



The Study of Social and Cultural Values of Baiga Tribes

Anjna Thakur*

Department of Sociology, University of Brandeis, Shimla, India

DESCRIPTION

The terms of culture, values, and customs are frequently used because they are compatible and in fact each represents part of a larger one. Customs are rituals or other traditions that are a sign of the group's artistic value outside of Baiga. The group's values are not necessarily exorbitant, but have deep artistic values that people can build together by observing the colourful custom that have been passed down from generation to generation. The culture as group's guiding values and outside signs and symbols is combined into one sum. The artistic value that the ethnical man believes is to admire your ancestors and your god.

One of the customs that acts as an outside sign of this value is to allow cows to have a natural death, rather than massacring them. This custom, taken with all of the other customs that his community practices, represents a larger picture of lineage culture. These are the prevailing values of our society, which change with time, and either coincide or not with our family or particular values. They constitute a complex blend of different values, and at times they contradict one another, or pose a dilemma.

A social value of Baiga lineage represents varied customs current among them like that of tattooing, birth and death rituals. These social values are stretched in different countries of India like Madhya Pradesh, Uttar Pradesh, Chhattisgarh and Jharkhand. They follow different types of social values that are different from other lines. The tradition of folk drug as a social value is still followed by the Baigas. The Baiga men are experts having in-depth knowledge about drugs.

For any type of body affections like body pain, headache, cough, stomach pain, deep freeze, fever, cut or small accident etc, they treat them with their own drugs. There are certain rituals attached to the birth and death of the Baiga from which colorful

social artistic values arise. After the birth of a child a woman is considered to be impure for a month. A sanctification form is organized where the child's name is also perfected. Among the dead people are buried but the aged people are burnt as a sign of honor. Bodies are laid naked with their head pointing the south direction. A person of significance is buried with two; three rupees or cigarettes and tobacco are kept. In some cases a rupee is thrust into the mouth of the dead person which is latterly recovered by the man's son or family who wears it in her mascot.

The lines of central India generally like to tattoo colorful symbols related to their hallmark, god and goddess. It's a common believe among them that, these divinities and ancestors cover them from different natural disasters, evil spirits, black magic, adversaries, wild creatures etc. For illustration, the Baiga womanish tattooed the symbol of triangle at the sole of the right bases. For magical purpose which earth and cover woman's bottom from being bruised and cut when she walks about barefoot; Oval shape with a series of blotches at the sole of the left bottom for protection; Five blotches and a line at the upper part of the bottom, bone fleck on each toe and line from big toe to little toe and it's believed that these symbols on bases will enable them to bear weight.

Artistic values can be erected together by observing the colorful customs that the people have passed down for generations. Culture is defined as all of a group's guiding values and outside signs and symbols taken together as one big total. The artistic value that the ethnical man believes is to admire your ancestors and your gods. The people of this lineage are generally plant in the ensuing areas of Madhya Pradesh Eastern Satpura, Mandla, Dindori, Balaghat, Baghelkhand, Sidhi Janpads, and Bilaspur and indeed in the sarguju area of chhatisgarh state. Baiga define the lineage as carnages from conjurers or drug men.

Correspondence to: Anjna Thakur, Department of Sociology, University of Brandeis, Shimla, India, Email: anjanathakur@gmail.com

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