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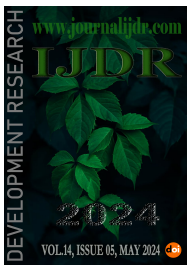

RESEARCH ARTICLE **OPEN ACCESS**

EXPERIENTIAL LEARNING BY THE CELEBRATION OF THE FESTIVALS OF JHARKHAND'S INDIGENOUS TRIBES FOR SUSTAINABLE DEVELOPMENT (S.D)

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ABSTRACT

According to the theory of experiential learning, experiences are formed via our ongoing interactions and engagement with the world around us, and learning is a natural outcome of those experiences. Compared to behavioural and cognitive learning theories, experiential learning takes a broader tack. It considers the role that all experiences—thoughts, feelings, and environments—have in our capacity to learn. The goal of this research was to identify Jharkhand tribes' festivals that are significant to socio-ecological sustainability. The study's methodology used qualitative instruments. Participatory observation, focused group discussions, and interviews were used. Numerous festivals, including karma, sarhul, sohray saakrat, and baha, are socio-ecologically viable, according to the study's findings. Textbooks contain partial content about the festival. Students exhibit a moderate level of knowledge about sustainable development.

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INTRODUCTION

"Learning by doing" is the definition of experiential learning in constructivist theory of learning. Learning is accomplished through an ongoing cycle of inquiry, reflection, analysis, and synthesis, in which the student actively participates in the educational process (Bartle, 2015). Experiential learning is "the process whereby knowledge is created through the transformation of experience," according to David A. Kolb. Understanding and changing the experience together produce knowledge (Kolb, 1984). There are thirty-two tribes in Jharkhand, a state dominated by tribes. Through festivals, culture, and tradition, they showcase their distinct culture and customs. The indigenous pupils get to experience these special traditions. These encounters heighten curiosity in the subject matter and foster a deeper understanding of it.

Objective: To find the festival celebrated by tribes of Jharkhand which are relevant for socio-ecological sustainability.

METHODOLOGY

Qualitative method was adopted for this study, Interview, Focused group discussion and participatory observation used for the collection of various data

Experiential learning: A contemporary theoretical understanding of experiential learning was pioneered by John Dewey in 1938. According to Jacobs (1999, p. 51), experiential learning is "a process through which a learner constructs knowledge, skills, and value from direct experiences. "Kolb created the EL paradigm in 1984 in an effort to reconcile the disparity between the collection and utilization of information. It emphasizes experiential learning and assessing students based on their prior experiences (Sternberg and Zhang, 2014). The paradigm addresses the notion of how experience influences learning and emphasizes the value of students' involvement in all learning processes (Zhai., et al 2017). Experiential Learning is an instructional approach that enables students to "Do, Reflect, and Think and Apply" as they learn (Butler.,et al 2019). Students take part in a tangible experience (Do), replicate that experience and other evidence (Reflect), cultivate theories in line with experiences and information (Think), and articulate an assumption or elucidate a problem (Apply). It is a strong instrument for bringing about positive modifications in academic education which allow learners to apply what they have learned in school to real-world problems (Guo.,et al 2016). Giving students more authority and responsibility and integrating them directly in the learning process within the learning environment are all part of this learning approach. Additionally, it promotes flexible learning, integrates all modalities of learning into full-cycle learning, and develops effective skills and meta-learning abilities in students (kolb and kolb 2017). Stated differently, experience is the key to learning (shiralkar2016). However, not all experiences are truly meaningful or useful to learning, so experience need not be genuinely or equally educative (Dewey,1938). However, meaningful and pertinent experiences can connect attitude to behaviours or realities and are thought to increase students' engagement in the learning process (Beard & Wilson, 2006, pp. 16–

22; Gross & Rutland, 2017, p. 32). David A. Kolb (1984) suggested Experiential Learning as one of the declarations among several conceptions of experiential learning. According to Kolb (1984, p. 38), it is "the process whereby knowledge is created through the transformation of experience." The importance of experience in creating knowledge is emphasized by Experiential Learning Theory (Kolb & Kolb, 2005a, p. 2). Assimilation of lessons learned and experience-derived emotions can result in the construction of knowledge (Kolb, 1984, p. 41).

Indigenous tribes of Jharkhand: Eastern India's Jharkhand state is home to a wide variety of indigenous tribal people that have traditionally influenced the socioeconomic and cultural landscape of the area. An outline of the importance of researching Jharkhand's tribal population is given in introduction. describing the socioeconomic conditions affecting their way of life, the historical background, and the genesis of tribal communities. The tribal population of Jharkhand has ancient origins; evidence from archeological digs suggests that indigenous groups have lived in the area for thousands of years. The Santals, Mundas, Ho, Oraons, and other tribes have developed a rich cultural legacy that is intricately linked to the land and its natural resources. Their ancestral ways of subsistence farming, hunting, and gathering demonstrate a balanced coexistence with the natural world. The historical course of the tribal population in Jharkhand has been influenced by conflicts over land rights and cultural autonomy, colonial contacts, and socioeconomic changes. Especially under British rule, colonialism resulted in land confiscation, exploitation, and the uprooting of indigenous tribes, upsetting their customs, and encouraging socioeconomic exclusion. However, tribal anti-colonial movements like the Santhal and Birsa Movements stand for a history of indigenous peoples' struggle against exploitation and persecution during colonialism. The Jharkhand tribal people still face several difficulties, such as poverty, lack of access to healthcare and education, and environmental decline. Socioeconomic inequality in the state has worsened due to increased pressure on tribal lands and livelihoods brought on by rapid industrialization, urbanization, and infrastructure development. It is essential to understand the history, socioeconomic context, and consequences of Jharkhand's tribal community in order to inspire evidence-based policy interventions and development strategies that support equitable and sustainable development. Through acknowledging the historical injustices, cultural adaptability, and socioeconomic contributions of tribal tribes, stakeholders can collaborate to promote a fairer and more inclusive society that benefits all Jharkhand residents.

Festival celebrated by tribes: There are many various kinds of festivals, some with distinct meanings (such as hunting, religious, or military festivals), but the majority of tribal people's celebrations are based on the seasons and the agricultural cycle. Sarhul, Karma, and Sonrai are the three main Tribal celebrations. community and these adhere to the agricultural and seasonal cycles. Although the term "agriculture" has a broader meaning, in this context it mostly refers to paddy cultivation since rice is Jharkhand's staple crop. The Tribal community honours these celebrations in accordance with the cyclical changes in the weather and gives thanks to the natural world for providing an abundant harvest. Festivals are observed here in four stages: "fasting" in the first, "offerings" in the second, "song and dance, eating and drinking," and "winding up" in the third. Organizing. Tribal festivals, cuisine, customs, language, and environment all have a close bond because to the vast range of tribal culture. One such state with a rich culture and abundance of minerals is Jharkhand. In this case, tribal tribes are crucial to preserving that diversity of cultures. It may be argued that tribal people, who are among the main organizers of Jharkhand movements, are also accountable for the state of Jharkhand's forests and forest ecology. Their festivals and culture both demonstrate their appreciation of the natural world. Nature worship permeates the rituals and culture of the Munda tribe, as it does for the other thirty-two tribal people in Jharkhand. In addition to these, several other festivals—like Karma, Sohrai, Buru Parva, Maghe Parva, Phagu, Sarhul, Chaandi, Jatra Parva, Hareli, Japaad, Dohrai, Saakraat, Bhagsim, Maghi, Horo, Jomnana, Kolom, and Gangi-Adeya—need to be revived due to their dwindling traditions together with Punnu-Adeya.

Sarhul Festival: The big celebration of Jharkhand known as Sarhul is also known as Jangkor, Khaddi, Baha, or ba. Munda, Oraon, Santhal, Ho, and other tribal people of Jharkhand celebrate it. The focal point of the Sarhul festival is the sal flower. The tribal people celebrate the spring celebration by welcoming the sal flower. The third day following the new moon in Chaitra, the twelfth or last month in the Bengali solar calendar and the first month in the Hindi solar calendar, is when it is observed on Chaitra Shukla Tritiya. Sarhul festival lasts for four days. The first day honors "the fish and the crab," the planet's progenitors. Respectfully caught, the tribal people incorporate them into their nightly feasts. The following day, everyone assembles in Sarnasthal with their hunting rifles, musical instruments, and ingredients for Tehri. Pahan is a people who worship the Great Spirit. They offer chicken sacrifices to the Water Spirits, Singbonga, and Adi Maa. They prepare khichdi and distribute it to everyone after praying. Pahan predicts the future seasons' rains in the interim. Day three is the day of the parade, and Day 4 is the day of the Phulkhonsi ritual celebration. Pahan visits each home in the community and pulls the sal flower sprig. During this tradition, people give each other heartfelt brotherly hugs, welcome Johar, and get blessings from elders and ancestors. As a result, Sarhul adopts a celebratory attitude.

Karma Festival: Jharkhand also celebrates Karam as a harvest festival. The focal point of this festivity is the Karam tree. The eleventh day of Bhado, the Bengali calendar's fifth month, is when this festival takes place. This celebration is observed by the Munda people of Jharkhand as well as the In Jharkhand, Bihar, Orissa, Chhattisgarh, West Bengal, Santhal, Kharia, etc. This festival spans three days. Sisters gather clean sand from the river in a basket and plant seven different kinds of grains in it seven or five days before Karam Puja. Barley, wheat, corn, horse gram (kurthi), black chickpeas, peas, and urad (black gram) are among these grains. The Karam tree is planted in the house's courtyard, or Akhara, on the day of prayer.

Sohrai": There is a cow festival in Sohrai. The tenth month of the year, Kartik, has its new moon day on the calendar dedicated to cattle, as they play a vital role in agriculture overall, particularly in the production of rice fields. The festival lasts for three days. For this festival the preparation begins very early or before one month, As most the home tribal made up of clay, so they repair their house and decorate it very presently. Sohray painting is special type of painting the ladies of tribal community specially Santhals they paint their house by sohray painting. Their home is generally square in shape and outside they prepare pinda to sit down and to socilise. They clean their house by cow dung, they mix cow dung water and some herbs they burn mix that ash into the paste and they apply all over house or outside the house by broom which is also made up of local grass. The sohrai painting are made up of natural colour from colourful soil like khadi mati (white soil), Gamcha mati (Brick red colour) Halud mati (Yellow soil). For the Red colour some time they put very small stone made red colour on the vessel and use the extract for the colour. Before sohray tribals clean their house very appropriately. Songs in honor of the cattle are sung one week prior to Dipavali. A lamp is kept burning on the first day of Dipavali in order to the entire evening in the livestock shed. The cattle shed entryway is cleaned and adorned with a rice paste or alpana design early the following day. After being cleaned, the cattle are led home by walking along a gorgeously laid route. The animals are then worshipped and fed fresh grass after that. Pua and pitha are examples of dishes prepared at home that are shared among neighbors as prasad.

Sakraat: The sakraat festival is celebrated during the makar Sankranti, some place its is also called tusu parab/poush parab. Saakraat celebrated mostly 14 or 15 January every year, It is a Harvesting Festival, When the paddy is totally ripe and the farmer cut down these paddy bring home and keep safe behind the home for the thrashing. And some portion they use for the celebration of sakraat, Traditionally the rice powder is made up of Dhenki.They day before

the saakrat *Baundi* festival is celebrate, in this day during the day time all male members and kids catch fish prepare the lunch. The women generally clean the house by traditional method like cow dung. In the night time they apply rice paste on the important agricultural tools like plough, and some measuring tools like *kana* and *pai*. And whole night young girls and women of the village sang tusu song preparing some pitha made up of rice, jaggery and some sesame seeds. Which is good for our health and keeps body warm. Next day all the tribals took bath and wear new dress sometimes young boys prepare a small hut by some dry branch different tree and kept it near the river or pond. After took bath they burn the hut and stand near the hut to keep warm themselves. *jil pitha* was commonly eaten by the tribals. It is made up chicken meat and rice paste and some spices make paste in sal leave called patda from both sides it is covered and in a big clay pot called *haranaw* they prepare the food. Third day called Akhan Jatra some tribals celebrated new year for them. They start some agriculture, religious and social work on this day.

What is sustainable development: Economic theorists like Adam Smith in the 18th century highlighted development-related concerns, and Karl Marx and the classical economists Malthus, Ricardo, and Mill fought about some aspects of sustainable development in the 19th century. Later neoclassical economic theory, however, placed more emphasis on the value of clean air, water, and renewable resources, such as ores and fossil fuels, as well as the necessity of government involvement when externalities and public goods arise Črnjar, M. & Črnjar, K. (2009). When the phrase "sustainable development" was first used in the forestry industry, it referred to practices like afforestation and integrated forest harvesting that should not interfere with the ecological renewal of forests (Črnjar & Črnjar, 2009: 79). This phrase was originally referenced in the International Union for Conservation of Nature's Nature Conservation and Natural Resources Strategy, which was issued in 1980 (IUCN, 1980). Though at first mostly seen from an ecological standpoint, the field of sustainable development quickly expanded to include social and economic dimensions of research. The idea of sustainable development has been interpreted and criticized in various ways since its inception. According to the Brundtland report, the word "sustainable development" has multiple connotations and can relate to long-term sustainable development, ecology, biodiversity, and heritage protection as well as holistic planning and strategy adoption (WCED, 1987). The understanding of the concept of sustainable development in theory is primarily related to ecological sustainability, which is a development that provides the necessary environmental conditions, as ecological issues and sustainable development are closely related. Circumstances that allow for both current and future generations to live at a specific standard of well-being (Lele, 1991). This is also a holistic (sustainable) strategy that considers environmental conservation and sustainable development together, and it does so within the larger global ecological, socioeconomic, and political framework (Sharpley2000). However, given their impact on the sustainability or unsustainability of the ecological system, some social criteria must also be met in order to attain the essential ecological conditions.

When considering social sustainability, sustainable development offers a chance to meet some human requirements that are based on quantifiable economic values (Ulhoi & Madsen, 1999), but also a chance to fulfill societal norms, cultural norms, traditions, and other social values and traits. Both of the previously mentioned aspects of sustainability are included in the widely accepted mainstream theory of sustainable development, which views sustainable development as social transformations that accomplish conventional development objectives while respecting the boundaries of ecological sustainability (Lele, 1991). In order to meet fundamental human needs, integrate environmental development and conservation, achieve equality, guarantee social self-determination and cultural diversity, and preserve ecological balance, sustainable development should offer a solution of honesty. Even if the idea of sustainable development has changed somewhat throughout time, its core values and objectives have helped people behave in a more environmentally sensitive manner that is more suited to the constraints of the environment. This explains why the idea has been incorporated into many spheres of human endeavor. The idea has been implemented by many international organizations, and although it has been well received locally, it has not yielded noteworthy outcomes on a worldwide basis. This fact demonstrates the persistence of environmental issues thirty years after the concept was first proposed.

NEP 2020 for promotion of local knowledge: Any society's growth depends on quality education, and education policies are the means by which this can be achieved. After thirty years, the present government of India introduced the National Education Policy 2020 (NEP-2020). The NEP 2020 aligns with Goal 4 of the Sustainable Development Goals (SDG 2030) of the United Nations, which asserts that equitable access to education is a fundamental component of sustainable development. The administration has secured the nation's push for self-reliance by incorporating the SDG targets into the NEP and ensuring that everyone has access to equal education. NEP 2020 will improve the knowledge and skills of all citizens, strengthening them all. It also explicitly discusses the comprehensive reform of the Indian educational system, from pre-primary to higher education, as well as the progressive implementation of institutional and curriculum reforms, all of which will assist India in achieving SDG goals. The United Nations Sustainable Development Goals (SDG 2030) state that fair access to education is a key element of sustainable development, and the NEP 2020 is in line with this goal. By ensuring that everyone has access to equitable education and implementing the SDG targets into the NEP, the administration has ensured the country's push toward self-reliance. NEP 2020 will strengthen all residents by enhancing their knowledge and abilities. Along with the progressive implementation of institutional and curriculum reforms, it also talks explicitly the entire reform of the Indian educational system, from pre-primary to higher education, all of which will help India achieve the Sustainable Development Goals. The SDGs 2030 aim to guarantee universal access to high-quality technical and vocational education, as well as basic and secondary education for all (males and girls) across all UN member nations. Every UN member state is required to guarantee that all boys and girls get free, equitable, and high-quality primary and secondary education by 2030, resulting in learning outcomes that are pertinent to and effective for Goal 4. In order to prepare them for primary education, it also emphasizes the importance of making sure that all boys and girls have access to high-quality early childhood development, care, and education.

NEP 2020 is built upon five pillars, which are access, affordability, equity, quality, and accountability, in accordance with the aforementioned SDGs. A four-stage teaching framework—the foundational, preparatory, middle, and secondary stages—is introduced. Rather of using the 10+2 system, NEP 2020 is based on the 5+3+3+4 years approach. First and foremost, the policy's goal is to promote play and activity-based learning in kids. Equal access for all men and women to high-quality, reasonably priced technical, vocational, and postsecondary education, including university education, is another UNSDG goal that must be met. The number of teenagers and adults with technical and vocational skills must significantly rise in member states in order to support employment, good jobs, and entrepreneurship. Moreover, SDG 4 aims to eliminate gender gaps in education and guarantee disadvantaged populations—such as people with disabilities, indigenous peoples, and children in risky situations—equal access to all educational and vocational opportunities. Additionally, NEP 2020 highlights the value of vocational knowledge and includes provisions for integrating it into regular courses. Students will have the chance to gain skills through internships. In order to provide students with practical experience and help them develop their abilities, it offers at least 10 days of bag-free school hours. During these times, students will have the opportunity to connect with local vocational experts such as carpenters, gardeners, artists, and potters. The NEP specifies that, in order to make education more accessible to all, all educational institutions must adhere to the same audit and disclosure standards as "non-profit entities." Additionally, any surplus funds must be reinvested in the field of education. Transparency in all financial transactions and a grievance procedure are essential.

The UNSDG 2030 places a strong emphasis on ensuring that everyone, including boys and girls, adults and teenagers, people with disabilities, indigenous peoples, and those in vulnerable situations, has access to education. Additionally, the main objective of NEP will be to gradually provide nationwide access to high-quality early childhood care and education. Particularly socioeconomically deprived neighbourhoods and locations will receive special consideration and priority. India's NEP 2020 aims to tackle this issue by establishing a National Curriculum Framework, fostering a culture of quality education in educational institutions, providing education in local language, uplifting disadvantaged groups like girls, women, SC, ST, OBC, tribal communities, transgender children, and economically weaker sections, as well as more professional.

Education for sustainable development: The global context of education has given education policy and practice a renewed emphasis in recent years. The "global-character" of modern education is now clearly visible in educational rhetoric and policy, as well as in the way that development education and education for sustainable development are taught. Greater accountability, efficiency, and measuring transparency is required by the reform processes in public expenditure and education. This is demonstrated by the growth of international literacy and numeracy testing initiatives that provide comparative scores, as well as the proliferation of standardized testing programs like the OECD's Programme for International Student Assessment (PISA). An eagerly anticipated "new basis for ethical decision-making... erected by the "incentives" of performance" is being imposed by the worldwide education reform movement (Ball,2003). The goal of public education, according to Durkheim (1885, 445), is to "train citizens for society, not workers for the factory or accountants for the warehouse," more than a century ago. Feinberg (2006, xi) highlights the need for "shared moral understandings required to sustain and reproduce liberal, pluralist democracies" from an American standpoint. A "morally defensible aim for education... should be to encourage the growth of competent, caring, loving, and lovable people," according to Nodding's (1997, 27), while "social responsibility, social change, and social justice" are said to be important objectives of education by Cochran-Smith (1999, 116).The UN Sustainable Development Goals and the UN Decade of Education for Sustainable Development (UNESCO 2012) are two examples of international policy developments that support these educational objectives.

Role of tribal festival in Education for sustainable development: In post-Independence neo-colonial India, skyscrapers have sprouted from the ruins of ancestral villages, burial sites have been submerged under concrete, and ancient trade routes have been covered over by superhighways. The Adivasis fight constantly to be the ones who can access what is left of their national homes. For example, the Forest Conservation Amendment Bill, passed by the Lok Sabha on July 26, 2023, aims to redefine what constitutes a "forest" in terms of Indian law. This could result in a narrowing of the definition of what constitutes a "forest" under the law and the potential exclusion of areas that were previously not classified as such, even if they have significant ecological and environmental value. Approximately 40% of the Aravalli range and 95% of the Niyamgiri hill range would consequently (Bilung 2023) The tribal festival are mainly celebrated during seasonal changes, or based on agriculture which is very much relevant to socio -ecological perspectives. The tribal students are experiencing this festival from since birth but they are somehow not relating their experience in the education system. Beacuse the only main festivals are welcome or celebrated in the textbook. But in textbook of class 6-8 books Jharkhand have some relevance with the tribal festival. Forest cover and natural resources abound in Jharkhand. In this globalized world, the wealth of natural resources has always drawn a lot of economic interests in the name of progress. Under the pretense of development and the ensuing elevation of living conditions, which leads to extensive resource exploitation and a negative effect on the state's ecology and fauna. This has proven to be a curse for Jharkhand's tribal inhabitants, who have a strong bond with the natural world. The same people that Jharkhand was supposedly founded for are now being sacrificed in the sake of their state's development, according to a report by the Centre for Science and Environment (Chakrabarty2008). The relationship between culture, indigenous knowledge systems (IKS), sustainable development, and education in Africa is the main topic of this essay. It examines the idea of sustainability, paying special attention to indigenous knowledge systems and education. The essay specifically examines the materials from the United Nations Decade of Education for Sustainable Development and the World Summit in Johannesburg in 2002. Additionally, the paper addresses the African National Congress's (ANC) Curriculum 2005 (C 2005) in South Africa, emphasizing the challenges of teaching just Western-based scientific knowledge in a culture of indigenous epistemology. In its conclusion, the paper makes a case for further investigation into the feasibility of using indigenous knowledge systems as a possible instrument for sustainable development (Bridled, 2009).

RESULTS

All the tribal festivals are basically related environment, Agriculture,War/Military. Among which karma, sarhul sohray, saakraat are agriculture and environment related festival. If these festivals are incorporate in the teaching learning process the students will absorb the content more meanigfully. Because these festivals are they experince since birth so they know for which reson these are clebrated but they are moderately ware about sustainable devlopment. The tribal community celebrating these festival for their respect of God, like jaher thaan or sarna sthal.But simaltaneously they also preserve and conserve the forest this show they have high value towards forest, mountain and many natural resouces. Partially the content of these festivals are found but majority portions are still left.

DISCUSSION

A deeper examination of a nation's customs exposes the means by which the ecological and cultural balance is maintained. The natural surroundings and the customary establishments that support the community define culture (Mishra, 1994). This encourages "constructive dependence" on so-called modern development as opposed to "destructive dependence." The numerous myths, taboos, laws, and customs that are ingrained in the community's ethos and culture serve as proof of this. The current threat to biological diversity is extinction. Quiroz (1996) asserts that biological variety and Cultural variety can be seen as having two sides. A live diversity of civilizations is correlated with a living diversity in nature. Biodiversity and the indigenous knowledge systems that are essential to sustainability are disappearing at an astounding rate due to environmental and cultural changes (Haverkort and Millar, 1994). The socioeconomic aspects of indigenous communities, such as their traditional ecological knowledge, cultural values, respect for women's rights, and active involvement in decision-making processes, are becoming increasingly important for sustainable development. International research is required to develop validated techniques, establish consensus definitions of culture, and improve cultural impact assessment (CIA) procedures (The Daily Star, 2021). A key component of sustainable development is the integration of traditional ecological knowledge with western science. It is necessary to combine mainstream development with indigenous values in a social learning method. To end prejudice and guarantee women's land rights, legislative changes, capacity building, and assistance for indigenous women's organizations are required (Food Tank, 2021). (SDG 5). To guarantee that Indigenous women participate in the decision-making process, affirmative action policies need to be created.

CONCLUSION

Tribal people live in intimate proximity to nature, with their way of existence entirely dependent on natural processes. Their limited resources are naturally sustainable; they utilize forest products without overusing the forest. They generally utilize cow dung, soil, and herbs to clean their mostly clay home, which is situated distant

from the city and has been seen to have less pollution surrounding it. Additionally, they decorated these houses for the festival. These celebrations are extremely environmentally friendly, and the next generation must learn about them through curricular contextualization and integration of tribal traditional knowledge systems for sustainable development National Education Policy 2020 is also encouraging the use of local expertise in high-quality education.

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