THINK INDIA JOURNAL

ISSN:0971-1260
Vol-22- Issue-14-December-2019

Ethnography of Baiga's cultural change : A Study Of Madhya Pradesh

***Basanti Shahu**

***Prashant Kumar Pandey**

Abstract

Purpose- The Aim of this paper discuss the different aspects of Cultural change among the Baiga tribe of MP

Methodology/Design/ Approach- - This paper is analytical in nature for this purpose exhaustive literature on the topic for the concept building and primary data collected through Schedule and secondary data will be used from various sources like research paper , websites, magazine and report etc.

Findings- The Finding of this study is the Baiga tribe is the primitive tribe , very closed to nature, there are many cultural change due to modernity, education, and time constrains

ORIGNALITY/VALUE - Paper show that how the culture of Baiga changed due different aspects of society and also examine the present socio economic status of Baiga.

Limitation of the study: The research is conducted on Baiga of Amarkantak area of MP this may be slightly different from other baigas, research conduct in under fix time due to this may be some aspects are remain untouched.

Keywords :Baiga, primitive tribe, cultural change , ethnography, socio economic.

*Research Scholar,Dept.of Tribal Studies,Indira Gandhi National Tribal University,Amarkantak(M.P.)
E.Mail:vasusha05@gmail.com

Copyright ⓒ 2019Authors

THINK INDIA JOURNAL

ISSN:0971-1260
Vol-22- Issue-14-December-2019

**Research Scholar, Dept. of Commerce ,Faculty of Commerce & Management , Indira Gandhi National Tribal University, Amarkantak (M.P.) E.Mail: striflap@gmail.com.

At the time of creation of universe there is no name of Earth whenGod created land immediately create two men one of Brahmin with pen and paper Second one is Nanga Baiga with axe .after that GOD assigned their duty and instruct them. God instructed the Nanga Baiga to cultivate kodo and kutki. Since then the Baiga people have been practicing Bewar (swidden agriculture) by clearing trees in forests. (Nirgune 1989)

Introduction:

"PRAKRITI PUTRA BAIGA"



Baiga is primitive tribe of Central India basically found in Madhya Pradesh, Chhattisgarh and Uttar Pradesh also in Jharkhand with population of near about 55000 (census 2011) . According to their local mythology they are original inhabitants of earth their history is linked with the creation of Universe, they are basically recognized as Dravidian tribe and scattered inall over Maikal Range and Vindhya Range and near areas . From ancient time Baigas are basically found forest areas and depend upon forest product, They belief The Earth is the Mother of us ,so worshiping earth as 'Dhartimata'. Because of this they don't believe in plough the earth and depends upon forest and shifting agriculture . Baigas are very good in hunting and fishing they also have the knowledge of the medicinal plant found in forest also they have very good healing techniques. But now these days Situation were changed Baiga also lives in village and town starting agriculture and other livelihood activities trying to mix with main

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

stream society apart from this they also follow their customs and rituals of ancient time for their development Central Government as well as state also launching lot of policies in different from apart from this Corporate Organization doing CSR activities, many NGO' s are also working for their socio economic development. Because of these activities we have seen many change in their social and economical condition as well as change in culture also. Further in this paper we have studied the culture change among the Baigas of Anuppur District of Madhya Pradesh.

Literature Review:

(Ram babu, 2016)This research is conducted in Chhattisgarh on the Baiga tribe to examine their Socio economic condition of Baiga of the state, Researcher found that Baiga have Great culture and knowledge of medicinal plant of Ayurveda. They have much potential of development, Baigas are suffer the loss of development due to political clashes ,naxal activities, improper education system , But Government continuously working for their development .

(Nirgune, 1989)Researcher conduct the research in decade of 1980s , this research is basically depends upon the development of Baiga tribe, he found that Baigas history is old as earth historyaccording to researcher we can understand development of human from the culture of Baiga.

(Elwin, 2007) This research is conducted in British colonial time by the English Researcher this a ethnography study of Baiga, in His book "The Baiga" researcher explain each and every concept of theBaiga's culture from birth to death . This very important literature available for understanding of Baigas life he found Baigas are nature lover and not believe in agriculture because of that they prefer live in forest mostly , they have unique custom Like Ghotul, he pointed out that Baigas are open minded in terms of relations .

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

(Chaurasia, 2004)Researcher write a book titled" PRAKRITI PUTRA BAIGA" which means Baigas are the son of Nature, In his research found that Baigas have high level intimacy with nature they highly depends on forest product and have great knowledge of forest and eco system .Baigas are also master naturopathy. Researcher point out all this happen due to their believe system of not tilling of land because they worship earth as Dhartimata and this is also the region of their poor development , when governments trying to establishes them migrate from there to thick forest, later that land occupied by other tribal Group.

(Ismail,2015)This research is conducted on Santhal tribes cultural change due environmental aspects in west Bengal. Researcher Point out that Santhalis are facing several change in their culture and tradition and they are still out of mainstream society along with there are many positive has seen in education health employment etc. Researcher also point out they are polite, peace loving and co operative with outsiders.

Objective of the study :

1. Understand the Baiga culture.

2. Diagnose the causes of Cultural change in Baiga.

3. Point out opportunities for the development of Baiga people.

Research Methodology :

This research is analytical in nature based on the both type of Data primary as well as secondary also primary data which is 100 households collected by researcher through Schedule, Interview and observation method and secondary data are collected from various Government Sources.

Area of Research

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019



Study area of this research is selected by researcher isAmarkantak, is situated in District of Anuppur(M.P) , this place is known as *Tirath Raj*(Kinds of pilgrimages) this is also a meeting point of VINDHYA, MAIKAL and SATPURA RANGE and also origin point of two Important river of India 1. SONE 2. NARMADA. and this area is surrounded by thick forest and comes under ACHANKMAR biosphere this is the reason behind many tribal community are found like Gond, Baiga, Sharia etc... and Baigas are one of them live from ancient times and environmental condition are favorable for Baigas

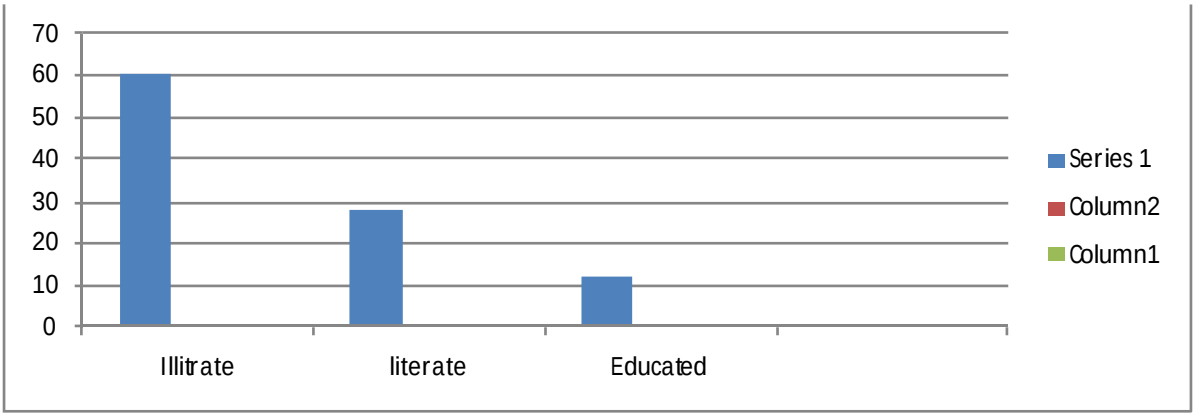
Culture : Culture includes Values, belief, education system , way of living along with their form of dance, music, language and communication which is adopted by all of the particular Group of people or in particular region.

1.Baiga Education : Education means Knowledge , learning , it include training also. Education is driving force of the cultural change or development of any Group of people , It's a backbone of society. Baigas have the Knowledge of medicinal plant , healing technique also trained in hunting and fishing from ancient time but they are illiterate. Even today also the literacy ratio of Baigas are very low but now days situation were continuously changing due to Government initiative, NGOs and with the help of other organizations. in this present study 100 individual were taken out of them 60 are illiterate 28 are just literate and 12 are educated

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

LEVEL OF EDUCATION	NO OF RESPONDENTS	%
illiterate	60	60
literate	28	28
Educated	12	12

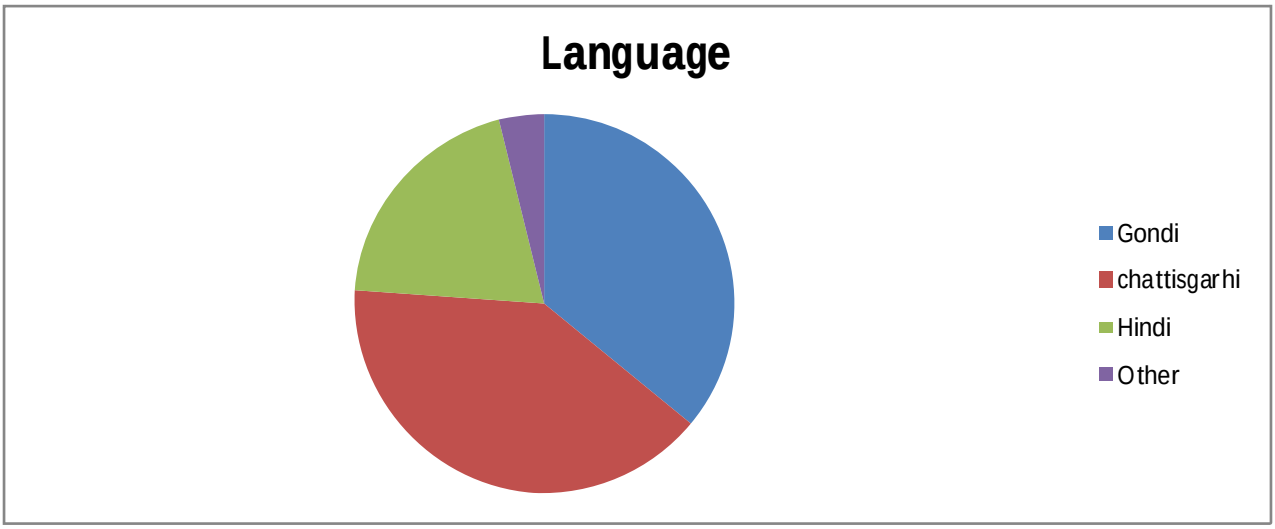


2.Language and Communication: Language is medium of communication. And communication the process of flow thought , idea, information or way of emotional expression. In ancient time Baigas basically Gondi spoken tribe community but now days situation were changed they are mixed with society that's leads to change language of communication ,at present they used Chhattisgarhi, Gondi , Hindi and some word of other language like English, Bhojpuri etc. And medium of communication channel were also changed now days some people are using mobile

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

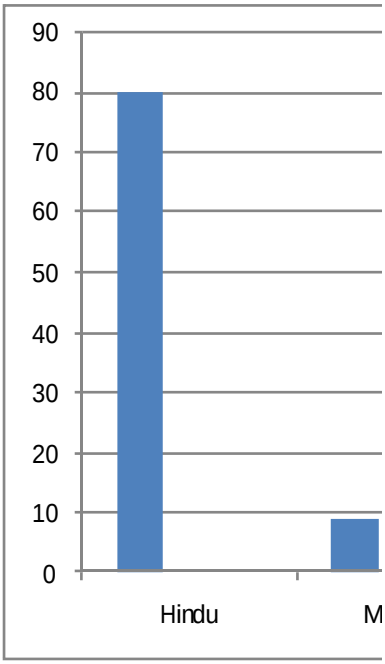
phone, television , radio and other form of communication.



Religion: Baigas are highly depends on nature and most nature loving community ,so this tendency also shows in his culture and tradition are accordingly, because of this their religion or mode of ship is also natural their Gods or goddess are symbolically nature they worshiping earth as DHARTIMATA like worshiping BUDHIMATA or MARIMATA etc . all of these are symbolically may be a tree or stone or mountain which is highly inspired by Hinduism. So we can say that mostly Baigas are Hindu and their Ideology are Hinduism, but some where Baigas are converted into Christian and in Muslim religion also.

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019





DANCE and SONGS: Dance and songs are not only popular in ancient time but today also relevant and frequently used. Baigas have many Dance style and form of songs which is commonly used at the various auspicious occasions like Birth, Marriage or any other happy moment Baiga have also songs for death, Hunting songs for weather, most popular form of Baiga dancing is Karma and other form of dancing are Saila, Reena, Sua and Tapadi. Baigas songs are rhythmic and drumming supporting Dadaria is one of them but now days this is also in changing position today they also like listen HINDI Chhattisgarhi , BHOJPURI, and Punjabi Music. Enjoys on that beats .

Dress of Baigas : According to local methodology GOD gives nine hand long cloth to Nanga Baiga (first Baiga) but he is accepted only which sufficient for covering his private part. Generally Baigas are wearing Dhoti above the knee and sleeveless coat and tied his long hair. And women are tied a cloth on her waist called Lugra and covering her breast area and tucked at the shoulder and skirt above the knee, and **tattooed** all over his body after marriage which also identity of Baiga and wearing sub standard ornaments , all of these dressing style reason may be the poverty or

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

stayed in forest. But now in present they also wearing modern clothes like Jeans, t-shirt, shirt pant, kurta , sari, etc .

Marriage system : very long time back there is Unique marriage system called GHOTUL. Now days definition of Ghotul and system of working is the matter of discussion among the scholars, But in general in the Ghotul system there is hut in mid of forest where unmarried youngsters/Adults are go and live together for some days if two person like each other than community allowed to their marriage .But in these days no sign of Ghotul and their marriage system slightly changed they marrying to each other within his community. in His marriage one of community member act like priest, and marriage is only allowed with permission of head of village . price of bride pays in terms of money in these days in past in form of fruit, meat etc . In past only tribal songs are sung by women but at present every type of songs played on DJ, now days Baigas are also enjoying the modern cousins.

Baigas income : Baigas are highly depends on forest and most of product get form there to consume. Sources of income of Baigas selling and cutting of bamboo fishing and hunting. small product made by forest product, medicinal plant collection, collection of root , labour.etc but now these days situation may be slightly changed they get education and training and employed in organized and unorganized sector. they are doing many entrepreneurial activities also for their livelihood and development.

Baiga agriculture and settlement : Baigas are live in forest area and depends on that in ancient time they basically not performing regular agricultural activities only because they are not willing to pulling the land they worshiping it as DHARTIMATA. they doing something to produce KODO and KUTKI which main grains of Baigas from the very ancient times,

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

all the activities involved in producing kodo and kutki is known as BEWARE from of agriculture.

Baiga and magic: There is very strong relationship between baiga and magic , now Baigas are also famous for their magic tricks , in present days there magic are used for begging or for the entertainment of others but their ancestors are great magician they can control supernatural power or power of nature ,make people from dead to alive , stop the fire, able to make rain when they want, flying in air , walking on water , great predictor of natural disasters that magician is called as GUNIA. GUNIA have the work of diagnose and treatment of disease, save the village from supernatural external powers, or from any other natural hazards. they believing that nothing is happen just oblivious everything happening in surrounding have the unique message of nature we have to decode it.

Social organization of Baiga : Baigas have unique social organization and culture to sustain in society. Tribes are divided in many sub parts and again sub caste each have unique culture and tradition and rituals of birth tom death, in case of marriage some time they permit inter cast sometime some time we have to see the problem of untouchbility also among in the tribes which is not found in ancient times it happens when they come together with other people, so Baiga is also one of them tribe which have the unique culture of marriage they get the girl from some tribes gave to some . eating habit of together is also unique they are not permitted to eat together are accept food from from some communities .

Government policies for Development : Among the all tribes three of them get special position which is declare by the Government of India those tribes are BAIGA, SHARIYA and BHARIYA in Madhya Pradesh. Baiga is one of them for the welfare of these tribes Government of India as well as Government of Madhya Pradesh launching lot of policies to protect their interest and

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

increase development level or standard of living. Some policies related with these tribes are as fallows :

- Jan ShriBimaYojana (Jan Shri Insurance Plan)
- An additional contract teacher Grade – III (PTG), to teach in local dialect
- Additional Anganwadi Teacher / Nursery Teacher (PTG)
- Coaching in the hostels operated in specific backward tribal areas
- Shaktiman Scheme in Karahal Block
- Establishment of community Radio station for specific backward tribes
- Mobile Van for Health Facilities
- Agriculture Development Program
- AdarshEklaveyavidhyalaya
- Indira Gandhi National Tribal University

Conclusion : History of Baigas are old as human civilization, Baigas are most primitive tribe and get the special status from the government, they are mostly depends upon forest and live in thick forest area they are very good in hunting, fishing and have the knowledge of medicinal plant as well as healing techniques

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

they have unique culture this community is recognized as nature loving community. Now in this study researcher found that they are good magician from ancient time and have the good knowledge of ecology. They believe in worshiping of nature by using different signs they also have unique tradition and culture for their society or community from birth to death they also are very good in tattooing art also enrich in dance and songs on the basis of these fact it can be say that this community is enrich tribe in ancient time but after colonial system than after Independence their position is continuously decline in all sphere of life like illiteracy, neuronal problem low morality rate , week in agriculture due to his believe of not cultivating , etc this because of rest of world after world war focusing on development through technology they used their natural in all over world India is also one of them after some time governments preserving the forest and banning the hunting of animals deforestation also a cause these are some causes which push Baigas to poor to poor situation result of that they fail to maintain himself with mainstream society. But again governments focusing on them and launching many policies for their development , some NGO are also continuously working for them, corporate organization also doing lot of welfare activities through CSR for their development. we conclude as Baigas are one of primitive tribe with unique culture and tradition they cool and calm in nature but they facing lot of problem so mainstream society , governments, NGO and other organization required to give much focus on them .

Suggestions: On the basis of exhaustive litterateur review, observation and conducting a research on cultural change of Baigas researchers have to give some suggestion for improvement of their lifestyle and preserve their culture also.

- Government policies must be more focused and effective for the special status attained tribe.
- Transparency and accountability of officials must be fixed.
- Policies and plans effectiveness evaluated on regular basis and make changes if its required.
- Give privilege to special class of tribe in politics, Job and other places under ST quota of reservation .

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

- Instruct the Financial institution to give some special rebate for these tribe in different loan policies .
- Promote educational intuition and scholars to conducting unbiased research to get actual position of these tribe and policies accordingly.
- Promote indigenous tourism to preserve these tribe culture and upliftment of these people
- Conduct more training to make them skill full human resource which is helpful in getting job.
- Launching some marketing policies to promote their dance , songs, art, forest products ,culture and make aware rest of world with them.
- Motivate NGOs , SHG or microfinance companies to influence these people for entrepreneurial activities and trying to trade their product himself.

Acknowledgment : We are very thankful and passes our greetings to Mr. Amit Kumar Singh (Scholar of Journalism) Mr. Ranjeet Kumar Singh (Scholar of Education) and Dr. AmitSoni (AP of tribal Studies) for their valuable suggestion and guidance without these people this is not possible for us.

References :

Chaurasia, Vijay. 2004. Prakriti Putra Baiga, Bhopal: Madhya Pradesh Hindi Granth Academy.

Elwin, Verrier. 2007. The Baiga. New Delhi: Gyan Publishing House.

Gangwar, M. and P. Bose, 2013, 'The Baiga People.' Online at http://www.peoplesoftheworld.org/hosted/baiga/(viewed on December 29, 2017).

Mishra, N. 2003.Tribal Culture in India. New Delhi:Kalpaz Publications.

 Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

Nirgune, Basant. 1989. 'Baiga, SahariaaurShahdolkeaadivaasiyonkimithkathaayein.' InAdivasiLokKathaayein, edited by NiranjanMahavar, 137–68. Bhopal: Madhya Pradesh LokkalaParishad.

Russell R.V. 1916. The Tribes and Castes of the Central Provinces of India. London: Macmillan and Co. Limited.

Bhandari, J. S. 1996. Kinship and Family in the North-East. New Delhi: Cosmo Publications.

Crook, John. H. 1987. Polyandry in India (Demographic, Economic, Social, Religious, and Psychological concomitants of Plural Marriages in Women). New Delhi: GyanPublishing House.

Gough, Kathleen E. 1952. Changing Kinship usages in the setting of political and Economic Change among the Nayars of Malabar. Journal of the Royal Anrthropological Institute 45-80.

Fox, Robin, 1967 : Kinship and Marriage, Hazell Watson and viney Limited, England.

Gould, H.1968 :' Time Dimension and Structural change in an Indian Kinship System : A problem of Conceptual Refinement' in Milolon Singer and Bernard Cohn (eds.) Structure and change in Indian Society Aldine Publishing Co., Chicago.

Copyright ⓒ 2019Authors

ISSN:0971-1260
Vol-22- Issue-14-December-2019

Hodson. 1996. Kinship and Family in the North-East, ed. J. S Bhandari. New Delhi: Cosmo Publications.

Madan, T.N. 2002. Family and Kinship - A study of the Pundits of Rural Kashmir. NewDelhi: Oxford University Press.

Majumder, D. N. 1978 : Culture Change in two Garo Villages, Anthropological Survey of India, Culcutta.

Madan, T.N. 2002. Family and Kinship - A study of the Pundits of Rural Kashmir. NewDelhi: Oxford University Press.

Radcliffe-Brown, A. R. 1950. African System of Kinship and Marriage, A. R Radcliffe318 Brown and D. Forde, eds. 4 - 5. London: Oxford University P

Copyright ⓒ 2019Authors