



The impact of globalization on human rights of Baiga: A case study of Dindori district of Madhya Pradesh

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Abstract

The whole world is living in the age of Globalization, where the recognition of the dignity of humankind has become a matter of discussion in the context of human rights. Here, the study is about 'Baiga', the tribal community of the Dindori district of Madhya Pradesh, considered the most backward community of India. The study has triggered how Globalization has affected the lives of these people. The research has concisely examined the issues explaining several notable theories. The study is hopeful enough to identify the problems that may help find a proper solution. Tribal communities have been a prevailing part of our country since the British era, and they have been regarded as the protector of natural resources due to their connection with nature. However, to analyze the condition of the communities that have been changed due to the Globalization needs to be understood with the help of a particular research methodology. The main objective of this study is to analyze the tribal community by using various research tools. The study also includes future scopes of Globalization and future recommendation for the tribal communities. In this context, it will critically examine the impact of globalization on the human rights of the Dindori District in Madhya Pradesh.

Keywords: baiga tribe, tribal group, globalization, human rights

Introduction

Globalization is a multi-dynamic phenomenon that emerges from multiple crucial, complex or correlated procedures, all of which have their dimensions and impact on nature and human beings. Globalization has taken a broad space due to the rapid advancement in technology and communication. Currently, the entire globe is positioned under one roof for the dynamic nature of Globalization, but the effect of Globalization is not the same on every segment of human life. Here, the study is about the backward tribal group 'Baiga tribal group' of Madhya Pradesh in India and how Globalization has affected the tribal group in the context of human rights. The study has discussed the other side of Globalization, inquiring about the changes in life in the remote human community of the world.

The Baiga Tribes of the Dindori District

The Baiga tribe, which is found in Madhya Pradesh, is one of the particularly vulnerable tribal groups (PVTGs). The Baiga tribe is one of the wildest tribes inhabiting many dense forests and hills. This tribe is a shy tribe that lives in the forests. It has nothing to do with urban facilities and administration. The consciousness of the Baiga tribes is mainly based on collective consciousness (Emile Durkheim 1912), which has a deep community sense in itself. Although the Baiga tribe is found more in Madhya Pradesh, it is considered a resident of Chhattisgarh because many similarities are seen in the language of the Baiga tribe found in Balaghat and Mandala districts and Chhattisgarh language. In the context of the Baiga tribes, what Dr Verrier Elwin did is most important. (The Baiga 1932) This book was written extensively on all the areas of social life related to them till six spots of rain, living in village Sadva, Chhappar of Baiga check place. Dr Verrier Elwin mostly worked in writing between Bharotia and Narotia Baigas, most of his place where he has been among the Bhumiya Baigas of Dindori, Kawardha district.

As much as the location of forests and hills is found between Dindori district and Bilaspur district, primarily people of Baiga tribe are found in it, which is called Baiga Chak. This Baiga Chak is geographically surrounded by Narmada and Riva from the east, the southern Bilaspur district, the western Mandala district, and the northern Raitwari place; the forest administrators formally made this declaration. The arrival of Baigas in this area is considered to be the culmination of a kind of historical event. The intention of the Baigas to live in a particular place is to establish supremacy against Hindu aggression and the descendants of Ratanpur. This aggression can be considered the same way as the Gonds have settled in the Narmada Valley. It can be inferred that in the 9th century itself, the Gonds crossed the south and the Godavari and Idraonati rivers and started coming to the areas of Chhattisgarh and, at the same time, established their suzerainty over the plains and fertile parts of the region. While giving a clear vision, the Maikal Mountains range from the western part of Chhattisgarh and the northern

border, are very much compelled to learn, with one such proof, this concept is proved to be entirely accurate. Because the people of the Baiga tribe who currently live in Mandala, Karvadhya, Dindori, and Bilaspur districts of Madhya Pradesh are also in the Chhattisgarhi language, this gives strong proof that due to the attacks of other people, the people of the Baiga tribe stay away from modern civilization in the inaccessible hills surrounded by this unique forest. The Baiga tribe is one of those tribes far away in all areas of development irrespective of the social, cultural, economic, political and identity of their primitiveness. Due to the new changes and changes in the values and social life of urban civilizations

The constitutional provisions of Scheduled Tribes in India

Based on the Constitution of India, the tribal population in the Indian population has been declared as Scheduled Tribes by the Constitution legally 366; 25 the Constitution. By Article 342, this Article is fully accorded special Status to the Scheduled Tribes community by the President of India for its public interest information. By the Parliament of India, whether it is a community or a group, it is recognized by the Constitution by the Constitution. Which state falls in the category of the Union Territory? So, according to this belief, all the states and the Union Territory have to rank the Scheduled Tribes. The Status of tribal society present in India is uniquely recognizable from a cultural perspective even while keeping backwards in all the areas of social life, economic, social, cultural and political. In Indian states, 30 tribes have been identified within 30 states and in union territories, and several individual ethnic groups have also been identified, along with about 705 tribal tribes in the same category as scheduled tribes in tribal. The average form of tribal population is 8.6 per cent. On the other hand, 89.97 per cent of the Scheduled tribes are inhabited by rural areas, and 10.03 per cent of people are considered urban areas. According to the 2001 to 2011 population in tribal society, the decadal pattern was 25 per cent more than that of women, compared to 23 per cent of the balance of men. In a nutshell, when it comes to the habitat of the Scheduled Tribes, it is seen as mainly geographically divided into two regions.

Objectives of the study

The research about the impact of Globalization on the human rights of the 'Baiga' tribe in the Dindori district of Madhya Pradesh aims to make a proper analysis of the life of the Baigas and the changes of Globalization in a disciplinary manner. The objectives of the research are:

- To critically analyze the Status of human rights of Baiga Tribes in the Dindori District
- To critically examine the impact of Globalization on the human rights and livelihood of the Baiga Tribes in Dindori District

The impact of Globalization on the forest economy of the Baiga

Understood the notion of sin, but the British rulers imposed a ban on this kind of perception and practical appearance after some time. These people used to perform agricultural work mainly with the hoe and axe, but even today, the Baiga tribe like to do agriculture in the traditional manner established by their ancestors. The shifting cultivation system is a farming system related to the identity of the Baiga tribes. They call this farming two names. The first is called bhoom or Webber farming. Before cultivation, these people are offered coconut to the forest deity. This Baiga tribe Chooses months of harvest for cultivation and cuts down the trees from the low side. It likes to choose the edges of inaccessible hills and the area near Nadi. After that, for an extended period, the leaves of trees, leaves, fruits, etc., remain in the open for a long time so that they all dry up, and they set fire to them in the late summer months and only in the early months of the rains. This ash gives the ground to be crushed; then, this ash is spread all around by a hoe. In this way, seeds of Kodo, Kutki, Gadiya, Bajara, Saag, Jhujharan, Barbati etc., are spread around the field in the middle of the hands. In this way, the Baiga tribe is mainly able to do three years of farming; the reason behind this is that the Baiga tribe who do agriculture by traversing the forests; after the arrival of rain, this ash gets washed away due to rain, that is why the Baiga tribe

Tribal Religion and socio-religious role of the Baiga tribe

People of the Baiga community say very enthusiastically that they are sons of nature and prefer to live peacefully in the natural environment. People of Baiga society like to keep long hair which is a type of identification of Baiga. The Baiga tribe mainly has a unique cultural identity and incomparable greatness. The nature of the people of Baiga society is very simple and related to honest and genuine thoughts, which gives a natural identity to the people of this society. The life of the people of Baiga society is very simple. Their desire is completely limited to many levels; for this reason, the level of the standard of satisfaction of the people of Baiga society is limited to bread, clothes and houses. In the culture of Baiga society, the liquor made by them holds tremendous importance; in Baiga society, there is a belief that the men of the Baiga tribe like to eat and drink, and women like it a lot. They spend their entire lives on these two things. In Baiga society, due to women being given much respect, women's disrespect is considered disrespect to the entire society. The hair of the Baiga men is cut only at the time of birth, which is called Baiga Jhalaar only in the entire life.

Baiga community housing system

Baiga tribes are found in large numbers in the Mandala district in Madhya Pradesh; because of their nature, they like to make their habitat on the high hills among the forests. The habitat of the people of the Baiga tribe establishes their place of residence only in the hills of Satya Pura and the Mikal Mountains. The villages of the

Baiga tribe people are seen far away from the reach of ordinary people. The people of the Baiga tribe mainly prefer to remain in the group. Only a village of one Tola is called after connecting eight and ten houses. The people of the Baiga tribe build their own houses in a group of their own hands. The Baiga people build their houses on the hills and slopes. The people of the Baiga tribe collect Dora, Bakkal, bamboo, grass, etc., to build a house. Baiga people of their habitat. The constructions are made only with the help of the people of their other Baiga society, which is called Bimaar. In the culture of the society of Baiga tribes, after the construction of the house, the owner of the house arranges for the drinking of the indigenous liquor of Mahua. When talking about the groups of the wealthy Baiga tribe, these people build a house on the side to facilitate the guests. It is necessary to do what these people call bungalows. The Order to establish some of the original ghost organs in the structure of the Ganga tribes of the Baiga tribe is traditionally considered to be permissible, in which the arrangement of settling an Ahir, Guniya, and Agariya in the Baiga Tola will be found in this Baiga society Which is the basis of his duty.

The impact of Globalization on the Educational Status of Baiga

If we see the impact of formal education in Baiga society, then it is very low. The people of the Baiga tribe should not voluntarily be educated due to the lack of regional and resources based education of the Baiga tribe. By the way, the cultural values of the Baiga society are such that their main business will be related to farming and forest properties. That is why the people of the Baiga society focus on the rearing of animals and provide such education, which is for the benefit of the self and the group. Be beneficial. Baiga society believes that only informal education should be provided to their offspring only through the medium of their ancestors. However, in this society, there is always the fear that if their children start taking education, then they will go towards the city and their cattle Who will take care of For the educational development of the Baigas, the students of this society also like to go and live in need of the students, and the government teachers are forced to bear only the registers of their attendance. Nevertheless, the policy of reservation has received some positive changes.

The impact of Globalization on the socio-cultural life of the Baiga

The number of families belonging to the community of Baiga tribes is less than the number of communities in the mainstream of society, but on the other hand, the internal structure of kinship and relations is found to be very strong. The body skin of the people of the Baiga tribe is completely dark-black and slightly discoloured. Baiga People generally like to wear pataka (loincloth), and on the other hand, women prefer to wear only a saree on their body, which is also called Lugar. They do all kinds of materials by cutting wood from the forest. People of the Baiga community like page porridge in most food items. People of the Baiga community have a very honest and innocent nature; they have been following the traditions of their ancestors since time immemorial and in the social system in their society. In the Baiga society, marriage is considered a sacred institution and a bond of social relations. In the Baiga Society, it is awful and prohibitive to carry out marriage in the same caste. Consanguineous marriages are considered taboo in the structure of marriage. In the Baiga society, complete freedom is provided to the women, and the Baiga society fully respects the wishes of the girl child. In the Baiga society, at the age of 16 or 17 years,

Impact of the Globalization on the socio-political structure of Baiga

As always, the system of traditional gram panchayats among the Baiga tribes has been playing its role since ancient times. As a political unit of Baiga society, Gram Panchayats maintain a legal system in the Baiga society by establishing a just system while dealing with internal matters with a positive role. Through the traditional political organizations of Baiga society, it is the development of the villages as a group that protects the human beings and the forests. In the Baiga society, Gram Panchayat, a small unit of a political system that works at a low level, has always played a positive role in all the areas of the social life of the Baiga society like social, economic, political, and cultural. Presence holds Status, and together this political unit establishes a kind of harmony and solidarity in the Baiga society. The gram panchayat of Baiga society mainly works with the cooperation of 5 people. These names like Mukadam, Kotwar, Davar, Samrath, and Diwan can be seen in the changing form in the Baiga society only based on time and place. These changes are mainly found in various regional units because the habitat of the Baiga society is geographically in very inaccessible areas, due to which there is a lack of high transport system in the society, and they have to live in the hills and forests naturally. In the Baiga Society Panchayats, the lawsuit works formally in the first place, and it is also called Saina. It is mainly in Baiga village, ancient age and intellect matured, in all kinds of decisions, this case is decided by talking to all sides. It has played its role in the Baiga society since before British rule.

Kotwal mainly invites all the people of the villages to come to the Gram Panchayat, and at the same time, their opinion gets their views in front of the Gram Panchayat. Kotwal makes all kinds of information and decisions from Gram Panchayat accessible To other Baiga people. Davar, Diwan, and Samrath mainly help the Mukadam only make decisions. In the Baiga society, these five prominent members play their role in the judicial system of each village. Tala Manjura and Favia are also included in the system. All these members together form a caste panchayat. In any dispute involving one or more villages, a similar meeting is organized in the context of that dispute. Every person and related traditional villages are also included in these meetings. This gathering is much larger than the caste meeting of the main village.

Conclusion

The Baiga society has many things within its own unique cultural and normative values that identify the characteristic of the Baiga Tribes. Baiga has an incredible speciality and ability to make medicines and make forest products. Ministry of Tribal Affairs, Government of India, Madhya Pradesh Government has implemented various welfare schemes for the empowerment of Baiga Tribes in the Dindori district. The Central Government and State Governments have played a vital role in developing the Baiga community's economic, educational, health, housing, communication and cultural activities and political development in the Dindori district of Madhya Pradesh. Effective implementations of Government welfare schemes and policies have led to the protection of the human rights of the Baiga tribe in the Dindori District.

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