

Revitalizing Education: Bridging Tradition and Innovation in School Curriculum Post Nep 2020

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ABSTRACT

Indigenous knowledge varies across contexts and is now gaining attention from global thinkers who explore the survival strategies of marginalized communities, providing an alternative life perspective. In the changing societal landscape, it's vital to be aware of the indigenous knowledge of tribal people in West Bengal and Jharkhand. Creating an inclusive model for integrating this knowledge into formal education is crucial, preserving and promoting it through modern schooling.

Examining the benefits of indigenous knowledge reveals two implications. Firstly, it inherently possesses unique sustainability. Secondly, from an educational perspective, it helps learners reconstruct ideas and experiences meaningfully and joyfully, transforming informal learning into formal learning, aligning with the principles of the National Education Policy 2020.

The NEP 2020 emphasizes learning through meaningful and joyful experiences, advocating for work-based and action-based education. It underscores the symbiotic relationship between knowledge and action, asserting that practicability determines education quality. Therefore, researchers aim to develop a model for indigenization to incorporate indigenous knowledge into formal school curricula.

To achieve this, researchers explored the field and analyzed primary and secondary documents. Findings indicated that tribal communities in West Bengal and Jharkhand engage in various indigenous knowledge practices, involving pedagogical dimensions like learning through content creation, observation, trial and error, deep involvement in situations, and perceiving situations from multiple dimensions. Tribal people approach learning collectively, often in groups, emphasizing direct experience—a strategy aligned with situational-based or experiential learning highlighted in the NEP 2020.

Keywords: Revitalizing Education, Bridging Tradition, Innovation, School Curriculum

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I. INTRODUCTION

In the global academic landscape, Indigenous Knowledge has become a subject of interest, sparking epistemological and practical inquiries among educators, scientists, and students. As demonstrated by Bicker (2004) and Oguamanam (2006), rural communities contribute valuable knowledge integral to their identity. The integration of indigenous knowledge into the development paradigm advocates for sustainable growth, emphasizing its role in agriculture, healthcare, disaster mitigation, and more. Noteworthy works, such as the 'Man and Forest' series (Seeland, 2003), highlight the long-term sustainability of resource management in the Indian context. This discussion underscores the significance of Indigenous Knowledge in achieving Sustainable Development Goals (SDGs) (2020). Recognising the imperative to 'save the planet,' efforts for sustainable development, exemplified by the 17 goals of Agenda 2030, require active citizen engagement. Education, particularly school education (SE) and initial school education (ISE), plays a crucial role. Therefore, educators need preparation to incorporate Sustainable Development (SD) principles into their teaching, fostering the development of responsible citizens aligned with SD goals

II. INDIGENOUS WAYS OF KNOWING AND TEACHER EDUCATION

Transforming teacher educators into bearers of indigenous knowledge and language is crucial for shaping school education in India. To

establish education as institution-based, we must delve into grassroots practices and the knowledge patterns of local people, shaping their worldview. To install the value of indigenous knowledge, it is essential to imbue our teachers with a sense of respect for the communities they serve. An internship program can be instrumental in promoting indigenous knowledge among teachers, immersing them in the local culture. The pedagogical content derived from this experience can then be applied in real classroom settings. To achieve this, our teacher education program should collaborate with school education, integrating community knowledge perspectives into formal instructional strategies. This approach ensures that teacher training provides opportunities for interactive and effective teaching methods, with future teachers acquiring knowledge of local languages and customs. Such programs contribute to the refinement of teaching quality, recognising that an adept teacher can influence and make subjects interesting for students. Teacher education, with its focus on understanding children within their social environment, creates conducive learning situations tailored to each student's pace and style.

III. WHY INDIGENIZATION OF TEACHER EDUCATION

Recognising the teacher's pivotal role in shaping society and the younger generation, the National Curriculum Framework of 2005 underscores the importance of connecting knowledge to life outside the school, enriching

the curriculum for holistic child development, and contextualizing teacher education. The National Education Policy of 2020 endorses the principle of contextualized teacher education, emphasizing the importance of teachers being rooted in Indian values, languages, knowledge, ethos, and traditions.

Teacher preparation involves a multidisciplinary approach encompassing knowledge, values, and practice under experienced mentorship. Effective teachers require a blend of content knowledge, subject pedagogy, skills, attitude, and interest in the teaching profession. In the present era, teachers must incorporate modern theories of philosophy, psychology, sociology, and technology to meet societal needs. Comprehensive teacher education at both pre-service and in-service levels is mandatory in the current scenario.

The United Nations (UN) established the Sustainable Development Goals (SDGs) in 2015 as a global call to action. The 17 SDGs necessitate global collaboration and encompass social, economic, and environmental sustainability. Approximately 262 million children and teenagers are currently out of school, posing a risk of increased impoverishment and marginalization for 750 million individuals. UNESCO's commitment to fostering global citizenship and providing every child access to quality education aligns with the SDGs. In India, efforts have been underway since the mid-1980s to incorporate Environmental Education (EE) into formal education at all levels. The inclusion of Education for Sustainable Development (ESD) throughout the curriculum, from preschool to higher education, is necessary for fostering meaningful understanding of change phenomena and Sustainable Development-related challenges.

IV. OBJECTIVE OF THE STUDY

To delve into the wealth of tribal indigenous knowledge and integrate it into the formal school curriculum to achieve the goals of Education for Sustainable Development (ESD).

V. FINDINGS OF THE STUDY

This article delves into Indigenous Knowledge practices by examining indigenous communities in West Bengal and Jharkhand. The researcher identifies Indigenous Pedagogical Content Knowledge (I.P.C.K) by analyzing the indigenous knowledge employed by tribal communities. The findings highlight numerous relevant indigenous practices within these communities, providing valuable insights for education. The integration of this knowledge into formal school curricula has the potential to enhance the meaning and joy of learning. The researcher outlines identified indigenous knowledge practices and proposes ways to incorporate them into the curriculum.

To achieve these objectives, the researcher observes tribal communities in West Bengal and Jharkhand, employing field notes and document analysis to fulfill the research goals.

VI. ESSENCE OF INDIGENOUS KNOWLEDGE FOR SUSTAINABLE DEVELOPMENT

The global knowledge landscape is rapidly evolving due to factors like climate change, increasing pollution, and depleting natural resources. This transformation requires addressing the world's energy, water, food, and sanitation needs, leading to a demand for skilled labor in various fields such as biology, chemistry, physics, agriculture, climate science, and social science. The prevalence of epidemics and pandemics underscores the importance of collaborative research in

infectious disease management and vaccine development, highlighting the need for multidisciplinary learning to address resulting social issues.

As India advances toward becoming a developed country and one of the world's three largest economies (NEP 2020), there will be a growing demand for humanities and art. Tribal indigenous knowledge, encompassing practices in agriculture, medicinal techniques, environmental conservation, harmony with nature, animal husbandry, tribal dance and song, as well as tribal art and crafts like Kohbor and Sohray painting, holds immense value. The rich cultural tapestry includes festivals such as 'Karma,' 'Sarhul,' 'Baha,' 'Kadleta,' and a unique tribal administrative system known as the 'Majhi,' 'Dhoklo Sohor,' and 'Munda Manki' system.

****Aspects of Indigenous Knowledge for Curriculum Construction:****

- a. Indigenous knowledge significantly influences curriculum development.
- b. It emphasizes a human-centric focus.
- c. Objectives should address both personal and interpersonal aspects of students' concerns.
- d. A humanitarian curriculum creates a space to nurture students' self-concepts and cultivate a mature image of themselves as citizens and members of the human family.
- e. This indigenous model places a high emphasis on the 'I,' signifying the individual or individuals in the curriculum.
- f. Curriculum content should concentrate on the local needs and aspirations of the people.

The Santhal Community	Indigenous pedagogical aspects	Curricula areas	S.D.Gs
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Origin of the community and their legacy.	Origin of the community and their legacy is fostering the history telling methods for knowledge transformation.	We can incorporate this ethics from the community into the Social factors that affect growth and development among the community life.	Social Sustainability and equity and equality.
Socialization (<i>Jom-Sim-Binti</i>).	This is the Socialization Methods among the Santhal community basically they socialized the children through sports and games.	Knowledge, understanding and science,	Social inclusion, economical progression and development
Santhali language	Languages are the key for knowledge transformation.	Language across the curricula. multilingual, multicultural and multi perspective.	Social sustainability.
<i>Olchiki Script</i>	<i>The Santhal preserved and promoted their knowledge through the language Script.</i>	Language games in pedagogy of school subjects, Illustrations on content-based methodology may be provided.	Quality and inclusive nature educational opportunity.
Traditional community dress and ornaments (<i>Panchi Dhuti,Panchi sari,Dahari</i>).	Preparation of Traditional community dress and ornaments has many instructional values during the preparation of such material people of the said community acquired many learning strategies. .	This knowledge Can be incorporated within the extra-curricular activities so students can find themselves within the schools.	Promoted Social & environmental and economical sustainability.
Dance (<i>Karam Binti,Baha,Dong and Langre</i>) and songs (<i>Soharai,laure,Patha,Do har,Gefory</i>).	The santhal traditional societal norms are examples of traditional instructional strategies for knowing and looking to the world.	Drama and arts in school education. Students can be attracted towards school through the incorporating their local culture as an extracurricular activity.	Promoted Social & environmental and economical sustainability.

Musical instruments (<i>Tumda, Tamak, Threio, Banam, Kartal, Ganthi, Damsha, Madal</i>).	The preparing and performing of the musical instruments are very creative and innovative. These works are also composed with the indigenous pedagogy.	Drama and arts in the educational process, it promotes education through joy and happiness.	Promoted Social & environmental and economical sustainability.
Festivals (Baha, Soirai, Maha More, Bonga Bongi. and Dansai, Kudum, kahani, Sendra and so on).	All these festivals connected to the cultivation and nature worship.	Engagement with the field and community outreach programme.	Promoted Social & environmental and economical sustainability.
God (Chando Bonga, Mrang-Buru and Jaher ayo).	Cultural transformation	Understanding the self.	Promoted Social & environmental and economical sustainability.
Marriage (different types such as Bafla). The Santhal performed marriage ceremonies as a social rituals.	To know through performing various ceremonies.	To understand social patterns such as housing, poverty.	
Biography of their Community literature.	The santhal community also has the great Biography of their community literature and the 'Bantha' play a very crucial role in the fields.	Moral Dilemma (Dharmasankat) and one's duty towards self and society. To promote the community sentiment and build peace among the society.	Promoted Social & environmental and economical sustainability.
Community justice system/Village council for decision making.	cultivation, criminal justice, authorities' administration and so on has also the indigenous pedagogical practices.	Factors responsible for disturbing peace: like unemployment, terrorism, exploitation, and social complex.	Promoted Social & environmental and economical sustainability.
Decoration style (Natural painting of walls).	The santhal community built their house through the bamboo and decorated their house with natural shapes.	Teaching methodological aspects.	Promoted Social & environmental and economical sustainability.

Preparation of indigenous medicine.	The Santhal community also has great innovative techniques regarding indigenous medicine. They used these indigenous medicinal practices frequently in day to day life.	Methodological and evaluation of value. traditional as well as modern methods.	Promoted Social & environmental and economical sustainability.
Food habits and preparation of indigenous foods.	The system of food distribution of the Santhal is unique, all the villagers share food in a ritualistic manner.	Can be incorporated within methodological aspects.	Promoted Social & environmental and economical sustainability.
Child rearing practices.	Like Santhal the Santhal also has unique practices regarding child rearing and they applied various indigenous methods regarding child rearing.	Can be incorporated within the guidance and counseling process.	Promoted Social & environmental and economical sustainability.
Animal husbandry: within this practice among the Santhal indigenous or informal pedagogy also reflected and they used various instructional processes for the animal husbandry.	Santhal community was also very much acquainted with the Animal husbandry and Chakmas also used various unique instructional knowledge for animal nurturing.	Can be utilized within the pedagogical areas.	Promoted Social & environmental and economical sustainability.

CONCLUSION

The discussion above underscores the pivotal role of Tribal Indigenous knowledge in realizing Education for Sustainable Development across diverse contexts. To actualise the vision outlined in the National Education Policy 2020 (NEP-2020), the "Indigenization" of our curriculum in alignment with the values of Tribal Indigenous knowledge is crucial. This transformative process holds the potential to establish an inclusive education system. Its

efficacy, however, would be greatly augmented by integrating the content of Tribal Indigenous knowledge into the School Education curriculum.

Through the adoption of inclusive approaches and the integration of Indigenous knowledge practices into the curriculum, we not only promote and safeguard these practices from erosion but also introduce numerous pedagogical methods. When incorporated into

formal schooling through curriculum 9 construction, these practices empower students and teachers to develop attitudes, values, skills, and knowledge essential for achieving sustainable development through the utilization of Indigenous practices. Moreover, these

knowledge practices contribute to the reconstruction of our education system, making it more viable, affordable, and accessible for all. From another perspective, this approach allows us to create a joyful education system in all its aspects at this juncture.

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