



REVIEW ARTICLE

SOCIO-CULTURAL ISSUES OF TRIBES IN INDIA WITH REFERENCE TO CHENCHU TRIBE

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ARTICLE INFO

Article History:

Received 25th July, 2023
Received in revised form
27th August, 2023
Accepted 15th September, 2023
Published online 31st October, 2023

ABSTRACT

Case Study of chenchu tribe living in nallamala forest A tribe is a social group with territorial affiliation, endogamous, with no specialisation of function ruled by tribal officers, hereditary or otherwise, united in language or dialect, recognising social distance with other tribes, caste, without any social obloquy attaching to them as it does in the caste structure following tribal traditions, belief and customs illiberal 3 of naturalisation of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration.

Key words:

Participative Democracy, Sustainable Development, Rights, Equality, Economic Opportunity, Social Justice, The Organisation, Empowerment, Educational Offerings, Access To Goods And Services, Public Transportation, Housing, Health And Wellness Centres, Negritos, Australoids And Mongoloids.

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Citation: Dr. KS Sreekar P. MSW. 2023. "Socio-cultural issues of tribes in india with reference to chenchu tribe". *International Journal of Current Research*, 15, (10), 26334-26335.

INTRODUCTION

Community development is a practice-based profession and an academic discipline that promotes participative democracy, sustainable development, rights, equality, economic opportunity and social justice, through the organisation, education and empowerment of people within their communities. According to Grazier Rhea, community development director for the Catawba Regional Council of Governments Community development is the practice of taking on activities that provide basic services to communities to make them more liable and sustainable. It supports the development of strong communities and helps improve quality of life. These include facilities like schools and educational offerings, access to goods and services, public transportation, housing, health and wellness centres and activities that improve quality of life. In the Indian context, efforts have been made to find common denominators if not a common definition of the word tribe. The Commissioner for scheduled castes and Scheduled Tribes in his report for the year 1952 has listed eight such common features. These are: 4 1)They live away from the civilised world in the inaccessible part lying in the forests and hills2) They belong to either one of the three stocks- Negritos, Australoids or Mongoloids. 3)They speak the same tribal dialect, Profess primitive soul known as Animism in which the worship of ghosts and spirits is the most important element, 4)Follow primitive occupations such as gleaning, hunting, and gathering of forest product, 5).

They are largely carnivorous or flesh and meat eaters 6)They live either naked or semi- naked using tree-barks and leaves for clothing, and They have nomadic habits and love for drink and dance. Development in terms of economic well-being and says that although economic stability and improvement are indicators of development, it is also necessary to pay attention to other factors such as income and asset redistribution to reduce inequality, support for human rights and social welfare, and sustainable stewardship for environmental resources. Development can be associated with "planned social change". Chenchu people, their forest protection practices, and their displacement from the forest to the nearby towns or fringes of the forest is discussed to learn the history of Chenchu displacement. Further, this section reviews the development initiatives of the Indian government toward impoverished communities, which includes the Chenchu. Further, the Chenchu development objectives of the State Government is discussed to learn the provisions the Government has been providing for the Chenchu people. Nagarjunasagar -Srisailam Tiger Reserve (NSTR). Indigenous Chenchu People This section has three subsections: Project Tiger and NSTR, The Chenchu People, The Chenchu Displacement and Development.

CASE STUDY ON CHENCHU TRIBE: The discussions on the Chenchu from the Nallamala forest. A historical review of the indigenous. In the late 1990s, the state of Andhra Pradesh experienced a surge of Naxal activities, radical communist

groups fighting for tribal land rights against the State's control over the forest lands. The Nallamala forest was also a hideout to these Maoist groups during those times. There were violent encounters between the Naxalites and the Police department in the Nallamala region. To avoid any casualties and loss of life due to the Naxalite insurgencies, the tribal Chenchu people were encouraged by the Government to relocate to safer places away from the forest. The Chenchu have a good knowledge of the forest and the protection of its forest resources.

- They do not kill pregnant animals,
- They leave a portion of the roots and tubers that they consume for their regeneration, and they collect only the fully grown bamboo sticks and ensure that the ripened seeds fall on the ground for germination.
- This discussion provides an idea of the Chenchu conservation or forest protection activities and practices, which further implies their attachment or relationship with the forest

In Andhra Pradesh, many NGOs work for the development of many tribal communities including the Chenchu tribal people. In this region, the NGOs collaborate with the State Government in

- Protecting human rights,
- Creating awareness on AIDS,
- Women empowerment
- Development of marginalised people
- Providing education and medical facilities to the rural populations

Global and local NGOs that are working for chenchu:

There are many NGOs that are actively participating in the development of the Chenchu tribes few of them are mentioned below Red Cross Society, Department for International Development (DFID), Sakthi, Conservation of Nature Through Rural Awakening (CONARE), Centre for People's Forestry (CPF), Andhra Pradesh Child Right Society (APCRS), and Rural Development Trust (RDT), are doing significant work for the development of Chenchus (Thamminaina 2018). While a few of these NGOs operate independently, a few of them engage in collaborative work with another NGO or Government organisation. Some of the work that the NGOs focus for the Chenchu community in the Nallamala region includes educational development, health care, livelihood enhancement, vocational training and women empowerment, agricultural development, economic development, development and religious promotion, environmental protection, awareness programs on rights and privileges, and legal support (Thamminaina 2018).

Development Definitions: To understand how the Chenchu people living in different regions of the Nallamala forest and in different stages of displacement from the forest define development. The emerging viewpoints related to development definitions of the Chenchu people were coded as:

- Roads, houses, land, electricity
- Livestock
- Education and jobs
- Health
- Freedom
- Well-being
- Loans
- Forest protection.

Government and NGO These observations and terminologies provide an idea of the things that the Government

representatives and NGO workers are using to define development.

The **INTEGRATED TRIBAL DEVELOPMENT AGENCY (ITDA)**: Give its highest priorities to "Education & jobs" and "Health." Their intermediate priority was "Roads, houses, land, electricity." Their least priorities were "Livestock," "Well-being," and "Happiness." A response unique to only this group was "Chenchu's awareness of Government projects." The ITDA "In my opinion, the most influential thing would be to give good education to the Chenchus. If education is improved, it will lead to the change of thinking process." Firstly, the girls must be motivated to study. Every family should be made aware. That girls should not be married off at early ages. Secondly, instead of roaming around the forest and wasting time, they should start kitchen gardens and plants some vegetable and fruit plants." "Forest as mother [for Chenchu]" "Forest as mother" was used to describe how the Chenchu people symbolically considered the Nallamala forest as their mother. "Mother" holds a place of high respect among the Indian sentiments and therefore referred to anything that is regarded respectfully (Rao 1999). Therefore, it can be concluded that there is close relationship between the Chenchu and the forest owing to their proximity to the forest, their attachment to the forest and nature, and also for dependence on forest products for subsistence living. "We are learning how to be clean. In the past, if we had to go to hospital, we used to be scared. The doctors used to be scared to touch us to examine. They were worried what would happen to them if they touched us. Now, they make us sit next to them and examine." – Female, 55 years, Intermediate Forest Chenchu. Those who believed that displacement was good and improved their existing conditions said the following: "We are living in good condition here. We are educating our children. We can go to hospitals for treatment. We don't have anything in the forest. We have come here about 10 years back" – Male, 75 years, Displace.

CONCLUSION

It can be concluded that most of the Chenchu people believed that the Government does not pay attention to their needs. However, the existing Government projects are more focused on improving literacy and medical conditions rather than providing the Chenchu people basic facilities or employment that could help them in economic development to alleviate poverty. If the Government takes effective measures to curb these, then the Government's development projects can yield good results.

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