

Impact of CSR Activities on Education and Communication of Baiga Tribe of Madhya Pradesh

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Abstract:

Introduction: The Baiga tribe is one of the largest populated tribe of Madhya Pradesh. This community is basically live in hilly areas which are full of natural resources and forest products. From ancient time this community was out of main stream society, so they were mostly illiterate or semi literate, but now in this Era of development, Governments, Main stream society, NGOs, Foreign organizations etc. are doing lots of activities to empower them, to educate them. In this way Indian Companies are also doing lots of work for their development and also for their education and Training through his CSR (Corporate Social Responsibility) activities.

Methodology: This is a descriptive study; selected sample size for this study was 80. The collection of primary data was done by scheduled method and the secondary data was also used to know their history and other relevant information.

Findings: The Findings of the study are: Due to CSR activities social changes are one of the important issues which are determining the level of development and change in education level of this community. Because of CSR activities we can see many positive changes in tribal community's education and communication.

Keywords: Baiga Tribes, De-notified, Culture, Modernization, Social changes, CSR

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Introduction:

CSR has many concepts and procedures. In this way for each organization and region, it is specified and applied differently. CSR is a very broad concept that covers various aspects such as human rights, corporate governance, education, health and safety, environmental effects, working conditions and contributions to society's economic development. Whatever the concept is but the fundamental purpose of CSR is to transform sustainability and community development

Before companies act 2013 CSR is voluntary in India. But after that this is compulsory for that organization which able to fulfill necessary condition mentioned in the section 135 of companies act 2013. In this way companies are doing lot of activities for societies over all sustainable development. They are trying to address and shot out each and every problem of societies, they are also reach there where government's policy can't. Companies are also helping the deprived section of society to connect with main stream society. Baiga community is one of the nomadic tribal communities basically found in central India. In this area CSR activities of the companies doing lot of work for development of Baiga tribe. This paper is mainly focused on Educational and Communicational development of Baiga of MP what was the contribution of the CSR activities in it.

Baiga Tribe:

"PRAKRITI PUTRA BAIGA"

Baiga is primitive tribe of Central India basically found in Madhya Pradesh, Chhattisgarh and Uttar Pradesh also in Jharkhand. According to Madhya Pradesh census data there are in total 1,31,425 Baiga tribe in Madhya Pradesh living among 1143 villages and 22 blocks of 6 districts (Mandla, Shahdol, Dindori, Umariya, Anuppur, Balaghat (Baihar). 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 in all over Maikal Range and Vindhya Range and near areas. From

ancient time Baiga are basically found in forest areas and depend upon forest product. They believe the Earth is their Mother, so worshiping earth as 'Dhartimata'. Because of this they don't believe in ploughing the earth and depends upon forest and shifting agriculture. Baiga are very good in hunting and fishing. They also have the knowledge of the medicinal plant found in forest. They have very good knowledge of healing techniques. But now these days situation are changed. Baiga also lives in village and town started agriculture and other livelihood activities and trying to mix with main stream society. Apart from this they also follow their customs and rituals of ancient time. Central Government and state also launching lots of policies for the development of tribes and to make them to cope up with the dynamic world. Apart from many 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 the researcher has studied the cultural change among the Baiga of Anuppur District of Madhya Pradesh.

Literature Review:

Sahu (2014) a report on the "challenging problems of tribal education in India" The research has done with the aim of examining the status of tribal education in India with literacy rate, gross enrolment ratio, drop-out rates and gender parity index. The analysis was based on India's 2011 secondary census data. Education is the key to the growth of tribals. Tribal children have been shown to have very low levels of involvement. Although the tribal development is taking place in India, due to many crucial issues and problems in the field of tribal education, the pace of development was rather slow. These are as follows—language medium, economic condition, lack of adequate supervision, and problems related to teachers.

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, Baiga suffer the loss of development due to political

clashes, naxal activities, improper education system, But Government continuously working for their development.

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

Chaurasia (2004) Researcher writes a book titled "PRAKRITI PUTRA BAIGA" which means Baiga is the son of Nature. In his research found that Baiga have high level intimacy with nature they highly depends on forest product and have great knowledge of forest and eco system .Baiga are also master naturopathy.

Bebbington and Gray (1996) Corporate Sustainability able to gain much considerable focus of corporate risk managers and also discussed in academic literature too from last some decades.

Elkington (1998) However the vision of sustainability of corporate are not well defined currently, but it may remain broad approach and many characteristics of integration of economic, social and environmental aspects. But it may seems the best aspect of corporate sustainability is heuristics, multi criteria triple bottom line which is deals with social, economic and environmental aspects of business.

After reviewing so many researches Researcher found that there should be need to work on CSR activities on Baiga education and communication. To keep these things in their mind researcher framed few objectives.

Objectives of the study:

1. To study the present status of Baiga Education & Communication.
2. To find out the role of CSR among Baiga Education & Communication.
3. To find out the problem in the above objective and make suggestion for it.

Research Methodology:

This research is analytical in nature based on the both type of data, primary as well as secondary. Primary data which is total 80 persons of all age are collected by the researcher through Scheduled tribe, Interview and observation method and secondary data are collected from various Government Sources, media sources and literatures.

Area of Research:

Study area of this research is selected by researcher is Amarkantak, situated in District of Anuppur (M.P). Located at an altitude of 1000 m, Amarkantak is a popular Hindu pilgrimage center known as 'Teerthraj'-'the pilgrimage king.' There is a rich natural heritage in the Amarkantak region. It is the meeting point of the Vindhya and the Satpura Ranges, the fulcrum being the Maikal Hills. Three rivers are flowing here - the holy Narmada, the Sone and the Johila.

The forests around Amarkantak have a rich range of medicinal plants, making it extremely significant from an ecological point of view. This area is surrounded by thick forest and comes under Achankmar Biosphere. Many tribal communities are found here like Gond, Baiga, Saharia etc. and Baiga are one of them living from ancient times. Since the area is surrounded by tribes the natural beauty is maintained here. The tribal present in the vicinity is the true figure which will come out from any research for the stability of natural beauty. They do not destroy the nature for their cause. They use the natural resources which is sufficient for their living. Jabalpur Airport is Amarkantak's nearest airport located about 300 km from Amarkantak. Pendra Railway Station is the nearest railway head located about 40 km from Amarkantak. Amarkantak is well connected to Shahdol, Umaria, Jabalpur, Rewa, Bilaspur, Anuppur and Pendra Road by regular bus / cab service.

Baiga tribe and their standard of living:

The Baiga are among Madhya Pradesh's most backward tribes. They were put in the category of primitive tribe. The lifestyle and beliefs modifications that have occurred in their lifestyle are relatively negligible. According to the 1991 census, their population was just 3, 17,549. However, in the recent demographic report, it grew to 5, 52,495. The largest percentage (4, 14,526) of Baiga tribes is the state of Madhya Pradesh, the heart of India (Census 2011). Although India's public study demonstrates an increase in its population over the past decade, the other demographic information indicates disappointing literacy-level numbers among them. In addition, surveys also demonstrate these people's bad health status. Governments, at both the central and state levels, have made tremendous attempts to bring the tribal population to the society's mainstream, but all are going in vain. This contributes to the need for a thorough research to determine the weaknesses. The historical past is full of proverbs, stories and rituals showing Baiga culture. They master the tattoo art. Like other tribal communities, Baiga are also enormous fans of traditional folk and dance music. According to DN Majumdar, the tribe is "a set of families or common group bearing common names whose members occupy the same land, talk the same language and observe certain taboos concerning marriage professions and have established a well-established scheme of reciprocity and mutual responsibilities."

Some of India's largest tribal communities are Baiga, Gonds, Oraon, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own history, custom, language and lifestyle. In words of L.P's. Vidyarthi "the tribe is a social group with a definite land, a common name, a common neighborhood, a prevalent culture and an endogamous group's behaviour, common taboos and the presence of a unique social and political structure, complete faith in rulers and self-sufficiency in their separate economies."

India is renowned for its enormous disparity, wealthy cultural heritage and diversity. India's tribal world is unique and least studied in its features. The current study work is devoted to a mysterious central Indian tribal society known as "Baiga." Not only are they tribe, they are also recognized as primitive tribal group (PTG). Although we live in the era of science and technology, the reason behind this is that the Baiga are technologically in the pre-agricultural phase. The community depends on the economy of the forest base. They are highly poor, most of

them are illiterate. The root cause is the existence of an inadequate communication scheme behind all these issues.

The Baiga think that the pain that the Baigin (woman) endure during tattooing prepares her for labor pain during childbirth, and it is also their identification mark (different tribes have their particular patterns of tattooing). Tattoos are only permanent decorations that will go to heaven with them when they die according to their faith. Usually the tattoo patterns depict fire, plants, grains, peacocks (amba), hens' couple, chariot, flowers, trees, eyes, etc.

They are one of Central India's most primitive tribes. They used to practice moving forest cultivation without using the plough. They usually constructed a single room house consisting of a Parchhi adjacent to it at the front with a courtyard facing the Parchhi. The community is endogamous and does not mix with individuals from other tribes. They practice shifting cultivation. The Baiga Men are spirited forest fighters and hunters.

The community is highly poor and far from the latest growth and communication channels. They prefer living an isolated life from the society's mainstream. If asked, they'll answer for their community's purity so they don't mix with the others. Their cultural and traditional convictions keep the community isolated. But communication is growing today and the fresh generations are demonstrating their inclusion with the other individuals in the society.

The Baiga tribe is thought to be the result of Chhota Nagpur's Bhuiya tribe. A unique characteristic of the Baiga tribe is of sporting tattoos of different types on their body. The tattoo artist is a lady who belongs to the M.P. tribes of Ojha, Badni and Dewar and is called Godharins. They are very familiar with the distinct tattoo art. Tattoo art knowledge is passed from mom to daughter and the chain continues. Tattooing among the tribals begins with winter strategy and continues until summer.

The community is a lover of nature and dependent on natural food. They have a profound understanding of the medicinal purpose of using shrubs. For their medical needs, they are not dependent on any other source. Even in today's globe, many scientists are looking for awareness of their understanding of medicinal shrubs for various types of health issues. Searching on how the tribes cure their health problems from distinct forest plantations is going on in many nations.

This knowledge is also not passed on to others by the tribal community, so this will also be extinct in the near future and their medicinal knowledge will be extinguished with them. In their society there is one Vaidh or the medicine person and he/she uses to understand all the medicinal plants and thus passes the understanding on to others who are dependent on it.

They're one of Madhya Pradesh's most backward tribes. The lifestyle and values modifications that have occurred depend on the interaction with other or non-tribal communities. For their livelihood, they use primitive instruments. They produce their products through wood and stone earlier. Now they are using new instruments and techniques with coming into touch with the mainstream culture. They used to use the natural environment for their livelihood, but now they have begun to exploit nature with fresh instruments and technology as they come into touch with individuals who use them to cut trees and exploit nature for some cash. They restricted themselves to a restricted region and appeals. They can hardly do livelihood agriculture or rely on forest products. Government has provided many freedoms that are not accessible to mainstream cultures to tribal communities residing in the forest area.

Development brings about modifications in the phases of human nature, culture, religion, mental education, social, financial, health. Society and culture are constantly evolving. Development has brought many changes to the tribal lives, but in a limited manner. Those linked to the mainstream culture will only bear the fruit of this advantage. There is no doubt that technology brings many fresh changes to people's lives. It makes life quick and simple. The world is progressing quickly and everybody has to be in contact with the new world order system to capture its pace. Isolation, assimilation and inclusion are not a question for their development. An adequate development channel should be in place. The government should create every arrangement to provide every citizen of the nation with the fundamental amenities. People are moving from their location to get better schooling, work and livelihood etc. but in these matters they have missed their own culture and attitude in touch with their new place's culture.

About Communication and tribe:

In almost everything we do, communication is an important component. Without the use of interaction, there can be no day. Communication includes facts, concepts, thoughts, beliefs, attitudes, guidelines and even emotions. It is not possible to ignore the significance of

communication. There is civilization because we interact. If there were no communication between living things, the existence of anything would be almost impossible. Communication can be of any kind, like verbal or non-verbal. Non verbal communication includes signs and symbols as well.

Communication changes as the time passes on in all ways. The way we interact in society has influenced technological developments, complicated social structures, urbanization, and globalization. These variables have affected all communication models through mass media with the assistance of traditional communication models. This is the age of digital communication and ICT. Digital communication made life much easier and broke the distance boundaries. The tribal population is defined as a group of individuals residing in distant, far-flung regions, dependent on the primitive economy and deprived of contemporary facilities and fundamental facilities accessible to others. They have traditionally depended on traditional means of communication. But tribal lifestyles are incorporated in latest year's workplace migration, education, authority, and connectivity with the outside globe. These things may also have altered tribal people's communication practices.

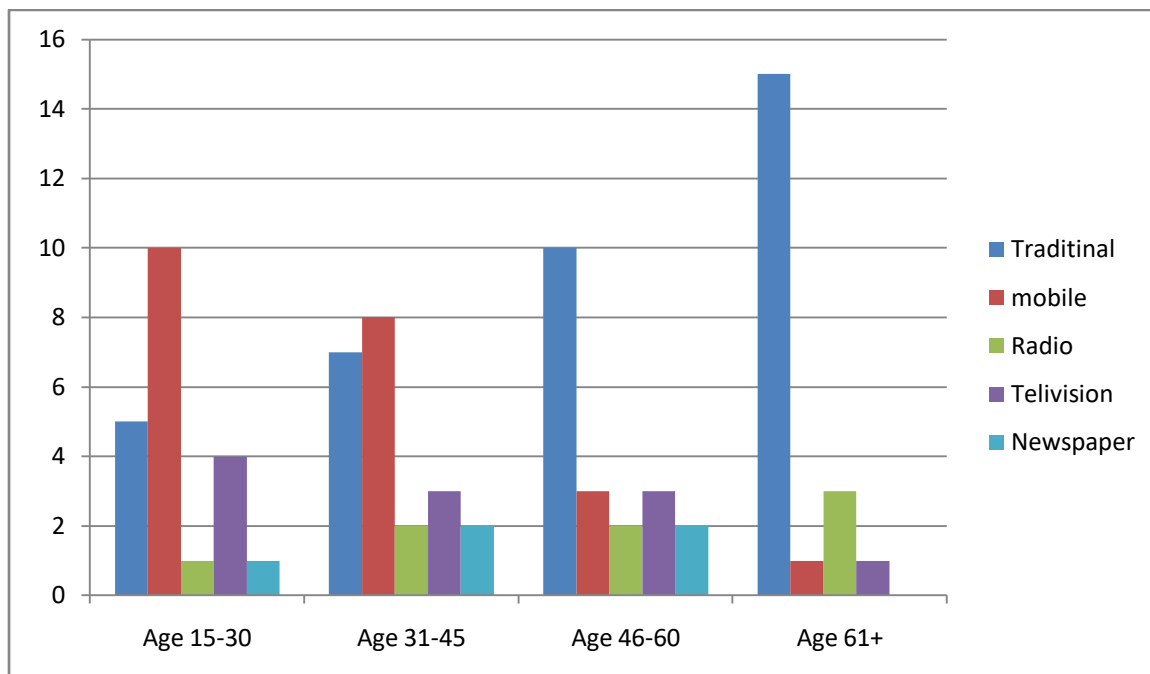
Communication Techniques of Baiga:

As we know communication is the most important part of human life. One cannot live without communication. Tribe living in remote areas is still dependent on their traditional means of communication system. Those in younger age and connected with the mainstream society are changing themselves according to the ages and time. But the older generations are still on their traditional means of communication. They still work through group and community system information. One of the reasons for this communication gap is economical issue. Otherwise we cannot say that they are traditionally backward. There is no such definition of modernity. One's way of living may be traditional for others and vice versa. During the research it has been found that the community is very poor and is away from the mainstream society. Those peoples in the same community are living in the core of mainstream societies are aware of the things and modern facilities but at the same time those who are away from all this facilities are still dependent on their own way of communication. The Baiga are still

dependent on their traditional life style. These things can be seen in their functions and festivals, their ceremonies like marriages, birth, death, worship etc. They have their common worship place where they will meet for their clan worship. Since they live in remote areas and dependent upon natural things for their livelihoods but in recent studies it has been found that they are coming out of these things to join the mainstream. Now they are coming for marketing and other such things for their personal purpose.

One of the ways of communication of Baiga tribe is Tattoo on their body. Mainly the woman use to get tattooed on their body which depicts different lifestyle of Baiga Tribe. Tattoo is one of the sign to recognize the community. The community have own signs and symbols so that they can communicate among themselves, but in recent decades it has been found that these people mainly the young generation are coming out of the old system of communication and now they coming in touch with the mainstream society are using the new means of communication like Mobile, Radio, Television, Newspaper and many other means to get in touch with the inside as well as outside the community.

Out of the 80 individual the researcher has found that the Baiga people who are mainly dependent on traditional method of communication are one of the primitive tribe. In the study it has been found that their communication is progressing with the change in society and coming in touch with the mainstream society. Earlier they have to be dependent on their old age tradition system because of social, political and economical backwardness.



Here in the study it can be seen that in the age group of 15 to 30 years the mobile users are more than any other means of communication. It is because the new generations getting in touch with the mainstream society are changing with the time. Since they are illiterate they are lowest in reading newspaper or it is negligible. In the age group of 31 to 45 years the growth of mobile is still high but the increase in traditional communication is also at the second position. It can be assumed that as the ages are increasing their connection with the new media is decreasing and the connection with the traditional media is increasing. In the age group of 46 to 60 the use of traditional media and its importance has been increased whereas other such means of communication has been decreased. In the same way the Baiga above 60 years are highly dependent on their traditional means of communication. Due to their social, economic and political conditions they are dependent on their traditional means of communication.

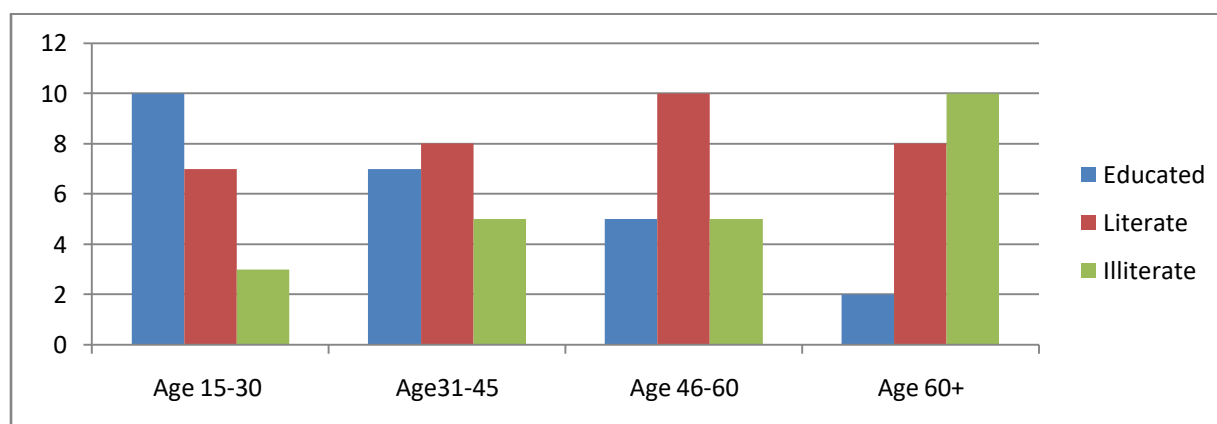
In the study of the use of their communication techniques we can say that the older people of the community are more prone to their traditional communication otherwise those who are young and are in touch with the mainstream society are getting themselves to new media communication. No doubt they have been changed a lot with the new media communication. In the study it has been also found that how communication is changing the life of the Baiga.

Baiga Education:

Education means Knowledge, learning, it includes training also. Education is deriving force of the cultural change or development of any Group of people; it's a backbone of society. In terms of education, the tribal population is at different levels of development. In tribal groups, formal education has had very little effect. If we go through the census data (Madhya Pradesh, census of India 2001) the literacy rate of STs has been increased from 18.4 percent (1991) to 41.2 percent at 2001 census. In 2001 the literacy rate of tribes in Madhya Pradesh was slightly improved but Baiga tribe was second lowest in among all after Sahariya tribe. The literacy rate of Gond 50.3 percent, Korku 38.8 percent, Kol 35.9 percent, Baiga 32.3 percent, Sahariya 28.7(the all data are taken from Madhya Pradesh, census of India 2001). The only tribe which have registered higher literacy rate is Gond tribe (50.3 percent) whereas Sahariya tribe is at the lowest at 28.7 percent. The literacy rate of all tribe at national level is 47.1 percent but for tribes in Madhya Pradesh it is 41.2 percent which is lower than the national level. Among the Baiga tribal people, there are many explanations for low education: formal education is not considered necessary to escape their social obligations. By denying learning, superstitions and myths play an important role. Most of the tribes are very weak. Sending their kids to schools is not easy for them, as they are considered extra helping hands. For the children, the formal schools have no special interest. Baiga have the Knowledge of medicinal plant, healing technique etc. Trained in hunting and fishing from ancient time but they are illiterate by degree. If seen through their practical knowledge they are not literates but they are more knowledgeable in natural science by practice. They work in natural laboratory of medicines. They know which plant is used in their required time. They don't have modern hospital facilities but they know the natural medicines to cure their disease. But to be literate we have to get degree and in this matter they are very backward. Even today also the literacy ratio of Baiga are very low but now a day's situation are continuously changing due to Government initiative, NGOs and with the help of other organizations. In this present study 80 individual (Biaga) were taken out of them 45 are illiterate 23 are just literate and 12 are educated.

LEVEL OF EDUCATION	NO OF RESPONDENTS	PERCENTAGE
Illiterate	45	56.25
literate	23	28.75
Educated	12	15

In the following chart as shown above it can be seen that in total respondent of the area there are 45 illiterate, 23 literate and 12 educated. The problem with the literacy level in the tribal community is that they are not such aware about literacy. Their social, economic, political backwardness is one of the reasons for all these. But in the present time government is trying its best to provide education and schooling facilities to every section and every remote areas of the country. Education has become fundamental right and it is also the obligation of the state to provide education to its people. But the awareness and development process and connectivity has aware the tribes to get into the mainstream society.



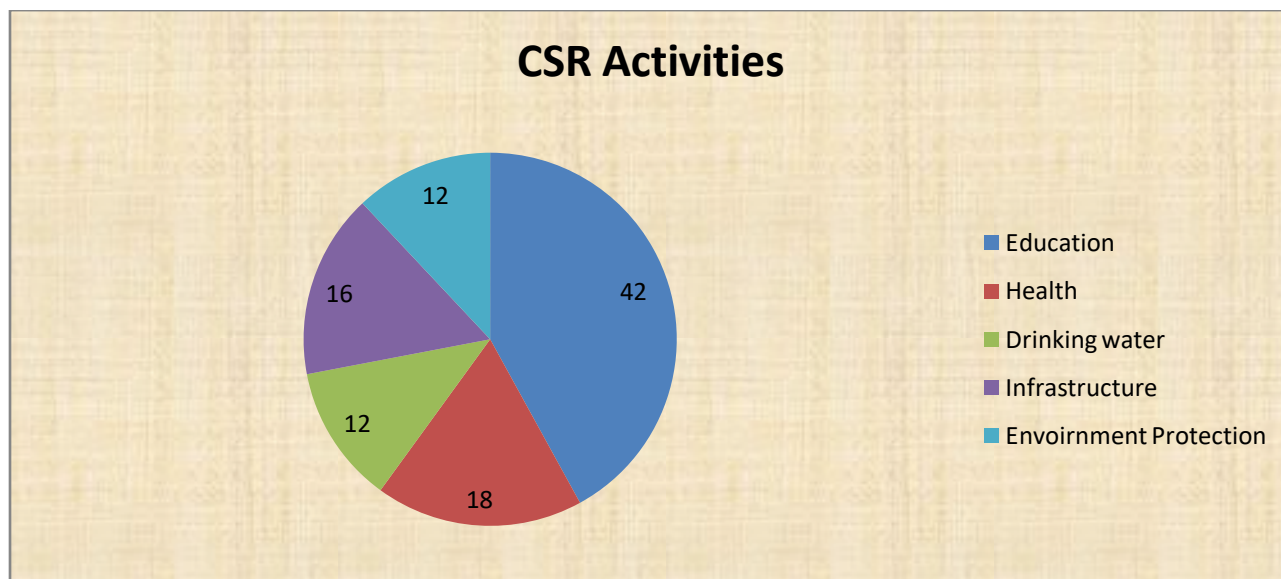
As shown in the graph it can be seen that the tribe in the age group of 15 to 30 years are more educated, it means the younger generation are going to the schools. In the age group of 31 to 45 years the difference between the educated and literate is slightly changed as well as the percentage of illiteracy has been increased. Moving towards the age of 46 to 60 years there can be found that the percentage of educated and illiterate seems to be same where as the percentage of literate has been increase which shows the older population is literate but not educated whereas the persons

above 60 years are more illiterate, less literate and least educated. It's true that as we will go in the elder population the percentage of educated will decrease and the illiteracy will increase.

Corporate Social Responsibility and Tribes:

Corporate Social Responsibility (CSR) is voluntary activity from ancient time but after Companies Act 2013 it become compulsory for the all business organizations those are able to fulfill the condition of section 135 of the act. Under CSR activities companies are focusing over all development of society like Education, Health, Poverty, Drinking water, water Harvesting, protection of heritages, protection of nature etc. Or we can say that CSR is that practice where Companies exploit optimum natural resources according to requirement also considering the future and working for the development of society in all means. So organizations are also doing many activates for the development of tribe in selected area. In this area many business organizations run their business like Bank, Coal Industries , Paper Industry, Electricity companies etc those are doing in the area of Education, Drinking water, water Harvesting, training and development, plantation and health etc.

Here Cumulative CSR data of major activities are presented on the basis of Last three years which obtained from the various organizations.



Conclusion:

Baiga tribe is one of the Dominated communities among the tribes in ancient time. But time has changed now Baiga situation also accordingly they become poorer to poorer because of their myths and so many other causes. Because of poverty they are mostly illiterate and deprived section of the society. After Independence Government continuously trying to keep them with main stream society and Government give them special status because of Illiteracy, poverty, and declining population in 2011 on the basis of census data and introducing lot of policies for them. Because of that we can see that mode of modern communication are increasing in new generation compare to old and education status also changed accordingly.

The development of internet and other media technology is bringing about a drastic change in the tribe's life. It was found not only in the Baiga tribe, but in every change of tribe. Today the world is in digital age where everything is linked through the online medium which is one of the reasons for information gain. The media is in every remote corner of the country where information is very easy to get and to be in touch with the mainstream society. The virtual world is more active today than the real world. One gets all the information through the internet and stays in touch with the global world. Therefore, any remote area should be in touch with media for the advancement of the tribe. Now you don't have to be physically in contact with the mainstream society. Through these sources of information, the tribal can also know the mainstream society. The government and the organization of the CSR will focus on the development of the region where the tribe lives and make them internet friendly in order to communicate with the world.

We should also be linked online to the digital classroom for education. For their growth and defense, corporate organizations based in nearby areas are also doing a lot of activities through CSR. Researchers found that most of the CSR funds were spent on education, health, and infrastructure etc. Education is the pillar of all kinds of development society, and communication is the medium for this, and CSR should consider this as a tool.

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