

Bagia's Cultural Changes in Madhya Pradesh: An Ethnographic Study

Basanti Shahu(Dept. of Tribal Studies)

Prashant Kumar Pandey(Dept. of Commerce)

Research Scholars, Indira Gandhi National Tribal University, M.P.

(E.Mail: striflap@gmail.com.)

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 changes due to modernity, education, and time constrains

Originality/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 remaining untouched.

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

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 in all over Maikal Range and Vindhya Range and near areas. From ancient time Baiga's are basically found forest areas and depend upon forest product, they belief that the earth is the Mother of us, so worshipping earth as '*Dhartimata* '. Because of this

they don't believe in plough the earth and depends upon forest and shifting agriculture. Baiga's 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 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 changes in their social and economic condition as well as change in culture also. Further in this paper we have studied the culture change among the Baiga's of Anuppur District of Madhya Pradesh.

At the time of creation of universe there is no name of Earth when God 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)

REVIEW OF LITERATURE

(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 depending upon the development of Baiga tribe, he found that Baiga's history isold as earth history according 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 an ethnography study of Baiga, in his book "The Baiga" researcher explain every concept of the Baiga's culture from birth to death. This very important literature available for understanding of Baiga's life he found Baiga's 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 Baiga's are open minded in terms of relations.

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

OBJECTIVES OF THE STUDY

1. Understand the Baiga's culture.
2. Find out the causes of cultural change in Baiga community .
3. Point out the opportunities for the development of Baiga's 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 STUDY

Study area of this research is selected by researcher is Amarkantak, 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 communities are found like Gond, Baiga, Sharia etc... and Baiga's are one of them live from ancient times and environmental condition are favourable for Baiga's.

DISCUSSION

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.

Dance and Song: Dance and songs are not only popular in ancient time but today also relevant and frequently used. Baiga's 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's have also songs for death, Hunting songs for weather, most popular form of Baiga's dancing is Karma and other form of dancing are *Saila*, *Reena*, *Sua* and *Tapadi*. Baiga's 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 to HINDI Chhattisgarhi, BHOJPURI, and Punjabi Music. Enjoys on that beats.

Dress Pattern of Baiga's: According to local methodology GOD gives nine hand long cloth to Nanga Baiga (first Baiga) but he is accepted only which enough for covering his private part. Generally, Baiga's 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 substandard ornaments , all of these dressing style reason may be the poverty or 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 priestand 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 Baiga's are also enjoying the modern cousins.

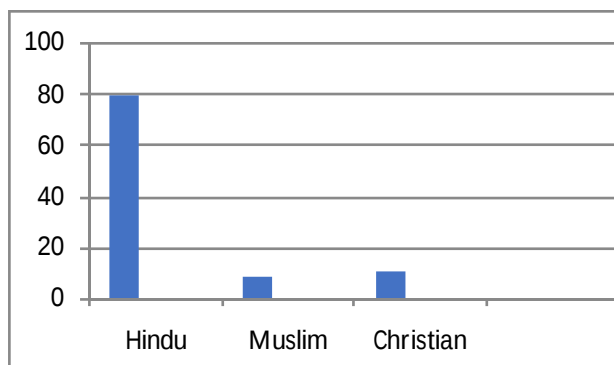


Baiga and magic : There is very strong relationship between Baiga and magic , now Baiga's are also famous for their magic tricks , in present days there magic are used for begging or for the entertainment of others but their ancestors are great magician they can control supernatural power or power of 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 are 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: Baiga's 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 untouchability 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 some communities.

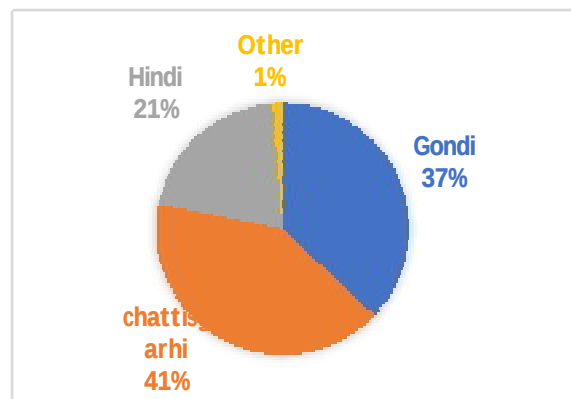
Religion: Baiga's are highly depends on nature and most nature loving community,



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 worshipping earth as DHARTIMATA like worshipping BUDHIMATA or

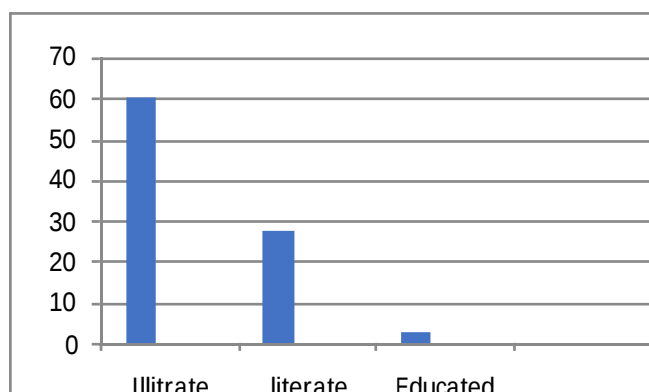
MARIMATA etc . all of these are symbolically may be a tree or stone or mountain which is highly inspired by Hinduism. So, we can say that mostly Baiga's are Hindu and their Ideology are Hinduism, but somewhere Baiga's are converted into Christian and in Muslim religion also.

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 Baiga's 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 phone, television, radio and other form of communication.

Baiga's Education: Education means Knowledge, learning, it includes training also. Education is driving force of the cultural change or development of any Group of people, It's a backbone of society. Baiga's 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 Baiga's are very low but now days situation was 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.



Level of Education	No of Respondents	%
Illiterate	60	60
Literate	28	28
Educated	12	12

Baiga's income: Baiga's are highly depends on forest and most of product get from there to consume. Sources of income of Baiga's selling and cutting of bamboo fishing and hunting. small product made by forest product, medicinal plant collection, collection of roots, 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's agriculture and settlement: Baiga's 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 are worshipping it as *Dhartimata*. They are doing something to produce *Kodo* and *Kutki* which main grains of Baiga's from the very ancient times, all the activities involved in producing *Kodo* and *Kutki* is known as BEWARE from of agriculture.

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

- Jan Shri Bima Yojana (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
- Adarsh Eklaveya vidhyalaya

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 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 , weak 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 Baiga's too 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 Baiga's are one of primitive tribe with unique culture and tradition they cool and calm in nature, but they are facing lot of problem so mainstream society, governments, NGO and other organization required to give much focus on them.

Suggestions: Based on exhaustive litterateur review, observation and conducting a research on cultural change of Baiga's researchers must 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.

- 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.

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.

Nirgune, Basant. 1989. 'Baiga, Saharia aur Shahdol ke adivasiyon ki mithakathaayein.' In Adivasi Lok Kathaayein, edited by Niranjana Mahavar, 137–68. Bhopal: Madhya Pradesh Lokkala Parishad.

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: Gyan Publishing 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 Anthropological 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.

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. New Delhi: Oxford University Press.

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

Madan, T.N. 2002. Family and Kinship - A study of the Pundits of Rural Kashmir. New Delhi: 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