

Baiga Sports: Health and Wellness in Nature and Culture

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ABSTRACT

Universally, sport is a very ancient practice. Tribal sports are deeply rooted in the traditions, customs, rituals, and history of indigenous communities. Through traditional sports, native people learn the importance of nature and culture and vice versa. Around the world, tribes play various sports. Sports activities also serve many purposes, including preparation for hunting, skill development, and the interpretation of their culture. The traditional sports of Baiga reflect not only the physical abilities but also their social structures, natural beliefs, spiritual power, and community values. These sports are associated with their habitats, agriculture, land, water, mountains, trees, and ecology. The sport is associated with their health and wellbeing. It requires rigorous training, discipline, rules and regulations, continuity, practice, sportsmanship, and teamwork. Different sports have different grounds, different social surroundings. Through traditional sports, the community learns social values such as respect, teamwork, honesty, sportsmanship, empathy, discipline, leadership, environmental connection, cultural exchange, recognition, and a sense of indigenous identity. Traditional sports are essential to the physical and mental health of the tribal community, a community whose membership is determined by shared immediate locale. Through conventional sports, one can understand their physical and social criteria.

Keywords: Traditional sports, Baiga, PVTGs, Health and wellness, Cultural Preservation, Transmission of knowledge, NEP 2020

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I. INTRODUCTION

Sports are physical activities or games that involve competition, physical exercise, skills, stamina, and power. They are played individually or in teams and often have rules, regulations, discipline, and a scoring system. Different sports have different techniques and field rules for the number of players. Every sport has different types of body movements. Social benefits include teamwork, coordination, friendship, feelings, and a sense of familiarity. Emotional benefits include discipline, self-confidence, self-control, perseverance, determination, dedication, etc.

"In anthropology at the turn of the century, there was a strong interest in games and cultural diffusion; an example is E. B. Tylor's (1871) analysis of lot- games as evidence of a pre-Columbian link between Asia and America, 1896. The early analyses are followed by other, less coordinated studies on competition, success, groups, college sport, and spectatorship (Luschen, 1980)."

Tribal communities have unique sports, often tied to their culture and tradition. They are related to the native environment. Their sports relate to their culture, mountains, rivers, hunting, food gathering, forests, trees, agriculture, fairs and festivals, rituals, and traditional methods. These sports relate to various aspects of life, such as recreation, health, marriage, and rituals. Their ecology and eco-cosmology are crucial to the sustainable lives of these indigenous people. "Another important source of diversity is the cultural identity of particular communities and regions. While some jatis, sects, and communities have an individual ethos, they also have organic links with other elements of the region's population, which develop a cultural personality over time. How do cultural regions emerge? People in such a region may share ethnic origins, languages, and cultural traits. More important are their shared historical experiences as well as ecology and environment (S.C. Dube, 1990)."

This tribe comes under the category of Particularly Vulnerable Tribal Groups (PVTGs). Traditional games are recreational activities that originated within particular cultural groups. Tribes play the game differently by applying the indigenous techniques. They play the games in natural surroundings. Milton Singer explains the cultural change as, "That because India had a primary and indigenous civilization which had been fashioned out of pre-existing folk and regional culture, its 'Great tradition' was continuous with the 'Little tradition' to be found in its diverse regions, villages, castes and tribes (Singh, 1986)."

Tribal sports are part and parcel of indigenous cultures, promoting physical activity, cultural pride, and community engagement. The diversity of Indian tribes is reflected on their traditional sports.

Particularly Vulnerable Tribal Groups (PVTG)

Ministry of Tribal Affairs (2014) defines, Particularly Vulnerable Tribal Groups (PVTGs) are a category of tribal communities identified by the Government of India as the most socio-economically disadvantaged among Scheduled Tribes, characterized by features such as pre-agricultural level of technology, low literacy, declining or stagnant population, and subsistence-level economy.

As per the Population Census (2011), the total population of the Baiga Tribe in India is 552,495. They live in these states: Madhya Pradesh, Chhattisgarh, Jharkhand, and Uttar Pradesh. Their habitation is in the forest. Baiga people live in nature.

Government of India prioritizes on protection of cultural heritage of indigenous people. Baiga people are the best protectors of forests, rivers, and mountains. These people have the knowledge to use the resource sustainably. The Forest Rights Act, 2006, talks about the sustainable management of forest resources. Baiga habitat plays a very important role in customary rights and in the sustainable management of livelihoods and community structure.

II. REVIEW OF LITERATURE

Indigenous sports within tribal communities extend well beyond organized physical activity; they serve as vibrant expressions of cultural heritage, identity and collective strength. Across many contexts, traditional games and sport-centered initiatives act as meaningful tools for reinforcing tribal identity and supporting overall wellbeing. Engaging in culturally rooted sports helps sustain language, strengthen family and community ties, and uphold shared cultural values—factors closely linked to improved academic involvement and positive psychosocial health (Whitbeck et al., 2001; McCourt, 2021).

Humans acquire more information from the natural and social environments than any other species. A traditional explanation is that humans have general 'learning capacities' that are (1) quantitatively far greater than in other species and (2) not prejudiced, that is, not predisposed to particular conceptual structures. However, conceptual development studies suggest that human infants can acquire many concepts and maintain flexibility, precisely because of a rich set of prior categories and principles. From the earliest stage of infant cognition, we can observe that children focus on specific environmental cues and draw specific inferences from them (Moore, 1991).

Georg Simmel exemplified "association" through play and saw sport as a struggle. *Kampfspiel* is a German term meaning 'fighting' or 'combat game'. *Kampfspiel* refers to competitive physical activities involving orderly conflict, opposition, and skilful contest among participants (Luschen, 1980).

Baiga people have the right to live in the forest under the Forest Rights Act 2006."The FRA provides for forest rights to those who primarily reside in the forest or on forest land, or who depend on the latter for livelihoods (bona fide livelihood needs). For other forest dwellers, they have to have been residents of the area of their claim for 75 years. The law recognises three types of rights: (1) land rights, (2) right to use and collect, and (3) right to protect and conserve (Bandi, 2014)."

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"If the objects of nature became sacred because of their imposing forms or forces which they manifest, then the sun, the moon, the sky, the mountains, the sea, the winds, in a word, the great cosmic powers, should have been the first to raise to this dignity; for there are no others more fitted to appeal to the senses and the imagination. However, as a matter of fact, they were divinized but slowly (Swain, 1915)."

However, long-lasting impact depends on self-determination, dedication, and culturally responsive policy support. Tribal sovereignty and supremacy in organizing, preserving, and revitalizing traditional sports remain central to maintaining their cultural integrity (Mason, 2000). Indigenous people are very determined, dedicated, and self-confident in their respective games and indigenous sports.

Significance of the Study

The study is significant in the discourse on the sociology of sports, and, to date, very few studies have examined the traditional sports of the PVTGs community, highlighting concepts of nature and culture, health, and wellness. The research has filled the gap by documenting the traditional sports of the Baiga community and analysing and interpreting sports as a social institution and cultural heritage, both integral to their culture.

SDG 11 addresses cultural preservation, and target 11.4 emphasises protecting and safeguarding the world's cultural and natural heritage. One of the key elements of SDGs cultural preservation is integrating heritage into education. The Indian Constitution protects cultural diversity through fundamental rights, specifically Articles 29 and 30, which allow groups to conserve their languages and cultures. Traditional sports are the living heritage of a community, representing its history, customs, and values. As social institutions, traditional sports are established, organized systems that serve as repositories of cultural heritage and mechanisms for value transmission across generations.

The National Educational Policy emphasizes holistic development through an inclusive approach. NEP, 2020 emphasizes sports activities and focuses on health. The main aim of this New Education Policy is to promote physical and mental health and foster a culture of sports in schools and colleges. One more important point is giving the education in their mother tongue.

III. OBJECTIVES

Research Questions

- How is Baiga sports related to the nature and culture interface?
- How do Baiga sports contribute to cultural preservation and knowledge transmission among the community?

Specific Objectives

- To critically examine Baiga sports through the lens of the nature and culture interface.
- To study Baiga sports, which contribute to cultural preservation and knowledge transmission among the community.

IV. METHODOLOGY

Theoretical Framework

Albert Bandura's (1977) Social Learning Theory (SLT) states that, learning occurs through observation, imitation, and reinforcement within social contexts. People do not rely solely on direct experience but also learn by watching role models. In physical education, students attain motor skills, discipline, and teamwork by observing teachers and peers. Augmentation, motivation, and attention influence how effectively behaviors are learned and maintained over time. The paper sheds light on the morphology and cultural aspect of the kinship terminology of the Baigani language of the Baiga tribe, one of India's 75 PVTGs.

Nature-Culture Interface

Douglas (1992) suggests that cultural biases, limited collective unity, and leadership constraints hinder global efforts to address environmental problems. People understand environmental issues through their own moral and cultural frameworks, leading to disagreement and mistrust. Cultural Theory is linked with society and ecology. A lack of we-feeling among the community weakens the policy. Because people accept selected evidence, we cannot see nature objectively; it is a cultural construct. Douglas also argues that moral preaching is largely ineffective, as people resist being lectured; instead, immediate personal benefits are more likely to inspire action than distant future risks.

The concept of "Thick Description" was introduced by the renowned anthropologist Clifford Geertz (1973) in his book "The Interpretation of Culture." Initially, this concept was used by Gilbert Ryle (1949); Clifford Geertz borrowed it and developed it as a method for understanding and interpreting culture. Thick Description involves not only action and event, but also understanding the context in which people feel emotion. Human behavior is complex and layered, meaning that it needs to be interpreted. Anthropologists should focus on understanding the deeper meanings and cultural context behind actions.

Emic and Etic Perspectives

Emic and etic perspectives are perspectives from the insider's and outsider's points of view, respectively. In an emic perspective, one seeks to understand the culturally specific ways in which local people think, perceive, and categorize the world. While an etic perspective is cross-cultural, it aims to establish logical, objective, scientific, comparable, and generalized findings. When we study different cultures without bias, we strive to understand cultural relativism. Every culture is unique, so one must try to understand it without prejudice. Ethnocentrism and Xenocentrism, idea



and practice are not accepted in study of culture. Culture transfer from generation to generation with some changes. There are specific rules and regulations for entering and exiting the field. "Etics and Emics are neologisms coined by linguist Kenneth Pike from the suffixes of the words phonetic and phonemic in his book, *Language in Relation to a Unified theory of the Structure of Human Behavior*, (Harris, 1976)."

Tools and Techniques

Based on the interpretive paradigm, the present qualitative study employs an exploratory method. The qualitative approach is based on ethnographic research where we have applied in-depth interviews, Focused Group Discussion (FGD), observation, case study, and transcription as tools and techniques.

The purpose of this paper is to explore the lived experiences of indigenous people, understood as the phenomenology of the Baiga community. In the field, people narrate their past experiences with indigenous sports and how they understand and construct meanings. One can realize quality rigor through concepts such as validity, reliability, credibility, reflexivity, and confirmability. The researcher also used digital ethnography, including photographs, audio, video, and recordings.

Data

According to the 2011 population census, the tribal population in India is 104545716, or 10.45 crore, which comprises 8.6% of the country's total population. Madhya Pradesh has the highest percentage of the population. Madhya Pradesh consists of 15316784, or 1.53 crore. This is 21.1 % of the total tribal population of India. The universe of the present research comprises three blocks of Dindori district of Madhya Pradesh. Details of the study universe have been elaborated through Figure-1 and Figure-2.

Sampling

The researchers have employed purposive sampling method. The researchers select individuals and respondents who have depth experiences and knowledge crucial to the present research. In the field people who have deep cultural knowledge can explain the phenomena better. In the field the selected respondents further recommended other respondents and informants having better understanding of their community. In qualitative research, sampling places greater importance on the richness and diversity of perspective, enabling a deeper, more meaningful and comprehensive understanding of the research problem. The researcher analyses cultural practices and understanding the traditional knowledge system (TKS) through the traditional sports and their relation with nature and culture.

Case Study

Through the case study, one can appreciate the tribes' ontology. Through ontology, one can understand how things exist. It is about what is accurate and true. How did the people give different meanings to different words and their actions? The

method used to assemble information is determined in part by ease of access and whether the subjects accept the study (Marshall, 1998)."

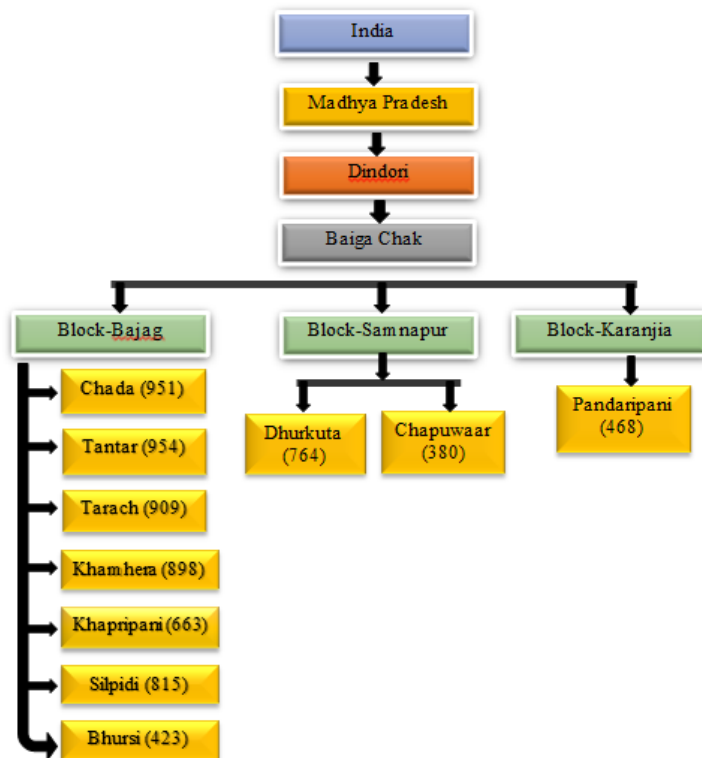
Focus Group Discussion (FGD)

The aim of a Focus Group Discussion (FGD) is to explore participants' views, attitudes, and experiences. The interactive nature of FGDs encourages participants to respond to one another, yielding rich, detailed information. FGDs help reveal shared meanings among participants, while Whyte emphasizes the importance of group interaction in social research (Creswell, 2014; Whyte, 1991).

Transcription

Transcription is the process of converting audio and video into written text while analyzing data. Transcription is the interpretation of the data process. Different tools and techniques have been developed to improve transcription accuracy, scientifically, reliably, and validly. A camera, an audio recorder, a video recorder, a smartphone, and field notes are very important for transcribing data. Transcription helps organize qualitative data and prepares it for coding and thematic analysis. Accurate transcription maintains participants' viewpoints and supports reliability during interpretation (Creswell, 2014; McLellan et al., 2003; Sutton & Austin, 2015).

Figure-1: Schematic Map of the Study Universe including the Tribal Population in the Respective Villages



Source: Authors' own conception



Figure-2: A Map of Dindori District of Madhya Pradesh

Source: BRC office, Bajag

V. ANALYSIS AND FINDINGS

Baiga Sports and Rite de Passage

Arnold van Gennep's (1960) theory of rites of passage describes how societies recognize transitions between social statuses through three stages: separation,

liminality, and incorporation. These ritual processes organize major life events such as birth, marriage, and death, enabling individuals to shift from one social role to another within the structure of their culture.

The Baiga people have different games associated with different ages, times, and spaces. Sports can be categorized by season and are ingrained in nature and culture. Sports are associated with livelihood activities during sowing and harvesting; they are an integral part of religious activities and festivals, and they are reflected in nature, woods, forests, mountains, and rivers.

Children's Sports

A heterogeneous, focus group discussion (FGD) was conducted in Silpidi Anganwadi and Primary School, involving students, the Anganwadi worker, and the teachers, to gather information on children's sports. The informants are Sri Tej Lal Dhurve, village, Dhurkuta, age- 48; Narashwati Paraste, age-25; Babli Bhatiya, age-35; Samru Bai, age-61; and Amar Singh Dhurve, age-40.

The Baiga have the following children's sports namely, Baraf Paani Khel, Dumdum Khel, Nakan Kudan Khel, Chidiya Balla Khel, Chidiya ud Khel, Ludo Khel, Pathra Khel, Atkanchatkan Khel, Card Khel, Kursi Daud Khel, Kho khel, Luka Chhipi, Ama Daandi (Climbing on tree), Kancha (glass ball) Bheem khel, Langadi Khel, Chhupan Chhupai khel, Chikki Dibbi khel, Chor Sipahi khel, Padha Khel, (Swimming game), Saadi Saadi khel, Chitre Khel, Langadi Khodi,(Lines in Langadi Khodi Khel, Langadi, Khodi, Soya, Beenak, Ganpat, Murga,) Gappad Padha Khel, Cycle Khel, Lasdunga Khel, Khurkhunna khel (Slope se fisalna), Caram Goti khel, Chakri Khel, Murga Khel, Ghoda Khel (Children make themselves as Horse), Ghutna Khel (Children walk on the Knee in this game), Durga Khel(Children make Durga Picture with soil and play, Chidiya Maarna Khel, Doke Rassi khel, Vansi saanp khel (Game played nearby river to catch snake), Gadaa khel (To catch crab), Kutputali khel, Gubbara khel, Taala Khel (Circle make by the children and one child in that circle chant the line e mate jaaunga, Taala Lage ha), Jhoola Khel, Charpat Khel (Group Game), Dhanush khel, and Gedi Khel (small Gedi), etc.

The economy is linked with religious activities. Baiga sports are related to their traditional occupations and to their identity. They celebrate the tattooing process. There is a difference between the Gond and Baiga tattoos. Baiga tattoos are in line form. This is the identity of the indigenous people. In Singhori Khel, the Baiga people play this game during Dussehra in Sept-October. Seven males and seven females play it. They put the Singhori flower (*Butea Monosperma*) in the courtyard, with on one side male, and the other side female. If a female goes to the male side, they say, Chhuluk chhuluk dauka Singhori. If a male goes, they will chant, "Chhuluk chhuluk dauki Singhori." If women spit on the flower, then men are foul and vice versa. This sport is related to vegetation, festivals, and nature. This game is quite interesting.

Moosar khel is played between husband and wife. In this game, there is a ritual of giving the Mahua wine in three to five bottles. The famous symbolic interactionist, George Herbert Mead (1934), discusses the play stage and the game stage. "The first stage is the play stage; it is during this stage that children learn to take the attitude of particular others to themselves. While lower animals also play, only human beings "play at being someone else" (Aboulafia, 1986). Mead gives the example of a



child playing “(American) Indian”. As a result of such play, the child learns to become both subject and object and begins to build a self.

The next stage is the game stage, that is required if a person is to develop a self in the complete sense of the term. Whereas in the play stage, the child takes the role of discrete others, in the game stage, the child must take the role of everyone else involved in the game. Furthermore, these different roles must have a definite relationship to one another. In discussing the game stage, Mead (1934) describes the Play and Game stage as part of child development. He gives his famous example of a baseball (or, as he calls it, "ball nine") game, (Ritzer, 2018).

Men's and Women's Sports

Killo Khel, people make the woods like ball, (Lakdi ka killo banate hai), Gurra khel, Padha Khel (Both male and female), Kukda Paath Khel, Kauwa Khel (Male and female, on Chherta festival in the month of Poos (December- January), people ask grain in every home and collect it, make chapati), Moosar Khel, in marriage ceremony, five male and five female, who lose the game there is the ritual of giving mahua of three to five bottle; Singhori Khel, 'a traditional folk game called Singhori' (*Hedychium Coronarium*) is played (During the Dussehra festival, consisting of seven male and seven female players. They bring the Singhori flower from the forest, at 5:00-8:00 P.M. in the evening and played in the courtyard), Gedi Khel, Gedi race, Gedi Dance Khudi Khel (When the competitors kick each other, and try to fall on each other, this is called Khudi Khel. This is a competitive game.), Dhuledi Khel (During Holi, Colour of festival), Gilli Danda, Kabaddi, Pittu Khel, Ittei te Paani khel, (lines- Itteite paani ghor ghor raani), Andha khel, Handi khel, Bhallin Khel (Male-female, line- Chhad chhad bhallin andhadhun), Chittha khel (male-female only), Rassi khel, Baati khel, Fugdi khel (only female) etc. As time progressed, girls also began to participate in modern sports. It is good that girls play new games like football, kabaddi, and kho, etc.

If any person goes to the river, they say it as 'Chheechh nadi jaa rhe hai'. Before sowing crops, everyone gathers to worship, distribute seeds, and pray for a good crop. During hunting time, men and children aged 15-16 accompany the adolescents. The most skilled hunter will lead the group, and the others will follow him, calling him Khadedne waale. The forest regulates the nearby temperature; it makes the area cooler.

A case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and context are not clearly evident (Yin, 2014). Case study as a method involves systematically gathering enough information about a particular person, social setting, event, or group to permit the researcher to effectively understand how the subject operates or functions (Berg, 2008; Seale, 2018).

Case Study (1)

Arjun Singh Dhurve, Village- Dhurkuta, age-seventy-two, education- Metric pass. He shares that both males and females play some important games. He explained about some important games, which are Padha Khel, Kauwa Khel, Moosar Khel, and Singhori Khel, which involve participation of both males and females. All these games are played throughout the year and on various occasions, such as fairs, weddings, and harvest seasons. These games are closely related to their culture, environment, festivals, and day-to-day life experiences. Amidst these Baiga sports, one can study the shared pattern of behavior, language, skills, cultural, and natural setting. These people have special local dialects that focus on events. During the Holi festival, people used to sing Faag. These facts are very interesting. They are related to their culture and their daily life experiences. People sing, dance, and play along as Faag sings. Baiga are very skilled, and they use their tools and techniques to sing the Faag, making the festival more interesting. People used to wear very colourful dresses. Through Faag, the Baiga people show their connection with nature and culture. Faag strengthens social relations, identity, culture, and the we-feeling within the community.

FAAG: 1

Bandra, Popda, Dongar Chikaniya
Laathi tekate aawe re Laal.

Stanza 1, Hai baate aawe baigin turiya
Uthai k laathi dachaire laal.

Stanza 2, Jhaimaro jhamaro, Bandra popda
Larika Rothai Kiroli re Laal.

FAAG: 1 (Transcription)

The rocky hills and stony slopes are smooth and slippery
My dear is descending, leaning on a walking stick.

Stanza 1, Look, the Baigin (Baiga girl) is coming along the path
She lifts her stick and walks ahead, my dear.

Stanza 2, Across the rugged rocky ground she moves slowly
The child cries softly on the hillside, my dear.

Explanation: This Faag explains the struggles of the Baiga people's life journey, where a rough, slippery path symbolizes challenges, difficulties, and uncertainty. The Baigin is walking slowly with a stick, showing the patience and resilience needed to endure hardship. The child crying on the hillside reminds us that hope and vulnerability coexist, the continuity of life amid hardships.

FAAG: 2

Nandi kinare Dhamni ke Birwa,
Foole laali gulali re Laal.

Stanza 1, Haan baate aawe baigina turiya,
Baithe maange saware re Laal

Stanza 2, Haai baate aawe godnina turiya,
Baithe re Maange saware re Laal.

FAAG: 2 (Transcription)

On the bank of the stream stands a young Dhamini tree,
Blooming with red, rosy flowers, my dear.

Stanza 1. The Baiga girl comes and sits down,
Sitting there, she asks to be adorned and beautified, my dear.



Stanza 2, The tattooing woman (tattoo artist) comes and sits,
 Sitting there, she asks for ornaments or decoration, my dear.

Explanation: The blooming tree and the stream symbolize youthful beauty and natural desire for establishment, ornament, and self-expression. The act of observing decoration reveals a deeper human longing for identity, transformation, and recognition. The Tattoo on the woman reflects the cultural significance, shaping beauty and canvas of meaning and affiliation.

In these Faag songs, with deep meanings, are very much related to their natural surroundings. Spring seasons, rivers, tattoo artists, the beauty of nature, songs, dance, games, their traditional practices, poetic and cultural meanings and symbols, their identity, etc., are included in this.

Case Study (2)

Ghasiram Devadiya, Village- Chada, age 42, education, 3rd standard. The primary identity of these Baiga people is their tattoo culture. One can recognize these people by the Tattoo on their foreheads. Some women have Tattoos on their whole body, like the forehead, feet, hands, and neck and they have various opinions on tattoos. Godna is the lingua franca of tattoos. There is a philosophy behind this tattooing (godna) culture. Some say that at death, only a person's karma goes with them, and nothing else. After the death, along with their body, these tattoos will also go with them. So, they relate the Tattoo from earth to heaven. The journey of this tattoo is from earth to heaven. Some others relate this tattooing culture with ornaments, such as hand, foot, neck, and back ornaments.

Traditional sports among the community, children, and adults include kho-kho, Kabaddi, Gilli Danda, Killo, and other games such as wood cricket, hockey, and plastic kancha. It is called khela (Khel kood) in the local language. There are different numbers of players and various techniques of playing the game. Multiple rules and regulations are in each game. We could not find any sports specialists in the village. In traditional games, Haathi (elephant) is essential in the Baiga society during marriage. In the Haathi game, the people sit on the khaat (wooden bed). The bride's brother sits on the khaat. The next game was Laathi, which is like an acrobatic style. This Laathi game is played by skilled sportsman. People used to walk a long distance and play in groups using Gedi. During the rainy season, the Baiga people participate in a competition called Khudi Khel. The techniques in the Gedi game are unique.

When someone is possessed by Devi and Devta/ Deities, one Guru/Guniya/ shaman is there among them who cures these persons from the ill spirits by chanting the mantras. Guru cures the person using fire, dhoop, incense stick (agarbatti), and coconut. It is very costly because the Guru asks the person to sacrifice a hen, goat, boar, or pig, and then the problem is solved. People have firm faith that the ill persons will feel better after the completion of Guru's procedure. In these minor diseases, difficulties, and issues by spirit, the first preference among these tribal people is the Guru. If he fails, then only people will move to the hospitals, as the respondent said.

Construction of Gender

Gender is socially constructed (Beauvoir, 1949); Gender is culturally constructed (Oakley, 1972); Gender is technologically constructed (Haraway, 1991). In sports culture, the representation of females is very low.

Ortner (1974) argues that in every society, higher value is placed on culture than on nature. Culture is the means by which humanity controls and regulates nature (Holborn, 2021). Baiga people, both men and women, participate in traditional sports. Among the Baiga community, women have equal freedom of speech and expression. Women are working equally with men.

Tribal women are very hard-working. Some sports are seasonal, and some are not. Kabaddi is played during the rainy season that is from August to September. Plastic is useful in Kancha: There is an age limit for women in sports activities. After they reach the age of twenty it is time for marriage, their khela stops. Different types of dances occur during festivals, such as Dussehra and Deepawali (festival of light). Small children below the age of adulthood cross the calf from below. This process is called Buchakna. People visit different houses and light Diyas in honour of Goddess Lakshmi. It is related to their religious activity. After attaining of adulthood, this process is stopped. There is a must-visit to Mathura after this activity.

Spirits of Sports in Religion and Shamanism

Among indigenous peoples, their sports are also closely related to religion. During healing, the people play with different mantras and engage in various activities with the Guniya/shaman and the patient. They pray to their local deities in this healing process. All are interconnected with nature and culture. While curing, Guniya demands some materialistic things from the person, such as a hen, a boar, money, and a feast.

Guniya /shaman is the traditional medicine man in the Baiga tribe. Guniya has good knowledge of jadi- booti (ethnomedicine). Guniya can treat problems like cough, fever, headache, and stomach-ache at the village level. In any family, if a baby is born, his feet are washed with milk and water in a thali (plate). People put rupees in that thali—songs on the Chhati (on sixth day) of the baby. During menstruation, women are not allowed to touch pots in the kitchen. The male member of the household prepares food for the lady until this menstrual cycle ends. This process occurs during childbirth. Analysis of illness, narratives, and life histories of those in chronic pain shows that the subjective lived experience of illness is quite different from the way it is perceived by another person, especially by medical specialists. Ethnographic studies reveal two voices in medical consultation sessions, namely the voice of medicine (V. Sujatha, 2014).

In the Kukda Paath Khel game, they say the name of King Dashrath, father of Lord Rama. So, the games are related to mythological stories, fair, festivals, occupations, agriculture, recreation, and their deities.

The river is associated with their games and sports, such as Lathi and forest-related games. From bamboo, these people make flutes, a critical source of entertainment. These people believe in totems and taboos as well. "Totemism is the tendency of definite social units to become associated with objects and symbols of



emotional value. Totemism means a relation of a certain kind, not the sum of certain concrete factors, Goldenweiser (1910)." The tribal people are very skilled at climbing trees. Mahua liquor is of enormous importance among the tribes.

Traditional games frequently incorporate spiritual beliefs, oral traditions, ecological knowledge, and clan connections, thereby strengthening community unity and sustaining bonds across generations (Waldman, (2014).

Jaggery (Gud) and *Madhuca longifolia* (mahua) are of massive significance to the tribe. Those who take gud cannot take mahua and vice versa. The importance of forests is now very much. There is too much gaajar grass (*Parthenium hysterophorus*) in the forest, which is unsuitable and harmful to the forest and animals. Earlier, gaajar grass was not present in the forest. This grass is useless. Animals cannot eat this grass. My parents were involved in hunting and gathering. Indigenous people consider hunting to be a game. Respondent told the people to develop a proper hunting strategy. A huge skill is required in hunting. Huge intensity and courage are required in hunting. However, it is no longer there because few animals remain in the forest. During my parents' time, large wild animals such as tigers, elephants, deer, foxes, and boars lived in the forest. Hunting and food gathering are not much now; they are like once-in-a-blue-moon events. People have good information about environmental concerns. They know the cause of environmental degradation. Climate change is a global concern. Because of this, weather changes are also taking place. Winter is getting colder, and summer is getting warmer. Population problems are also there. As the population grows, pressure on forests increases. Now, the government is more focused on sustainable development and environmental protection. It is necessary to serve the forest (Jungle ka seva karna bahut jaroori hai).

Case Study (3)

Golu Singh Devadiya, Village-Chada, Age -30 education, 8th standard. Baiga people work from morning till evening. Their socialization is similar to that of their natural life. Socialization is the process by which people learn to participate in social roles. Gillin and Gillin (1950) wrote: "By the term socialization, we mean the process by which individual develops into a functioning member of the group according to its standards, conforming to its modes, observing its traditions and adjusting himself to the social situations "Anthony Giddens (1977), "Socialisation is the process whereby the helpless infant gradually becomes self-aware, knowledgeable person, skilled in the ways of the culture into which she/he is born, (Rawat, 2012)." They engaged in agricultural activities and protected their crops from wild animals, including monkeys and birds. Their primary crops are kodo (*Paspalum scrobiculatum*), kutki (*Panicum Sumatrense*), maize, paddy, and leaf vegetables. Kumda (pumpkin) is used as a vegetable. Peehri and bhodo (mushrooms) are utilized as vegetables. Thunder and lightning are considered as bad omen in the community. It is very harmful, dangerous and fatal for humans, birds, animals as well as forest having multiplying effect during rainy season. Some changes have taken place in the traditions as well. Changes in lifestyle, food habits, dressing patterns, connectivity, accessibility, education, and time value have occurred. Now, people are frank and hardly hesitate to talk to each other. However,

my parents and grandparents are still timid and hesitant to speak with outside people.

Some government schemes are helpful to these people, such as the government's direct benefit transfer schemes. People have a minimal source of income. "If we believe that unemployment spells misery and loss of human dignity and that it violates our belief in the brotherhood of men, but that some of it may at times be necessary to prevent a greater evil, no simple criterion could be formulated, which would show whether, by avoiding unemployment, we have done the right thing (Streeten, 1958)."

A joint-family structure exists among the Baiga. It shows the community's feelings. Social solidarity is reflected in the Bidri festival (Sahoo, 2024). The barter system still prevails. Social solidarity strengthens their social relationships. People are well-connected with each other. On special occasions, such as festivals and weddings, they sing songs like Karma, Faag, and Dadariya.

Informant Sukhu Baisakhu, Village-Pandaripaani, age 45, education 5th standard sung this song in the field. His voice, rhythm, and recitation of the lines of Karma are lovely which is as follow:

Kaahe aakar maala gaaye
 Daare ekar maala gaaye dare
 Kaahe aakar maala gaaye
 Daare ekar maala gaaye dare
 Ekar maala gaaye dare
 Kaahe tora kaisa gaav rhe
 Tore gaav kaisa tora naav
 Baai ekar maala gaayi dare
 Kaahe tora kaisa gaav rhe tora
 Kaisa naav baai aakar maala gaayi dare.....

Transcription:

Why have you come singing this garland song?
 Placing garland here, you sing this garland song.
 Why have you come singing this garland song?
 You place it and sing again.
 You sing this garland song here,
 Tell me how your village is?
 What is your village looks like? What is your name?
 O girl! You come singing this garland song.
 Tell me how your village is?
 What is your name, O girl,
 As you come singing this garland song.

Explanation: This Garland song shows the human longing for connection. Asking for someone's name and information about the village symbolizes the search for identity and belonging. Offering garland represents life as a shared celebration. In this conversation, relationships are formed through expressing, rhythm, and mutual understanding. Identity is not isolated; it has patterns of meaning, such as interaction, memory, cultural participation, and preservation within a living community.



Sahoo (2024) has noted the importance of interaction and reciprocity in the celebration of marriage ceremonies, fairs, and festivals, which bring happiness to the community and are also associated with its wellbeing. Thus, she has documented Karma and Bidri songs that reflect the importance of meeting and exchanging greetings, which are inextricably associated with feelings of wellbeing and happiness.

Traditional Sports and Livelihood Skills

After discussing this with the locals, we understand that their traditional sports-healing system is declining. Some informants say we want our conventional things, whatever they are, along with the new changes in people's lives. One respondent noted that the Baiga people make Chongi (country cigar) in unique styles and with special materials. Now, significantly fewer people know about it. They put this Chongi (Leaf pipe) in different styles in the ear. They make chongi from green leaves on a tree. Another person explained that in Jeelang, the Baiga people are very fond of eating mice. "During its slow maturation, the organism gradually learns through trial and error the patterns for which it has the inherent capacity. Part of each individual's experience lies in its social contacts with others, particularly its parents, and it therefore has an opportunity to learn social responses by repeated trials and by examples (Davis, 1981)." These people live in dense forests, and their agricultural and hunting practices reflect their culture in different ways.

At the same time, one person explained the benefits of technology. He said one can talk long distances on a mobile and ask about them. He can speak to his near and dear ones. This revolution has had a massive impact on human life. Within a given time frame, one can search for global information with a single click. All this could be possible through technology. Now, we use bikes and other modes of transportation to reach different places within an hour. Pahle pedal Rengte the. (Earlier, we strolled like ants). It was a very time-consuming affair. People have various opinions on different topics.

Padha is a game people used to play. River-related games like fishing and swimming are what people do. In hunting and food gathering, the Baiga people are very skilled with bamboo bows and arrows, so the target clearly hits, and the range has also increased. Their sports are related to nature. People are deeply and emotionally connected to their culture.

Bewar (shifting cultivation), however, is still practiced by the Baiga of Kawardha State of Pandariya Zamindari, in many parts of Bilaspur, in the Baiga Chak of Mandla, and, until quite recently, in Rewa. (Guha, 1994).

Shifting cultivation is a way of life for the Baiga community (Elwin, 2007; Sahoo, 2024), as are shamanism and ethnomedicine.

Fishing Sports

There are different techniques for catching fish. They sing Gandri with the line- 'Moda Chalo seeche jaabo' which means "Let us go to the river for sports and recreation"—a swimming competition among people.

Chalo Vansi khele jaabo (to catch the fishes) (to insert the insect in the vansi to catch the fishes), Chalo kumni khelne chalo, Chalo gira khelne jaabo, Jaal khelne jaabo (going to use the fishing net), Chalo majhane (let's go for fishing). To grind Bhedi maanjh fruits and put those fruits in the river to catch the fish. These games are related to the river.

Health and Wellness in Sports

Case Study (4)

Bhagwati Rathuriya, Village -Chapuwaar, Age -48, Education: 8th Standard. She is an acclaimed Baiga folksinger and an artist. Her skill is inspiring with unique vision, passion and expressive beauty.

Khudi Khel in Gedi Game is a traditional sport practiced by the Baiga community. People celebrate this game during festivals and community events. The game requires strength, coordination, and teamwork. Played with great enthusiasm, it fosters unity, reinforces cultural identity and preservation, and preserves indigenous traditions while strengthening community bonds for generations. It is a very skilled sport. Everybody cannot play it. In the Khudi Khel, they try to knock each other down to win. The one who falls will lose the game. There is a Gedi race among the peoples. Gedi starts from Hariyali, and during the Teeja festival, people usually place/tie a decorated top on the Gedi stilts in the river. They hide the Gedi in the river and pray to their deities. The worship of the Gedi – they used to scatter savory, pancake, and roti in the household during a worship ritual.

As culture is dynamic, it changes. Earlier, Godna was common among girls, but now it is less among them. Dressing patterns also change (Jaisa desh baisa bhash). Preserve the old culture and learn the new one. Faag, Dadariya, and karma are not frequently sung but the Baiga Chak people are preserving the culture by singing all these folksongs in appropriate occasion. However, now this culture is being mixed with other tribal communities, such as the Gond and Panika. Customs and traditions are underway of changing. Rituals are taking place. People worship devi devta during festivals like Holi and Baby birth games; players touch the dharti maata and pray for a win. Charra khel, Gilli Danda (Song of sport: Kho khele gilli danda maidan mein kho khele). Community members sing their 'Karma', 'dadariya', 'reena', 'jharpat', etc. On the marriage occasion, they sing Bilma, birha, on the occasion of Holi Faag geet, faag dance are performed. When the maestro went to the other village, they used to sing Vandaani. Vandani Geet: Vandani is like the starting song. The initial two lines in Vandani Geet are –

Vandani vandani re, Vandani vandani vano re vanora jhumein re.
Kari nanar naani, kari nanar naani re, Khel re gajbel khelan hamre.

People in the group sing, dance, and play on this occasion, expressing joy and swing. Ulel karna means to play with ecstasy. Games are very important. When we are tired, we play different games, which remove tiredness and make the whole body active, energetic, quick, and smart. Through sports, people also relieve tension and stress, which helps keep the body healthier and stronger. So, sport helps us stay physically and mentally fit. Even children/adolescents age 15-16 accompany the adolescents. So, they can learn hunting techniques and defend against wild animals. This Lodha geet helps them to protect from any harm. This Lodha geet



expresses peace with nature, simplicity of life, and collective personal identity. The Lodha song reflects struggle, resilience, strength, and spiritual connection. The Baiga community has faith in nature and their deities. In the Baiga there are two techniques used for hunting of rats. One is Dabka by stone, and the second one is Thonga thekna by woods. In the Thonga Thekna game, players use small wooden sticks, handmade objects called Thonga, to the target. In this game, balance, consistency, skill, discipline, fitness, and teamwork are required. This is the game of their nature, culture, and their Traditional knowledge. In Dabka, they tie a stone to a bamboo pole to catch the rats.

Sikaar Geet (Hunting song): Maai Geet, Jab naachne jaate hai tab gaate hai; we sing and dance when we go for hunting. They sing Lodha geet during expedition of hunting (Jab sikaar karne jaate hai.) Those who write songs are called geetkarin, or lyricists. In the evening, people give a daaru (liquor) bottle to the geetkarin, and then they will sing in the night.

Lodha Geet: Reer nayo re neena, Maai more reer naayo re reena, ki maayi more reer nayo re reena. The hunter will listen to this song while proceeding on a hunt. Talented dancers are known as Kharna.

Kharna refers to skilled dancers admired for their rhythm, expression, and grace, symbolizing cultural pride, excellence in the arts, and community celebration, as reflected in Baiga performing arts. This Lodha song is very long. Bhagwati Rathuriya explained that this song is about 70-75 lines long. It is the Philosophical explanation of our life. In this songs, relationships, culture, nature, festivals, techniques of hunting, materialist things, air, sky, raining, seasons, recreation, community feelings, tribal folk songs, traditional folk poetry, river, ponds, cloud, sea, forests, proverbs, sun, brother sister, hunting in forest, mountain, bow and arrow skills, hunting animals like boar, pig, deer, rat, birds, diya (wick) and baati (cotton wick) for light, traditional rituals of cleaning hands and feet before food, offering food to deity before meals, signifies devotion, gesture and gratitude, transform food into blessed offering. Offering food before the divine. So, Lodha is extremely important in sacred and it is the phenomenology of their lives. In the Lodha tribal song, hunting is a survival and sacred duty. It shows deep respect for nature, animals, and forest spirits. It teaches skills, patience, and unity. Hunting is not only a sport but also a cultural philosophy rooted in balance, tradition, rituals, ancestral knowledge, and worldview.

The hunting narrative of early humans conveys a strong sense of primitiveness.

"Haato saruta bagal talewaarroyi royi ke
Roi royi ke kopje aping parivaar khoje, Na milaay.
Semi ke sang torela bhajela, taana manla milaai ke jhe karbe ujera
Jyada maaya jo to karbe
Hooyi jaaye jeev ke kaal"

Transcription: "Carrying a sickle in hand and a sword by the side, she cries and cries, weeping, she searches for her family, but cannot find them. Along with the semi (beans, forest produce), she gathers and cooks, somehow managing to arrange food and bring a little shining into life. If you become too attached (show too much affection), it may even become the end of one's life."

Explanation: At the surface level, the image of a woman holding a sickle and sword while crying suggests a life of hardship—she is both a worker and a fighter. It symbolizes how survival often requires strength and resilience, especially in difficult socio-economic conditions. Her search for her lost family reflects separation, displacement, or emotional loss—common experiences in marginalized or forest-based communities.

At a deeper philosophical level, her continuous weeping while searching, points to the universal human condition: the search for belonging, identity, and connection. Not finding her family suggests the painful reality that what we seek most in life—security, love, or roots—is not always attainable. The act of gathering community feeling and cooking "semi" (forest produce) reflects adaptation. Even in grief, life must go on. It symbolizes human resilience—the ability to create light (hope, sustenance) out of scarcity and darkness. It aligns with existential ideas that meaning is through action, even in suffering.

The final lines carry the strongest philosophical message: excessive attachment ("maya") can lead to suffering or even destruction. It reflects a core idea found in philosophical traditions—that attachment binds individuals to pain. Life is all about joy and sorrow. When one clings too tightly to people, possessions, or expectations, excessive greediness, loss becomes unbearable, and suffering intensifies. This Lodha song is very long; she sings just these lines.

Reer naayo reena maai more reer nao reena ki,
 Pahli mein gaayo maai more maai dharti ke seva;
 Dusre mein gaayo maai more thakur dev ka seva,
 Teesre mein gaayo maai more khero maayak seva;
 Chauthi mein gaayo maai more chand suraj ke seva,
 Paanchve gaayon maai more chaar khuta ki devta.

Transcription: In the new sacred ritual of Reena, this is my Reena song. "First, I sing of serving Mother Earth; second, I sing of serving Thaakur dev, the village deity; third, I sing of serving khero mayak, the local ancestral spirit or deity; fourth, I sing of serving the moon and sun; fifth, I sing of the deities of the four directions."

Explanation: In this Lodha song, the philosophy is the people's emotional attachment to the Mother Earth, local village deities, ancestral spirits, the sun and moon, and the four directions. This song is an umbrella term for the earth, sky, their indigenous knowledge system, and their deities. In this devotional song, the vocalist praises and expresses service to deities, nature, and relations. This is the structural explanation of their cultural order—the interconnection of their culture with nature. You know, people are often becoming ill because of their food choices. Different types of diseases are emerging due to our lifestyle and the consumption of unhealthy food. Respondent Bhagwati Rathuriya went on explaining that one cannot work more or longer with a sick body. These unhealthy people are a burden on the nation, not an asset. A healthy society and community make the nation great and strong.

Marriage within the same clan is taboo, as the clan is exogamous. Cross-cousin marriage, or marriage within an affinal kinship relationship, can occur. The son and daughter of cross cousins get married to each other. Deities in the home are



different, but outside, devi devta (deities) are the same for everyone in the Baiga community. She explained that the forests are getting fewer each year.

Informant Bhagvati Rathuriya again explained that the forest will not survive in our lifetime. Save the forest, save life. After all, our companions are forest. The wealth/ riches, I have in my forest/jungle, are nowhere else. My forest holds a treasure that exists nowhere else.

Traditional Food, Health, and Wellness

Sports, strength, nutrition, and stamina are deeply interrelated. A balanced diet provides the energy needed for physical performance, while regular physical activity develops strength, endurance, and stamina. Improved stamina boosts athletic efficiency, and proper nutrition aids recovery and growth, forming a continuous cycle of fitness, vitality, and overall wellbeing.

Bhagvati Rathuriya further explained, food is changing and the ways we celebrate festivals are also changing. Food is husking at home. Earlier, we used to cook without washing the food. They used to steam and boil food, which was very healthy and nourishing for the body and brain. The millet diet helps people live longer without disease. People play longer, hunt longer, live longer, and eat highly nutritious, gluten-free grain. These millet foods are known as climate-resilient and require very little water. We can save water by growing coarse grains. Higher in fiber, helps control blood sugar levels, and is rich in iron and calcium. Millets are highly nutritious grains rich in fiber, protein, vitamins, and minerals. They improve digestion, regulate blood sugar, support heart health, aid weight management, and are gluten-free. Millets are also drought-resistant crops, making them environmentally responsible and beneficial for long-term food security. Food security is reliable, access to sufficient nutritious food for an active, healthy life. We will not remain healthy until we eat coarse grains. We eat and take jadi- booti (ethnomedicine), kanda khusa (roots).

Muska Bhaat: It is a traditional dish made by combining cooked rice with forest herbs, roots, and fermented ingredients. It shows a deep connection with nature and a simple lifestyle. Indigenous people often use it during daily meals and cultural occasions, symbolizing harmony with the forest.

Pithia Khana: It is the traditional food of the Baiga tribe, made from ground grains or forest produce, often steamed and roasted. People eat on the leaf plate of Mahlain leaf (*Bauhinia vahlii*). It is very nutritious and healthy for the body.

Students are getting a new education because the teachers are like this. Even the teachers lack traditional knowledge. New Teachers are teaching new methods, skills, and teaching techniques. Bhagwati explained that if I were a teacher, I would teach about traditional knowledge or in the Baigani language. When the children learn in their own language they learn faster.

Pej bhaji: Rice porridge is a thin, watery preparation made by boiling rice, a millet often consumed for its light, nutritious, and easily digestible nature. Leafy greens are very healthy and nutritious.

Kareel Bhaji: Kareel Bhaji (*Bambusa Bambos*) Pregnant ladies among the Baiga community use this Kareel Bhaji. Kareel Bhaji enhances nutrition, builds strength, aids digestion, and supports traditional knowledge and belief about healthy food and healthy growth. It is the tender shoots of bamboo known as Kareel (*Bambusa. Bamboo*) that are collected from forests, sliced, fermented, and boiled to remove bitterness. After being fermented, it is cooked as a vegetable. Kareel Bhaji reflects the deeply traditional ecological knowledge.

Kanda (root vegetable): Kanda are boiled and eaten in the evening, and the remaining ones are eaten in the morning. It is very energetic. Community people work the whole day after eating kanda. It is wild edible tubers collected from forests. They use both raw and steamed kanda at home. They make bada (fritter) from Kandha (roots). There are different types of Kanda that the Baiga community uses namely, Kanhiya kanda (*Dioscorea alata* or Greater yam), Dunchi kanda (*Dioscorea Hispida*), Ravi kanda (*Dioscorea bulbifera*), Geet kanda (*Pueraria tuberosa*), Baichandi kanda (*Dioscorea Pentaphylla*), Badain kanda (*Dioscorea Oppositifolia*), Masna kanda (*Curcuma angustifolia*), Jalangurkanda (*Dioscorea pubera*), Siduhan kanda (*Dioscorea esculenta*), Lorungi kanda (*Dioscorea Costus speciosus*), Jud-dha kanda (*Dioscorea daemona*).

The health benefits of kanda are well known. Within the Baiga tribe, kanda (wild tubers) serves as a vital forest-based food source. It provides energy, dietary fiber, and key nutrients, especially during periods of food scarcity. Kanda aids digestion, enhances physical strength, and holds medicinal significance. Its consumption demonstrates traditional knowledge and a sustainable way of living in harmony with forest ecosystems.

Bhaji (Leafy Greens): Kakdi bhaji (*Cucumis sativus*), Batta bhaji (*Chenopodium album*), Jilo bhaji (*Amaranthus viridis*), Paala bhaji (*Beta vulgaris*), Labhed bhaji (*Portulaca oleracea*), kuilaad bhaji (*Colocasia esculenta*), peepar bhaji (*Piper betle* or *Piper longum*), etc.

Phool Bhaji: Kiroda phool bhaji (*Capparis decidua*), Munga bhaji (*Moringa oleifera*), Kachnaar Phool (*Bauhinia variegata*), Birul phool bhaji (*Woodfordia fruticose*), etc. The health and wellness of indigenous people are rooted in their ecosystems. They are physically fit for sports, long-distance walking, and hunting, and skilled in their traditional way of life in the forest. The way of living of these indigenous people is very sustainable and durable.

Guniya: Faith healing through ritual blowing and chanting by the traditional healer. He performs spiritual healing by ritual practices to cure problems and negative energy. The Guniya sees spirits in a winnowing basket. The Guniya (ritual performs) examines the use of a sacred stick—those who possess it by spirits are to act or play uncontrollably.

Chherwaari (In Baigani, when the sick person gets well, they are known as Chherwaari). sacrificial cuttings are Laal murga (*Gallus gallus domesticus*, red variety), Satmahauriya Murga (*Gallus gallus domesticus*, local breed), Saiya Murga (*Gallus domesticus*, local variety), Khasri Murga (*Gallus gallus*, castard cock), Karra Murga (*Gallus gallus*, black coloured cock), Chapda Murga (*Gallus gallus*, local desi). As the problem persists, people offer it to their respective deities. A person who performs exorcism or ritual healing is known as Chherwaar. After healing, the



cured person will offer all these fowls for sacrifice purposes as suggested by the Gunia.

VI. CONCLUSION

Baiga sports are not only peripheral or semi-peripheral cultural artifacts, but also foundational pillars of identity, resilience, and environmental knowledge and wellbeing. Through sports, they are preserving their Traditional knowledge system and cultural heritage. These sports are about their agriculture, festivals, sowing and harvesting crops, physical and mental fitness, health equity, and social justice. Through these sports, they understand the value of discipline, emotional balance, and sportsmanship. Most importantly, the Baiga learn their livelihood skills through their indigenous games, which is a wonderful means of nurturing that grooms them to be responsible Baiga citizens. Their folksongs are crucial part of their traditional sports, explain how the Baiga deal with success and failure with equal aplomb. Thus, Baiga sports are part of their cultural heritage, which should be kept and preserved by incorporating them into the curricula of the ECCE and school education systems. There is a saying: "A sound mind lives in a sound body." Baiga Sports promotes perseverance and morality towards others, valuing social solidarity, social harmony and community sentiment, teamwork, commitment, and discipline, all of which are reflected in the African Philosophy of compassion and togetherness which is known as Ubuntu – "I am because we are". Baiga sports are also reflected in the Andean ancestral Philosophy – Sumak Kawsay, meaning good living or life filled with magnificence, which emphasizes harmony and balance among humans and nature (Pachamama).

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