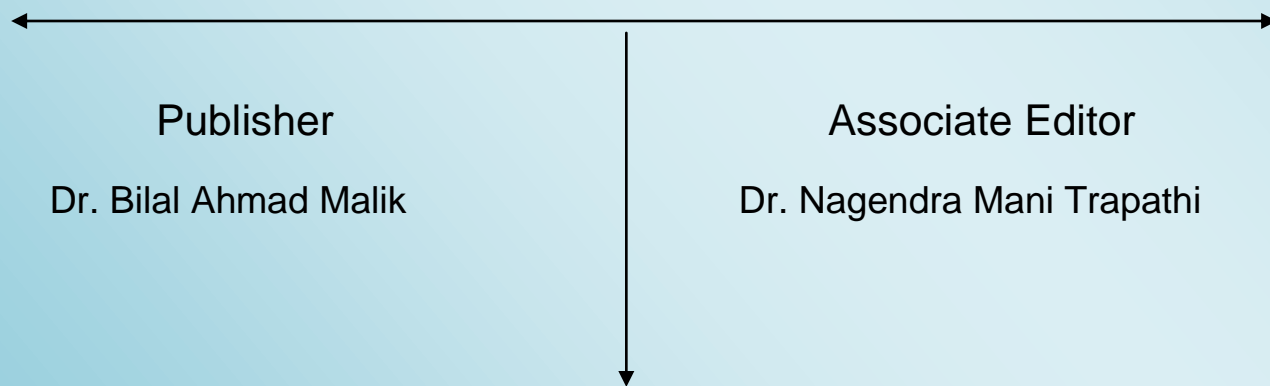


# North Asian International Research Journal Consortium

*North Asian International Research Journal of  
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**TRIBE AND ENVIRONMENT: MY VIEW****ARTERY SARKAR****ABSTRACT :**

*Folk Culture of do-Ecology is the lane of environmental renovation. It means meeting the need of the current and future generation without ecological harm. To maintain this we have to search out different traditional-gateways through which we can reach a sustainable Earth. But actually human's natures hanker after demand and more demand, forgetting the health of our nature and environment. To grip the resources we are moving forward from chilly Poles to interior Aowa tribe area of Amazon; the actual frame of environment, nature as well as our mother planet are being deteriorating. We are facing hazards, disasters in our current life. Our neighborhood Nepal has been lost its human resource recently due to crucial earthquake. Though natural hazards are natural but its foliage of results is belonging in our hand. Because we are Human, we have Everest-brain; we can minimize or maximize the magnitude of devastation. So in this phase we are in need of some overhaul measures and focus should be given on our Folk Cultures of Tribes. The degradation of North-East Indian forests and destruction of habitats due to anthropogenic activities are the major causes of declination of in the global biodiversity. Therefore, in many areas the reconstruction of a disturbed ecosystem is being taken up on a priority basis, both for biodiversity conservation and for maintaining landscape productivity. Environmental change is a natural predictable phenomenon i.e. the glaciations and pre-glaciations cyclic rhythm respectively. Climatic change is not the only important view point but the rate of its modification and climatic extremity is being directed to most extreme which is the result of human's unscientific vision, mission and implementation of planning on the Earth. So, in recent, the Holocene climate period and its characteristics are unpredictable and it is becoming an emerging issue, we are worried about. At the onset of 21<sup>st</sup> century, we are feeling that, our mother is sick, she is not tolerating with our obnoxious activities and rampantly, she needs to avenge through changing climatic status, extreme climatic condition vis-a-vis ecological disaster. So our all eco-doors are closing, moreover we have to survive on the Earth. The theme is too hard but not impossible when we will revive the condition with the inviting of indigenous Traditions and environmentalism. West Bengal s the core of traditional and indigenous Folk Culture geographically and total indigenous population amounted to 91% consist of 11 ethnic groups and many sub-groups with diverse languages and Folk Cultures. Researcher would like to research on the indigenous Folk Cultures, its environmental importance geographically; ecological relationship, geo-environmentalism; the relation between Landforms, tribes, traditions and environmentalism; relationship between Tribal Women and indigenous geo-environmentalism; changing scenario of indigenous Folk Cultures and to give some ameliorative revamps for conservation of indigenous Folk Cultures for environmentalism in West Bengal.*

**Keywords:** *environmentalism, indigenous Folk Cultures*

This proposed research has vivid relevance in recent time because *Tribal-Folk Culture of do-Ecology is the lane of environmental education*. It means meeting the need of the current and future generation without ecological

harm. To maintain this we have to search out different indigenous-gateways through which we can nourish a sustainable Earth. But actually human's natures hanker after demand and more demand, forgetting the health of the environment. To grip the resources we are moving forward from chilly Poles to interior Aowa tribe area of Amazon. The actual frame of environment and nature as well as our mother planet are being deteriorating. We are facing hazards, disasters in our current life. Though natural hazards are natural but its foliage of results is belonging in our hand. Because we are Human, we have Everest-brain; we can minimize or maximize the magnitude of devastation. So in this phase we have in need some overhaul measures and focus should be given on our Folk Cultures of Tribes; which act as the base of environmental conservation.

There are more than dozen of international conventions related to conservation of our environment, but little emphasize has been given on the renewal of environment through the revival of age-old knowledge of Tribes. Actually we don't remember the importance of indigenous Folk Cultures to save us nature and environment until we see the failure of our modern science. Due to excessive changes of human demand and behavior our dear Earth suffers a toxic as well as polluted touch through environmental degradation. On the other hand though we have covered more than total 22 International Conventions and Summits after 1972, we forget the matter of Tribal indigenous knowledge through which we can give environmental education.

Internationally, 199 countries have signed an accord agreeing to create Biodiversity Action Plan to protect endangered and other threatened species. That means 199 countries are feeling about the matter of biodiversity loss. "Habitat Loss is the most widespread cause of species endangerment in the U.S., affecting 85% of imperiled species" (Wilcove and Master, 2008, p.414-420). On the other side in a developing and densely populated country like India, climate change puts additional burden on an already overstressed ecological and socio-economic dimension. A citizen of a developing nation emits approximately 5.5 tons of carbon per year, against the rate of 0.25 tons by that of an Indian. "If a one-meter sea level rises, it would displace 7 million persons in India" (Kumar and Parikh, 2001). They have also estimated that with a temperature change of +2 degree celsius and an accompanying precipitation changes of +7%, farm level total net revenue would fall by 9%, whereas with a temperature increase of +3.5 degree celsius and precipitation changes of +15%, the fall in farm level total net-revenue would be nearly 2.5%. "Surface air temperature is rising alarmingly at a rate of 0.4 degree celsius per century and the most worrying part of the prediction is that the estimated increase in Winter and Summer temperatures by 3.2 degree and 2.2 degree celsius respectively by 2050. People think that, how is it possible? Simple relation, if one meter sea water rises then 35% land of Bangladesh would be submerged under sea water"

(Kumar and Parikh, 2001) and which ultimately generates a huge refugees and many of them could spill over into interior of India mainly West Bengal. On the other side, coastal ecology would be highly changed. Deltas like the unique Sundarbans will be threatened with flood, erosion and salt intrusion. Loss of coastal mangroves will not only endanger fisheries but also expose the inland areas to the onslaught of cyclones and tsunamis. Thus, a huge population reliant on riparian resources will be affected by the alteration of water regimes, saltwater intrusions and land erosion. In last 15 years, India experienced several devastations like: unexpected splash floods (for example - Baghmundi in 2004, Rajasthan in 2008, Mumbai in 2009 and Leh in 2010), super cyclone (for example- Andhra Pradesh in 1996, Orissa in 1999, Jammu, Kashmir in 2004, Aila and Lyla in 2010 and earthquake in 2015).

With a round table, all the environmentalist and educationist are busy in thinking of how they will give the policy of Environment education. Though this might prove to be a boon in a curse with this comes to enlightenment and thus the revival i.e. in West Bengal as elsewhere in many parts of the world, a number of communities are practicing different Traditions, indigenous Folk Culture and aboriginal practices in their society. On the basis of these eco-wisdom belief, value, practically we; specially the environmentalists can refine our nature domain, understand the nature-alternation and restrain the rigid status in recent time.

At the onset of 21<sup>st</sup> century, we are feeling that, our mother is sick, she is not tolerating with our obnoxious activities and rampantly, she needs to avenge through changing climatic status, extreme climatic condition vis-a-vis ecological disaster. So our all *eco-doors* are closing, moreover we have to survive on the Earth. The theme is too hard but not impossible when we will revive the condition with the inviting of indigenous knowledge of Tribes of West Bengal.

***80% of the most biodiversity areas on Earth are home to indigenous and tribal peoples.<sup>1</sup>*** Tribal peoples developed highly effective measures for maintaining the richness of their environment. For example: Indigenous reserves are the main barrier to Amazon deforestation in Brazil or the Yanomami manage and care for one of the largest areas of protected rainforest in the world. One of the Baiga tribes of India said that *'If we can't stay, the jungle won't survive.'* The Baiga, who have been evicted in the name of tiger conservation, don't hunt tigers, but consider them their "little brother". One of the Bushmans of Botswana said that *'Wherever there are Bushmen, there is game. Why? Because we know how to take care of animals.'*

The indigenous tribal people are mostly live in forest, hills and other naturally isolated regions which are rich in mineral resources. In India tribal people share 8.2 per cent and in West Bengal 5.8 per cent of total population. There are 38 tribal communities in West Bengal (Ghosh, 2015). The economic and socio-cultural lives of these people depend upon nature. The quantum of importance given to environment is not limited here they have given the environment as to the status of god and they worship trees, sun rivers, air and land. They even protect the environment considering it as their responsibility towards the lord of the human race (Baidyanath, 1991).

Lodha tribe in West Medinipur, Mura tribe of Purulia, Marang Buru or Bandana festival among Santal in Birbhum, Bankura and West Medinipur, loha tribe of Bankura, Bhumij tribe of Purulia, Rabhas of Jalpaiguri – these all tribes are nourishing their own indigenous sacred tree/ jungle worshipping in nature (Pal,2015). So this indigenous practice is the source of environmental educational knowledge for us.

Tribal Indigenous knowledge refers to proposed efforts to educate how natural environments function, and particularly, how human beings can manage behavior and ecosystems to live sustainably. Environmental knowledge of tribes in West Bengal can implies education within the school system, from primary to research to give as the part of environmental education. If we apply the Tribal environmental indigenous knowledge to educate the public, students and other audiences, including print materials, websites, media campaigns then these knowledge must be used as Environmental Education for teaching of individuals, and communities, in transitioning to a society that is knowledgeable of the environment and its associated problems, aware of the solutions to these problems, and motivated to solve them. It will be the new public policy for the curriculum of environmental education. Tribes' participation in conservation of forest and wildlife is much greater than what we, city dwellers, know. Tribes protect many areas as sacred groves.

Tribal Indigenous Knowledge in West Bengal indicates **farming knowledge, indigenous practices to conserve nature (for example tree worshipping, sacred jungle, pond worshipping, hill/mound worshipping, soil worshipping etc.), climatic knowledge to cope disaster (ex. Knowledge of entomology or rainfall), knowledge of constructions, practicing eco-festivals and knowledge of ethno-medical treatment (this is based on their indigenous environmental practices and knowledge) and indigenous knowledge to save biodiversity.** Apart from a forestation or earth day maintain we can conserve our nature and environment with the environmental indigenous knowledge and practices of Tribal society of West Bengal. It will be very easy because we don't have to learn any new technologies rather we have to maintain just the indigenous Folk Cultures those

are maintaining in our tribal associates. Due to globalization we are come closer with tribal society and if we get share their environmental knowledge (as environmental education) then a fruitful environment can sustain. This application of tribal environmental knowledge must be a public policy for environmental education. They don't have in need to learn modern formal environmental education because they are the teachers of non-formal environmental education. Their lives began with environment and end with environment. So, it's time to change conservation -*For tribes, For nature and For our environmental education.*

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