



IDENTIFICATION INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT-A STUDY ON SANTHAL COMMUNITY

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ABSTRACT

Santhal community is a backward and marginalized community. Even today they deprived in many ways. Whereas their Informal education, culture, livelihood etc are also too primitive to present society and they transmitted it generation to generation, present modernization society are not too effect to their culture or education etc. In this researcher Researchers try to find out that the indigenous knowledge components particularly important for the sustainable development. Research is a systematic investigation resulting in some formal record of procedures and the report of conclusions and result. Research has been defined as "a formal systematic and scientific methods of analysis". The secret of cultural development has been research, pushing back the area of discovering new truths, which in turn led to better ways of doing thinking and better products and conveniences to live and enjoy life at large. Finally researcher express and explore the findings in a tabular form. Researcher also express the Santhal community indigenous knowledge components which has important for the sustainable development and attain the 2030 SDGs Agenda.

KEYWORDS: *Santhal, Community, Indigenous Knowledge; Education*

1.0. INTRODUCTION

The age we live in is known, as knowledge era. In this era, knowledge power is much essential for human resource development and to meet the need of Millennium Development Goals (MDGs) as well sustainable development Goals 2030 (SDGs). These goals can be achieved through the utilization of grassroots level knowledge or traditional wisdom (community-centered knowledge) which is essential for mankind. To fulfill these goals we have to reconstruct the existing knowledge system and generate new strategies for knowledge creation and knowledge documentation with a view to promote such knowledge for enriching the developmental process in tune with MDG. So incorporation of indigenous knowledge became common phenomena for the inclusive development and upliftment of various societies.

For example, at present, it is essential to revive the traditional medicinal practices for the enrichment of the health system. **National Knowledge Commission (NKC, 2005)** - extended much emphasis for revival of our traditional medicine, since many nations and societies are unable to utilize the modern medical facilities and in such situations, the traditional medicinal practices stands as the only options. Our common goal of life is to generate, promote, enhance and utilize the existing knowledge. To fulfil our individual as well as social needs, we have to promote such traditional wisdom among the masses, so that they can utilize those to meet the immediate needs. These sorts of knowledge often strongly accorded with a particular land and by the help of such knowledge they can tackle various risks and the common people may meet their livelihood too. To manage various risks, the commoners may codify such community-centered



knowledge, which has beneficial impacts for managing the basic needs without damaging any natural resources. Such knowledge preserves our mother earth from various challenges. Therefore, it is the high time to look into the community practices, promote their ways of living, and include such knowledge, which has cultural values and traditional supports in relation to particular place and cultural acclaim. A keen view over our community reveals that there are number of knowledge components, which spontaneously flow within the community and community-members depend upon those knowledge.

There are different types of Indigenous knowledge-components viz. community centered knowledge, situational knowledge, local knowledge, traditional knowledge, folk cultural knowledge and knowledge in the form of survival strategies. This knowledge can be utilized by the communities in various spheres of human activities such as health care, food preservation, child-rearing practices, education, natural resource management and risks management. Such knowledge is also considered as 'social capital' for the poor people. This indigenous knowledge usually percolates from previous generations over the ages and those possess geographical peculiarities since those are nurtured and grow in a particular situation or place. Now a day scientists recognize these sorts of knowledge because it has many practicability in various dimensions, particularly of risks management, and often promote social capital as leads to sustainable development.

Previous studies reveal that indigenous knowledge has deep connectivity with nature, man and land. Therefore, indigenous knowledge possesses potentiality that helps us to tackle the various hazards regarding environment, economy and social problems.

In holistic perspective, indigenous knowledge is completely separate from the western knowledge system. In modern era, if societies truly utilize indigenous knowledge in appropriate ways and incorporate those in the formal education system, the national goal for development will be easily achieved and indigenous societies will be able to achieve the millennium developmental goals. Development would be easily possible through the collaboration with scientific and Indigenous knowledge. Therefore, now a day it is essential to develop a collaborative approach for development. We can proceed further for development through convergence between Indigenous Knowledge with modern Knowledge. Hence, it will be able to preserve, promote and enhance of the traditional spirit (Hammer, S. and Jerome, A. (2007). As defined by Merriam Webster-Dictionary - Knowledge is the fact or condition of knowing something with familiarity gained through experience. According to Collins English Dictionary- knowledge is association or awareness, consciousness or familiarity gained by

experience or learning. Nonaka, (2006) asserted that knowledge is a *dynamic human process of justifying personal beliefs towards the truth*. He opined that there are two types of knowledge namely, *explicit* and *tacit* knowledge. Explicit knowledge can be expressed in the formal and systematic language and shared in the form of data, scientific formula, specifications-manuals and others. On the other hand, tacit knowledge is *highly personal and hard to formalize, as it is deeply rooted incaution, procedures, routines, commitments, ideas, value and emotions (Mladkova)*.

Indigenous denotes native, inborn, aboriginal people, those who has common pattern of life in their geographical areas. In this aspect, indigenous-knowledge refers to the traditional-knowledge, native people's knowledge, spiritual knowledge, verbal spiritual knowledge, common knowledge, poor peoples' knowledge, practical knowledge, cultural knowledge as well as situational knowledge, which are based on community practices. This community-centered knowledge is relevant for various kinds of risk management like health care, agriculture, animal husbandry, fishery, education, child-rearing practices and so on.

As defined by World Bank in 1998 -*Indigenous Knowledge is situational knowledge that is unique to every culture of society.*

According to Masango, (2010) - Indigenous knowledge as the totality of all knowledge and practices established on past experiences and observations that are held and used by people.

Ascher, (2002)-opined that Indigenous people have had their own ways of looking at and relating to the world, the Universe, and to each other. Their traditional education process were carefully constructed around observing natural processes, adapting modes of survival, obtaining sustenance from human and animal world, and using natural material to make their tools and implements. Indigenous knowledge is an emerging area of study that focuses on the ways of knowing, seeing and thinking that are passed down orally from generation to generation. These ways of understanding reflect thousands of years of experimentation and innovation in topics like agriculture, animal husbandry, child rearing practices, education systems, medicine and natural resource-management among many other categories. These methods of knowing are particularly important in the era of globalization, a time in which indigenous knowledge is accepted as intellectual property and is taking new significance in the search of answers to world's most vexing problems, such as disease, famine, ethical conflicts and poverty. Indigenous knowledge has value, for not only the culture, in which it develops, but also extends solutions to the scientists and planners, seeking solutions to community problems. Development professionals treasure this local



knowledge, found it extremely useful in solving complex problems of health, agriculture, education and the environment in developed, developing and under developed countries.

1.1. Sustainable Development

Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generation to meet their own needs. the concept of Sustainable development does imply limits- not absolute limits but limitation imposed by the present state of Technology and Social Organisation on environmental sources and by the ability of the biosphere to absorb the effects of human activities. But technology and social organization can be both managed and improved to make way for a new era of economic growth. The commission (WCED, 1984) believe that widespread poverty is no longer inevitable. Poverty is not only an evil in itself, but sustainable development requests meeting the basic needs of all and extending to all the opportunity to fulfil their Aspirations for a better life. a world in which poverty is endemic will always be prone to ecological and other catastrophes.

1.2. Santhal And Their Origin

The Santhals, a proto - australoid racial group, are the largest tribe in West Bengal accounting for more than 50% of the states tribal population. Other than West Bengal, Jharkhand, Odisha and Tripura. In Assam, they are not tribes of Assam, "there is also a sizeable Santhal community in neighboring Bangladesh, and a smaller group in Nepal".

Although they reside in several districts of West Bengal, the majority of Santhals are found in Paschim Mednipur District. Their primary occupation today is daily agricultural and manual labor, though there is an increasing move among the youth towards better education and self-sustenance.

The origin of the Santhals is a matter of some dispute. Referred to as the kherwar tribe in ancient time, some believe that they migrated to the Indian subcontinent from south east Asia around 1500BC long before the Aryans entered the Indian subcontinent and most likely reached their homeland, the Chhota Nagpur plateau.

Through Assam and Bengal what is accepted is that they come from an area which was extremely hilly and forest covered, and that they had practised shifting cultivation well before their move to their heartland- the Chhota Nagpur plateau. Their traditional occupation was cultivation along with hunting, gathering and fishing. Santals prefer to call themselves Hor, meaning man.

2. RATIONAL OF THE STUDY

Indigenous knowledge is an important area of study. From the very beginning, indigenous knowledge

played a crucial role for development of human civilization and gave direction in various dimensions like healthcare, environment, education, public relationship, agriculture and so on. Studies on Sustainable Development bear a high relevance in social as well as individual and global perspectives. Through these studies, societies try to understand the usefulness of indigenous knowledge for sustainable development. Now we live in knowledge society, where knowledge is considered synonymous with power. With the help of Indigenous Knowledge, societies can invent something new and reconstruct old heritage. Each community has their unique knowledge system, however due to excessive emphasis over the westernization; the community-groups are becoming de-rooted from their indigenous knowledge systems, which are also putting adverse impact over their life style, family patterns and quality of life (Roy, 2007). So it is essential to identify and explore those knowledge-components and incorporate those in the modern curricula with a view to enhance the developmental process by the help of such knowledge to ensure sustainable impact over the community life (Roy, 2009). This establishes the relevance of Indigenous Knowledge in the present era. Indigenous societies bear dynamic ancient epistemology, wisdom, knowledge, skill, technologies, indigenous or cosmological beliefs, folklore, customs, and oral traditions associated with nature, earth, biodiversity, and natural resources (Sherpa, 2005). India is rich in both ethnic and biological diversity. Pesticides in agriculture, soil fertility management, improve local breeds, and so forth is some of the traditional knowledge (Sherpa, 2005) which indigenous people possessed and are still practicing in different corners of the country.

Human survival is absolutely depended upon the biological resources derived from the nature for instances, food, medicines, and industrial raw materials (Shrestha & Chettri, 2011). If these resources are lost or extinct from the world then it will ultimately adversely affect the human beings. Moreover, people living in rural parts of the country have subsistence relation with these biodiversity. Indigenous knowledge is part of cultures, and is associated with language (L.D. Awasthi, Personal Communication, and April 22, 2011). It helps to understand the biodiversity of particular society and culture.

Therefore, it is apparent that when societies lose indigenous knowledge, they actually lose their languages, tradition, heritage as well as their identity. This further leads to loss of way of conserving diverse biological resources and the life of younger generations would be difficult, if these unique knowledge components are not transformed over generations and actually lose their identity and will be unable to struggle for survival.



Other point of views on indigenous knowledge has relevance for the controlling natural hazards, climate change and deforestations. Indigenous knowledge has unique value to protect ecosystem and natural climates. Therefore, our planners and developers must be aware about the utility of indigenous knowledge and skills because it has situational value and it promote the long terms solution of particular problem(s). Indigenous knowledge has relevance to save the mother earth holistically and naturally, because indigenous knowledge is such knowledge, which grows, nurture and is being cultivated through natural laws. Indigenous people love to live in nature; they interact with nature by the natural reality. They do not influence or change the nature, which does not permit it. Therefore, it is the high time to pay required attention on part of planners, developers, educationalists and scientists for protecting and preserving indigenous knowledge, which is the key factor for enhancing growth and development without compromising with the need of the future generations. Indigenous or traditional knowledge has high relevant for achieving sustainable development and promote sustainable growth. Traditional knowledge is much crucial for the protection of biodiversity and for achievement of sustainable development, which is slowly being recognized internationally (*Gadgil et.al, 1993*). Indigenous knowledge is helpful to preserve and maintains knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity (*United nation 1992*).

From the forgoing discussion, it is clear that Indigenous knowledge has high relevance for social welfare as well as individual betterment and enhancement of the development process. This creates the justification to preserve, promote and transformed indigenous knowledge from society-to-society and generation to generation. As a diversified nation, India do possess numerous indigenous communities with massive diversities, however they possess their own indigenous knowledge system, which are under threat from modernization and therefore needs preservation. Since most of these communities follow a pattern of oral culture, hence the wave of modernization already washed out good many indigenous knowledge components, which would have been preserved. The proposed study aims in context considering two ethnic community groups from east and northeast India. It is a proven fact that Indigenous knowledge helps the societies in varied ways. It helps solve various problems of education, health, environment, agriculture and so on.

Indigenous knowledge helps to reconstruct education system and help to build community centered education. Indigenous knowledge possesses high relevance in all aspect of life in living being. It enhances the community integrity. IK also put a check over the domination of western thought on Indian thought (culture) on indigenous way of living by virtue of developing awareness among individuals for sustainable development. Therefore, Indigenous knowledge is the social capital for the poor people and its helps to reconstruct curriculum according to the needs of the community. Indigenous knowledge is also essential for the poor people because it helps eliminate poverty, unemployment from indigenous societies. From teaching learning perspective, indigenous knowledge has special value because it possesses community specific pedagogical implications. Indigenous pedagogy has enough space for integrating present teaching learning process. Indigenous knowledge is strongly and deeply involved in socio-cultural circumstances. Therefore, if societies are capable to codifying this knowledge then it will generate new strategies for the knowledge creation and thereby will enrich the content of education. In the teaching learning context, indigenous ways of knowing possess implication since it promotes the diversity of learning and celebrates the individual differences. Apart, Indigenous knowledge possesses potential scope of indigenous risk management strategies, which helps to tackle the various risks like environmental, economic, social and public health

2.0. Objective of the study

To find out the indigenous knowledge practice for sustainable development practiced by the Santhal community.

3.0. METHODOLOGY OF THE STUDY

Research is a systematic investigation resulting in some formal record of procedures and the report of conclusions and result. Through the Ethnographic study researcher find out the ethnocentric pedagogy. Researcher applies both centric approaches Etic and Emic Pedagogical approaches. Research has been fine out many unique practices of indigenous pedagogy which has many authenticity and application to attaining the sustainable development goals.

Analysis and Findings of the study

Researcher analysis the study deeply and find out the indigenous knowledge practice for sustainable development practiced by the Santhal community are below.



Indigenous knowledge practiced by the Santhal community for S.D.	Used for sustainable development.
Karam festival	Socio-environmental sustainability.
Soharai festival	socio-environmental sustainability
Mah more festival	socio-environmental sustainability
Marriage system	Social sustainability
Dowry system	Social sustainability
Family structure	Social sustainability
Bhandangeriyo (death of a family member)	Social sustainability
Land fertilizer	Environmental & economical sustainability
Santhal medicine	Environmental & economical sustainability
Medicine prepare	Economical sustainability
Utilization of natural resource	Environmental & economical sustainability
Local culture	Social sustainability
Language	Social sustainability
Join family	Social sustainability
Women's education & their social status.	Social sustainability
Religion (Sari-dharam)	Social sustainability
Social relationship	Social sustainability
Santhal judicial system & law	Social sustainability
Child rearing	Social, economical & environmental sustainability
House building	Economical & environmental sustainability
wood work	Economical sustainability
cultivation system	Economical sustainability
their life style	Social sustainability
Food preservation	Environmental & economical sustainability
Indigenous techniques	Social, economical & environmental sustainability
Tree plantation	Environmental & economical sustainability

4.0. CONCLUSION

“Indigenous knowledge is an integral part of the culture and history of a local community. We need to learn communities to enrich the development process”.

-James D.
Wolfensohn, President of the World Bank.

Through this study researcher, explore that Indigenous knowledge has many advantages in many dimension. The Santhal community process deep indignity and their all dimension of life reflect the indignity. This indigenous knowledge has many advantages in many sector health care, natural resource management, child rearing process, animal husbandry, nature study, agriculture, housing, art and craft and so on. This indigenous knowledge comes from the time being and the tasted generation over by various experiments. Through this study researcher also explore the indigenous knowledge and its practices. Indigenous knowledge at present century has many advantages for the risk management particularly in environment, social and economic. However, at present this knowledge is rapidly, missing from our society and indigenous knowledge disappear from your society. indigenous knowledge considered as social capital for the poor people and

indigenous knowledge is vital information, which, sadly, is diminishing at an alarming rate. There is urgent need to collect it before it is irretrievably lost. Indigenous knowledge should be approached in exactly the same way a management consultant approaches the indigenous or expert knowledge. Indigenous expert hold many knowledge and this knowledge imbibe and shape their behavioural pattern. This knowledge is largely ephemeral, context-specific, and the property of the business organization. This indigenous knowledge research create a new data databases aim at the exploitation of initiatives and activities, that promote the integration of Indigenous Knowledge in development, such as to capture, store and disseminate information with cost-effective and sustainable strategies to promote integration of knowledge in development planning and to develop mechanisms to sensitize information seekers with a professional interest in development and development planning. To make a meaningful use of scientific or technical Indigenous Knowledge the developing countries should practice international standards. Although at first sight it seems legitimate criticism, it must be admitted that the work of Indigenous Knowledge is costly and does not produce the IK urgently needed. Most information organizations do theoretical and methodological



work, which is not tailored to the stage of development of IK databases and systems. It may be added that some organizations do similar work regarding the IK, which does not encourage the IK collection. While the IK industry has to grow and become globally relevant, there is a need to nature, help develop some of the potential databases and facilitate their increased access.

We can say the Santhal community indigenous knowledge practice has high essence for sustainable development as well as environmental risk management strategies. This study shows that various type of indigenous practices of the Santhal community such as indigenous health care, Indigenous culture, festivals, rituals, folklore and traditional laws, song indigenous resource management and so on has special value in this challenging and changing era. This study also shows that indigenous knowledge has many utilization for controlling environmental hazardous, bio-diversity and bio-piracy.

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APPENDICES

