

## Status Of Baiga Women In Chhattisgarh

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### Abstract

It was believed that the Baigas were the most remote and untamed tribe. The woodlands and sparse vegetation of the Satpura hills, The British were particularly interested in the population because of their objectives of taxing agricultural and forest products, conserving forests, and potentially allowing European and Indian settlers to reside there. Approximately 8.6% of India's overall population are tribal people. Their geographical, socioeconomic, and cultural surroundings are distinct, keeping them apart from the wider community. The wildness of the natural world, which varies greatly during the seasons, affects their food intake. The Indian government classified 74 of these tribal communities as primitive tribes due to their extremely low literacy rates, low growth rates, and pre-agricultural technological level. They are basically dependent on natural resources. The social status of women is secondary in the society as comparison to men and also has many problems in spite of all the government policies for tribal peoples down the decades.

*Keywords: Culture, Traditional Knowledge, Primitive Tribe, Godna*

### 1. INTRODUCTION

Prof. D. N. Majumdar, a noted anthropologist defines tribe as, "a tribe is a social group with territorial affiliation, endogamous, with no specialization of functions, ruled by tribal affairs, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any social obloquy attaching to them, as it does in the caste structure, following tribal traditions, beliefs and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration."

### SCHEDULE TRIBE

According to Article 342 of the Indian Constitution, a number of tribes are designated as Scheduled Tribes. Only those communities that have been designated as Scheduled Tribes by the President of India either an initial public announcement or a subsequent amending Act of Parliament would be regarded as such, per Article 366 (25) of the Indian Constitution.

"Scheduled Tribes means such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under article 342 to be Scheduled Tribes for the purposes of this Constitution," reads an article of the Indian Constitution.

It is not necessary for the list of Scheduled tribes announced by the Indian government to be the same for all other states or Union Territories. Certain communities, despite being referred to be a "tribe," may not always fall under the Scheduled.

Tribe roster in a particular region. For instance, the Madhya Pradesh districts of Anuppur, Chhatarpur, Datia, Dindori, Mandla, Panna, Rewa, Satna, Shahdol, Sidhi, and Tikamgarh are home to the Panika tribe, one of the tribal communities of central India. They are classified as an Other Backward Class Community in some regions of central

India and as a tribe in others. Additionally, there are two other official classifications of tribes: Particularly Vulnerable Tribal Groups (PVTGs) and De-notified, Nomadic and Semi-Nomadic Tribes. These designations relate to particular histories and vulnerabilities of these communities.

**PARTICULARLY VULNERABLE TRIBAL GROUPS (PVTGs)**

Due to their increased "vulnerability" even inside the tribal groupings, these PVTGs were previously referred to as Primitive Tribal groupings (PTGs). Currently, 75 tribal tribes in India have been classified as PVTGs due to their forest resources. reliant means of subsistence, pre-agricultural lifestyle, stagnant or declining population, low rates of literacy, and an economy centered around subsistence farming. The states in central India are home to the majority of PVTGs. The loss of these PVTGs' customary rights to resources, ecosystems, and traditional means of subsistence is a threat. Due to the market's opportunistic infiltration, industrial projects, conservation initiatives, tourism, bureaucracy surrounding the forests, etc., these indigenous communities are suffering from malnourishment, famine, and poor health.

**Major Tribes in India (State-wise)**

SN.	STATE	MAJOR TRIBES
1	Arunachal Pradesh	Aptani, Mishmi, Daffla, Miri, Aka, Sinpho, Khamti etc.
2	Assam	Chakma, Mikir, Kachari, Bora etc Meghalaya Garo, Khasi, Jaintia, Hamar etc.
3	Nagaland	Angami, Konyak, Lotha etc
4	Manipur	Kuki, Lepcha, Mugh etc
5	Tripura	Bhutia, Chakma, Garo, Kuki etc
6	Mizoram	Mizo, Lakher etc
7	West Bengal	Asur, Bhumij, Birhor, Lodha, Lepcha, Magh, Mahali, Malpaharia, Polia etc
8	Jharkhand	Santhal, Paharia, Munda, Ho, Birhor, Oraon, Kharia, Tamaria etc
9	Uttar Pradesh & Uttarakhand	Tharu, Bhatia, Jaunsari, Bhoksha, Raji, Khasa, Bhuia, Kharwar, Manjhi, Kol etc
10	Odisha	Zuang, Sawara, Karia, Khond, Kandh etc
11	Madhya Pradesh and Chhattisgarh	Hill Maria, Muria, Dandami, Gond, Baiga. Parja, Bhattra, Agaria, Bhil, Saharia. Korwa, Halba etc
12	Himachal Pradesh	Gaddi, Gujjar, Kinnar etc
13	Jammu & Kashmir	Gaddi, Bakarwal etc
14	Rajasthan	Bhil, Meena. Kathoria, Garasia etc
15	Andhra Pradesh and Telangana	Chenchu, Yandai, Kurumba, Khond, Bagdaz, Koya, Bagata, Gadaba etc
16	Kerala	Irula, Kurumba, Kadar, Puliyan etc
17	Tamil Nadu	Toda, Kota, Kurumba, Badaga etc
18	Andaman & Nicobar	Great Andamanese, Nicobarese, Onge, Jarawa, Shompen, Sentenalese etc.

**THE BAIGAS**

The Baiga are a small tribe that inhabits Central India's forested areas. This study investigates the relationship between the official school timetable and the educational practices and limited/aboriginal intelligence of the Baiga. Focus has been directed toward the less than ideal connection between the institutional universe and the offspring's universe (home and society, both the conventional and linguistic), either in accordance with the original

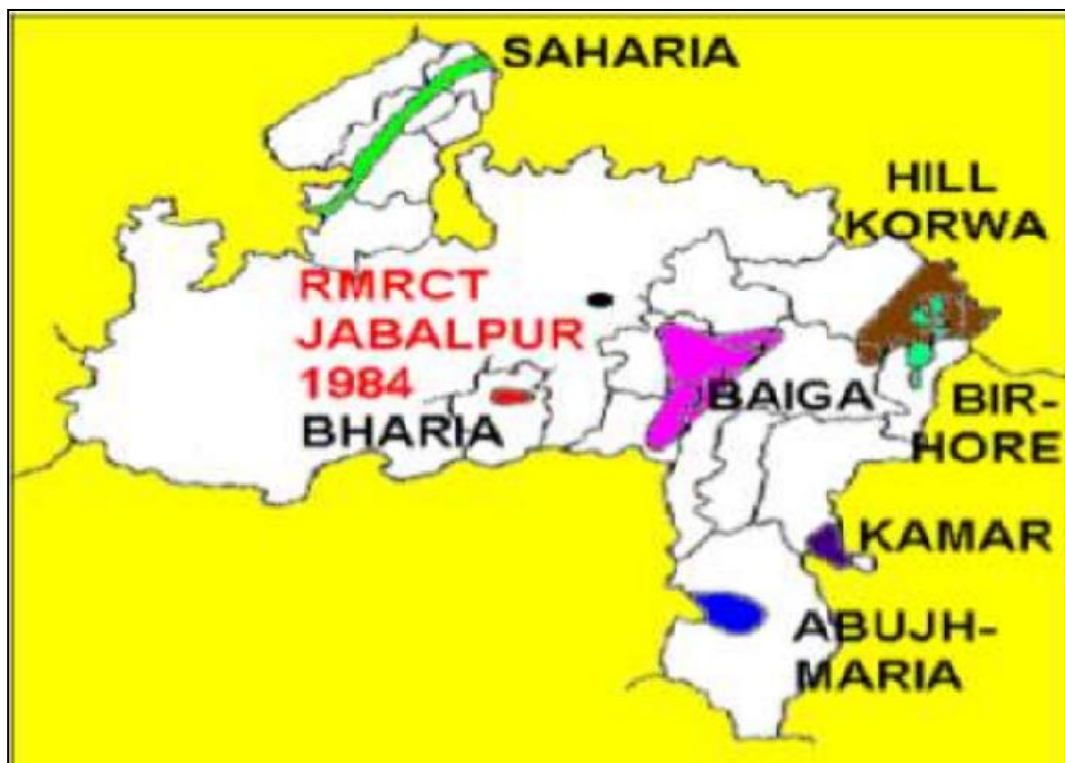
classifications under the royally instructive approaches or unimportant and communally underprivileged classifications vis-à-vis the conventional (c.f. Bishop, this concern).

There were 89744 Baiga, a unique backward tribe in Chhattisgarh, according to the 2011 census. The districts of Kawardha and Bilaspur are home to the majority of the state's Baiga tribe. The majority of people live in Madhya Pradesh's Dindori, Mandla, Jabalpur, and Shahdol districts.

**Individuals and Tradition:** Legend has it that in the beginning there was simply sea and no land around. God created the universe one day. It was followed by the appearance of two ascetics from the earth's depths. Nanga baiga was one, and Brahmin was the other. God gave the Nanga Baiga an ax and the Brahmin a pen and paper for reading and writing.

God gave the Nanga Baiga instructions to cultivate kutki and kodo (grain). Since then, the Baigas have been felling trees in forests as part of their Bewar (swidden agriculture) practice. The indigenous tribal people of Central India who live in forests are known as the Baiga Adivasis. They are sometimes regarded as the first humans on Earth, based on regional legend. The Baiga tribe, who are classified as Primitive Dravidians, are renowned for leading traditionally simple lives. In the past, the Baigas had a deep relationship with nature, and this relationship still exists now as their daily activities and means of subsistence are strongly entwined with the forest ecologies in which they dwell. The Baigas, formerly a nomadic group of hunters and gatherers who engaged in shifting agriculture, are also renowned for their extraordinary proficiency with the medicinal and healing practices using the various species of plants and trees that are found in the forests of central India.

India is a developing nation, and both the federal government and the individual states are working to advance the country's economy, health care system, education system, and other facets of the populace's way of life. Africa is home to the world's biggest concentration of tribal people, which is found in India. One of India's oldest and most basic indigenous tribes is the Baiga tribe. The Baigas are considered to be among the most 'National Human' tribes, and they continue to practice earth worship. The Baigachak region in Madhya Pradesh's District Dindori is home to the primitive Baigas. The Baiga tribe lives in a densely forested location with hills, and women's tattooing is an essential aspect of their way of life.



(Fig. Distribution of Tribes in MP & CG)

## LITERATURE REVIEW

**Jain, Arun Kumar (2015)** in his PhD research work “Trends and determinants of health culture among the baiga tribe of mandla district” studied the major factors related to health and culture in Mandala district of Madhya Pradesh. His main concern was to reveal the factors behind cultural sanction and health problems. He found that many of Baiga people are facing many health issues because of their traditional prejudices because of today’s different weather conditions like global warming, climate changes, air and water pollution etc.

**Premi, Jitendra Kumar (2021)** in his PhD research work “Perspective of behaviour and involvement of men in Reproductive health: A bio-cultural exploration of Baiga tribes of Chhattisgarh” explains that Baiga women are facing many issues related to menstruation, sexual transmitted diseases, pregnancy related issues and birth control etc. The researcher in his study point out the need of modern health technology for women health issues in Baiga tribe.

In a completely distinct way, **Ramani and Mavalankar (2015)** explained the current state of the health approach. They observed that there were several issues, including poor service delivery, non-obtainability of personnel, economic depreciations, and a weak transfer. The two most important problems with the Indian health care system are methodology and the absence of qualitative health concerns.

According to **Ottbjør (2015)**, using Smith, one may argue that the aforementioned exercises demonstrate the criteria of governing, which are the actualized notion of the governing classes, and that it is imperative to evaluate the question in its whole. Of health administration from the view point of under privileged patients. The truths and recommendations that the expectations about the persons mentioned above may not seem accurate, and that the communal investment is in the revenues of the human investment, are all included in the sociological type of literature. Social investment not only sets the stage for managing and treating population health issues, but it also governs them directly.

According to **Bhat and Maheswari's (2014)** conclusion, the quality of health services provided by private organizations is determined by their financial standing and revenue. Like a private company, the administration's services are determined by how economically they are allocated, which is also predicated on how financially stable the administration is. They conducted their observation using an ad hoc interviewing technique. He stretched at the aforementioned theory when questioning the CEO, the head of the hospital, and the other senior physicians that work there.

## SOCIOLOGICAL IMPORTANCE OF THE SUBJECT

Tribal Studies has been regarded as a crucial component of social and cultural anthropology and has made a significant contribution to the expansion of academic knowledge. The field of anthropology actually owes its beginnings and expansion primarily to tribal studies. Singh (1991) argues that a comprehensive approach to studying tribal culture is actually proportionate, taking into account religion as a syncretism and using micro-studies to comprehend how human conduct changes in the context of a variegated reality. Put another way, embracing diversity, pluralism, and other aspects of life is a subset of studying other people's cultures, which is actually the study of tribal communities. Our grasp of Indian pluralism has greatly enhanced as a result of studies on the tribal people. in the years 1955 and 1956.

We were aware of our differences through studying indigenous societies. Tribal studies have mostly been used from the perspectives of development and human rights in the modern period. The study of tribes during colonial times incorporated the researcher's self-image into it, which over time developed an intellectual foundation and grew around the idea of racial supremacy.

Malinowski underlined that attitudes and mindsets were expressed in words as well as deeds; tribes were labeled as primitive, barbaric, etc., and converted to Christianity, which was seen by the civilized world as the means and end of civilization.

Tribal scholars were lacking in tribal studies, which led to a lack of understanding among the many perspectives. But in the post-colonial era, the superiority mentality is no longer tolerated in the study of tribes. Due to their participation, the tribal academics have grown more interested in their own research and in adjusting to viewpoints that resonate with them. There was a void in the understanding of tribes between tribal and non-tribal scholars, as their perspectives differed from the colonial understanding that formed the basis of that understanding (Mibang, Tamo, and Behera, 2007).

Tribal studies have moved outside of the narrow field of interest for anthropologists in the age of globalization. Academic interest in tribal studies has been demonstrated in almost all social science fields. The field of tribal studies has seen its boundaries expanded and its inter-disciplinary nature included by the application of various analytical tools from other disciplines. For instance, in order to have a deeper understanding of the issue for which the intervention is necessary, a social worker working in the poverty of tribal people must research the social and cultural components of the tribe. He approaches the research by fusing his theoretical understanding of social work with an anthropological perspective.

#### **4. OBJECTIVE**

The objectives are here:-

- Study of the Baiga Women's problems.
- Study of the Social Status of Baiga Women.

#### **5. HYPOTHESIS**

These are the hypothesis to study:-

- Baiga Women's having several problems because of their lack of modern scientific education.
- Baiga Women's having secondary treatment in society because of male dominance.

#### **6. METHODOLOGY**

Analytical research method has been adopted to study Baiga Women.

This research work is based on secondary data. Descriptive approach is also used to explain the facts related to Baiga Women's Social Status.

### **SOCIAL STATUS OF BAIGA WOMEN**

Based on the study, it is determined that Baiga women's low economic activity, social regression, low literacy, and bad health make them essential for a methodical Baiga tribal development process. Although Baigas women put in a lot of effort to better their financial situation, they remain impoverished as a result of inadequate efforts being directed towards them. For the families to be able to escape poverty, they must earn enough money. For Baiga women, education is a crucial component of progress. In order to alter the cultural norms and daily routines of the Baiga women, alter their perspective, and help them become economically independent, education is crucial.

In order to gauge the Baiga women's awareness of their health, the state of their health is investigated. Occasionally, they are deficient in vital nutrients. They frequently experience a variety of illnesses as a result of poor cleanliness and health awareness. Therefore, raising the literacy rate and giving Baiga women access to possibilities for meaningful employment will be crucial to changing their status and helping them overcome obstacles in India.

Godna(Tattoo) in Baiga Women - Tattoos are more than just a way for Baiga women to adorn their bodies. In actuality, each tattoo has a specific importance and meaning for a Baiga woman. Various Baiga tattoos have meanings related to social class, rank, prestige, and ethnicity. Identity, spirituality and religion, rewards for valorous deeds, sexual allures, love and affection, retribution, amulets, talismans, protection, etc.

Prosenjit Das Gupta recorded the names and symbolism of various tattoos that are common among Baiga women in his book After Elwin, which he wrote while visiting the isolated regions of central and experiencing the Baiga culture. In below table we try to understand the comparative study of Men and Women in Baigas with some basic social discriminative activities of their community:-



SN	SOCIAL LIFE FIELDS	WOMEN	MEN
1	<b>HOUSE HOLD WORKS – COOKING FOOD</b>	APPLICABLE FOR ALL	VERY RARE
	FUEL ARRANGEMENT	FULL PARTICIPATION	FULL PARTICIPATION
2	<b>PROPERTY RIGHTS – PATERNAL PROPERTY RIGHT</b>	NOT APPLICABLE	APPLICABLE FOR ALL
	PROPERTY PURCHASE AND SELL RIGHT	VERY RARE	ALMOST
	RIGHT IN PROPERTY DISTRIBUTION	COMPARATIVELY LOW PARTICIPATION	FULL PARTICIPATION
3	<b>ECONOMIC WORK – POWLING THE FIELD</b>	NOT APPLICABLE	APPLICABLE FOR ALL
	SEEDING	VERY RARE	ALMOST
	HARVESTING	ALMOST	COMPARATIVELY LOW PARTICIPATION
4	FOREST PRODUCT COLLECTION	FULL PARTICIPATION	FULL PARTICIPATION
5	ANIMAL HUSBANDRY	ALMOST	COMPARITIVELY HIGH PARTICIPATION
6	SELF EARNED MONEY EXPENSE FREEDOM	HALF OF POPULATION	HALF OF POPULATION
7	<b>TRADITIONAL CASTE PANCHAYAT - POST</b>	NOT ALLOWED	FULL PARTICIPATION
	PARTICIPATION IN MEETINGS	LOW PARTICIPATION	FULL PARTICIPATION
8	<b>MODERN VILLAGE PANCHAYAT - POST</b>	NOT ALLOWED	FULL PARTICIPATION
	PARTICIPATION IN MEETINGS	LOW PARTICIPATION	FULL PARTICIPATION
9	<b>GODNA</b>	APPLICABLE FOR ALL	NOT APPLICABLE

\*Data Source – CG govt. tribal research institute’s study report.

## CONCLUSION

One of the indigenous tribes in India with a variety of customs is the Baiga. They differ from other Indian tribes due to these distinctive traditional traits. They use a variety of conventional approaches and strategies to address their diverse demands. Baiga Women’s having several problems because of their lack of technical skill of modern time. Socially Baiga tribal women are treated respectfully by the male of their society. They have very good practices i.e.; they sit together at the evening time and discuss their personal matter together. There is no discrimination on gender basis in their society and are treated in very respectful manner. They work very hard with their male partners and in some matter, it is done more by them. They work in the field from morning to evening, but at sum Baiga Women are having below social status in front of men.

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