

A Study On The Health Problems Of Old Age People Of Baiga Tribe Of Sonbhadra District, Uttar Pradesh

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Abstract: “Baiga tribe is called the son of nature, of being in the company of nature and their skin colour is often darker black”. In Baiga community family is used to be small. Relationship structures are quite strong. Baiga Community has been declared as tribe in Sonbhadra district, State of Uttar Pradesh in 2002. Baiga tribe constitute only 2.6 percent of total STs Population of state as per 2011 census. Baiga people are called “Son of Nature”. The Baiga women, as women in all social groups, are more illiterate than men. Like others social groups, the Baiga women share problems related to reproductive health. Role of women is not only of importance in economic activities, but her role in non-economic activities is equally important. The Baiga women work very hard. In Baiga community, mainly women are burdened by everyday water provision facility. This hard work can have bad effects on their health. Baiga women are facing many problems like poor literacy and mobility, low employment and income generating opportunities, poor reproductive health choices and preferences. They are also facing malnutrition problem, domestic violence problem. Baiga women are married at very young age and they become mother in early age due to which they are facing many health problems. There were no hospitals in Baiga community so delivery use to be done in home only.

Key Words: Baiga, Burden of illnesses, bone problems, old age, under nutrition, community.

1. INTRODUCTION:

Health is one of the important indicators of social development. Health of indigenous or tribal people is the perception and conception in their own cultural system with less awareness of the modern health care and health sources.

Baiga is a tribe found in Madhya Pradesh and population 250,000, Uttar Pradesh, Chhattisgarh and Jharkhand state of India. The largest number of Baigas is found in Baigas chuk in Mandla district and Balaghat district of Madhya Pradesh. They have sub-castes Bijwar, Narotio, Bharotiya, Nahar Rai Bhaina, and Kadh Bhaina. Their population as of censuses 2001/2011 was 390,000. The baiga are designated as a scheduled east in much Uttar Pradesh. The 2011 census of India for that state showed those so classified as numbering 17,387. They are, however, designated as a scheduled tribe in sonbhadra district. The baiga worship a plethora of deities. They also worship Jhandi baba, Sheetala Devi etc. The Baiga calendar is largely agricultural in nature. The Baiga also observe festivals at the times of Holi, Diwali, and Dussara. Dussara is the occasion during which the Baiga hold their Bida observance, a sort of sanitizing Ceremony in which the men dispose of any spirits that have been troubling them during the past year. Baiga follow strict marriage rules, such as incest is taboo, no marriage with outsiders is allowed, and monogamy is the general rule. Tattooing is an integral part of their life style. Baiga belief that after their death the body will become ash but this tattoo will remain same. The tradition of folk medicine is still followed by the baiga. The baiga men are experts having in depth knowledge about medicine. The Baiga take coarse food and show no extravagance in this aspect. Baiga of sonbhadra eats local vegetables and grains that they grow seasonally. They occasionally drink mahua liquer (made by mahua fruits). They eat chapatti of macca. Mostly baigas are non-vegetarian. The Baiga tribes practice shifting cultivation in the forest areas. They say they never ploughed the Earth, because it would be akin to scratching the breast of their Mother, and they could never ask their Mother to produce food from the same patch of earth time and time again – she would have become weakened. Karma festival is celebrated by the Oraon, Baiga, Binjhware and Majhwarkhand and Chhattisgarh. This festival is falls in the Hindi month of Bhadrapada. Karma festival is a religious festival which calls for a huge celebration. Karma festival is celebrated in the month of August and is related with fertility by some tribes. Nuclear family system has been found among the Baiga. Joint family is also found but it is reared. The women of Baiga tribe mainly wear Saree and the men wear Shirt-pant and dhoti. The tribal children also wear shirt-pant and the girls wear salwar-kameez and few girls wear saree also. All the houses were temporary (kaccha) they were built by mud. They use bamboo and stick to build their houses. The roof of the houses was made by thatch. They paint the houses. All the houses have courtyard. There is (space) a place given for Jhandi Baba in each houses of courtyard. Their (Baigas) economic activities including Food gathering, agricultural, labour and wages labour. The first type of economic activity is agriculture, through it they has marginal contribution

to supplement their subsistence. Economic income status is very low causes the poverty zone. Baiga people also face some problems like transport problem, hospital problem, education problem, over burden work etc.

2. OBJECTIVE:

The main objective of the study is as follows:

- To Find Out Socio-Economic Condition Of Baiga Tribe.
- To Find Out Psycho-Economic Problem Emerged Due To The Health Problem Of The Old Age People.
- To Give Suggestive Measures To Overcome From The Problems.

3. RESEARCH METHODOLOGY:

- **Selection of District:**
Sonbhadra district which is 2nd largest district of Uttar Pradesh, India has been selected for present study.
- **Selection of the Block:**
There are 8 blocks in Sonbhadra district. Out of which we have selected Dudhi block because here Baiga population is more.
- **Selection of Village:**
There are 279 villages in Dudhi block. Out of which we have selected three villages purposively i.e., Dighul, Dhanaura and Garadarwa.
- **Selection of Respondents:**
In this present study we have selected purposively 100 respondents of Baiga tribe.

TOOLS AND TECHNIQUES OF DATA COLLECTION

For data collection various techniques has been used which are described below:

- **Development of interview schedule:** To collect the data from respondents, an interview schedule was prepared as given in the appendix, covering the various independent and dependent variables of the study keeping in view the various defined objectives of the present investigation.
- **Observation:** “Observation method is such a method in which only primary data is to be collected. Each observer collect the data which is related to his/her study.”
- In this present study the observation was done by “participant observation” and “non-participant observation”.
 - **Participant observation:** According to this method we have participated in the daily life of the respondents and observed their behaviour relevant to the study topic.
 - **Non-participant observation:** According to this method we have observed everything from a distance. We have to be passive and do not try influence the activities of the respondent in any manner.
- **Individual interview:** In this we meet on single respondent/person at one time and interviewed him. Then collect all the information from the respondent. It is believed that such a person/respondent possesses the required information and that was serving our purpose. The advantage in this method is that the respondent is not under group influences and all views expressed by respondent are his own and spontaneous.
- **Case Study Method:** Case study is the method of exploring and analysing the life of a social unit may be of a person, a family, an institution or a community. In this method various aspects of the respondents unit were deeply and thoroughly studied, taking into account its past, present and future.
- **Secondary data:** Secondary data has been collected from the block offices and previous researches in the same were also used to analyse the primary data status.
- **Audio and Visual Aids:** Tape recorder, camera and mobile has been used to collect the views of the respondents and photographs related to the present study.
- **P.R.A. Technique:** By this method we have got the quick information about the whole village. The method we used in this study is transect walk, social map etc.

4. RESULTS AND DISCUSSION:

1. Marital status of the respondents:

Sr. No.	Marital status	Frequency	Percentage (%)
1.	Married	70	70
2.	Unmarried	30	30
	Total	100	100

The above table shows that 70 per cent Baiga tribe are married and 30 per cent are unmarried.

2. Religion of the respondents:

Sr. No.	Religion of respondent	Frequency	Percentage (%)
1.	Hindu	100	100
2.	Muslim	0	0
3.	Christian	0	0
4.	Other	0	0
	Total	100	100

The above table shows that 100 per cent Baiga tribe are Hindu and no other religion is found among them.

3. Caste of the respondents:

Sr. No.	Caste of respondents	Frequency	Percentage (%)
1.	General	0	0
2.	Backward	0	0
3.	SC	0	0
4.	ST	100	100
	Total	100	100

The above table shows that 100 per cent respondents are ST and no other caste are found among Baiga tribe.

4. Educational status of the respondents:

Sr. No.	Educational status	Frequency	Percentage (%)
1.	Literate	12	12
2.	Illiterate	88	88
	Total	100	100

The above table shows that 12 per cent respondents are literate and other 88 per cent respondents are illiterate.

5. Have any Physical disability.

Sr. No	Physical disability	Frequency	Percentage
1.	Yes	35	35.00
2.	No	65	65.00
	Total	100	100

The above table shows that 65 percent of respondents have physical disability, 35 percent of respondents have not physical disability.

6. Is there any long-term illness. (e.g. Heart disease or cancer)

Sr. No	Long-term illness	Frequency	Percentage
1.	Heart disease	10	10.00
2.	Bone problems	75	75.00
3.	Back pain	10	10.00
4	Eye sight problem	5	5.00
5	Paralysis	-	-
		100	100

The above table shows that 75 percent of respondents have bone problems, 10 percent have back pain, 10 percent have heart disease, and 5 percent have eye sight problem.

7. Is there any hospital or public health care centre.

Sr. No	Hospital or public health centre	Frequency	Percentage
1.	Hospital	95	95.00

2.	Public health centre	5	5.00
	Total	100	100

The above table shows that tribe have 95 percent hospital, were as 5 percent public health centers.

8.Type of family of respondents:

Sr.No.	Type of Family	Frequency	Percentage (%)
1.	Nuclear family	86	86
2.	Joint family	14	14
	Total	100	100

The above table shows that 86 per cent respondents live in nuclear family and other 14 per cent respondents live in joint family.

9.Secondary occupation of respondents:

Sr. No.	Secondary occupation	Frequency	Percentage (%)
1.	Labourer	37	37
2.	Daily wages labourers	63	63.00
3.	Industrial labourers	0	0
4.	Agricultural labourer	0	0
	Total	100	100

The above table shows that secondary occupation of 37 per cent respondent is labour work and 63 per cent respondents are engaged in daily wages labour.

10.Type of water used by respondents:

Sr. No.	Type of water	Frequency	Percentage (%)
1.	Hand pump	100	100
2.	Tube well	0	0
3.	Tap water	0	0
	Total	100	100

The above table shows that 100 per cent Baiga tribe use hand pump water.

11- Types of medicine used in Baiga.

Sr. No	Type of medicine	Frequency	percentage
1.	Morden medicine	75	75.00
2.	Traditional	10	10.00
3.	Ayurveda	-	-
4.	Homeopathic	5	5.00
5.	Home medicine	10	10.00
	Total	100	100

The above table show that 75 per cent respondents use Morden medicine, 10 per cent respondents use traditional medicine, 5 per cent respondents use homeopathic and 10 per cent respondents use home medicine.

5. CONCLUSION:

On the basis of the research it is concluded that the Baigas were distinct tribal group with their unique life style and culture. Baiga provide an insight to the process of growth of the human society. Baiga had their abilities particularly in the field of medicine and production of handicraft items. If proper support is given to these people they can continue their tradition and culture and also contribute for the developmental process of the country. The people of study areas were still following the traditional activities. Their main occupation was agriculture; secondary occupation was daily wage labour. Baiga were still backward by education and adopting new techniques. Baiga people knowledge towards health and sanitation was very poor. At present the parents in the Baiga tribe and other ethnic group household have changed their attitude towards education. So, their life style, livelihood was not changed up to now, Baiga were poor in cleaning own house in this area. There was a hope that new generation of baiga would be educated

they would not follow the traditional belief and change their attitude. Baiga were modified from traditional activities and that make change in economic condition. Economic condition of Baiga was pulling down due to lack of ideas and techniques. Baiga were very co-operative to each other. The Baiga people were hard working people, but their economic condition never got better, because Baiga were not managing their income. So they were backward than other people/ community. Baiga people had some culture such as Karma Dance, Tattooing tradition and their unique art which could be seen in their housing pattern. Baiga worship Jhandi Baba, Sheetala Devi, and Nature etc. Baiga also worship mango tree on the occasion of the marriage ceremony of their first son or daughter and if Baiga do not get mango tree then Baiga worship Kathal tree (Jackfruit). Baiga celebrate some festivals such as Diwali, Dussehra, Navratri etc. Baiga had lack of knowledge, skill, production, how to generate the income, use of modern technology, Agriculture supported programme, Agriculture market, not enough of development infrastructure.

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