

The Worldview of Gond Community for Biodiversity Conservation in Achanakmar-Amarkantak Biosphere Reserve of Central India

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Abstract: Purpose: This study investigates the worldview of Gond communities for Biodiversity Conservation in AABR. Surveys and insightful interviews were conducted for data collection and information on their world views gathered in dominated by these tribal forest villages.

Design/Methodology/Approach: The information is then structured using primary and secondary sources to detail a synthesis of opinions and joint research investigations undertaken by numerous authors regarding the Gondi culture's important contributions.

Findings: The Gonds have created several tales regarding the environment and sustainability considerations. These tails are strongly associated with totemic objects. They see and categories amphibian (5%), animal (35%), bird (5%), fruit (10%), grain (5%), insect (5%), leaf (5%), reptiles (10%) and tree (15%) as living and non-living entities. Natural objects are all considered life, while water is considered non-living. They categorize land according to the color and texture of the soil.

Keywords: Gond, Biodiversity Conservation, Worldview, Clan.

1. INTRODUCTION

The relationship between humans and the ecosystem heavily depends on established natural resources (Seymour, 2016). Tribes and forest-dwellers (S, 2019), too, are not untouched by this relationship and their perceptions, needs and activities depend on the natural resources and religious belief, totemic taboo and social control (Negi, 2017). The ecosystem and its various components have unique roles and reverence in their religion and culture, as they are prominent foundations of tribal societies (Kala et al., 2017). Through the years and centuries, the associations of the tribal communities with the environment and ecosystems have developed various myths and folk stories that are still evident today in different environmental and ecosystem customs, stories and folk lore.

The tribes have a detailed view of the surrounding world. Various types of natural and supernatural phenomena occurrences in the tribe's daily life are interpreted by their social and cultural norms and values. This interpretative way, regarding these phenomena, comprehend, elucidation and ruminant demonstration of their fiction of various aspects of their daily life acts that It's also named "worldview."

Definition and theoretically background of World View

The worldview is, therefore, a complete view and conception of all things around in the environment. The Nature of the "worldview is a collection of assumptions" and observations that people derive from their own environment and the universe surrounding them, as well as humans' beings. Moreover, it is reflected not only in belief but also in practice, rituals and behavior, and the values and their context are closely related. It's also known to be the theoretical dimension of people regarding environmental phenomena can also be understood. Folklore and folk stories are a significant source for the study of the perception of the worldview. Since these presumptions or inferences that not necessarily constitute fact by etic perspective, the paradigm definition may be empirical and ontological by emic perspective. Tribal cultures have traditionally established their culture in solitude, residing in rural areas. They still have confidence in the code of internal autonomy, including respect for customary rights, survival resources and their own socio-cultural practices (Kala et al., 2017).

2. LITERATURE REVIEW

Author	Topic/Theme	Findings & Conclusion
(Kala et al., 2017)	"Worldview of Tribal Communities in Pachmarhi Biosphere Reserve of India"	The current materialistic strategy of interest income and interest resources to create pleasure and welfare for humankind is not supported by actual facts. Science and religion are the two major avenues of knowledge.
(Vahia & Halkare, 2011)	"Aspects of Gond Astronomy"	Astronomy was employed by the Gond inhabitants for a diverse range of purposes, ranging from basic daily and yearly timekeeping to projecting their lives in the heavens and cosmogony.
(Aleaz, 2002)	"A Tribal Theology From A Tribal World – View"	The source of inspiration and essential to comprehending humanity self and emancipation, God and spiritual is tribal people spaces, viewed as the sum of creation. Tribal creation myths, their knowledge of land, and the Supreme Being all lead to this.

Research Gap

Through the known sources of the researcher, it has been found that in all the research studies based on world view so far, there has not been a coordinating study of the interrelationships between objects of biological as well as their clan beliefs, so this research will fill this gap.

Hypothesis

Null Hypothesis

H_0 = The worldview of male members in Gond community is equal to female members.

H_{01} = Totemic or Clan related object and their belief, practices and attachment of male members in Gond community is equal to female members.

Alternative Hypothesis

H_a = The worldview of male members in Gond community is not equal to female members.

H_{a1} = Totemic or Clan related object and their belief, practices and attachment of male members in Gond community is not equal to female members.

Objective

This study seeks to investigate the worldview of *Gond* community for Biodiversity Conservation in AABR.

Relevance and Significance of the Study

Through this research, it will help to know the correlation between Gond tribe with biological objects existing around their religious beliefs and clan beliefs.

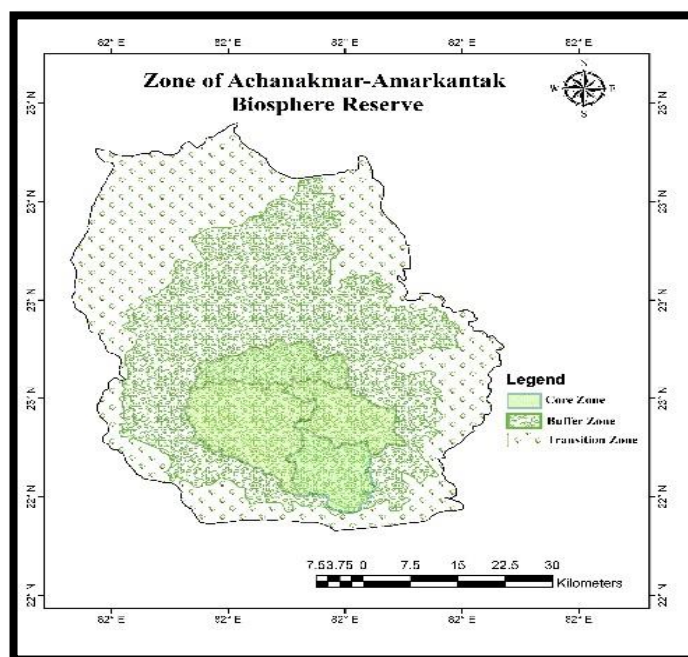
Limitation of Study

The data collected in this research pertains to a specific area and on the basis of the conclusion drawn from these data, the behavior of people living in different areas of the whole community cannot be generalized, because it is found in a particular area. The flora and fauna are also influenced by the neighboring tribal community.

Methodology and Method of Data Collection

Study Area Achanakmar-Amarkantak Biosphere Reserve (AABR), the present paper deals with the worldview of Gond tribe for biodiversity conservation, was established on 30th March 2005 (Joshi & Tiple, 2010). The range of this biosphere reserve on Anuppur, Dhindhori, Bilaspur and Mugeli districts and adjacent areas of Chhattisgarh and Madhya Pradesh (Roychoudhury & Gupta, 2016).

This BR lies between 21°15' North latitude to 22°58' North latitude and 81°25' East longitude to 82°5' East longitude (Joshi & Tiple, 2010, UNESCO, 2012). It is spread over Maikal Hill range to the confluence of Satpura & Vindhyan Hill range in a triangular shape. Bilaspur, Gaurell-Pendra-Marwahi and Mugeli forest divisions of Chhattisgarh state & Anuppur and Dhindori forest division of Madhya Pradesh state surround the core zone of BR. Achanakmar Wildlife Sanctuary is located in this BR (Sahoo & Kumar, 2019). It has been established in 1975 (Wildlife Protection Act, 1972) and declared a Tiger Reserve (Tiger Project- 2009).



Source of Map- USGS Data Satellite-8 Using ArcGIS 10.8

Figure 1: Achanakmar-Amarkantak Biosphere Reserve

Survey methods

The forest villages in the core & buffer zone of the AABR were investigated for this study. A total of X, (5+5) forest villages in, V core zone's villages and V buffer zone's villages of AABR namely Chhapparwa, Lamni, Atariya, Surhi, Mahamai, Amadob, Kebechi, Kube, Jakad Bandha, Danganiya have been chosen comprehensive perspective surveys of local residents. Tribal groups, particularly Gond with their offshoots, dominated in the selected villages. Participant observation method of assessment was used and the knowledge was also obtained by engaging in many local tribal people's events. The deep interview schedule survey was operated in these villages of AABR. Male (50%) respondents were usually present for interviews in most of the villages, but women (50%) often cooperated during interviews out of 100 respondents. There were also community meetings for the gathering and review of information.

3. RESULT

Worldview of Gond Tribe

Gond is one of the unique tribes in India and has a high concentration of Bihar, West Bengal, Jharkhand, Odisha, Chhattisgarh, Madhya Pradesh, Maharashtra and Uttar Pradesh (Ministry of Tribal Affairs, 2013). *Gond* is the Second man to be known on earth or *Mati-Putra* (Mother Earth children) for its arts especially the mark of plant, animal and birds upon the wall of house. They are very natural and simple to live by the traditional way to Nature.

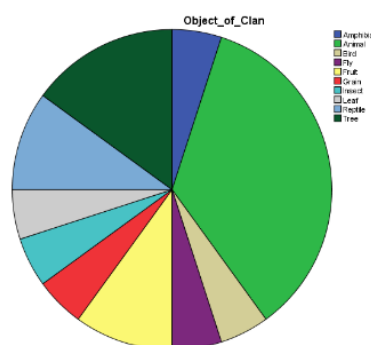
The Gond tribe has retained their ancient traditions. They still exist in the forest and hilly stretches in very poor conditions and are yet to be established by the mainstream of civil society. However, their history, their connection with the forest and their closeness to Nature make different people for them. Gonds distinguish themselves by their long wavy hair with bun, tattoo partial body traits of Gondi, cults of magic, ancient medicinal traditions, healing practices, their exquisite hunting abilities, etc. They differ from other tribal groups in the area in their appearance, dress hairstyle and wall arts.

Table No. 01 Description of Clan and their Object among the Gond Community

S.R	Clan Name of Gond Tribe	Associated Objective				
		Category	Name (Hindi)	Name (English)	Scientific Name	Peracetic for Biodiversity Conservation
1	<i>Atram</i>	Fruit	अमरुद	Guava	<i>Psidium guajava</i>	The followers of this gotra usually do not use the fruit of guava or pluck it from the tree, only those fruits which have fallen from the tree are also used as food.
2	<i>Andme</i>	Animal	भैस	Buffalo	<i>Bubalus bubalis</i>	Traditionally, the people of this gotra do not punish the buffalo under any circumstances nor are they sold in the market.
3	<i>Ararka</i>	Amphibian	घड़ियाल	Crocodile	<i>Crocodylidae</i>	The people of this gotra consider the gharial to be their ancestor, who is like a god to them.
4	<i>Olandi</i>	Animal	लोमड़ी	Fox	<i>Vulpes vulpes</i>	The people of this tribe generally neither hunt fox nor harm them in any way.
5	<i>Ajoormuja</i>	Reptile	छिपकली	Lizard	<i>Lacertilia</i>	The believers of this gotra believe that staying in a lizard house brings prosperity to the family.
6	<i>Irpachi</i>	Leaf	महुआ पत्ती	Leaf of Mahua	<i>Madhuca longifolia</i>	Mahua is considered very sacred in Gond culture and hence the people of this gotra do not harm the leaves of Mahua.
7	<i>Netam</i>	Animal	कुत्ता	Dog	<i>Canis lupus familiaris</i>	The people of this gotra neither kill the dog nor treat him as an animal but believe that he is a member of their family.
8	<i>Todasa</i>	Reptile	सर्प	Snake	<i>Naja naja</i>	The followers of this gotra cannot harm the serpent and snakes of other species.
9	<i>Chirko</i>	Bird	गौरैया	House Sparrow	<i>Passer domesticus</i>	The people of this tribe usually offer rice to the sparrow bird during the rainy season, they believe that there is a shortage of food around them in the rain.
10	<i>Kariyam</i>	Tree	सरई	Sal	<i>Shorea robusta</i>	For the people of this gotra, the Sarai tree is of utmost importance in various sacred tasks of life. It is a sacred tree as well as revered in various rituals of their life.
11	<i>Karay</i>	Fruit	केला	Banana	<i>Musa</i>	The followers of this clan protect the banana plant, they do not harm it but as a fruit they used it.
12	<i>Kowa</i>	Animal	बंदर	Monkey	<i>Cercopithecidae</i>	The followers of this gotra consider the monkey their brother.
13	<i>Kannaka</i>	Fly	मधुमक्खी	Bee	<i>Anthophila</i>	The people of this tribe do not harm bees in any way, they believe that bees are a symbol of protection through small efforts in life.
14	<i>Pakheti</i>	Insect	चीटी	Ant	<i>Formicidae</i>	Ants are worshiped for the followers of this clan. Ants inform them about the weather happening around them. This is one of the main reasons why they ask them.
15	<i>Mooryam</i>	Animal	गाय	Cow	<i>Bos taurus</i>	The followers of this gotra do no harm to the cow, it is respectable for them and the family.
16	<i>Alliyam</i>	Animal	चूहा	Rat	<i>Rattus</i>	Followers of this tribe do not cause any harm to the rats, these rats can be of any species.
17	<i>Chichay</i>	Tree	बबूल	Gum Arabic tree	<i>Acacia senegal</i>	The people of the gotra worship the Acacia tree and believe that it gives inspiration to protect oneself even in adverse weather
18	<i>Tumram</i>	Tree	तेदू पेड़	Persimm on tree	<i>Diospyros melanoxylon</i>	Tendu and Tendu leaves are revered not only for the people who believe in this gotra, but for all the people in the Gond tribe, tendu leaves are used as a sacred object in the worship of many festivals and festivals.
19	<i>Kodwati</i>	Grain	हरा धान	Green Rice	<i>Oryza sativa</i>	The role of paddy and paddy products is important behind Haritalika Teej and other festivals, so the people of this tribe consider meditation as a sacred thing.
20	<i>Jingami</i>	Animal	झींगा मछली	Lobster	<i>Nephropidae</i>	The people of this tribe worship the lobster and consider it as their ancestor.

Table No. 02 Statistical Description of Clan and their Object among the Gond Community

Object_of_Clan in Gond Community			
Object	Freq.	%	Cumulative %
Amphibia	5	5	5
Animal	35	35	40
Bird	5	5	45
Fly	5	5	50
Fruit	10	10	60
Grain	5	5	65
Insect	5	5	70
Leaf	5	5	75
Reptile	10	10	85
Tree	15	15	100
Total	100	100	

Figure No. 02 Pie Chart of Clan and their Object among the Gond Community

Source: Self (Primary Data)

The Gonds have created a number of tales regarding the environment and sustainability considerations. These tales strongly associated with totemic objects. They see and categories amphibian (5%), animal (35%), bird (5%), fruit (10%), grain (5%), insect (5%), leaf (5%), reptiles (10%) and tree (15%) as living and non-living entities. The natural objects are all considered life, while water is considered non-living. They categories land according to the color and texture of the soil.

The rivers (Narmada, Johila and Sone) are regarded as a holy entity, and the water flowing through it is always revered as sacred in the Amarkantak regions. Bathing in a Narmada River is regarded a sacred practice in which all sins are washed away. They bathe in the river practically every special occasion. The name Gond is frequently formed from the names of plants, animals, and locations. They can trace their ancestry using these names.

In the far-flung areas of Achanakmar-Amarkantak Biosphere Reserve (AABR), tribal groups draw a variety of conclusions and perceptions about the lap of Nature the lap throughout life regarding the world around them. The study area was identified by three dominant tribal groups such as Gond, Baiga & Oraon. Such tribes' social organization reveals they are divided into various clans. Such tribes have produced many folk stories concerning their natural resources, biological diversity, and environmental phenomena associated with their clan's taboo and social control around their daily activities.

These tribes have many folk stories concerning their natural resources, biological diversity, and environmental phenomena associated with their religious belief based on clan taboos and social control. The significant finding of this study is; however, younger generations are usually opposed to totemic artifacts, but they are attached to & respect their social authority & taboo that functionaries for biodiversity conservation and the worldview of these tribal communities is based on natural resources.

Table No. 03 Description of Worldview

Worldview				
Level	Frequency	Percent	Valid Percent	Cum. Percent
13	3	3	3	3
14	12	12	12	15
15	24	24	24	39
16	30	30	30	69
17	14	14	14	83
18	12	12	12	95
19	4	4	4	99
20	1	1	1	100
Total	100	100	100	

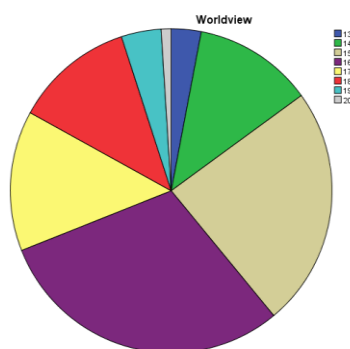
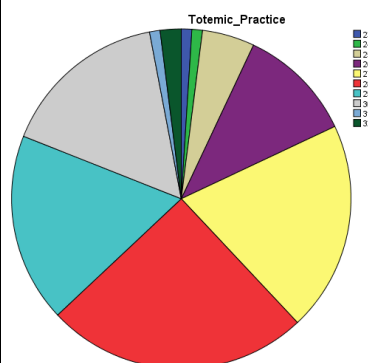
Figure No. 03

Table No. 04 Description of Totemic Practices				
Totemic Practice associated with Biological Objects				
Level	Frequency	Percent	Valid Percent	Cum. Percent
23	1	1	1	1
24	1	1	1	2
25	5	5	5	7
26	11	11	11	18
27	20	20	20	38
28	25	25	25	63
29	18	18	18	81
30	16	16	16	97
31	1	1	1	98
32	2	2	2	100
Total	100	100	100	

Figure No. 04



Correlation between Totemic Practice associated with Biological Objects and Worldview.

Table No. 05 ANOVA

ANOVA					
Worldview	Sum of Squares	d.f.	Mean Square	F	Sig.
Between Groups	190.746	10	21.194	86.062	0
Within Groups	22.164	90	0.246		
Total	212.91	100			

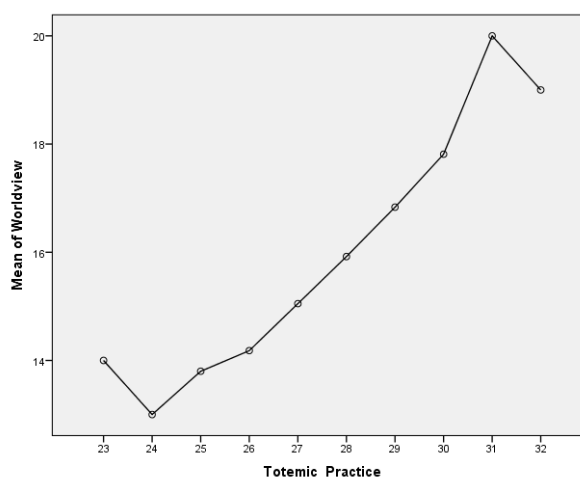


Figure No. 05

There was a significant relation between totemic practices associated with biological objects and worldview in Gond community $p < .05$.

T-Testing

Table No. 06 Description of Group Statistics

Group Statistics					
Section	Gender	N	Mean	Std. Deviation	Std. Error Mean
Totemic Practise	Male	50	27.92	1.712	0.242
	Female	50	27.98	1.622	0.229
Worldview	Male	50	15.92	1.441	0.204
	Female	50	16.02	1.505	0.213

Table No. 07 Description of Independent Samples Test

		Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
Totemic	Equal variances assumed	0.319	0.573	-0.18	98	0.858	-0.06	0.334	-0.722	0.602	
Practise	Equal variances not assumed			-0.18	97.716	0.858	-0.06	0.334	-0.722	0.602	
World view	Equal variances assumed	0.061	0.805	-0.339	98	0.735	-0.1	0.295	-0.685	0.485	
	Equal variances not assumed			-0.339	97.813	0.735	-0.1	0.295	-0.685	0.485	

On average, Gond female members have followed totemic practises ($M=27.98$, $SE=0.0229$), then to male members ($M=27.92$, $SE=0.242$), Gond female members have followed worldview of biological objects ($M=16.02$, $SE=0.213$), then to male members ($M=15.92$, $SE=0.204$), In the both sections, difference is not significant $t(98) = -0.18$ (totemic) and -0.33 (worldview), $p > .05$. Thus, both the alternative hypotheses are rejected.

Finally, we can say that the worldview and gotra practice are followed equally among men and women in Gond tribe.

4. DISCUSSION

The culture of tribal societies is focused on Nature, their wealth, and their roles. Tribal cultures' worldview is founded on the environment, materials, and functions; consequently, tribal worldview is ecological. They revere mystical abilities in both live and mechanical objects. Earth, rivers, water, hills, forests, birds, animals, and plants are inextricably linked to tribal people's lives since their wisdom, folklore, and culture are founded on such environmental assets/natural resources (NR). Fundamentally, they think the forest is eternal like the earth and the world.

The conviction to survive in the now instead of preparing for the future, in part, kept them from overexploiting natural resources since there was no scarcity of NR for day-to-day life subsistence and they were confident of the sufficiently of resource availability through the grace of God. These forest inhabitants incorporated Nature and its resources into their culture, religion, belief systems, and mythologies via experience and imagination. Faith remains the most important aspect of indigenous tribes' worldviews. By worshipping forests, water, land, and other natural resources, some informed people participating in diverse cultural and religious activities are held accountable for the community's well-being. The tribal community's worldview appears to be nature-centric and pro-conservation of natural resources and ecosystems.

There is no factual evidence to justify the current materialistic strategy of overexploiting resources to promote humanity's happiness and well-being. Science and religion are the two major avenues of knowledge. Science provides instruments for material advancement, but it may not instruct communities on what their ultimate mission on Earth is and should be. Religion, on the other hand, as a source of values, insights, and vitality, tackles the basic concerns of human existence on this planet. Together, science and religion may supply the fundamental foundations for societal growth and the conservation of Nature and NR. Culture and worldviews that promote self-confidence and self-belief within the context of spiritual concepts may be required if sustainable development is to be achieved (Kala et al., 2017).

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