offering work is said to be the principal justification for the non-accessibility of compensation work in Indireswaram Gudem town. On the opposite, the refusal of Chenchus to take up the position offered is likewise a justification for the nonavailability of compensation work. This happens chiefly since the Chenchus are occupied with their celebrations or NTFP assortment in specific months.

Getting free from brambles, working on bunds, digging of channels, de-silting of lakes and development of interior streets

is a significant works which gives them wage business. The concentrate on shows wage work under the MGNREGS is the essential kind of revenue for 74.8 per cent of the review respondent families.

Assortment of Non-Timber Forest Produce (NTFP) as an auxiliary occupation choice: Displacement from the saved woodland the region has denied Chenchus of approaching woods produce. Out of eight review villas, two villages, to be specific Vengalreddy Colony and Amalapuram has lost their entrance to timberland and NTFP assortment. According to the review, less than half (46.7 per cent) of the families approach woodland grounds, and they are involved in the assortment of NTFPs, including gum, sharbat roots (privately known as paella gaddalu) and honey. Issues, for example, poor profitable costs for NTFPs, even from the Girijan Cooperative Corporation (GCC), sanctions by the timberland division against an assortment of NTFPs and high-level double-dealing on account of brokers, combined with a decline in the accessibility of NTFPs from close areas have brought about NTFP getting ticked off from the essential source as an auxiliary vocation choice. The commitment of NTFPs to the family pay is presently restricted to only 15 per cent (Rao, Kumar, Krishna, and Bhaskar, 2015). According to the local area, before moving to peripheries, the commitment of NTFPs to the family pay was more than 60%. As NTFP commitment declines, MGNREGS became a significant type of revenue to Chenchus.

#### *Getting into horticulture:*

Being compelled to move towards the periphery region of the backwoods, combined with expanded cooperations with nontribal cultivating networks has come about in standing out of Chenchus, drawn towards agribusiness. The Government plan to giving agribusiness land to Chenchus has additionally made some interest in them towards agribusiness exercises.

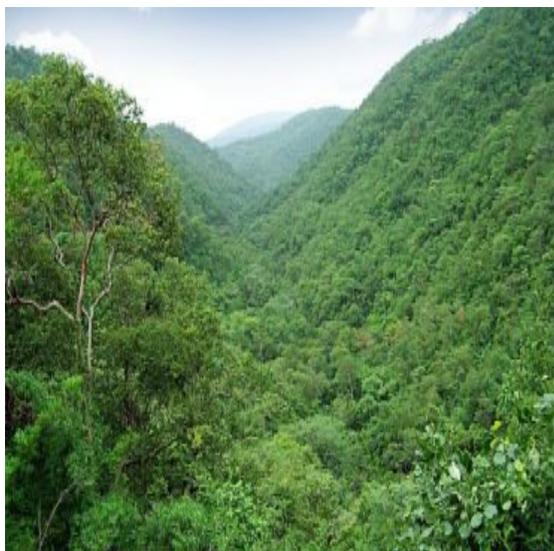


Fig. 7. Nallamala forest

## 6. Observations and Major Findings

The given below charts shows you the age distribution and gender distribution among the participants in the research.

The research has taken individual interviews with the

Chenchus tribes and the respondents are mostly above 18 years old and total 31 interviews has taken with the gender distribution of 73% of the men and 23% of the women respectively. The research found that Chenchus are working as a dole worker, temple watchmen, agricultural labour, bamboo sticks collectors and NTP collectors etc. Basically, this works is uncertain and also underpaid. Majority of the chenchus mentioned that MGNREGA is most of the chenchus who are depending on the forest for their existence they use to collect mainly bamboo sticks with the help of bicycle and each time they will collect around 10 to 12 sticks only which worth 4 to 5 rupees per stick. there was a fear on the forest department where they arrested many of the forest dependents. chenchu feels that cycle is their livelihoods supporter where they can collect something from the forest but if the forest department catches these cycles with person, they have to pay heavy fines around Rs. 3000/- to Rs.5000/- the only one economic activity which they will get continuously some economic support from the government. Identity & Loss of community: The allocation of the land and forest rights by the govt to individuals had leading to loss of their community where the collective rights of Chenchu community over the land and forest has destroyed and they were gone in to different location for their survival and clearly there was loss in communication within their community. Even though Chenchus feeling themselves as a rights to access only basic needs (Roti, Kapda, macka) by the government but they are not looking themselves as a Chenchu with their collective action towards their rights. Where many of the chenchus not even having basic need of house, electricity, drinking water and sanitation etc.. Living standards (survival with state support): Many of the Chenchu families don't have land and house. There was scheme of "Indira Awas Yojana" but in poor condition and many of the families still lives under the bamboo houses. There was a difficulty in to get nutritional food because their food culture completely got shifted from eating meat, fruits, wild vegetables, millets to eating only rice and pulses, many of them reported severe reduction in meat due to ban on hunting (by the forest policies) had leading to health problems. If the people want any medical emergencies, they have 00P.srinu,34 years, Oley worker, my name is mokula Anjaneyulu (22), i am living with my wife Guramma (19). we have been here around 3 years working as a temple watchman earns rs.5000/-. we don't have a house and we made this bamboo house with plastic roof. it was very hard to stay here to save our lives from snakes and other animals and we don't even have electricity and drinking water. we don't have other opportunities to work why because we are not skilled enough. getting low monthly wages making use to live in difficulties. government making us promises to provide all the facilities but we are not getting anything. to go above 35km for treatment. Ambulance services are available but the roads are very bad in condition. There was a problem of sanitation families and also lack drinking water facilities. There was tribal school in the village having space Ut to 7th class with good infrastructural facilities like class rooms and bathrooms but after 7th class students have to travel 35 km for other studies. The below chart shows you the social entitlements of the participants The above

chart shows you the social entitlements of the participants which highlights that 26% of the families not having basic need of having own house(package) but interestingly everyone having their identity cards like Aadhar, voter and ration cards but they do not even know that they can get the government house based on their ration cards. They are still living in small bamboo house with plastic roof and also coming to the land titles were reported that only 35% of the participants having 1 acre of land and 65% percent of the families does not having at least a single acre of agricultural land and 16% of the families not having bank accounts.

#### *Livelihoods & Transition:*

- Gathering and hunting is their traditional skill.
- But due to restrictions by the government forest policies they could not practicing.
- Though they are working as a labour which is poorly paying and informal, in secured.
- As a result they need to exploit forest resources "Illegally "leading to heavy fines.
- Forest department uses their labour for plantation activity without payment.

Those are leading to high Indebtedness among the tribes' Future prospects:

- Due to lack of education and requisite skill, are not able to take advantage of the new economic opportunities which have been grabbed by the outsiders who migrating to the tribal areas.
- Chenchu assumptions towards their future is to found some economic support from the government. For example, financial support for the livestock
- and there was a lack of awareness among the chenchu tribal about the sources of institutional finance and existing legal protection.

#### *Type of child labour of tribes in Kurnool:*

**Street children:** Children living on and off the streets, such as shoeshine boys, rag-pickers, newspaper-vendors, beggars, Ars, and so forth. The issue of road youngsters is, to some degree, not the same as that of kids working in processing plants and studios. For a specific something, most kids have some home to return to in the nights or evenings, while road youngsters are alone and are helpless before their managers. **Reinforced youngsters:** Children who have been vowed by their folks for insignificant amounts of cash or those attempting to take care of the acquired obligations of their dads are the reinforced workers. Reinforced kid work is an intense issue in certain states. Reinforced kids are, in numerous ways, the most challenging to help since they are distant. **Working youngsters:** Children functioning as a feature of family work in horticulture and locally established work. On the off chance that youngsters are working 12-14 hours daily alongside their folks at the expense of their schooling, their circumstance is like that of youngsters working for different bosses. Kids, especially young ladies, are supposed to take on work troubles by guardians in complete imbalance to their assets and capacities. Kids utilised for sexual double-dealing: Many a large number of little youngsters and young men serve the sexual hunger of men from

all social and financial foundations (Abraham, 1991). Direct connections between the business sexual abuse of youngsters and different types of manipulative youngster work are various. Plants, studios, city intersections, railroad stations, transport stops, and homes where youngsters work are everyday locales of sexual abuse. Youngsters are particularly feeble to stand up to maltreatment by bosses, either as culprits or delegates. **Transient kids:** India faces an enormous test with "occasional trouble relocation". A great many families are being driven away from their homes and towns for a while each year, looking for vocations. **Reasons for Child Labour** There are different purposes behind kid work in our country. A portion of the reasons for worldwide youngster work is comparable, varying from one country to another. Most normal reasons are neediness, suppression of kid freedoms, inappropriate training, local rules and regulations on youngster work, and so on. Following are a few significant focuses in regards to the reasons for youngster work: Neediness and elevated joblessness in non-industrial nations is the primary justification for young workers. As indicated by the U.N. measurements of 2005, more than 1/4 of individuals are living in outrageous destitution. (Rani, 2017).



Fig. 8.

The technique completing the current concentrate on Child Labour among the Tribal's - A Study in Kurnool District of Andhra Pradesh, it is examined the kid work issue in Indian culture. It incorporates the importance, point, and targets, pilot study, research configuration, testing universe, examining instruments utilized for information assortment, impediment of the study, issues looked by the specialist while the assortment of the information. The accompanying targets take care of the present:

- 1) To study the financial states of youngster work's folks.
- 2) To analyse the causes impacted by the kid work in Kurnool District.
- 3) To assess the instructive and word related goal of the objective gathering.
- 4) To notice the youngster work dealing with the issues at the work site.
- 5) To analyse the functioning condition, pay, Health dangers of kid work related with the assortments of Industry, Hotel, Restaurant, and Household exercises in Kurnool district.

## 7. Conclusion

Spending with them nearly 8 week I strongly feel that the people of the chenchus tribe and the community have to communicate with other tribal groups like Yerukala and Sugali etc and bring the collective action or participation towards a rights-based approach to expect programmes on social, political, health, economic, Sangha's and empowerment activities can make their life's to be better in their socioeconomic and cultural conditions.

Kid work has become a reality in Andhra Pradesh, and India can imagine numerous other non-industrial nations. It is one of the significant financial issues in the country. As an economic gathering, the functioning kids turned out to be the most hindered because of the endurance of self and family. They are compelled to work for a living, forfeiting their life as a youngster alongside their future. Youngsters, with the impulse of taking up work at an early age, don't get the appropriate supporting climate for their physical and mental turn of events. Many working youngsters, particularly young ladies, are likewise exposed to sexual maltreatment and provocation. Since the principal justification for youngsters to work is the family financial difficulty, it very well might be rash to wipe out all types of youngster work. Notwithstanding, legitimate power ought to be given to the guidelines. The guidelines should also list well-being measure necessities for all young labourers, including a protected workplace and insurance gadgets that incorporate a well-being head protector. The review has shown that over the first twenty years, there is undoubtedly a change in the way Chenchus families lead their life. Their customary relationship with their backwoods and regular assets has been modified seriously and may be irreversible. The distance from their deep-rooted foundations has unquestionably expanded their weakness. Notwithstanding, their change to a stationary settled lifestyle is by all accounts more articulated than what is by and large recognised.

There are good patterns that some administration programs have helped. The impacts of a quickly evolving economy and rapid development of versatile and computerised innovation have also tossed open doors and a few difficulties. It is critical to be aware of the positive changes and expand on them. At the equivalent time, potentially harmful side-effects of the change should be tended to sooner than later. Given the review results, the accompanying strategy suggestions are made to decidedly influence the existence of Chenchus: The nearby Panchayati Raj Institutions (PRIs) are answerable for making drinking water admittance to Chenchus. As devolution of powers and assets don't occur according to the Constitution, the PRIs can't answer the drinking water needs too as the fixes to the drinking water sources. The public authority ought to act proactively in the devolution of abilities and delivery assets to the neighbourhood PRIs to act suitably according to the necessities of individuals. Along these lines, with an end goal to fortify the PRIs; the government ought to pay specific consideration regarding guarantee that PRIs in PVTG regions should get need in asset and functionary designation. The lodging plans presented by both the government and the NGOs ought to consider latrine as an essential piece of the lodging plan.

Besides, it is an open the door to the State and advancement players to rouse Chenchus to follow well-being, and that's what cleanliness rehearses can forestall looseness of the bowels and another wellbeing issues by unhygienic practices.

Coordinating latrines in the lodging configuration could add to the more prominent 'Swachh Bharat'. Even however poor, Chenchus like to spend more and access private well-being offices, demonstrating their readiness to pay for quality well-being administrations. Government can motivate well-being labourers to give better benefits and recuperate part of the expenses through justified assistance charges. A couple of job exercises like goat raising, poultry cultivating, and little shops are effectively overseen by Chenchus. The review shows that however more families are keen on those exercises, they are incapable.

To begin and grow because of capital imperatives. Subsequently, the ITDA ought to broaden monetary support administrations to Chenchus to set up such units. Simultaneously, it ought to see that the financial assistance is installed with mindfulness about compelling administration rehearses, risk decrease and veterinary administrations.

despite the accessibility of grade schools in all villas/primary towns, the proficiency rate among Chenchus is exceptionally low. That's what it uncovers advancing basic school foundation and setting instructors wouldn't be adequate to increment the proficiency rate among Chenchus.

The ITDA and the training office need to grasp the causative variables behind Chenchus not sending their youngsters to school. Taxpayer-supported initiatives for schooling will yield wanted results provided that other pressures relieving measures are taken. At last, it is schooling alone that will improve the financial status of Chenchu families.

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