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## **Eco Pedagogical Practices of Rai Community of Sikkim**

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### **ABSTRACT**

*Ecopedagogy, an education grounded in sustainability, embodies a new paradigm designed to promote sustainable civilisations from an ecological perspective. It functions as a transformative strategy for addressing the current condition of human, societal, and environmental issues and interdependencies. The state of Sikkim includes the Rai population, categorised as part of the Most Backward Classes, which have historically inhabited in rural and forested regions. The researcher employed an unstructured interview technique and carried out significant field data collection to obtain a comprehensive understanding of the ecopedagogical practices employed within the Rai community as part of a qualitative research study. The study examines the diverse ways in which the Rai community interacts with nature-based indigenous medicine, nature-orientated religious beliefs and rituals, culturally important food habits related to nature, and the use of ecologically sustainable tools.*

**Keywords:** *Ecopedagogy, Rai Community, Sustainability, Nature.*

### **Introduction**

The main objectives of education include the attainment of knowledge and the development of personal character traits. Users of this resource demonstrate enhanced learning capabilities, improved critical thinking skills, and increased motivation to participate in socially beneficial activities. The objective of education is to facilitate the transmission of knowledge and experiences from one generation to the subsequent generation. Raising awareness of environmental values, beliefs, and concerns is one effective approach. The population growth, increase in knowledge, and rising expectations characterising the 21st century are notable examples. The explosions lead to considerable negative impacts on the environment and all aspects of human civilisation. Contemporary society exhibits increasing complexity and environmental degradation, resulting in substantial pressures on human interactions, cognition, emotions, and aspirations (Chettri & Bhutia, 2024).

The first Earth Day was observed on April 22, 1970, which was also the day that the National Environmental Policy Act was signed into law in the United States of America. This specific section of legislation was enacted with the intention of enhancing and protecting the general public's understanding of environmental challenges on a worldwide scale. In 1971, the North American Association for Environmental Education (NAAEE) was established with the purpose of advancing the growth of environmental education and awareness. Rio de Janeiro, Brazil, hosted the very first Earth Summit, which took place in the year 1992, where the formulation of a comprehensive declaration concerning the complex

relationship that exists between humanity and the earth was the fundamental objective of the summit for which it was held. In order to appropriately deal with environmental concerns in education from both an ethical and ecological perspective, the initiative's goal was to design an instructional resource that would effectively address these challenges. According to Kahn (2008), the United Nations Conference on Environment and Development in 1992 claims that Chapter 36 of the Earth Charter places a focus on the role that education plays in sustainable development and in assisting individuals in addressing environmental and developmental challenges. Awareness of environmental and ethical issues, beliefs, attitudes, skills, and actions that promote sustainable development is extremely important. Not only do these influential elements encourage public participation in decision-making, but they also encourage it.

The term "ecopedagogy" refers to the domain of pedagogy that focuses on the implementation of educational activities that are in accordance with sustainable principles and practices (Gadotti, 2010 as cited in Putu, Surata & Lansing, 2015). Education employs many approaches, but eco-pedagogy is not one of them. As a novel paradigm for sustainable civilisation from an ecological standpoint (Integral Ecology), it necessitates modifications to economic, social, and cultural frameworks. Additionally, it serves as a practical global initiative focused on nature conservation (Natural Ecology) and the effects of human societies on the natural environment (Social Ecology). Consequently, it represents a method for transforming the existing social, political, and ecological

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framework. The fundamental principles of ecopedagogy are thus explored here (Antunes & Gadotti, 2005). Educators in ecopedagogy, including Paulo Freire, Moacir Gadotti, Francisco Gutierrez, Cruz Prado, Patricia Abuhab, and Guilherme Blauth from Latin America; Richard V. Kahn from North America; and Stefan K. Grigorov from Europe, have transformed ecopedagogy into a global educational initiative, representing a novel paradigm of sustainable civilisation from an ecological perspective and a new discipline grounded in respect for all forms of life.

Moacir Gadotti (cited in Jennifer et. al., 2012) introduced the phrase "Earth's Pedagogy" to characterise the emerging movement of ecopedagogy as an initiative for a new, ecologically sustainable civilisation that children and youth can pursue with the assistance of educators and the broader community. This represents a novel form of scientific investigation that seeks to establish a fairer, ecological, and peacefully sustainable civilisation, complementing classic disciplines such as mathematics, history, and economics. The degradation of the environment (encompassing air, water, food, forests, fauna, and flora), climate change, hydraulic fracturing, and geoengineering; the depletion of the ozone layer; urban deterioration; the crisis in human communication; technological reliance; safeguarding children using the internet; perpetual conflict; and an increasing population represent some of the most pressing issues confronting contemporary and future generations. Ecopedagogy aims to furnish them with the necessary tools.

### **Review of Related Literature**

**Sahu (2017)** highlighted the importance of utilising ecopedagogy as a teaching strategy for English instruction at a higher secondary level. This article investigates the application of ecopedagogy as a teaching method for English instruction. In addition to improving students' English language skills, the study promotes awareness of environmental issues such as deforestation and global warming among students who are enrolled in schools that are associated with the Central Board of Secondary Education. The study also emphasises the significance of cultivating empathy and solidarity among students. In the following section of the study, it is suggested that the challenges that the modern world is currently facing, such as the preservation of the environment, the promotion of sustainable development, the promotion of gender equality, and the requirement for empathy and comprehension, can be addressed through the teaching of English. **Jaseena (2019)**, in her study on the level of awareness of ecopedagogy among students in higher secondary schools within the Trichur district of Kerala, explored the environmental impacts associated with population expansion. The findings of the research suggested that there was no significant variation in environmental pedagogical awareness among learners in higher secondary education based on gender. However, there are noticeable variances in environmental pedagogical awareness among high school students who are enrolled in the scientific and art streams. **Okur-Berberoglu (2015)** investigated the influence that ecopedagogy-based environmental education had on the environmental attitudes of in-service teachers practicing in the city of

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Hamilton, which is located in the country of New Zealand. An improvement in the environmental attitudes of in-service teachers was found to have occurred as a consequence of the application of ecopedagogy-based environmental education, as demonstrated by the findings of the study. To be more specific, this shift was observed most frequently among male teachers who were already in the classroom. **Lee, Y. et al. (2015)** conducted a study on Community-Based Eco-Pedagogy Towards Change of Parents' Lifestyles in South Korea. The study revealed that parents must learn to apply ecological knowledge and founds that an ecologically-centred culture should encourage community members to act environmentally.

### **About Rai Community**

Rai Community are the traditional indigenous people who identified themselves with the *Kirati* group and are also referred to as *Khambus* and *Khambas*. They are predominantly engaged in agriculture and hunting and are nature worshippers, and they consider the sky as their father and the earth as their mother. Timber planks or logs form the foundation of the Rai home, with walls enclosing only half of the structure and an open area in front. Every Rai house contains a small room in one corner where the *Samkhalung*, a place of worship consisting of three standing stones, is kept. This structure is used for conducting all the sacred family rituals, and only immediate family members would be permitted to access that sacred and confidential place. It is widely believed that the spirits of their ancestors reside in this location. They *refer to their traditional priests as*

*Mangpa* for males and *Mangma* for females. They worship nature and natural occurrences, such as rocks, mountains, rivers, streams, thunder and lightning, and trees, attaching to them all a spiritual nature. The Rais engage in the worship of their ancestors, and they believe that ancestors used to live on the 'three-stoned hearth' known as '*Tin Chula Dhunga*' in *Samkhalung*. They maintain the belief that the soul of *Mangpa* converts into a deity, whom they consider the creator and guardian of their society. They perform *Udauli* Puja during harvesting for good harvest, good sunshine, good rain, good health, peace and prosperity of all communities and *Uvauli* Puja as a thanks giving to nature for good harvest and favourable climate.

### **Research Questions**

1. How does the Rai Community explore ecopedagogy?
2. How the ecopedagogical practices of Rai Community is transferred to the younger generation?

### **Objectives of the Study**

1. To explore the ecopedagogical practices prevalent among Rai Community.
2. To find out the ways by which the Rai Community transferred ecopedagogical practices to younger generation.

### **Research Method**

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The researcher employed a qualitative research method to investigate the diverse ecopedagogical practices and their transmission to younger generations within the Rai community of Sikkim. To comprehend this, the researcher employed unstructured interviews together with comprehensive field data collection within the Rai community of Sikkim. For this, a total number of 30 samples above the age group of 60 belonging to the Rai community from all four districts of Sikkim were selected and interviewed.

### **Results and Discussions**

For better understanding of the ecopedagogical practices of the Rai Community, thematic information is collected, specifically regarding nature-orientated local medicine, socially-orientated beliefs and practices, nature-orientated beliefs and practices, food, culture and nature, and environmentally-friendly tools, which is explicitly structured as follows:

#### **Nature oriented local medicine**

The Rai Community uses local medicine for the treatment of various diseases.





*Lalgedi* (*Abrus precatorius*). Picture taken from IndiaMAAT.

*Lalgedi* is a native plant that contains therapeutic benefits. The dried leaves and powdered roots are consumed to treat eye ailments. Boiling the leaves extracts water-soluble substances that treat coughing. Orally consumed powdered leaves are used to treat problems with urine. It is also used for treatment of tonsil and pneumonia.



*Budi Okhati* (*Astilbe rivularis*). Picture taken from Plants of the World Online.

*Budi Okhati* is a medicinal plant commonly utilized for the treatment of illnesses such as diarrhoea and dysentery and used as a blood purifier, with the rhizome (stem with shoots above and roots below) being powdered for this purpose. Further, it is utilized as a tonic for reducing physical pain during the pre and postnatal periods.

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*Neempati* (*Azadirachta indica*). Picture taken from Alamy.

*Neempati* is an herbal medicinal tree that has various uses. It acts as an antiseptic, reduces tooth plaque when used as a toothbrush, nourishes the skin, treats fungal infections, helps in detoxification, boosts immunity, repels insects and mosquitoes, prevents gastrointestinal diseases, and treats wounds.



*Chutro* (*Berberis aristata*). Picture taken from Alamy.

*Chutro* is a medicinal shrub whose roots and barks are widely used for the treatment of several diseases such as diarrhoea, bleeding disorders, gynaecological disorders, arthritis, diabetes, eye and ear infections, jaundice, skin diseases, and malarial fever. For these purposes, a paste made from the plant's roots and bark is taken orally.



Methijhar (Cassia sp.). Picture taken from Alamy.

*Methijhar* is a medicinal plant whose flower, buds, leaves, stem, and unripe fruit are used to treat symptoms of indigestion and stomach pain. The extract of the roots is used for the treatment of ringworm.



*Gahat* (Dolichus biflorous). Picture taken from IndiaMART.

*Gahat* is a type of legume that is widely used in the treatment of measles, chicken pox, and tumours. Further, it is used in the treatment of haemorrhoids, stool irregularities, kidney stones, respiratory ailments, and bronchial spasms.

### **Nature oriented beliefs & practices**

Rai community belief and performs various nature oriented practices.

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*Uvauli Puja.* Picture taken from myRepublica – Nagarik Network.


The *Uvauli Puja*, often referred to as the *Sakela* festival, is a famous celebration observed by the Rai community, who are followers of nature worship or earth worship. As the animals' start migrating into the Himalayas, it signifies the beginning of summer, and this puja is performed as a ritualistic prayer to honour and seek blessings from Mother Nature, specifically for the purpose of ensuring the growth of healthy crops and safeguarding them from any potential natural disasters, ultimately leading to a fruitful harvest.



*Udhauli Puja.* Picture taken from

The Rai community celebrates the *Udhauli Puja* and the occasion is often called *Maang*. From this day on, it is generally believed that the winter season begins. As a result, people, birds, and animals migrate from colder regions to warmer ones. This migration marks the beginning of a



<p>English.MakaluKhabar.com</p>	<p>festival that operates as a gratitude ritual towards nature family deity, ancestors and self for the good harvest of the year. People celebrate the festival by organizing a feast and offering freshly harvested crops to nature and big cock as the materials of worship. Participants then perform their customary musical performances, known as <i>Sakela Naach</i>.</p>
 <p><i>Tin Chullah Dhunga</i>. Picture taken by Investigator.</p>	<p><i>Tin Chullah Dhunga</i> is a sacred and separate room in Rai house which is worshipped with a belief that their ancestors used to live on the 'three-stoned hearth' by whom they were protected from worldly sorrows and pain.</p>

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*Kul Puja*. Picture taken by Investigator.

The Rai community practices *Kul Puja*, a ritual devoted to their ancestral deity of the clan, which has been passed down by their forefathers for numerous generations. They hold the belief that Kul is important and requires devotion. Failing to show appropriate respect or ignoring its significance might result with various consequences, such as difficulties in conception and premature mortality, among other issues. However, once one begins to show respect and admiration, these obstacles slowly decrease and offer safeguard against all worldly difficulties.



*Honku Maang*. Picture taken from

The Rai community worships a local God known as *Honku Maang*. They worship this God as the Water God, alongside they worship *Naag Devta*, the Snake God. They believe that both goddesses safeguard their agricultural products, domesticated animals, and

Depositphotos.	family members from all forms of natural disasters and worldly suffering.
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### **Social oriented beliefs & practices**

The Rai community celebrates *Chachhuwa* every year in September. This ceremony involves worshipping God in honour of the ancestors and involves offering a female chicken or hen, as well as newly harvested crops like paddy, maize, millet, and ginger, as a token of gratitude for the plentiful harvest. This ritual is believed to provide protection to their land, crops, and family members, keeping off sorrow and disease. In addition, they worship *Nag Devta* (a serpent God) believed to be the creator of all human beings, as a means of honouring the divine and seeking wealth for their family and abundant crops. They celebrate the *Sakewa* festival by offering various food items to their gods and the land and perform a *Silly* (a traditional dance) that symbolically represents the whole cycle of old agricultural practices, from the initial stages of sowing to the final stages of harvesting, preparing, and consuming the rice. Another type of *Silly* illustrates the evolution of insects, birds, and animals, while also depicting everyday human life, a connection to the development of civilization and modernity.

### **Food associated with culture & nature**

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*Wachipa.* Picture taken from ResearchGate.

The Rai community makes *Wachipa*, a type of food that includes non-vegetarian ingredients. Essentially, it is a fried rice dish that incorporates minced chicken flesh and the roasted interior feathers of a freshly plucked chicken. The dish is prepared by frying chicken pieces with ginger, chilli, and a powder made from burnt chicken feathers, then combining it with pre-cooked rice. It contains a high amount of protein, vitamins, and carbohydrates.



*Bungchipa.* Picture taken from Facebook.

The Rai community commonly consumes *Bungchipa*, a vegetarian dish. It consists of fried rice mixed with the flowers of a plant known as *Dampala* (scientific name unknown). The dish is prepared by frying the powder made from *Dampala* flower with ginger, chilli, and tomato, and then adding pre-cooked rice. It contains a high quantity of vitamins and carbohydrates.





*Kodo Ko Jhad*. Picture taken by Investigator.

*Kodo Ko Jaad* is a regional alcoholic beverage prepared by boiling millets and fermenting them with yeast. The mixture is then stored in sealed containers for a week. It contains a high concentration of proteins, vitamins, and energy.



*Dhero Sisnu*. Picture taken from junifoods.

*Dhero Sisnu* is a mixture of millet or buckwheat flour porridge and *Sisnu* soup, which is prepared from a local plant containing stinging nettle leaves. This has several health benefits, including body detoxification, enhanced metabolic efficiency, strengthened immunity, improved circulation, increased energy levels, and support for skin care.

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### **Eco-friendly tools**

Rai community basically uses the following eco-friendly tools.



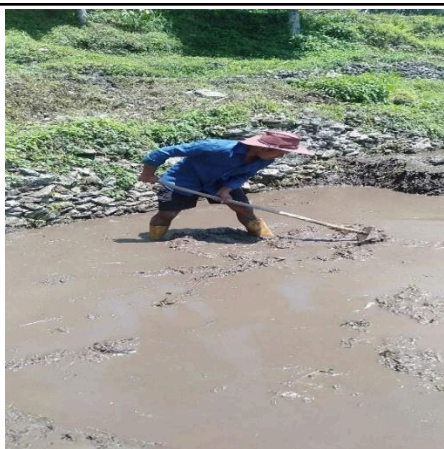
*Daadhey*. Picture taken by the Investigator.

Dadhey is a wooden flat ploughing tool having two handles at each end which is used in labelling the mud during sowing paddy. It is tied with *Hallud* along with *Juha* and is pulled by the oxen.



*Kaata-Kodalo*. Picture taken by the Investigator.

*Kaata-Kodalo* is a fork type or spoon type tool which is made from iron in which a long rod type tree branch is inserted in its bottleneck hollow making a handle and is used in ploughing fields.



*Fyauri*. Picture taken by the Investigator.

*Fyauri* is a triangle curved shaped wooden tool having a long wooden handle in its middle which is used to labelling mud while sowing paddy.



*Doko*. Picture taken from Shutterstock.

*Doko* is a wicker basket made from bamboo is used especially for carrying fodder and keeping other food stuffs.

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*Okhali-Musal*. Picture taken from Musal okhli (Mortar and Pestle) Google Arts and Culture).

*Okhali* is a traditional half deep hollow wooden instrument which is used to grind food grains by using *Musal* which is a long big wood stick.



*Furlung*. Picture taken by the Invesxtigator.

*Furlung* is a basket made from bamboo which varies in size from small to big according to the needs that is basically used in keeping different food grains and household things.

### **Ecopedagogical Practices of Rai Community**

With regard to the ecopedagogical practices of the Rai Community, it is revealed that the Rai community basically uses local medicine to cure diseases. As one of the respondent uttered: “...*Uhiley Ko Jamana Ma Hospital Thiyena.... Ani Bimar Huda Gharelu Dabai Pani Ani Jangali Dabai Khayera Bimar Jati Garthiyo....*” means in earlier times, there was no any such hospital available; hence, whenever one feels ill, we used to give treatment by using local medicine prepared from locally available forest plants. Further he responded “... *Jangali Dabai Jastai Lalgedi, Budi Okhati, Neempati, Chutro, Methijhar, Gahat Jasto Praoyog Garda Dherai Prakar Ko Bimari Chwatta Huncha Ani Ysley Ulta Sarir Lai Kei Asar Pni Gardaina...*” means that by using jungle medicinal plants like *Lalgedi, Budi Okhati, Neempati, Chutro, Methijhar, Gahat* will cure the many diseases completely and these medicines will not have any side effects to the body.

Another respondent responds that “... *Hami Aafno Pitri Lai Bhagawan Manera Puja Garchau Ani Dhaan, Makai, Kodo, Aduwa, Khugrah Ko Pothi Chadauney Garchau..! Jo Yo Garda Hamro Jamin, Anna Bali Ekdam Fastayera Jancha, Sathai Hamro Pariwar Lai Kunai Roog Bata Bachaucha...*” means they used to practice and have social belief of worshipping God in honour of the ancestors and involves offering a female chicken or hen, as well as newly harvested crops like paddy, maize, millet, and ginger, as a token of gratitude for the plentiful harvest. This ritual is believed to provide protection to their land, crops, and family

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members, keeping off sorrow and disease.

Another respondent uttered “...*Hami Naag Dewta, Honku Maang, Kul Puja, Uvauli Puja, Udhauli Puja, Tin Chullah Dhunga Puja, Sakewa Puja Pni Garchau Ra Yo Garnaley Hamro Devi Dewta Khushi Hunchan Ani Hamilai Praktik Kasta Bata Jochauchan Sathai Hamro Anna Bali, Pasu Pakchi Badera Janchan..!Kina Ki Yo Sabai Puja Garnu Praktik Ho; Jas Ma Hami Biswas Garchau...*” means we worship and performed various Pujas like *Naag Dewta, Honku Maang, Kul Puja, Uvauli Puja, Udhauli Puja, Tin Chullah Dhunga Puja, Sakewa* as it protects us from worldly hazards as well as it safeguard and prospers our land, crops and animals as all these pujas are considered and believed as natural phenomenon. Further he added, “... *Hami Naag Dewta Pni Pujhchaw Ra Tyo Jaga Ko Wori Pari Hami Rukh Katdainau, Fohor Maila Pni Garnu Didainau...*” means we worship *Naag Dewta* and did not allow anyone to cut trees and pollute around its surroundings.

Another respondent responds that “.. *Hami Jati Sakdo Afnai Ghar Ma Banayeko Organik Khana Khanchau Jastai Wachipa, Bungchipa, Kodo Ko Jhad, Dhero Sisnu Kina Ki Yo Khana Ley Sarir Lai Daro Banaucha, Hatpat Rog Lagdaida ani Posilo Pni Huncha...!*” means we usually used to consume organic homemade foods like *Wachipa, Bungchipa, Kodo Ko Jhad, Dhero Sisnu* because it is purely organic having high nutrition which also helps to prevent various diseases. Similarly, another respondent responds regarding use of eco-friendly tools that “.. *Hami Praya Jasto Afai Ley Banayeko Haat Hatiyar Haru Chalauchau Jastai Daadhey,*

*Fyauri, Kaata-Kodalo, Doko, Okhali-Musal, Furlung Jun Chai Banaunu Ko Nimti Wori Pari Prasasta Chij Paincha Ani Kei Kharcha Lagdaina Ra Kaam Pni Ramro Sanga Pura Huncha...!!* means we used to made our daily useable tools like *Daadhey, Fyauri, Kaata-Kodalo, Doko, Okhali-Musal, Furlung* etc by self as the materials required for making it is abundantly available which is eco-friendly with no any cost and serves the purpose.

Hence, the Rai community practices various environment friendly activities that is related towards maintaining a healthy and sustainable environment.

### **Strategies Used to Transfer Ecological Practices among Younger Generation**

With context to transfer of ecopedagogical practices of Rai community to younger generation, it is revealed that the younger generation of Rai Community generally has various nature related beliefs and practices which they performs and teach to younger generations while performing as one respondent uttered “.. *Hamro Jan Biswas Mutabik Hami Bivinna Kisim Ko Prakiti Ko Puja Garchau Jastai Uvauli Puja, Tin Chullah Dhunga, Udhauli Puja, Honku Maang Ityadi Ra Nani Haru Lai Tesko Barey Ma Ani Tesko Mahatwa Barey Bujhauchau..*” means as per our beliefs and customs, we used to worship various nature related activities like *Uvauli Puja, Tin Chullah Dhunga, Udhauli Puja, Honku Maang* etc

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where we demonstrate and teach our young generations regarding the way and importance of observing these worships.

He continued, “.. *Hami Dukh Bimar Ma Pni Dherai Prakar Ko Gharelu Ani Jangali Dabai Jastai Lalgedi, Budi Okhati, Neempati, Chutro Jasto Praya Prayog Garchau Ani Nani Haru Lai Yo Dabai Haru Chinauchau Sathai Kaha Paincha, Kasari Kati Khanu Parney Bisay Ma Pni Bhanchau..*” means we used to use locally available and jungle medicines like *Lalgedi, Budi Okhati, Neempati, Chutro* etc aware our children regarding its identity, availability, way of consuming etc.

Further, one of the respondent in context of social beliefs and food habits associated with nature voiced that “.. *Hami Hamro Nani Haru Lai Chachhuwa, Nag Devta Ani Sakewa Jasto Parva Pani Manayera Dekhauchau Ani Ysko Mahatwa Barey Pni Bhanchau..... Hamro Aafnai Jatriya Khana Pina Pni Cha Jastai Wachipa, Bungchipa, Kodo Ko Jhad, Dhero Sisnu Ra Ysko Bareyma Pni Bhanchau...*” means we used to teach and demonstrate to our children regarding the importance of various social related festivals like *Chachhuwa, Nag Devta Ani Sakewa* and our culture related foods like *Wachipa, Bungchipa, Kodo Ko Jhad, Dhero Sisnu* by observing and practicing it.

In context of use of eco-friendly tools, one respondent uttered, “..*Hami Ta Afai Kaata-Kodalo, Okhali-Musal, Daadhey, Fyauri, , Doko Jasto Haath Hatiyar Banayera Chalauchau Ani Yo Banaunu Pni Nani Haru Lai Sikauchau...*” means we used to make and use tools like *Kaata-Kodalo, Okhali-Musal, Daadhey, Fyauri, , Doko* and teach our children the process



and methods of making these tools.

However, with the advancement of science and technology, all these methods and practices are vanishing slowly as one respondent uttered that:

*“.....Sabai Bimar Ko Dabai Ahiley Ta Paihalcha; Manchey Haru Ley Jangali Dabai Lai Dherai Biswas Gardainan... Ani Kaslai Po Yesto Kura Bhannu?.....”* means now there is availability of allopathic medicines for

almost every kind of disease and no one believes in the usage of local medicines so, it is very difficult to share and convince about local medicine to peoples. In addition to this, other respondent says, *“...Ahiley*

*Ko Naniharuley Bhagawan, Devi Dewta Ani Puja Patt Ko Teti Biswas Gardainann... Yeniharuko Sochai Alagai Huncha.. Sayad Besi Pada Likha Bhayera Hola...”* means the younger generation of these days very less

believes in the existence of *God, Devi Dewta* and worship, which may be because of being highly educated. Another respondent (3) replied: *“.....*

*Aba Ko Naniharulai Wachipa, Bungchipa, Dhero Sisnu Kaha Maan Parauchan? Sabaijana Chitto Mitho Fast Food Ko Matra Kura Garchan....”* means the younger generations very less likes local foods

like *Wachipa, Bungchipa, Dhero Sisnu* instead they prefer fast food items

Another respondent says, *“..... Ahiley ko Naniharu Ley Thulo Manchey*

*Ley Sikako, Bhaneko Sunnu Chahadainan.... Yo Mobile Ko Jamana Aayo*

*Ra Sabailey Yesto Kurama Kamti Biswas Garchan... Yesari Hamro Sabai*

*Riti Riwarz, Bhesh Bhusa Ani Sabhyata Sabai Bistari Bistari Haraudai*

*Jadaicha.....”* means the younger minds very less advocates in moral

values and sayings which may be because of technological and digital era;

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hence, resulting in slowly vanishing of our customs, traditions, belief and culture.

To conclude, in order to protect the indigenous practices; it is very essential to promote all these practices and beliefs through streamlining all these into educational arena which the National Education Policy 2020 makes an effort to covers up comprehensively.

### **Conclusion**

In the framework of the preservation and protection of natural resources, the presence of a wide variety of techniques and practices within the Rai people possesses an influential place. There is a wide variety of ecopedagogical knowledge that is helpful in developing knowledge, attitude, skill, and ability in order to take effective action towards issues concerning environmental problems, crisis, and justice. This information comes from indigenous medicine that is based on nature, beliefs and rituals that focus on society, beliefs and rituals that focus on nature, culturally significant food practices that are linked to nature, and using tools that are good for the environment.

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