

**Kirat Rai's Suptulung as a Place for Transferring Religious
Learning Into Educational Practice**

Shanti Devi Rai

A Dissertation for the Degree of Doctor of Philosophy in Education

Submitted to

**Office of the Dean
Faculty of Education
Tribhuvan University
Kirtipur, Kathmandu, Nepal**

April, 2023

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Shanti Devi Rai

Roll No. 48/2073(MPhil Leading to PhD Programme)
TU Registration No:11363-89

Supervisor

Prof. Prem Narayan Aryal, PhD

Tribhuvan Univeristy

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Abstract

This study investigated the practice of *Mundum* on *Suptulung* of Kirat Rai people in Nepal, focusing on how the experience and interpretation of informants make sense of *Mundum* and *Suptulung* and how the *Suptulung* affect the lifestyles of the Kirat Rai, culturally and the educationally. Drawing upon the indigenous knowledge framework and the indigenous paradigm, this study employed a qualitative research design. Semi-structured interviews and observation participation were used in data collection with 26 Mangpa, 28 Rishimi, and 28 Khimtoki in Koshi Province. A general inductive approach was used in the data analysis and interpretation process.

This study found that *Suptulung* is a ritual place, holy place, holy shrine, or pilgrim for Kirat Rai people. They use this place to transform knowledge, strengthen spiritual power, and educate people about their sociocultural heritage. Despite the cultural importance, I found that the informants are unwilling to adapt *Suptulung* in the formal education system because of text book-oriented education system.

This study found that formal education system does not incorporate *Supptulung* education system. Those who achieve the higher education are far from the native knowledge, language, culture. They miss opportunities to participate in the ritual ceremonies. Nevertheless, study of the *Suptulung* could be a desirable option to provide indigenous education and develop the own education system to address need of inclusive education in school education system. This dissertation concludes with my solid reflection that *Suptulung* education is a practice for lifelong, and spiritual education, which can impart the meaning of culture practice of Kirat Rai people.

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Dedication

I would like to dedicate this dissertation to my maternal great, grandparents and parents : Apchhawari, Kokpa, Kormas and Apa,Ama for schooling me about life, culture and language. I will do my best to protect the *Mundum* and *Suptulung* you have left for us.



I hereby declare that this dissertation has not been su

Shanti

Shanti Devi Rai

Degree Candidate

April 10, 2023(2080-12-27)

Declaration

I hereby declare that this dissertation has not been submitted for any other degree.

Shanti Devi Rai

Degree Candidate

April 10, 2023(2080-12-27)



Recommendation Letter

I have read and recommended the dissertation title **"Kirat Rai's Suptulung as a Place for Transferring Religious Learning into Educational Practice"** submitted by Mrs. **Shanti Devi Rai** for the degree of Doctor of Philosophy in education (Education Study), to the Faculty of Education, Tribhuvan University for its final acceptance.

Supervisor

Prof. Dr. Prem Narayan Aryal

April 17, 2023(2080-1-4)

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I have read and recommended the dissertation title “**Kirat Rai's Suptulung as a Place for Transferring Religious Learning into Educational Practice**” submitted by Mrs. **Shanti Devi Rai** for the degree of Doctor of Philosophy in education (Education Study), to the Faculty of Education, Tribhuvan University for its final acceptance.

.....

Supervisor

Prof. Dr. Prem Narayan Aryal

April 17, 2023(2080-1-4)



The dissertation titled "Kirat Rai's Suptulung as a Place for Transferring Religious Learning into Educational Practice" submitted by Mrs. Shanti Devi Rai for the degree of PhD has been examined and approved .

Prof. Chitra Bahadur Budhathoki, PhD
Dean and Chair, Research Committee,
Faculty of Education, Tribhuvan University

24 April 2023
(2080-1-11)

Prof. Prem Narayan Aryal, PhD
Supervisor
Tribhuvan University

24 April 2023
(2080-1-11)

Prof. Tirtha Parajuli, PhD
External Examiner
Tribhuvan University

24 April 2023
(2080-1-11)

Prof. Nil Ratan Roy, PhD
External Examiner
Tejpur University
Assam, India

24 April 2023
(2080-1-11)

Prof. Bed Raj Acharya, PhD
Member, Research Committee and
Director, Graduate School of Education
Faculty of Education, Tribhuvan University

24 April 2023
(2080-1-11)

Approval Letter

The dissertation titled “Kirat Rai's Suptulung as a Place for Transferring Religious Learning into Educational Practice” submitted by Mrs. Shanti Devi Rai for the degree of PhD has been examined and approved .

.....
 Prof. Chitra Bahadur Budhathoki, PhD 24 April 2023
 Dean and Chair Research Committee, (2080-1-11)
 Faculty of Education, Tribhuvan University

.....
 Prof. Prem Narayan Aryal, PhD 24 April 2023
 Supervisor
 Tribhuvan University (2080-1-11)

.....
 Prof. Tirtha Parajuli, PhD 24 April 2023
 External Examiner (2080-1-11)
 Tribhuvan University

.....
 Prof. Nil Ratan Roy, PhD 24 April 2023
 External Examiner (2080-1-11)
 Tejpur University
 Assam, India

.....
 Prof. Bed Raj Acharya, PhD 24 April 2023
 Member, Research Committee and
 Director, Graduate School of Education (2080-1-11)
 Faculty of Education, Tribhuvan University

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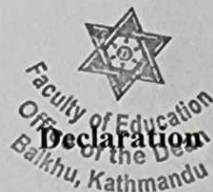
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Shanti Devi Rai

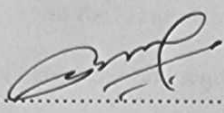
Degree Candidate

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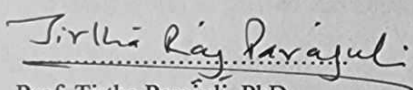
 Prof. Chitra Bahadur Budhathoki, PhD
 Dean and Chair, Research Committee,
 Faculty of Education, Tribhuvan University

24 April 2023
 (2080-1-11)



 Prof. Prem Narayan Aryal, PhD
 Supervisor
 Tribhuvan University

24 April 2023
 (2080-1-11)

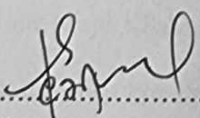


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 Faculty of Education, Tribhuvan University

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Abbreviations

U.N.	United Nations
NGO	Non-Governmental Organization
INGO	International Non-Government Organization
KRP	Kirat Rai People
ERO	Education Research Office
DNA	Deosyribonucleic Acid

Chapter One

Introduction of the Study

Study Background

Kirat Rai is an umbrella term to include ten groups of indigenous peoples such as Kõits, Rai, Yakkha, Limbu, Jirel, Hayu, Surel, Dhimal, Dewas, and Thami (Rapacha, 2013). Among them, Rai, Limbu, Yakkha, and Sunwar are guided by the *Mundum* philosophy. According to *Mundum* philosophy, Kirat Rai belongs to *Suptulung* (Rai, 2021). They have their own culture, religion, history, language, and territory. However, Kirat and Kirat Rai are called marginalized communities because of their low literacy rate and educational level. Their original -territories prior to the conquest of Prithvi Narayan Shaha in 1770 AD were Wallo (Hither/Near) Kirat, Majh (Middle) Kirat, and Pallo (Far) Kirat (Pradhan, 2009). These territories, which were called the ‘Kipat’, accessorial tenancy (Schlemmer, 2019) continued to exist during the Rana reign (1846-1951) up to the early Panchayat period (Siddiqui, 2016). According to Siddiqui, Kirat held tenancy rights from their 32 generations. The first Kirat King was Elam, known as King Yamlamaber. The capital of Elam was Yalakhom, the present-day Kathmandu Valley. His decedents ruled in Nepal for 90 years, i.e., from 1779 B.C. to 1769 B.C. History shows that the total period of the Kirat rule was 1779. B.C to 185 A.D. According to Kirat Rai calendar, their Yele Dong was 5082 for each new beginning from Magh.

Kirat are worshippers of nature and ancestors (Rai, 2020c). Divided into small groups, Kirat has different cultural values and beliefs. However, many of their values and

beliefs are common. Although different subgroups of Kirat have their own identities, they all claim to be the mainstream of the Kirat community; yet they have specific social structures, norms, and values.

The land between the Arun and the Dudhkosi river is called Khambuwan or the Majh Kirat (Rai, 2020c). Additionally, the Kirat people living in these territories are called Kirat Nation. Furthermore, their language belongs to Tibeto-Burman linguistic family. Moreover, they have a rich culture. They also learn Khasparbate, or the Nepali language for official use. During the rule of the Kirat dynasty, they used their language for official purposes. The words used in Jurisprudence, such as Mapchok, Lingual, Kuther, and Shuli were originated in the Kirat language (Motivationalnepal, 2021). The use of these words indicates the official status of their native language in the past.

The Kirat believe the truth from the story, myths, and legends. The story and mythology are complex because they represent primordial lifestyles. History shows that their lifestyles shifted to cultivation, animal husbandry, and hunting. Now The Kirat people are in different occupations (Schlemmer, 2019). The Yajurveda shows that ‘Kirata’ were the mountain and forest tribes (Theworldhour, 2021). So, they have a harmonious relationship with mountains and other natural resources. The main location of Kirat Rai is shown in Figure 1.

Figure 1. Main Kirat Location (Sources Schlemmer,2019)

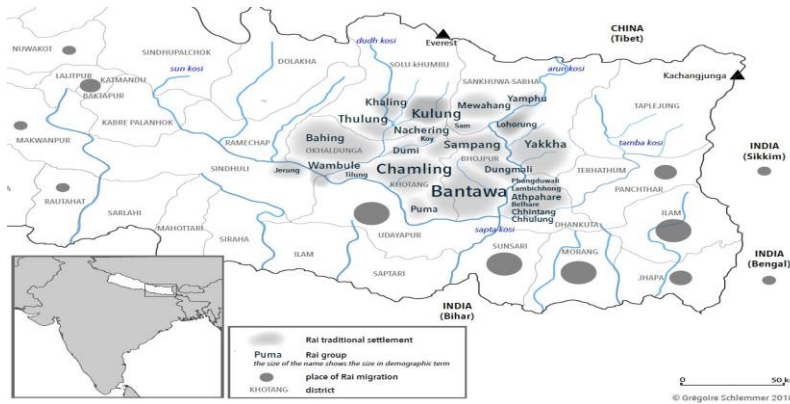


Figure 1 shows that the main location of the Kirat Rai is Majh Kirat. Now they have migrated to all parts of Nepal and the world. Their specific location is presented in Table 1.

Table 1. Main Territory of Kirat Rai

Province	District	Clan
1	Okhaldhunga	Bahing, Wambule and Jerung
	Khotang	Chamling, Puma, Dumi, Koyee, Sampang and Nachhiring
	Solu-Khumbu	Khaling, Kulung and Thulung
	Bhojpur	Bantawa, Dungmali and Sampang
	Dhankuta	Phangduwali, Lambichhong, Athpahare, Belhare, Chhintang and Chhulung
	Sankhuwa-Sabha	Yamphu, Mewahang, Sam, Lohorung, Yakkha

The Kirat Rai people are divided into 26 ethnic groups and 12 linguistic groups (Schlemmer, 2019). However, Kirat Rai Yayokkha claimed that they have 28 languages, and Kirat linguistic expert claimed that there are 26 linguistic groups. They are 4.1% of

the total population of Nepal. Rai comprises 2.34%, Limbu 1.46%, Sunwar 0.12%, and Yakkha 0.09% (G. Rai, 2016) . Yakkha and Sunwar are very close to the Kirat Rai (Rai, 2022). Additionally, that is why some people introduce them as Kirat Rai, Sunwar, Kirat Rai Yakkha, or the Sunwar Rai and Yakkha Rai. Some Yakkhas introduce themselves as Limbu and Dewan too. The Sunwar and Yakkha are culturally close to the Kirat Rai. In terms of religious groups, Kirat Rai remains the fourth largest group in Nepal. The linguistic division of Kirat Rai is shown in Table 2.

Table 2. *Linguistic Division of Kirat Rai People*

Kirat Rai Languages						
Athpahare	Bahing	Bantawa	Chamling	Dumi	Hayu	Jerung
Jirel	Kulung	Haling	Lohorung	Mewahang	Nachhiring	Rakhali
Sampang	Thulung	Thami	Walahang	Wambule	Yamphu	Tilung
Chhiling	Mugali	Belhare	Chhintage	Surel	Puma	Dungmali

Conceptualizing Mundum

Mundum is the aural philosophy and holy scripture of Kirat Rai (Rai, 2020c), having similar status to the Veda for Hindus, the Tipitaka for Buddhists, the Quran for Muslims, and the Bible for Christians. *Mundum* contains the stories of the creation of the universe, nature, and human beings (S. D. Rai, 2016). It assumes that people have the responsibility to protect them. *Mundum* narrates the origin of the natural resources on the earth. The knowledge of *Mundum* is connected with the land where their civilization originated (Rai, 2020a). Primarily the *Mundum* describes Kirat Rai people as rice farmers.

Mundum narrates the collective experience of ancestors, especially their struggle for their livelihoods from the rise of their civilization to the present context (Rai, 2020a). The structure of the *Mundum* is different from other holy scriptures. *Mundum* is a source of power and courage for a livelihood that motivates empathy for all living and non-living things. According to Chemjong (2014), this holy scripture has unlimited power.

Mundum passes orally from the old to the new generation (Rai, 2020a). Additionally, the *Mundum* has spiritual power in an invisible form. Likewise, *Mundum* is divided into two parts: ‘Thungsap’ *Mundum* and ‘Pysap’ *Mundum*. And Pysap *Mundum* is known as the Limbu *Mundum*. Moreover, they pronounce *Mundhum* as “*Mundum*”. Similarly, the Yakkhas call it *Muntum*, and Sunwars call it *Mugdum*.

Thungsap *Mundum* is an original *Mundum* recited by Kirat Rai orally. However, Pysap *Mundum* is written *Mundum*. The original *Mundum* is not in written form but narrated while worshipping the good and evil spirits (Rai, 2020b). According to *Mundum*, people who have unnatural death by drowning in a river, falling from mountains or trees, committing suicide, or having complications during childbirth become evil spirits (S. D. Rai, 2017). Such spirits are restless. They wander around as they do not have a fixed location. If evil spirits touch people while wandering, they become ill. Evil spirits are believed to cause the pandemic and epidemic for all, including human beings (Rai, 2020c).

Mundum indirectly teaches humans to respect the good spirits as a blessing of ancestors. It also teaches people to respect evil spirits to bring peace and avoid troubles in life. Good spirits are believed to care about all souls, whereas evil spirits are jealous (S.

D. Rai, 2018b). *Mundum* is named differently among the linguistic clans of Kirat Rai. Kirat Rai clans and their *Mundum* is presented in Table 3.

Table 3. *Mundum Clan and the Mundum Name*

Clan	Name	Clan	Name
Kulung	Ridum	Nachhiring	Ridum/Mundum
Koich/Sunwar	Mugdum	Fangduwali	Mundum/Mundhum
Koyee	Muddum	Bantawa	Mundum/Mudhum
Khaling	Tamra/Mundum	Mewahang	Muddum
Chamling	Mudum/Mundum	Yakkha	Muntum/Munthum
Chulung	Mudum	Yamphu	Mindum
Tilung	Mudum	Limbu	Munthum/Mundhum
Thulung	Ridum/Dyumla	Lohorung	Pelam
Dumi	Muddum	Wambule	Muktum

Table 3 shows that all Kirat Rai clans recognize the *Mundum* differently as per their language. However, they all believe that *Mundum* is the vision of the lifestyle or way to achieve the goals of the Kirat or Kirat Rai lifestyle.

Mundum combines the words "Mun" and "Dum". The “Mun” is from the word 'Mana', 'Muni'. Mana is recognized as a human, and the Muni is recognized as an evolvment. Moreover, 'Dum' describes 'Mana's activities. *Mundum* experts describe *Mundum* as Mana Muni=Mun and Mun+Dum= *Mundum*.

Mundum is the orally practiced songs of the Kirat Rai people. It is known as Rishya, and its actions are known as rituals (S. D. Rai, 2016). Rishya is known as the Mantra. According to Kaila (2006) *Mundum* is aural transmission of Limbu people and

their life. British diplomat Brian Houghton Hodgson's (1800-1894) Pandulipi Volume (74, 84, 85) is available British Library in London.

According to Chamling (2015), the *Mundum* is a folktale of the Kirat Rai community. Mangpa use the *Mundum* for chanting in shaman practice. It can be sung or recited as a chant. Common members of the Kirat Rai community are not allowed to recite the *Mundum*. They can only speak the words of the *Mundum*.

The literature of the *Mundum* is the *Rishya*, recognized as the *Mundum* Rishiya (Rai, 2020d). Melodious recitation of the *Mundum* is a source of joy, a healer of the hearts and souls of the Kirat Rai people. In this sense, it is a supernatural or invisible power (Kaila, 2006). According to S. D. Rai (2017), the *Mundum* identifies the human origin and recognizes the local knowledge. It is also the source of native knowledge philosophies Rai (2020b). However, Prapannachrya (2003) claimed that the *Mundum* is the prior reflection of Kirat Rai, which describes the origin of Kirat Rai. Shiwahang (2011) said that the *Mundhum* is an ancestor's codification of activities, behaviors, cultural rites, and supports. S. D. Rai (2018a) argued that the *Mundum* is religious scripture, natural and verbal philosophy, the foundation of Kirat cultural rites, the explanation of revelation worldviews, the foundation of Kirat socialization, the store of Kirat knowledge, the foundation of Kirat Rai philosophy from past, present and future and the description of lifestyles. Lugun et al. (2019) described the *Mundum* as a written and unwritten cultural scripture. Yamphy (2018) said that the *Mundum* is the accumulation of cultural heritage and description of the original land of Kirat Rai. S. D. Rai (2018a) argued that *Mundum* is the cultural mirror of Kirat Rai, a legacy of ancestors passed down to the present generation. Nicoletti (2006) said that the *Mundum/Riddum* is

the voice of the ancestors. Kulung Rai's all ritual activities are under the *Riddum*. It is a sacred tale, verbally passed to new generations as a tale of the originality of the Kirat Rai community. The *Mundum* narrates the tales of food, inhabitants, protection, and cloth making. Moreover, the *Munudm* is the life experiences of Kirat Rai's ancestors.

The *Mundum* is not only the past experiences of ancestors but also descriptions of the current and future needs of the Kirat Rai people (Rai, 2020c). The *Mundum*, as the knowledge bank of the Kirat Rai people, reflects the lifestyles of the people. It changes along with the changes in lifestyles of the Kirat Rai people. In the Kirat Rai community, decisions on cultural practices are guided by *Mundum*. They interpret their practices according to *Mundum* with different extents of respect.

Socially *Mundum*, a source of interpretation, is a community law guided by the spiritual beliefs of the Kirat Rai people. They view the *Mundum* as the voice of the ancestors or the God to be followed and respecting the *Mundum* means respecting the ancestors or God.

The *Mundum* explains both tangible and intangible geography (S. D. Rai, 2016). Moreover, the *Mundum* connects the physical world with the spiritual world. The spiritual world considers the *Niyama* to *Ninamma* (earth to the sky), and the physical world is considered where human civilization began, such as the *Khuwalung* to the *Saalpaa/Silichung*.

Traditionally, most members of the Kirat Rai community visit the *Salpa Silichung* to get blessings for children and to fulfill their other desires. Additionally, few people know *Khuwalung* as a physical location. However, the Shaman visits it to connect the spiritual knowledge in every ritual practice with the *Mundum*.

Conceptualizing Suptulung

The *Suptulung*, known as Tincula, is an educational agency of knowledge transfer among the Kirat Rai, which has embedded knowledge and power since human civilization (Rai, 2020b). In Kirat Rai, Sup, Sum, and Su mean the three. It is translated as Tin (Three), and lung means (apex of stone) is translated as chula. It can be explained as Shyam+Tupkha/Tumkha+Lung=*Suptulung/Sumtulung/ Sumkalung/ Sutulung/Sutul*. Moreover, shyam describes the soul, Tupkha describes the to meet, and Lung describes the stone. It gives the meaning of souls meeting place as a whole. Moreover, it is a place for meeting three gods' souls. So it is called Tincula to make it comprehensible to other people. However, its Mundumic name is *Suptulung*.

Due to the linguistic diversities among Kirat Rai people, multiple names, such as Sumkalun, Sutulung, and Syamtupkha lung, refer to Tinchula. However, these names have common meanings. Kirat Rai people suppose the Mundumic knowledge rises from the metaphor of *Suptulung* (S. D. Rai, 2018c). *Suptulung* is an established source of knowledge, education, and protection for people from bad evil (personal conversation with Kharumi, Selemi, and Mabami on 22nd January 2018). It provides protection, prosperity, and peace (Nicoletti, 2006). The reason is that people connect with the spiritual world through the *Suptulung* because it is the center of supernatural power (Rai, 2020b).

Suptulung remains at the center inside the home of the Kirat Rai people as a representation of the god or ancestors (McDougal, 1979). The metaphors of the *Suptulung* educate them to achieve their life goals.

Suptulung is a spiritual place, incarnation place, shrine, and fireplace rooted in the *Munudmic* knowledge of the Kirat Rai people (S. D. Rai, 2016). Kirat Rai people believe that *Suptulung* is a supreme place as a supreme court, *Suptulung* works as in charge of the Kirat Rai lifestyle, and keep the balance of the community. It also influences them to keep the balance of nature. Moreover, the *Suptulung* is the soul of the *Mundum* and the cornerstone the soul of the Kirat Rai's ritual practices. It is a symbol of their cultural heritage and identity (S. D. Rai, 2016). It is believed that the *Mundum* knowledge would disappear in the absence of the *Suptulung* among Kirat Rai communities. They believe that *Mundum* narrates the knowledge of the livelihood of the Kirat Rai's, which is embedded in the *Suptulung* multiple names. As the narration of the *Mundum*, the complete life cycle of Kirat Rai is encompassed under the education of the *Suptulung*. *Suptulung* has spiritual, mental, and emotional healing power.

According to Absolon (2010), the *Suptulung* is the remedy for all livelihood problems of Kirat Rai's community. It is a totem as it reflects the roles and responsibilities, and identities of Kirat Rai. Nicoletti (2006) expressed that *the Suptulung* is a physical entity connected to supernatural power. The spiritual power plays good and bad roles (Levi-Strauss, 2019). Both spirits consistently encourage people to be honest in their practices. The *Suptulung* is the soul of *Mundum* in essence. *The Mundum* cannot exist without *Suptulung* is considered an institute where people can learn and share different knowledge and skills (Rai, 2020b). Moreover, *Suptulung* is a blessing place, where people can feel the joy of entire life. *Suptulung* is made by the three stones as representatives of spiritual with native names such as Papalung, Mamalung and Ramilung/ Chhekulung as given in figure 2.

Figure 2. *Structure of the Suptulung (Taken Photo by fb)*



As shown in Figure 2, the Papalung represents the genealogy or the place of lineage's 'mang' and 'god'. Kirat people respect that place as a creator' Paruhang's place. The spiritual meaning of Papalung is the same in different dialects of Kirat Rai. Papalung, Mamalung, and Chhekulung/Ramilung, as the three elements of the *Suptulung*, have distinct functions. The name of each component reflects the significant meaning. The three components contain the entire education system of livelihood of the Kirat Rai (S. D. Rai, 2017). Moreover, Papalung is recognized as the role of the father and the Mangpas. And 'Paruhang' is regarded as the father or creator of humans including nature, and he was a Mangpa. He possessed the three shaman's knowledge as the Mabami, Kubumi, and Surlumi.

All Mangpas receive the spiritual power on their body from the *Suptulung* for the ritual journey. The Papalung recognizes the lineage on every ritual place. Mamalung is the continuity of maternal relation and the site of the maternal 'mang' or 'god'. The Kirat Rai community follows the tradition of having the maternal 'god'. Therefore, the Mamalung has equal importance as the Papalung. Shamanic knowledge transferred from the maternal side is called Kurung chhui (the side of the maternal shaman god).

Mamalung recognizes five generations of the maternal relation (S. D. Rai, 2018c).

Mamalung, which is supposed to have the role of mother, is placed on the left side of the Papalung. Kirat Rai people respect the maternal god through the Mamalung. Finally, the third element is the Ramilung/ Chhekulung, which represents the child and the relatives 'mang' or 'god'. The *Suptulung* prioritizes the child as the beauty of a home, the completeness of a family, the happiness of parents, and the power and prestige of home. Similarly, the relatives represented by the Ramilung are associated with prestige and the power of the family.

Kirat Rai's life style, social structure, knowledge, skill, and education depend on the *Suptulung*. The *Suptulung* forwards every aspect of life, not only education. However, I discuss here more about the knowledge transfer system. Specifically, moral, corrective, and social education are imparted through the *Suptulung* (S. D. Rai, 2018a). Unlike formal education, *Suptulung* education is not in written form. Thus, it can be recognized by people's behavior, discipline, and character. The Kirat Rai's moral activities, corrective thoughts, and social behaviors reflect their cultural education system. Kirat Rai's approach is silently transforming education through *Suptulung* and spiritually enriching their mind (Moser et al., 1995). Spirituality plays a key role in transferring knowledge among the indigenous people (Cajete, 2004). Nicoletti (2006) mentioned that the *Suptulung* stores spiritual power for cultivation, hunting, and healing. The *suptulung* can free human beings from any sins. If people accept their mistakes by touching the *Suptulung*, they might be forgiven. Controversial issues are resolved with the witness of the *Suptulung* in the Kirat Rai community. Thus, the *Suptulung* symbolizes justice too. *Suptulung* protects the native language (Rai, 2020b) because only the native words are

allowed in the *Suptulung* worship. Moreover, other languages are restricted in the *Suptulung* worship. Kirat Rai people believe that the *Suptulung* cannot understand other languages except their native language. Therefore, the Kirat Rai people have secret sacred names used only for ritual celebrations.

The Suptulung protects the Kirat Rai people from evil as it drives away the mischievous spirit according to the belief of Kulung Rai (Nicoletti, 2006). It is concerned with forever positive energy and thoughts. Allen (2012) noted that *Suptulung* is placed near the main pillar of the house as the center point of home among Thulung Rai. The whole body of the *Suptulung* is known as the hearth in the Kulung Rai (McDougal, 1979). Most of the Kirat Rai people use the square shape of the hearth, with a few circle shape hearths as exceptions. The form of the *Suptlung* does not affect the values of the *Suptlung*. Mathematically the sum of the *Suptulung* is 360°. It gives a sense of the universe. The *Suptulung* represents the entire universe (Siwaahang, 2011). According to Kirat Rai's belief, the hearth embeds the comprehensive knowledge of the community.

Normally, Papalung faces toward the northeast direction, Mamalung faces toward the northwest, and Ramilung faces toward the southeast. According to Kirat Rai's belief, Papalung is responsible for their ancestors. Ancestors remain in the northeast. Mamalung is responsible for controlling the evil spirit which wants to enter from the main door. Therefore, Mamalung faces the northwest. The responsibility of the Ramilung is to prevent the evil spirit of those who want to enter the hearth from south east (Rai, 2020c). Therefore, the Ramilung faces the southeast. In practice, Mamalung is on the left of Papalung, and Ramilung is on the right of Papalung. Baralung/ Chhekulung Baptalung/ Chuptalung/ Riptalung/ Chhekalung / Baralung is known as the

encirclement of the *Suptulung*. Each name carries a deep value, but the people focus only on the *Suptulung* (S. D. Rai, 2016). They say it is for the protection of *Suptulung*. A flat stone lies in the center of three stones known as Mehenmalung/ Rikhulung. Traditionally *Suptulung* is placed on the ground level of the home. However, people put the *Suptulung* above ground level these days. The rules of *Suptulung* do not allow other people to go the near of the *Suptulung* except Kirat Rai(S. D. Rai, 2018b). Additionally, those with the Samai /Samet, Mechinung/Mangnung are allowed into the *Suptulung*.

Endogamy brides are familiar to *Suptulung*, but exogamy brides are strangers to the *Suptulung* because the *Suptulung* is embedded with the original territory, genealogy, and native names. Two dried bottle gourds hung at the side of the wooden and bamboo pillar symbolize Mang/ God. The mother or the head of the family offers a little bit of cooked or uncooked food to the ancestor before they eat. The family members are not allowed to speak, being hostile and improperly when near the *Suptulung*(S. D. Rai, 2017). Criminal work, fighting, and quarreling are prohibited near the *Suptulung*. Animals and birds are sacrificed outside the *Suptulung* to block the evil spirit. Some of Kirat Rai use eggs, or balls of flour or flower, instead of animals or birds. This act is performed by the shamans using their spiritual knowledge.

Blood is not allowed in the *Suptulung* because they believe that the holy souls of ancestors remain in the *Suptulung* (S. D. Rai, 2018c). If Kirat Rai do some unpleasant work around the *Suptulung*, they immediately have to perform the ritual of sashiya muliaya (sweep out the bad fortune) by Mangpa for holiness. Mangpa sprays Sayachyuki (purification water) around the *Suptulng* for purification. Sayachyuki is a mixture of Silippa (Mug-wort), Sasungpa, and spring water. If the prohibited people

touch or use the *Suptulung*, they immediately need to spray Sayachyuki water and perform the 'saiya muliya' for purification. If they do not do so, ancestors curse them and bring the unpleasant event in their life.

Traditionally, *Suptulung* is worshipped twice a year. The worshipping rituals are performed by a Nachung, Mangpa, or *Mundum* specialist Rishmi/Purkha (person having spiritual or mystical knowledge and power about *Mundum*) (S. D. Rai, 2018a). Additionally, a special ritual is performed during the time of plantation of crops for asking spiritual energy, cleanness, and care of nature. Kirat Rai believe such rituals are essential for the better harvest of crops. The Mangpas predict the fortune of house hold, community, pandemic, successful plantation, and weather effects on the crops' growth. They also predict the nature of hailstorms, the rain, snow fall, drought in the fields of crops, people's death, and conflicts.

These rituals are usually performed during the Sakela Dhirinam (Ubhauli) and Sakela Chhirinam (Udhauli), which is commonly known as Sakela festival in some linguistic groups (Rai, 2021). She said that other linguistic groups have distinct names in their mother tongues. The Kirat Rai people do not celebrate Sakela in some places due to geographical differences. For example, they avoid the Sakela celebration in Okhaldhunga district, but they perform the Dhirinam and Chhirina. They perform the rituals only in the *Suptulung* without celebrating Sakela. According to the Nachung's, the community's people plan their activities throughout the year according to Mangpas predictions and find solutions to prevent predicated misfortunes.

The Kirat Rai community has been performing these ritual activities based on *Suptulung* knowledge (Rai, 2020c). These rituals maintain a balance of their life events.

Most of the Kirat Rai people worship the *Suptulung* in their ways. There are some challenges in understanding the ritual celebrations time because of the linguistic diversities among the Kirat Rai people. According to Morcom (2017) the ritual celebration reflects the ancestor as the source of skills to survive in nature. Moreover, the indigenous education system serves through cultural practice. And culture is the centre of the indigenous education system.

For Kirat Rai people *Suptulung* is an educational institution which educates people through the cultural practice or the Munudmic practices. The *Suptulung* is an institution where people can learn past, present, and future of life, and the value of ancestors' life experiences. The structure of *Suptulung* presents multiple educational meanings, which provide insight into the livelihood of people.

Suptulung education is deteriorating because of the impacts of mainstream education and the expansion of the global culture. The original territories of the Kirat Rai people, Majh Kirat or Khambuwan or Rodu group, are far from the *Suptulung* education (Schlemmer, 2019). The *Suptulung* education is recognized as an uncivilized education system by Kirat Rai people because of the hegemony of mainstream education. Mainstream education colonizes their sovereignty, civilization and right to determination. Sacred stories, mythologies, songs, legends, and proverbs are insufficient to address Kirat Rai's education system because the hegemony of mainstream education has ignored the traditional oral education system (S. D. Rai, 2017). Some Kirat Rai people are rising awareness of the *Suptulung* education system in the community.

The constitution of Nepal (1990) addressed mother tongue and local education. The local curriculum and mother tongue education in primary education was materialized

since 1992. According to Adhikari (2020), mother tongue education and local education encourage learners to enroll in education. Similarly, the mother tongue programs have attempted to address the educational needs of local people after the world conference in Jomoline, Thailand, in 1990 and the strong commitment in 2015 to ensure education for all (Khadka, 2018). In spite of all these attempts, Kirat Rai people are not benefited from the mother tongue education. Local curriculum experts are confused about identifying the proper structure of *Suptulung* education because of the lack of knowledge of Kirat Rai language. Additionally, many educated Kirat people cannot speak and understand their native languages. Unfortunately, people who can speak their native language are not educated. Therefore, Kirat Rai people have trouble to collect the sources of knowledge. The origins of *Suptulung* education are gradually vanishing. The new generation of Kirat Rai people will forget the unique knowledge associated with *Suptulung* education.

Despite the *Suptulung* being a source of knowledge, few Kirat Rai have taken the *Suptulung* as the source of native knowledge because it is not associated with official work, official practice, government jobs, and production sectors. The *Suptulung* education recognizes the equal roles of males and females in society (Rai, 2021). Moreover, the *Suptulung* contains complete lifestyle education for the Kirat Rai people. *Suptulung* education is related to the land and nature. The *Suptulung* education conveys the importance of nature in human lifestyle (Nicoetti, 2004). The *Suptulung* education enlightens the learner about all the Kirat Rai cultural practices, such as birth-to-death ceremonies. Some Kirat Rai people have changed their religion because the Mangpa, Rishimi are unavailable for the rituals. Poverty, lack of education, lack of awareness of knowledge of *Suptulung*, and conservative culture are responsible in the conversion of

the religion (Rai, 2020c). Similarly, formal education has displaced the *Suptulung* education system. *Suptulung* education has suffered from 250 years of colonization by the mainstream education of the state. Additionally, the domination of formal education assisted in forgetting many aspects of *Suptulung* education. Mainstream education is tied with state employment. However, if Kirat Rai join the mainstream education system, they lose the legacy of their ancestors. *Suptulung* education is critically practiced through the cultural practices for the emancipation life.

Practically, *Suptulung* education motivates learners for knowledge sharing among participants. The personal knowledge accumulates into the community knowledge. The evaluation process in the *suptlung* education is more complex because it rejects the compartmentalization of knowledge. It enhances lifelong education or holistic education. Lifelong education system promotes learner self-reliance as (Nyerere, 1969). Moreover, this education encourages to develop the survival skills in the nature. The nature of the *Suptulung* education focuses on collective achievement and collective progress rather than individual progress. The *Suptulung* education enhances learners' sense of balance in nature, nurtures self-confidence, and imparts skills to be self-employed.

Statement of the Problem

The formal education system has devalued indigenous values, knowledge, pedagogy, and culture even in higher education (Kincheloe, 2008). My experience also tells the same story because I have not heard people's voices about *Suptulung* education in seminars, interactions, symposiums, and discourses. *Suptulung* education is not only education. It has socio-cultural values, identity, and ancestral knowledge. Along with this *Suptulng* education, Kirat Rai are losing their languages, skills, cultural practices,

customary laws, and belief systems, which have been used for teaching survival skills in nature. This is a serious challenge for Kirat Rai because the educated Kirat Rai have ignored *Suptulung* knowledge.

As I belong to the Kirat Rai, I was taught to believe that the *Suptulung* education is a noble, decent, polite, and valid education system (Semali & Kincheloe, 2002). I was interested in exploring more on *Suptulung* education and examining its connections with school education.

The review of *Suptulung* education convinced me that its teaching-learning practices are based on learners' capacities. However, mainstream education values normative ways of teaching. Consequently, Kirat Rai children have difficulty to follow the teachers in the teaching-learning process. Eventually, they lose their native identity and ancestors' legacy while attending mainstream schools. They are frustrated with modern education.

Education Research Office (ERO) shows that students of the indigenous communities have lower educational achievement in grades 3, 5, 8, and 10. Kirat Rai children also belong to this category. This indicates that the mainstream education system needs to be connected with the indigenous education system to make education more relevant to the indigenous community (Leonardo, 2002). It requires equal support from Mangpa and Rishimi to enhance the mainstream schools. However, such practices have not been initiated yet.

The aims and objectives, contents, methods of teaching, and evaluation systems of *Suptlung* education have not been fully explored yet. Exploration of the *Suptlung* education system provides curricular and non-curricular approaches to enhance

mainstream education. *Suptulung* education preserves the identity of the Kirat Rai civilization (Rai, 2011). It also teaches Kirat Rai about paternal, maternal and kinship-related social values (P. B. Rai, 2018) to know blood relation or genealogy according to Pachha (subclan) (Rai, 2002) or the DNA knowledge.

Suptulung education is a way to keep the dead ancestors happy, get blessings from them, get cultural sanctions for consuming new harvests and practising social etiquette (Rai, 2020c). It is also a ritual: the spiritual and physical journey of the Nachung to know socio-cultural, anthropological, legal, and academic views (Rai, 1998). However, this cultural asset of the Kirat Rai has left behind the shadow of the modern education system.

The practice of the mainstream education system has affected *Suptulung* education. *Suptulung* education is based on oral tradition. Due to the linguistic diversities among Kirat Rai communities, they cannot understand the language of the subgroups. They are unable to exchange cultural heritages. Some cultural organizations of Kirat Rai have published a few articles about their cultural heritage. These resources are not adequate to provide in-depth knowledge about the cultural heritage. As a result, the new generation of Kirat Rai children may not know their cultural heritage. Consequently, children in these communities will be disconnected from their native knowledge transfer system. Therefore, studying these practices with academic dialogue, awareness, and discourses is very urgent. Such studies can contribute to knowledge construction and dissemination. It helps to raise awareness among the concerned people about it.

Therefore, I was interested in unveiling the education, values, and beliefs of the Kirat Rai associated with the *Suptulung* and exploring the approaches to integrate it with the mainstream education system.

Rational of the Study

The *Suptulung* is acknowledged as a place of great cultural significance by the Kirat Rai people. It is also a place of faith and identity for the Kirat Rai people. All the crucial rituals from birth to death are performed in the *Suptulung*. However, only a few senior citizens and scholars know why, when and how traditions are performed in the *Suptulung*. In this context, the protection and promotion of such knowledge of *Suptulung* are significant for the preservation of the cultural identity of Kirat Rai. This study aimed to explore *Suptulung* knowledge because the cultural rituals of Kirat Rai have been disappearing.

The *Suptulung* is the Kirat Rai people's legacy and reflection of their ancestor's struggle for life. Several social values are associated with the *Suptulung*. This study contributes to exploring those values and respecting the cultural heritage of Kirat Rai.

This study contributes to protecting the Kirat Rai civilization. Kirat Rai civilization is concerned with the balance of the ecosystem. It focuses on the harmonious relationship among human beings, nature and natural resources as observed in the ritual practices. This study explores these ritual practices and the knowledge associated with them.

Kirat Rai's social values and norms originated in the *Suptulung* as a distinct cultural group. Despite various existing values of *Suptulung*, I selected this area because I found master level dissertation in anthropology and cultural studies. From these studies I understood that oral tradition is vulnerable for the study *Suptulung*. *Suptulung* value is the way of life and motivation to succeed. If such valuable knowledge disappears, the

identity of the Kirat Rai people will also become extinct. This study is worthy for reassessing the people's beliefs on the value of *Suptulung*.

The *Suptulung* is the holy shrine for the Kirat Rai people, similar to temples for the Hindus, mosques for Islam, churches for the Christians and monasteries for the Buddhists. However, the *Suptulung* is a different kind of holy shrine compared to the holy shrines of other religions. Kirat Rais perform their significant events from birth to death in the *Suptulung*. They believe that life's journey starts from the *Suptulung* and ends there. This study contributes to awareness of Kirat Rais and members of other communities to understand the social values of *Suptulung*.

Suptulung education, as one of the indigenous education systems, is part of global scholarly discourses to preserve indigenous knowledge and cultural values. The *Suptulung* is a sacred place with due respect among the Kirat Rai people. It is a source of knowledge for them. Their civilization flourished under the umbrella of the *Suptulung* education system. However, this traditional cultural heritage is rapidly disappearing for several visible and invisible reasons. The present generation of Kirat Rai children is far from this knowledge and education system. They are losing their original knowledge, and aboriginal teaching-learning system. This knowledge can add value to their formal and informal education. Thus, the rationale of this study is to generate materials and educate people about the social norms and values of *Suptulung*, and to identify its pedagogical system as the *Suptulung* education.

Objectives of the Study

The objective of this study was to explore the ways of generating the feeling of respect for the *Suptulung* as a socio-cultural value and investigate how this knowledge

transforms (transfers) from one generation to another with oral tradition. The specific objective of this study was to explore the socio-cultural and academic practices of the *Suptulung* under the *Mundum*.

Research Questions

This study has the following research questions.

1. Why do the Kirat Rai people practice the Knowledge of *Suptulung*?
2. How has the *Suptulung* knowledge been transferred to the new generation?
3. How can we integrate *Suptulung* education with the formal education curriculum and textbooks?

Delimitations

It is a community-based study of the Kirat Rai communities in eastern Nepal. This study was delimited to the Kirat Rai people who worshipped the *Suptulung*. It focused on the *Suptulung* social values, academic knowledge, pedagogical process and myth, storytelling, documents, films, and songs. The area of this research study was delimited in the Koshi Province of Nepal. The informants of this research study were taken from Bhojpur, Khotang, Okhaldhunga, Solukhumbu, Udaipur, Sunsari, Jhapa, Morang, Ilam, Pachthar and Sangkhuwasabha during their gathering for prayers and *Suptulung* rituals.

Organization of the Dissertation

This dissertation consists of six chapters with sub-chapters. Chapter One provides a brief overview of the practice of *Mundum* and *Suptulung* and the existence of its values in the Kirat Rai community. Moreover, this chapter introduces the Kirat Rai community

and the problem statements, the study's rationale, objectives, research questions and delimitations. Chapter Two discusses theoretical, conceptual, and empirical review, theoretical framework and conceptual framework, and implications of the review in this study. Chapter Three reviews the indigenous knowledge theory, which underpins the indigenous belief, values and learning style. Chapter Four presents the research methodology used in this study with qualitative research design and the indigenous paradigm to underpin this study. Chapter Five presents the analysis and interpretation. Finally, Chapter Six presents the conclusion and implications of the study.

Chapter Two

Review of the Literature

Indigenous knowledge represents the community's unique lifestyle linked with the land and nature (Warren, 1991). Indigenous knowledge is the life experiences of ancestors with nature for survival. Ermine et al. (1995) describe that the ancestors' knowledge is the source of the holiness and completeness of knowledge. Absolon (2010) said that the holiness of the ancestors' knowledge is physically, mentally, emotionally and spiritually related to the land and the natural resources. Indigenous knowledge is based on spiritual power (Dederen & jour, 2000).

The spiritual power reflects the struggles of the ancestors for life (Battiste, 2014). According to Grieves (2009), spiritual power is generated from the ancestors' previous rituals and activities connected with the land, sea, sky and astronomy. Indigenous knowledge manifests knowledge to keep the world in harmony. Indigenous knowledge focuses on ecological issues. It is the outcome of the struggles to live in the world. People's life experiences are regarded as the centre of indigeneity theorizing.

Indigenous knowledge guides people to survive in nature and earns their livelihood (Le Bourdon, 2018). Cultural practice is the centre of the indigenous knowledge. This chapter reviews *Suptulung's* socio-culture values and sense of the teaching-learning system.

Holistic Theory: Indigenous Knowledge

Indigenous knowledge and social values of indigenous knowledge are related to the holistic theory of livelihood, education and health care (Kesis, 2012). Adam (2011) used holistic theory to understand the African people's life world. According to Kesis

(2012), the term holistic comes from holism, coined by Jan Christian Smuts (24 May 1870-11 September 1950 in 1926). Human life is the source of holistic theory (Geisler, 1987). The ancestors' knowledge is the source of holistic theory (Ermine et al., 1995). It moves towards positive thoughts and responses. It keeps on adding the experiences of ancestors (Warren, 1991). This knowledge includes various kinds of senses. Problem-solving, healing, and education systems are integrated into a holistic theory. Holistic thinker, Absolon (2010) said that holistic theory encompasses people's emotional, mental, physical, and spiritual elements.

The holistic theory manifests the indigenous workstation (Abah et al., 2015). It asserts that the spiritual power that cannot be seen but can be felt, imagined and reflected individually (Fortin, 2001). This feeling produces power and trust and increases knowledge according to the community's requirements.

Gratani et al. (2016) argued that indigenous social values are central to ecology. The indigenous people's social values are diverse but have common spiritual beliefs. Spiritual beliefs are generated from the ancestors' knowledge. Indigenous knowledge holds social values across society's lenses and builds the social infrastructure (Raymond et al., 2019). It raises awareness among the people for social participation as an individual, a family member and a neighbour. Indigenous social values are the sources of the holistic knowledge of human livelihood (Ermine et al., 1995). Indigenous social values are developed differently because of the differences in indigenous educational knowledge (Jacob et al., 2015). Consequently, there are diversities in their languages, cultures and ethnicities. Indigenous knowledge holds these elements to make strong

social bonds (Warren, 1991). The traditional social values of indigenous people are orally passed down to successive generations (Warren, 1991).

The indigenous holistic theory is concerned with the social values of the community (Absolon, 2010). The holistic theory is the whole ecological cycle of biological species. According to Little Bear (2000), the coherence of genealogy or kinship embodied in the holistic theory helps to understand the whole social structure of the community. Adam (2011) argued that holistic theory was appropriate to understand the social beliefs of the African people.

The elements of indigenous holistic theory can be applied to understand the social values of the indigenous people. It instructs people about the truth and honesty and builds the relationship by being truthful, mindful and honest. The truthful and honest conversation helps to restore genuine indigenous knowledge.

Holistic theory primarily refers to the relationship of humans with others. It is a channel for rebuilding the relationship. It invites the truth, possibility and understanding. It teaches people to speak truth, honesty and understand them holistically. In return, they honestly speak the truth. They have the strength and courage to share their experience and store innovative ideas. On the other hand, the holistic approach guides people physically and leads to the occurrence of space and place. It also encourages people to carry the truth and honesty into their bravery (S. D. Rai, 2018b). Moreover, the brave person amends the action for social values.

People can understand how to behave modestly in nature, holistically respecting the planet's land, water, forest, sun, and other creatures (Absolon, 2010). People transform the knowledge to develop unconditional love among human beings, holistically

attending to the spiritual relationship between indigeneity and social values (Rai, 2021). They learn to respect and attain wisdom guided by holistic theory.

The way of respect is to identify the social values of people. Respect means to feel, observe and reflect or be able to see and understand holistically. There are diverse social values (Jacob et al., 2015). Conflicts among different social values might push people to genocide. However, such conflicts can be prevented through the holistic theory. It provides the manifestation against annihilation as well as inhumanness. Holistic theory teaches people to develop critical thinking and respect for others' views.

Simmins (2008) mentioned that spiritual beliefs holistically guide indigenous social values. Aboriginal knowledge generated from the particular land is disseminated through chants, stories, and mythologies. Spiritual knowledge generated from the past ritual activities of ancestors is connected with the sea, original land, and elements of the universe (Grieves, 2009). There are thousands of indigenous cultural groups; each group has its own distinct spiritual belief in the world (Ducoin, 2018).

Indigenous knowledge is guided by spiritual knowledge based on the foundation of truth, goodness, beauty, and environmental harmony (Solomchenko et al., 2019). Their indigenous knowledge is powerful. This knowledge encompasses natural resources, truth, love and beauty. The spiritual belief establishes indigenous social value. It builds the capacity of indigenous people to follow learning-by-doing methods (Warren, 1991). Holistic indigenous knowledge system trusts in the reality of existentialism, communalism, holicism, perennialism, and functionalism which are connected with African rationale (Mwinzi, 2015).

The above discussion shows indigenous knowledge includes the land base story, healing system, problem-solving process, ancestors' struggle, nature, and spirituality. Indigenous people transfer knowledge from generation to generation orally.

Indigenous Knowledge: Holistic Education System

Majethiya and Patel (2015) said holistic education has a philosophical base linked with the emotional, physical, spiritual, intellectual, social, and aesthetic aspects. Holistic education refers to more spiritual than materialistic views. It encourages people to keep a balanced relationship with different things. Holistic education is related to the ancestors' experience transformed through cultural practices concerned with the integrated knowledge of human civilization, creation, and inhabitants. It also concerns with an individual's feelings, happiness, awareness, experience, dreams, panic, and expectations. John (2017) argued that holistic education is a way of understanding the world. Holistic education expresses an ecological consciousness that enhances critical thinking skills. Practically holistic education is democratic and concerned with social responsibilities and individual freedom. Holistic education focuses on the link between experiences and reality (Mahmoudi et al., 2012). It frequently enhances people to understand the harmony of the universe. Holistic education addresses the relationship between human and natural resources. It suggests that education needs to be visualized as a deeply rooted phenomenon. It rejects the fragmentation of education because fragmentation kills the creativity of children's minds being enclosed within the four walls of classrooms. Additionally, John (2017) said that holistic education represents all of a person's senses under the environment. Holistic education challenges the traditional educational program which focus on grading and testing students.

Holistic education concerns individual reflection on observation and the experiences that reduce the school training, promoting direct connectivity with the object. According to Mahmoudi et al. (2012, p. 179), “holistic educators see approach as reflecting a materialist and consumerist culture that has reduce schooling to the training of an individual to compute and consume in the global marketplace.” Holistic education conveys respect and renews the ancestors’ souls, living things, and nonliving things from the earlier civilizations to the future (Adam, 2011). It raises awareness among the people to stand on their roots, remember their ancestors’ knowledge, and maintain an equal relationship with the whole species of the universe. In this sense, holistic education is not a particular method. It is a paradigm.

According to Majethiya and Patel (2015), the main focus of holistic education is nurturing nature and natural resources. Holistic education advocates integrating spirituality in the field by emphasizing spiritual views for people's personal and collective empowerment (John, 2017). Holistic education aims to enable a child to take social responsibility. Holistic education seeks to integrate the part with the whole. It offers to connect the child with the various aspects of life harmoniously. It highlights the culture of the people. Absolon (2010) stated that holistic education determines the education model from the whole culture and the tradition of the community. Above all, holistic education is linked with the world. The earth-based education teaches about the land, sun, air, water and evaluation of all creatures including human beings.

The above discussion shows that indigenous knowledge is holistic knowledge guided by spirituality. Similarly, it is integrated with cultural practices as a holistic from knowledge.

Indigenous Theory: Indigenous Knowledge

Indigenous theory belongs to the collaborative effort of the participants and focuses on sovereignty in the various fields of study with diverse backgrounds (Smith, 2005). Science is both an individual and collective expression of human creativity. Davison and Díaz Andrade (2018) said that indigenous theory is linked with universal and fundamental human needs such as food, safety, and shelter. The culture is theoretically diverse across geographical and ecological environments (Rai, 2021). People modify their behaviors according to their culture.

Trust is a significant element of the indigenous people. It encourages them to be literate and motivates them to engage in knowledge-acquisition activities. The indigenous theory explores the particular location and context. Moreover, Jack et al. (2013) argued that indigenous theory is the concept of social construction. It is fundamentally a philosophy of science that can be understood through the lens of language, social values, and cultural rites. The social constructionist has developed this theory despite a realist perspective (Rai, 2020a). “Indigenous theory is the starting point of universal theory, that indigenous theory is the development of theory in, of, and for specific context”(Jack et al., 2013) p 11. Additionally, indigenous theory ‘explores’ rather than ‘exploits. Indigenous theory evolves the concept of each social value. Indigenous theory is linked with human life and the life of nature and natural resources.

Shiva (2005, p. 2) said that “Our land is not for sale”, “Our water is not for sale,” and “Our seeds and biodiversity are not for sale.” Indigenous people fight for the preservation of nature and natural resources. Their culture raises from the natural resources that help sustain the earth with peace. According to Kenny (2013), indigenous

people are deeply connected with the land of their ancestors and claim that as a native land or original land.

Indigenous theory can be fully learned or understood mainly through pedagogy traditionally employed by the people. Indigenous knowledge comprises all the knowledge about a particular people and territory. This knowledge includes scientific, agricultural, technical, and ecological knowledge, including culture, medicines, and the rational use of flora and fauna. Semali and Kincheloe (2002) argued that the indigenous people understand themselves concerning their natural environment and the way they organize their folk knowledge of flora and fauna, cultural beliefs, and history to enhance their issues.

Turner (2018) viewed ritual as a set of actions that actually works and does so by providing order to believers' (indigenous people) lives. Absolon (2010) argued that their knowledge is guided by the spiritual rather than the material world. According to Warren (1991), indigenous knowledge is the local knowledge unique to a culture or a society. Moreover, other names include 'local knowledge,' 'folk knowledge,' 'people's knowledge,' 'traditional wisdom,' and 'traditional science'. Indigenous knowledge is the opposite of scientific knowledge (Ajibade & Shokemi, 2003). Additionally, Smith (2005) said that indigenous theory that generates indigenous knowledge is democratic in dynamic ways as it describes the knowledge according to the need of society. Indigenous knowledge is a dynamic layer, participatory and sustainable. Incorporating indigenous theory into climate-change policies leads to the development of effective adaptation strategies that are cost-effective, participatory, and sustainable (Robinson & Herbert, 2001).

Kovach (2010) introduces indigenous knowledge under the indigenous theory. The methodologies of knowledge transformation start from the story and end with the story. The Indigenous theory recognizes and uses indigenous knowledge in resource management. (DeShield, 1995). Anthropologists first used Indigenous knowledge to recognize cultural differences (Lanzano, 2013). The Indigenous theory proposes to keep a balance of nature (Gadgil et al., 1993) and manages peace in the physical world and spiritual worlds. The Indigenous theory explores the fundamental knowledge of livelihood through cultural practices, which is very much significant for the simplicity of human life. According to Tzanakis (2011), indigenous knowledge encompasses within a specific community and is not shared with other original cultures.

According to Lareau and Weininger (2003), Bourdieu argues that ethnic group is assumed to lack the necessary cultural capital. The role of cultural capital reflects economic growth, the transformation of education, and access to knowledge. Therefore, the cultural capital must be gripped with the roles in education. "There are thousands of indigenous cultures around the world, and each has its own distinct understanding of spirituality and spiritual practice" (Ducoin, 2018, p. 1).

Spiritual power, in the narrower sense, is medicine, and in the boarder sense, it is healing (Kessler, 2019). According to McKinney (2018), life is under fear of spiritual power, which explains the misfortune of helpless human beings. Spirituals are the basis of honesty and potentiality among indigenous people (Poroach et al., 2009). Spiritual power is generated from the past activities of the ancestors, which is well connected to the original land, sea, elements of earth, and universe (Grieves, 2009). It is a deeper knowledge of thought and the belief of indigenous worldview. Indigenous spiritual belief

keeps people aware of nature and ultimately connects them with natural things (Aniah et al., 2014).

This recurrent process does not allow for a permanent and clear-cut distinction between first nations versus dominant societies, as implied by the universal notion of indigenous people (Michaela & Resource.”, 2015). The issue of intellectual property and traditional cultural practice are matters of great interest and concern for the indigenous communities (Newing, 2009). Hough et al. (2009) argued that indigenous cultural practices are democratic in Nepal. Some practices are sidelined, and others are on the verge of extinction. Theoretically, indigenous knowledge is sometimes termed traditional; endogenous or classic knowledge and its Eurocentric critics allege that it often fails to contribute to improving the quality of human life (Maila & Loubser, 2003).

Ethnic knowledge faces many challenges in the formal education system because most indigenous people are illiterate and not involved in the current curriculum development processes. For them, “Aloha ‘āina is a familial relationship; that means that we resist all attempts to further separate any of us from our ‘āina, our freedom to live in our land is linked to our freedom to determine how we live in our bodies”(Silva, 2013, p. 1). They are not in the process of generating indigenous knowledge, valuing them, and pressuring the system to incorporate their knowledge into the school curriculum.

The above discussion shows that indigenous education belongs to local education. It also explores the knowledge of local environment, ecological system, and the mutual relationship between nature and humans.

Indigenous Knowledge: Indigenous Education System

Hampton (1995) argued that indigenous education reveals the native language, ensuring the culture's survival. According to Davison and Díaz Andrade (2018), indigenous education manifests the relationship between human beings, nature, and natural resources. Despite being provided with the essential requirements of a formal education system, such as schools, uniforms, and books, indigenous people worldwide still choose their traditional ways of education. Abah et al. (2015) presented examples of how governments' attempts to educate indigenous people through formal education systems failed in Rwanda, Wanda, and Namibia. Many schools had made policies favoring these indigenous people; however, the number of dropouts from schools was remarkably high. The government provided vocational training for the people, which were helpful in their daily life. The people wanted to study in their native language, which the government also provided to the people. In Namibia, education in the Otherer, the ja/hoan language, was made possible by the government. However, the indigenous world report presented high dropouts from those schools where ja/hoan language was used. In addition, a similar trend is observed among the indigenous people in Nepal.

Warren (1991) mentions that from the perspective of Western philosophers, western education systems are distinct from the indigenous education system. The Indigenous education system is boundaryless and creative, focusing on living in nature with equal respect. Furthermore, Simpson (2002) adds that indigenous knowledge is, based on religious and spiritual beliefs. The main root of their education is to coexist in the earth with all living beings with equal rights and love. The indigenous education base is the love and care of others.

Indigenous education focuses on environmental education, social education, herbal education, and equity education on the earth (Rai, 2021). It is generated from a certain land and community as well the culture (Warren, 1991). Grenier (1998) argued that indigenous education focuses on teaching indigenous knowledge, including the methods, models, and content within the formal and informal education systems.

According to Barnhardt and Kawagley (2008), indigenous knowledge is what ancestors did in the past, which are relevant to sustain in nature today. Indigenous education focuses on nature and natural resources, food, home, and clothes. Indigenous knowledge is not knowledge that can be learned through formal teaching. The knowledge can be learnt only through experiences participating in the experiment (Schissel, 2001). Indigenous knowledge in the form of education is brought upon people through religious culture, sacred storytelling, and modeling, integrating daily life knowledge. It raises cultural awareness and empowers the members of the community. Indigenous knowledge is from the ancestors' knowledge. It helps to reconnect with spiritual knowledge as good souls of ancestors. The name and godliness of the ancestors are brought up for spirituality in every religious ritual (T. Rai, 2018). People take the help of spiritual beliefs to be safe from wrong doings, honest in words and work, and discipline society.

The above discussion shows that indigenous education enlightens people on how to keep good relations with nature and natural resources. Make sure that every natural resource have the soul of as human.

Indigenous Knowledge and Educational Knowledge

Traditional culture is the source of indigenous knowledge. Similarly, traditional knowledge is the source of the culture. I proposed to discuss the indigenous knowledge in

depth in the theoretical frame of the study. Theoretical grounds will be presented and contested. According to Ducoin (2018), indigenous knowledge is different indigenous identities of the people. Indigenous people's knowledge and livelihood activities are different among the indigenous communities. However, there are many common activities, such as worship of nature, land, and totem system. The diverse indigenous knowledge acknowledges the rich culture of indigenous or local knowledge, including local education (Warren, 1991). Indigenous knowledge is generated from the land, and sea where people do irrigation from early as the first man arrived on the earth. They are familiar with the atmosphere or can adapt to the environment to survive.

Laura (2022, Apr 14) said that 370 million indigenous people in over 90 countries are guided by indigenous knowledge around the world. Indigenous knowledge prepares individuals to play specific roles in the community. People adapt indigenous knowledge through cultural practices. This knowledge differs from the knowledge of most people of a country. This indicates that education for the indigenous people is the traditional or non-formal education system within their community. However, the irony is that indigenous knowledge, culture, language, and territory disappear every two weeks.

Indigenous knowledge is generated from the land of origin particular space, and culture, which is common to all indigenous people (Warren, 1991). Their common problems are to preserve distinct lifestyles and rights to the land of their origin. This knowledge reflects the ancestors' activities, experiences, and collective views (Ermine et al., 2004).

Indigenous knowledge results from the indigenous people's trial and error activities and experiences (Warren, 1991). It is created many by intellectual efforts,

discourse, and reflection of indigenous people. Indigenous knowledge is constructed from centuries of practices (Hampton, 1995). It requires lifelong learning. Additionally, indigenous knowledge is passed down as an ancestral asset or immortal gift from one generation to another (Senanayake, 2006). This knowledge focuses on humanitarianism and corresponds to the responsibilities of human beings towards nature. Indigenous knowledge is connected to the earth, agriculture, spiritual, healing, food preparation, food protection, education, protection of natural sources, and all the activities done within the local community (Abah et al., 2015). Indigenous knowledge is connected with survival skills in nature. Indigenous knowledge is generated from the local ritual practices activities, which are extraordinarily complex to adapt by other people (Hamilton-Ekeke & Dorgu, 2015).

Warren (1991) expressed that indigenous knowledge is part of the suffering and experiences of the ancestors. This knowledge connects the particular place and environment. Indigenous knowledge is constructed from livelihood experiences, which is difficult to classify (Mazzocchi, 2006). It is known as the ecological knowledge. It has significance for the livelihood of indigenous people. Based on geography, the ecological systems are different. Indigenous knowledge helps to understand geographical variation. Indigenous knowledge is connected to plants, animals, fauna, flora, and water. According to Grenier (1998), the indigenous community claims that revitalizing traditional knowledge and their native language preserves indigenous norms and values. It teaches their children to survive in nature as a toolkit for essential life skills.

Absolon (2010) argued that local knowledge is the theoretical frame of indigenous knowledge. Local knowledge helps guide the people of a particular area in social, economic, political, legal, and ecological knowledge. Ermine et al. (1995) claimed that the eastern

philosophers account for indigenous knowledge as a distinct and secluded form of knowledge. They claimed that earth, water, and soil are various sources of knowledge. Warren (1991) argued that indigenous knowledge is traditional knowledge. Local knowledge is connected to the local environment and activities. It flourishes among a specific group of people in certain areas at certain times according to their requirements. The indigenous people's quest to solve the problem gives them new knowledge. Knowledge takes different shapes by adjusting and compromising in a particular context. Indigenous knowledge is the foundation of all existing knowledge. It takes a relatively extended period to understand indigenous knowledge.

Grenier (1998) explained that the root of indigenous knowledge is obtained from the livelihood experiences from an extended period of livelihood in nature with other living beings. Barnhardt and Oscar Kawagley (2005) mentioned that indigenous knowledge is traditionally passed down from generation to generation as a manifestation of life. The root of education for the indigenous people is nature. Knowledge gets shaped according to the specific context. The context teaches people a lesson for their lives. Absolon and Willett (2004) argued that the views and ideas of the Indigenous people have become a way of life for the indigenous people. Spiritual education guides the beliefs of indigenous people.

Indigenous people are spiritually connected with their ancestors' souls. They help indigenous people to manage their livelihood well or teach them their life styles. The indigenous people can differentiate between foods and poison through local indigenous knowledge (T. Rai, 2018). Due to continuity from one generation to another generation, knowledge has become a critical indigenous cultural heritage. The lifestyles of the indigenous people are based on culture and tradition. They respect all living and non-

living things that exist on the earth as part of nature, such as rivers, stones, water, trees, forest, fauna and flora, oceans, wildlife, reptiles, and insects (Rai, 2020c)

Cultural values and beliefs are reflected in the informal education. Informal education establishes people in the community with specific roles (Omolewa, 2007). Informal education is guided by cultural practices focusing on inclusive education by avoiding race and racism and developing equity (Alper, 2020). Informal education creates the community's social space by learning by doing (Radu, 2020). Social interaction encourages people to participate in social activities. Informal education is a sustainable and voluntary practice.

Radu (2020) expressed that the government directs efforts to bring indigenous people into mainstream formal education. The formal education system encompasses planned teaching-learning activities on a specific curriculum. According to Eskelson (2020), formal education is determined by the objectives of state requirements. Additionally, the emerging civilization of bureaucrats provides the same education for all. Moreover, this education has fulfilled the state policy of identifying the new reality. However, this education has not been immensely useful for the indigenous people because they prioritize their cultural and traditional knowledge. Despite being different in terms of religion, tradition, knowledge and education, the indigenous people believe that nothing is as important as having 'we' feeling among their community members and the spiritual satisfaction in their life.

Indigenous traditional beliefs are based on holistic theory (Abah et al., 2015). “Holos” is a Greek word first used by South African statesman, military leader, and philosopher Jan Christian Smuts in 1920. He believed that compartmentalizing

knowledge into separate disciplines limits the knowledge and understanding among human beings. Absolon (2010) mentioned that indigenous education is holistic education because the source of indigenous education is indigenous knowledge. Indigenous knowledge encompasses the total activities of inhabitants of a particular community. Smuts believed that seeing the issue as a whole helps to deal with a more significant problem worldwide (Kesis, 2012). The holistic theory was introduced to understand and research all existing living beings. It refers to education gained by doing something in daily life style permanently.

The researchers have been using the “holistic” theory to study indigenous knowledge and society. They claimed that holism sees the whole body, mind, and soul. Moreover, Bell (2014) affirmed that indigenous holistic theory is holistic as a medicine wheel that has multi-layers. This theory believes physical, mental, emotional, and spiritual factors play distinct roles in our past, present and future experiences. Indigenous holistic theory is based on the earth, sky, sun, air, and all existing parts of nature (Absolon, 2010). All universal elements are connected with indigenous knowledge and indigenous education. Indigenous education can be perceived in multiple ways (Senanayake, 2006). It encourages people to keep the balance of nature. Indigenous education identifies the individual experiences developed by the individual prospective from the indigenous material used by ancestors as indigenous heritage can be seen in the shamanic materials as presented in Figure 3.

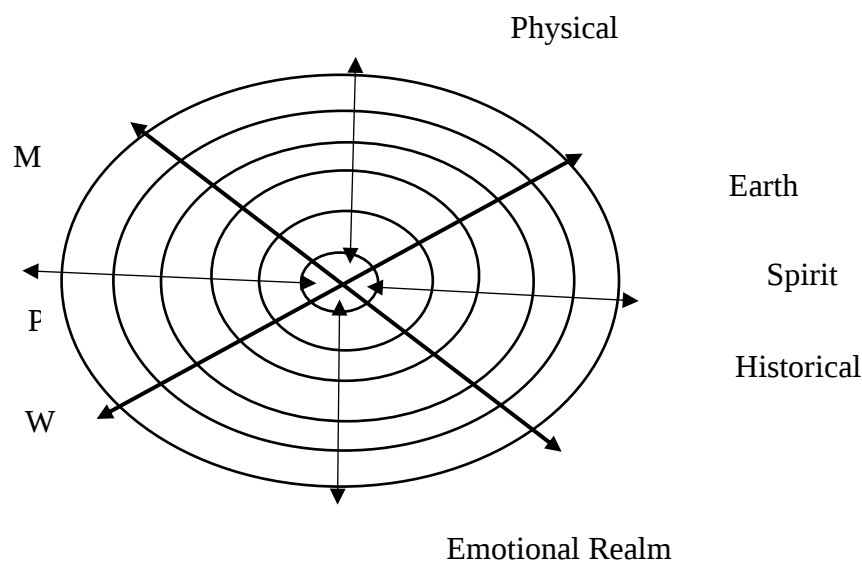
Figure 3. *Saman Material*



Figure 3 shows rice, bottle gourd containing liquors with a cover of banana leaf (Jaad, yeast and water, any one), and ginger on the banana leaf(tuple). The ginger is used to sanitize the body, Jaad is used to make purity the sacred place, and the rice is used to oracle by Kirat Rai people in the Munudmic ritual.

These shamanic materials indicate that indigenous education theory is based on indigenous ancestors' experiences, ideas, and discussions for their social values and norms. In addition, Nabigon (2006) stated that the holistic word in the indigenous community explains every existing being on the earth as mother nature. Indigenous people live in harmony with their environment. They adjust and live an enjoyable life in the environment where they reside. They attempt to find the solutions to their livelihood problems in their environment, considering it as a friend. Additionally, Poonwassie and Charter (2001) used this theory in spiritual healing. Figure 4 presents the concept of holism.

Figure 4. *Spiritual Relation*(sources,Absolon,2010)



This diagram shows that spirituality is within and contains the elements of the earth and space that recognize the meaning of holism (Grieves, 2009). In this sense, the *Suptulung* is also a spiritual notion. Its education embeds mental, physical, emotional, and spiritual elements as its tool. According to the *Munudmic* mythology, Kirat Rai people are connected with the air, water, sun, and the earth (Rai, 2021). Additionally, they believe that the Earth as a mother, "Sumnima/Naima" the Sun as a father, "Paruhang", the air as a maternal uncle, and the water as life known as the "Dolukumma" which covers the entire universe.

Warren (1991) said indigenous education is based on the ancestors' experiences, including emotional, physical, spiritual, and mental abstractions. Morcom (2017) said indigenous education is the holistic combination of the spiritual, mental, emotional, and physical because education is derived from human experiences. Nabigon (2006) affirmed

that ancestors have used and practiced these strategies for thousands of years. The image shown in Figure 4, with four directions and circles, fundamentally shows about healing system of indigenous people. The medicine wheel helps to understand every living being's interconnection with each other spiritually.

Indigenous education permanently raises the issue in a specific area (Nakata, 2002). Absolon (2010) assured that the indigenous people of Canada were using the cultural philosophy and practicing it in their lifestyle to experience physical, psychological, and spiritual problems that came upon their lifestyle. They experience the solutions in their cultural ways. All indigenous communities in the world have been able to live their lifestyles through the practice of their cultural beliefs and philosophies that guide them throughout the journey of life.

Poonwassie and Charter (2001) affirmed that healing and the ways of living fall under holistic theory. It is a dynamic theory that has been modified. Physical and mental health is vital for the healthy life of indigenous people. This is why indigenous people take spiritual healing as their primary choice for healing. The indigenous prioritize eating well, differentiating between food and poison through instinct, and smelling and touching. Marsden (2006) explained that indigenous people live by linking them to nature. Furthermore, they argued that indigenous people's survival is based on their localism, traditionalism, socialism, and place of origin.

When people live in a place for extended period, they are emotionally attached to that place. They renew their time and refill the essence of their interrelated relationship (Adam, 2011). Absolon (2010) used holistic theory to study about kinship and blood

relationship in the indigenous community. He studied emotional, spiritual, societal, cultural, economic, and political factors and art among the indigenous community.

In the context of Nepal, Regmi (2001) noted that indigenous people practice healing through spiritual healing. Until 1950, the indigenous people of Nepal practiced traditional means of treatment and healing. The government of Nepal brought the policy of modern medical treatment to all parts of the country in 2000. NGOs and INGOs conducted various programs to support government policies. However, indigenous people trusted and relied more on their traditional methods. As Nepal is a multi-cultural, multi-lingual, and multi-ethnic country, the clinical health programs and policies did not impact much for every community. Healing is one of the medicinal practices. Regmi (2001) concluded that the healing methods are different in every indigenous community. Therefore, it is crucial to understand the diversity that exists in spiritual, mental, and physical healing.

Several researchers have studied indigenous traditional knowledge in the context of healing. Adhikari (2016) claimed that indigenous healing originates in ancestral knowledge. Indigenous people have adapted the knowledge and process of healing. They prioritize indigenous traditional healing over other forms of healing. Schlemmer (2019) said that Kirat Rai people believed their god or ancestors might not accept modern healing methods because they disrespect the ancestral souls. This belief still exists in the Kirat Rai community. Elderly indigenous citizens of this community refuse to go to hospitals and receive modern medical treatments because they believe that they will not get a place in the *Suptulung* after death. The people of this community tend to prefer to

receive permission from the *Suptulung* to receive treatment in the hospitals (T. Rai, 2018).

They believe that the treatment will fail if they do not worship and inform the *Suptulung* before doing some activities. Rai (2021) claimed that there are different principles within the indigenous community because they have different beliefs. Holistic theory captures it and also includes soul, mind, and body in the indigenous research system (Adam, 2011). Although it is a primarily spiritual theory, it includes emotional, physical, and psychological factors.

Indigenous people positive relation with all the creature on the earth (Warren, 1991). They believe that they have responsibility to care for all living beings properly. Their territories and community play an essential role in fulfilling their responsibilities. Their society exists on local and indigenous beliefs. Additionally, indigenous beliefs guide the holistic theory. Clarken (2006) said that holistic theories are different in different societies. They are generated over time through knowledge and development of different skills and knowledge over a period. Thus, the holistic theory is a form of guidance for the people of the indigenous communities.

The above discussion shows that distinct culture is the source of indigenous knowledge. Through the cultural practice, and a ritual ceremonies, they transfer the knowledge to the new generation. Therefore, the cultural celebration has crucial role in knowledge transfer.

Teaching Learning Process of Indigenous People

The holistic teaching-learning concerns the land, plants, family, clan, or natural resources. Warren (1991) said that indigenous teaching learning depends on the ancestors'

experience, and knowledge. Ermine et al. (1995) argued that ancestral knowledge is the source of education for indigenous people. They believe that their ancestors are their teachers. Watt-Cloutier (2000) said that holistic theory empowers the process of indigenous teaching-learning framed on a democratic model, respecting the individual perspective. Holistic teaching-learning has a long process similar to lifelong education with various dimensions (Hampton, 1995). According to Morcom (2017), holistic teaching-learning refers to the understanding the whole concept by taking complete information about the object and rejecting the compartmentalization of teaching-learning, which is different from the mainstream education process.

Schlemmer (2004) argued that Kirati's education encourages enhancing life skill education such as agricultural education, art and craft, hunting, and making clothes. T. Rai (2018) said that the spiritual and individual experiences guide *Suptulung* education. Jacob et al. (2015) said that indigenous education means individual experiences. They believe that individual considers the meaning of the indigenous heritage. Corbiere (2000) and Battiste (2014) argued that indigenous knowledge is based on indigenous philosophy. The teaching-learning is guided by spiritualism. According to Morcom (2017), indigenous education is a holistic education that is connected with the clan, land, inheritance, family, and community (pp,121-138). Holistic education includes all area against of the compartmentalization of knowledge.

The main objective of holistic learning is be passionate about all areas spiritually (Boswell et al., 2001). Mahmoudi et al. (2012) said that holistic teaching-learning gives knowledge of livelihood. Indigenous teaching-learning is guided by the holistic theory focusing on learners' emotional, physical, and social requirements (Abah et al., 2015).

Holistic theory surrounds the whole ecological cyclic relationship. Teaching learning under the ecological cycle accumulates the physical, emotional, spiritual, and mental well-being (Absolon, 2010).

The holistic theory was used to understand the indigenous value of African aboriginal people (Adam, 2011). For effective teaching, learning, holistic education is most important (Morcom, 2017). Holistic education always refers to the whole area subjectively.

Moreover, aboriginal education is guided by the spiritual beliefs about the particular land, dream, sea, and one's culture that reside in cultural practices, stories, myths, ritual ceremonies, and songs (Poroch et al., 2009). *Mundum* Risiyas (mantra) are full of education which lead people into the heaven or Munudmic world. It works as a therapy for the sick as well as other people. And these mantras are the dream and aural reflection of ancestors (Rai, 2020c).

According to Simmins (2008), indigenous people have robust spiritual connections. For example, Hindus go to the Himalaya mountains and the Ganga River for holiness and good livelihood. According to Jewish people, Mountain is spiritual place. Islamic people suppose that Mecca is the best holy and spiritual place. Buddhists and Jains said that monasteries and temples are holy places. According to C. Rai (2018) *Suptulung* is a holy place and the spiritual place of the Kirat Rai. Holy places reflect ancestral knowledge. Indigenous education continues through music and songs which explains different world view on origin, spirituality, and raising spiritual power (Burnard et al., 2008).

The above discussion shows that indigenous people suppose the ancestors' experience as a teacher. Their experience transfers the knowledge with performance, imitation, storytelling, songs, art, and totem.

Conceptual Underpinning of Indigeneity: Kirat Culture and Mundum World View

According to Cemjoŋg (2003, p. 18), “the word *Mundum* means the power of great strength and the Kirat people of east take it to be a true, holy and a powerful scripture”. *Mundum* is holy scripture, action, and knowledge Rai (2020c). Moreover, *Mundum* has been practically passed down by aural-oral methods from the older to younger generations. Kirat people are guided by the philosophy of *Mundum* (Jeeten, 1998). It is not based on temples but on light and fire. The Kirat people worship ancestral spirits and nature. They eliminate evil spirits and welcome good spirits into their family and household through shamans performed by Mangpas/ Shaman (Priest) (Nicoletti, 2006). People believe that the *Mundum* has power as the leaves from trees fall while singing the *Mundum*. Rishiya has spiritual power. Kirat Rai people believe their livelihood begins and ends on the *Suptulung* (Rai, 2021). Moreover, everything is under the *Mundum*. Conscience and love run this world. Respect for each other, and sharing and caring to each other with collective objectives, and individual reflection are essential skills for the survival.

According to Hardman (2020), *Mundum* is made up of the intellectual thoughts of ancestors as result of their interactions, analysis, and experiences connected with their activities, spirits, souls, behaviors, knowledge, movements, and other similar factors. The virtue of *Mundum* is to respect, understand and take care for all creatures including humans, flora, fauna, and everything between the earth and the sky (T. Rai, 2018).

Mundum states that it is all the responsibility of humans as they are social and conscious animals (Rai, 2020c). Moreover, *Mundum* is a liberal religious practice, and the scriptures of *Mundum* depend on the community's interest and change according to the demand of time. It can be changed and reconstructed according to the interest and necessity of the community. Unlike other religious scriptures such as Tripitaka, Quran, Veda, and Bible, *Mundum* is largely unwritten. Gaenszle (2000) argues that *Mundum* integrates Kirat rituals, culture and history of genealogy. They follow particular cultural rituals even if their knowledge is shared through oral traditions.

In the ritual practice of *Mundum*, the Mangpas connect and communicate with the souls of the ancestors, predict the household members' future, makes them aware, and inform them about possible unpleasant future happenings (Rai, 2021). On the other hand, Gaenszle (2000) and Hardman (2000) expressed that despite *Mundum* having different names in different Kirat Rai households and communities, they have the same value and importance, and all have the same cultural aspects and virtues.

The *Mundum* mentions where humans flourished, or the lands; where human civilization came into existence is called "Niyama" or "Minapongkha." McDougal (1979) articulated most of all phenomena of *Mundum* in the Kulung Rai community. However, he did not link the information and data to the *Suptulung*. Every ritual, information, and knowledge of the ritual is accumulated in the *Mundum* (Rai, 2020c). Local and indigenous knowledge has been widened through academic research on the *Mundum*. The *Mundum* might be published in written form like other religious scripture in the future.

Several authors have written books based on the information they have collected. The accumulated data has diversities because of geographical and environmental differences. The *Mundum* is connected with every member of the Kirat Rai community, knowingly or unknowingly. Mundum's beliefs and virtues are practiced in every Kirat people's lifestyle. The celebrations and rituals conducted in the Kirat households are the elements of *Mundum*.

Rai (1990) argued that the *Mundum* ideas are exchanged with each other while Pachha–Pachha, Rawa–Rawa (regarding the same community), *Mangpa*, and Rais–Rais come together or they meet coincidentally. They share knowledge. It means they respect each other beautifully. When two or more people meet, they are bound to share their joys and sorrows. I mentioned in Chapter One that the people tend to go their ways because of the diversities in the Kirat community. However, the *Mundum* guides them back to their root culture.

The *Mundum* is a bundle of cultural civilizations that enhances cultural socialization. According to Subba (1998), the Kirat *Mundum* is a conceptual frame of the Kirat religion, origin, territory, language, and cultural activities. The *Mundum* guides the Kirat religion. Every ritual activity is performed through *Mundum*. It is compulsory for Kirat rituals and rites. Swami (2060) argued that a person cannot be identified as a Kirat without knowing the *Mundum*. Moreover, *Mundum* guides the Kirat community. If people of the community do not know the *Mundum*, they cannot conduct ritual acts properly. Rituals have a huge importance in the Kirat communities. All cultural ritual acts of the Kirat Rai are based on the *Mundum* (H. Yamphu, 2018). Chants are always melodiously sung by the Mangpa during the ritual time. The hymns, connected with land

and the history, spellbound people (Mukarung, 2004; D. B. Rai, 2017; J. Rai, 1999; I. Yamphu, 2018). They state that *Ridum Mundum* reflects the ancestor's traditions and characters. That is why the *Ridum Mundum* or the *Munudm* become a philosophy. Whatever Kirat Rai people do for survival is derived from ancestors' experiences.

According to Tumbahang (2011), the *Mundum* is a 'Scripture General' practice on the daily worship such as religious sacrifices, festival celebrations, blessings and respect. The Bible, Geeta, Quran, Tripitaka, and *Mundum* are all religious scriptures, but the *Mundum* is unique.

The *Mundum* believes truth is always single. The gods are the family for them. If one respects his /her ancestors, s/he will also get respect as the spirits of the ancestors after death. According to Rai (2007), the *Mundum* scripture guides Kirat Rai people trustworthily and culturally from the primeval period to the present. In the present era of globalization, it is essential to develop the *Mundum* into the written scripture. Chamling (2014) argued that the *Mundum* is like the ocean, the breadth and depth cannot be mathematically measured. The ancestor's experiences, perspectives, knowledge, skills, information, awareness, thoughts, and style orally transmit from one generation to the other in the form of culture.

Kirat are those people who worship nature in the eastern part of Nepal. Their religious scripture is the *Mundum*, and their religion is *Mundum Kirat*. (Koyu, 2002; Lugun et al., 2011; Mukarung, 2004; G. Rai, 2016; Rai, 2006; Siwaahang, 2011); Subba (1998) noted that *Mundum* identifies the Kirati people. The *Mundum* focuses on the ritual rites and worshipping of nature and natural entities as *Mundum* teaches people how to treat the treasure of nature and natural gifts such as air, water, greenery, rock, snow

and similar elements (S. D. Rai, 2017). The *Mundum* explains the cosmos and all about the world's entities, which also exist as scientific knowledge. It indicates that people need the knowledge to adjust to nature and natural entities. It teaches people to love and preserve nature.

The *Mundum* is the aural-oral scripture, which holds universal truth. It is endowed with spiritual powers and knowledge (Kaila, 2006). Shaman performs the *Mundum* in rituals. The rituals are performed in the presence of invisible spirits of the ancestors. The shaman or Mangpa, Fedangma communicate to such invisible spirits. The *Mundum* teach people about both tangible and intangible entities.

However, the knowledge of *Mundum* is depleting and disappearing day by day. It may remain among about 25% people of the related community (Rai, 2021). And, Shamans are rare because their profession is at substantial risk. Its economic and health provisions are not sufficient for their livelihood. It is difficult to understand the process of the rituals and to teach and learn about *Mundum* because of linguistic barrier between the Mangpa and ordinary member of the Kirat Rai community. Acquisition of Mundumic knowledge is not possible just through observation (C. Rai, 2018).

The hegemony of the formal education has shadowed the *Mundum* education (S. D. Rai, 2017). The Mundumic knowledge can compete with other cosmic knowledge (Rai, 2020c). The hegemony of the formal education system may be corrected with proper lessons of Mundumic education. The Mundumic education is a local education system. Therefore, it is an asset for the government and needs to be preserved as indigenous knowledge at any cost. Thus, it is necessary to study it.

Most of Kirat Rai's *Mundum* scripture is unwritten and verbally transmitted (T. Rai, 2018). I have explained in Chapter One that differences can be found in the same clan because of linguistic diversities among the Kirat Rai people. Kirat Rai Yayokkha has approved 28 linguistic groups under the Rai group. Similar to linguistic diversities, there are also diversities in scripture and myths. Among these 26 sub-groups, only a few scriptures are available in published form, such as Mewahang, Rodung (Chamling), Koyu, Bantawa, and Sampang. "All scripture is given inspiration of God" (Scott & Lambert, 2012). Scriptures give good suggestions and guidelines to all creatures, including human beings.

Rai (1998) claimed that common people cannot recite the scripture, but only those selected by Mang (God) can do it. Moreover, he noted that according to *Mundum*, the gods are the ancestors who remain in the *Suptulung*. Rai (1990) said that *Mundum* scripture reflects ancestral cultural experiences. The scripture is their ancestor's experiences, which can change according to the changing needs of the situation. These beliefs prevail in the Kirati Rai community. According to Rai (2020c), all communities have their own religious/holy scripture, such as Bible, Quran, Sutra, Veda etc. The Kirat Rai people also have sacred scripture. For instance, Quran is the collection of the vision of Mohammed Paigamber, the prophet of God (Aryal, 2017). Additionally, Tripitaka has been collected from the perception of enlightened Buddha. Similarly, the Bible is the collection of the verses of Jesus Christ, and he is taken as the incarnation of God.

The religious scriptures make people sincerer, responsible, and honest to their culture and religion. According to Cemjoŋg (2003), the *Mundhum* is a holy scripture of the eastern region of Nepal. Despite its oral tradition, the *Mundum* has still been

practised in the livelihood of the Kirat people. The *Mundum* is constructed and reconstructed by cultural practices. It is the pure experiences of the ancestors; that is why it is considered rational and practical. It teaches people the value of forgiveness and welcome. It has the rules and regulations necessary for the Kirat people.

Mundumic scriptures(Rishya) describe the history of creation, the development of civilization, and their survival techniques (Rai, 2020d). It gives cosmic knowledge which is incomprehensible to the ordinary people. According to the Mundumic scriptures, Naima/Sumnima and Paruhang created humans. Sumnima gave birth to eight things; the last was Hongchha(men). The knowledge of this scripture is undefined. According to Roberts and Ashley Sr (2008), scripture is the light of human actions throughout history, and it protects human beings from the power of evil. Each word gives the idea of God. These words inspire humans to succeed in life as they guide them through hindrances and difficulties. Moreover, when people believe in the scriptures, they feel a sense of connection to God. They believe and trust on the scripture voluntarily. People are able to get more knowledge for teaching learning activities. Without doubt, the scripture plays a significant role in the establishment of peace and enlightenment. It talks about existing souls and the dead souls by collecting contents of hymns.

The above discussion shows that *Mundum* is an oral holy scripture and philosophy. It is a strong philosophy based on ancestors' struggles and experiences for survival for centuries. The *Mundum* originates from dreams and daily experiences. It is based on oral tradition.

Indigenous Knowledge and the Suptulung in Holistic System

The *Suptulung* is a holy place belonging to the Kirat Rai community (S. D. Rai, 2018b). It has been entirely linked with spiritual power. According to Warren (1991), the *Suptulung* is built by reflecting on the ancestors' experiences, and it is a cultural identity under the Mundumic philosophical knowledge. Kirat Rai's entire life cycle is connected with the *Suptulung*. Kesis (2012) expressed that holistic knowledge is earth-based knowledge. This knowledge has been linked with natural resources. It encourages people to build positive views of each creature and keep a good relationship with them. Human beings have a responsibility for the care of other creatures. According to Ducoin (2018), indigenous cultures differ despite the main theme of indigenous knowledge to nurture everything in the universe. Moreover, the whole knowledge of indigenous people is related to human behaviours and inhabitants. Indigenous people suppose that indigenous knowledge is the source of holistic education (Ermine et al., 1995). Holistic knowledge transfers through cultural practices (Majethiya & Patel, 2015). Culture is the centre of knowledge transfer from one generation to another generation (Warren, 1991).

Regarding culture, custom, and language, McDougal (1979) expressed that people must educate themselves to decide what is good for them. Relatively small numbers of indigenous people are involved in decision-making and policymaking places. Indigenous people are the assembly of those who have witnessed, been excluded from, and survived modernity and imperialism (Smith, 2005). They are far from the influences of formal education. However, they continue to exist with smooth lifestyles from generation to generation without the assistance of formal education. This indicates that introducing indigenous knowledge to traditional education curricula can make the education system better for indigenous people. In addition, indigenous knowledge has

had its format of socio-economy, politics, education, and social values. Similarly, Mundumic activities in Rishiyas's metaphors have given insights on the social construction. Indigenous knowledge teaches us to adapt the emerging situation (Dei, 2015) and solve problems at the individual and community levels.

Daes (1995, p. 9) express that “the effective protection of the heritage of the indigenous people of the world benefits all humanity”. Indigenous heritage is the inheritance property of the individual, the community and the state. It is an identity of the nation and human civilization. Heritage draws out a clear picture of genealogy, clan, and social norms as represented by the *Suptulung*. Heritage focuses on indigenous people's traditional knowledge and skills that they use for survival (Hess & Strobel, 2013). “Indigenous people have the right to determine their own identity or membership in accordance with their customs and traditions” (Assembly, 2007, p. 12). Moreover, indigenous people have the right to preserve their cultural heritage, traditional knowledge, skills, technologies, literature and arts . Every individual group has the right to protect their self-identity, language, and culture. Their conventional thought transmits education to sustain lives on the earth. Pio (2020) mentioned that there are socioeconomic development gaps among indigenous people because they are marginalized. The indigenous people are losing the metaphors of indigenous knowledge because of colonization over the indigenous heritages.

This principle acknowledges that the cultural heritage of an indigenous group is a complete knowledge system on its own with its concept of epistemology and its own scientific and logical validity on pedagogy. Pedagogical use of cultural knowledge, prior experience, and performance style of diverse indigenous people has significance. Many

indigenous cultures were in the past. Native language gave them a profound identity (Williams, 2011).

Indigenous knowledge has diverse forms. However, this knowledge gives equal respect to all subgroups, knowledge, and culture of the universe. Each part of knowledge connects with the land and human being. Smith (2021) said that the grading of indigenous people does not matter. The traditional knowledge, culture, language and customs are equally crucial for indigenous and non-indigenous people.

Indigenous knowledge identifies the primitive people, aboriginal people, and native people, who are ethnic groups descended from and identifies the original inhabitants of a given region, contrasting to groups that have settled, occupied or colonized the area (Bruchac, 2014). Indigenous knowledge is a whole life experience of ancestors determined by the particular place and the community. Warren (1991) said that indigenous knowledge is original knowledge that helps to protect culture, language, and custom.

Every indigenous knowledge requires the inhabitants and territory. Pio (2020) mentioned that United Nations (UN) declared indigenous people's right to preserve their culture, territory, languages and whatever the social requirements. Indigenous people have historical continuity with pre-colonial and pre-settler societies. They refer to an original or native-specific specific geographic area with a distinct culture. *Suptulung's* knowledge protects the original civilization, culture and the relation between nature and the Kirat Rai's dignity (Rai, 2020c). Indigenous knowledge system trusts the reality of existentialism, communalism, holism, perennialism, and functionalism concerning African rationality (Mwinzi, 2015).

Indigeneity in Nepal

In the context of Nepal, the government officially defined indigenous people as people with distinct languages, cultures, land territory, and written and unwritten history and excluded or marginalized from the state mechanism. Based on such grounds, the government has ratified international instruments for "minority" and "indigenous people" politically to create a just society (Bhattachan, 2008). The post-1990 indigenous nationalities (Adivasi Janajati) movement was built upon several decades of struggles for indigenous rights. During the Rana and the Panyanchyat regimes, marginalized groups opposed the dominance of "high "caste Hindus in various ways, ranging from rebellions to cultural revitalization (Caplan, 2013). During the Rana era (1846-1951), indigenous mobilization took place through social organizations that focused on culture preservation and revitalization (Bista et al., 2019).

Suptulung Worldview and Indigeneity

The *Suptulung* is a respectable place, like a god-residing place for Kirat Rai. According to C. Rai (2018), *Suptulung* is the holy place, the spiritual place of Kirat Rai, which is considered a center of home, known as the hearth. It looks like a common *Chula* (fireplace) used for cooking. However, it holds much more cultural significance in the Kirat indigenous community. The Kirat and Kirat Rai people celebrate ceremonies and perform the rites or the rituals from birth to death in *Suptulung*. McDougal (1979) mentioned that three stones in the *Suptulung* are Papalung/Pakalung, Mamalung/Makalung and Ramilung/Sambelung. Moreover, he explained that the section of the *Suptulung* side and the sitting place for males and females. Pakalung brings good things, such as health, crops, and wealth, Mamalung and Sambelung drive away terrible

things, such as famine, disaster, and death. *Suptulung* is the place of household rites and liberation. All cultural rituals are performed in front of the *Suptulung*. The three stones connect directly with land, such as Pakalung upper and lower. Makalung connects with the rear side and Sambelung connects with the front side of the land.

Gaenzle (2000) described the *Suptulung* (hearth) with three ancestral stones with symbolic classifications. Their values have been assigned in binary opposition, such as “auspicious/inauspicious”, “pure/impure”, and “sacred/profane”. The *Suptulung* has symbolic significance. The apex stone is established with the name of the ancestor. It helps the household, avoids the inauspicious, and brings the auspicious through the shaman. It is said that the shaman gets the knowledge to conduct rituals in the form of dreams and that only pure-hearted persons get the dreams (Rai, 2020c). The *Suptulung* is a sacred place where all rites are performed and respected as a holy shrine. The other aspects of *Suptulung* are as same as that of Mewahang as Kulung (McDougal, 1979). Allen (2012) noted that the hearth is a ritual place near the house's main pillar. It plays a significant role in the ritual time of the Kirati people. People who eat mutton are forbidden in this area.

Nicoletti (2006) remarks that the “Pakalung” is the “male” stone of the family. On the contrary, Makhalung is the “female” stone. Thus, it is connected with the mother. Sambelung is the “guardian” stone destined to protect the dwelling from an infestation of evil power. It is to catalyze the “vital force”, prosperity and abundance, while Sambelung possesses efficacious powers to defend the family against sickness, disaster, bereavement and the magical attacks of witches and demons.

Gaenzle (2000) writes that all the rites focus not only on a single household but also on the whole community. For example, during a healing ritual of a member of the family, the ritual reaches out to other households to abolish evil energy from the whole community. Moreover, all of the households have a sacred and profane site. The house altar is essential in the context of a Kirat Rai household. The beer container or rock of the drying firewood is significant to the ancestral era. It is believed that the ancestral deities remain there only temporarily. Symbolic categorical orders of three stone work particularly in rituals. This is inherently passed down for common household act invites such as for guidance in everyday life and conducting important rituals. Such structure exists in the Kulung house (Gaenzle, 2000; McDougal, 1979). The symbols of *Suptulung*, hearth where the ritual is held give information to the Kirat Rai people through the ritual activities (Nicoletti, 2006). All the rituals are conducted in the hearth and therefore it exists in every Kirat Rai household. The shaman starts the ritual from the upper part of the hearth and then reaches the origin of the Kulung Rai ethnic group. The shaman takes ancestral blessings. Then he returns the fortunes and blessings to the household and gives warnings or awareness to the family. It guides the family members through daily activities throughout their life. Gaenzle (2000) writes that all the rites do not only focus only on a single household but it reaches out to the whole community. For example, during a healing ritual of a member of the family, the ritual reaches out to other households to abolish evil energy from the whole community. Moreover, all of the households have a sacred and profane site. The house altar is important essential in the context of a Kirat Rai household. Beer The beer container or rock of the drying firewood is significant to the ancestral era. It is believed that the ancestral deities remain there only

temporarily. Symbolic categorical orders of three stone work, particularly in rituals. This is inherently passed down for common household act invites such as guidance in everyday life and conducting essential rituals. Kulung house has such structure (Gaenszle, 2000; McDougal, 1979). The symbols of *Suptulung*, the hearth where the ritual is held, inform the Kirat Rai people through ritual activities (Nicoletti, 2006). All the rituals are conducted in the hearth, which exists in every Kirat Rai household. The shaman starts the ritual from the upper part of the hearth and then reaches the origin of the Kulung Rai ethnic group. The shaman takes ancestral blessings. Then he returns the fortunes and blessings to the household and gives warnings or awareness to the family. It guides the family members through daily activities throughout their life.

Nicoletti (2006) remarked that once “life breath” has been gathered in the hearth, the shaman can begin his journey through space. The journey of the shaman while conducting rituals in the *Suptulung* is spiritual and supernatural. He can fly, according to *Mundum* in the ritual journey. Without *Suptulung*, shamans are unable to make their ritual journey. Allen (2012) says that a Selemi (shaman) perform the mortuary rites. Moreover, every ritual is performed with the authority of *Suptulung*. There are distinct categories of shamans, including Kubi, Nagire, Mabami and Selemi. Selemi is mainly known to perform rituals with drum mortuary. Kubi and Nagire worship the *Suptulung*, and they worship the ancestral souls of ancestors.

McDougal (1979) noted that the *Suptulung* comprises three stones: Pakalung, Makalung and Sambelung. It is located at the centre of ‘Nuwagi’. *Suptulung* is the foundation of the rites and rituals. Twice a year, the Kirat people worship the *Suptulung* before the plantation of crops and harvesting for the ancestors' blessing to avoid bad

things and have good crops. He found that *Suptulung* is the foundation of the Kirat Rai people's ritual worshipping. Tylor (1884) and J. M. Rai (1999) argued that the "culture of civilization is that complex whole which includes knowledge, belief morals, law, custom and any other capabilities and habits acquired by man as a means of society".

The original value of *Suptulung* is degrading because of growing urbanization, unemployment, shifting traditional occupations, and entering into the new profession of business and trade. Similarly, preserving the original value of *Suptulung* "Chula" is becoming more challenging because of intercultural interaction. *Suptulung* has developed culturally with the development of human civilization. The knowledge of *Suptulung* has been transmitted orally from one generation to another since the beginning of the Kirat Rai civilization mentioned that the three stones represent the place of ancestors are the essence of Kulung Rai. The three stone's name is Pakalung, Makalung, and Sambelung. K. B. Rai (2017) noted that Sampang Rai has to do all rituals from birth to death into the *Suptulung*. Chamling (2008) noted that those people who have natural death get opportunities to reside in the *Suptulung* according to the norms of *Mundum*. Chamling (2005) noted that they welcome the souls of the dead twice a year through the shaman. The occasion is called Sakela Dhirinam (Ubhauli) and Sakela Chhiriyamlo/Chhirinam (Udhauli). It is believed that the shaman can avoid evil spirits and negative energy through the *Suptulung*. He can warn the family members about the predicted misfortunes and sickness in the health of the family members. The *Suptulung* is worshipped through the Mangpa during Sakela Dhirinam. It is their main festival. They celebrate this festival together with their family members, relatives, and neighbours. After that, people work in the crop fields with strong willpower (Mukarung, 2004).

The Kirat people conduct the rituals during the marriage of their daughter or any female family members with the help of Mangpa. The ritual helps the daughter to become a permanent member of her husband's family. She is no longer a member of her father's household. It can be understood as transferring members' positions in the new family. Rai (2020c) stresses that without *Suptulung*, the *Mundum* has no value, and without the *Mundum*, the *Suptulung* is a mere fireplace for cooking. Every Kirat Rai household has a personal *Suptulung* at their home for easy access to conduct rituals. According to Chamling (2005) the elder women and grandmothers participate in the *Suptulung* rituals and pray for the promising future of the newborn baby. Before birth, they pray for the baby to be physically and mentally healthy. During the marriage of a son in the family, the daughter-in-law is formally introduced to the family through the *Suptulung*. She becomes a family member and gets authority and responsibilities when accepted in the *Suptulung* (T. Rai, 2018). She participates in family activities and uses her spouse's hearth after such rituals.

Suptulung has cultural significance in the livelihood of the Kirat and the Kirat Rai people. *Suptulung* is founded with the help of *Mundum* through the Mangpa and the senior male member of the household. If a male member is unavailable in the household, the elder male member from the neighbor household works to find *Suptulung* (S. D. Rai, 2016). The household has great respect for the *Suptulung*. Thulung Rai believes it protects the family from evil spirits and brings prosperity. Rai (2010) confirmed that within the Bahing Rai community, the Bijuwa Jhakri must reserve all power of ancestors over their body and mind through the *Suptulung*. It is a supernatural process. According to *Mundum*, they must bring out all the shamanic power and energy from the *Suptulung*.

All Mangpas must take blessing from the *Suptulung*. Then they get the access to the gateway of the ritual journey. Then they are able to properly carry out the shamanic activities. S. D. Rai (2017) assures that *Suptulung* is a cultural identity of the Kirat and the Kirat Rai people. Their livelihood starts from the *Suptulung* early in the morning and ends there in the evening. McDougal (1979); (Nicoletti, 2006; G. Rai, 2016; S. D. Rai, 2017) argued that if they ignore the *Suptulung*, then they lose their cultural identity. The people who do not value *Suptulung* are not accepted as the Kirat Rai.

Conceptualizing Metaphorical Identity

Metaphors generate new meanings from human activities, representing the truth and new common sense (Grey, 2000). Metaphors bring the tangible and real factors of the intangible universe. Metaphors have been linked with the idea to explain the concept and logical theories (Ibaños, 2013). Metaphors explain the meaning in new senses. Origin of the metaphors is in Greek. The particular meaning is “to carry across” or “transfer the real sense” (Logo, Jan 12,2021). Metaphors are used to identify the common solution.

Kirat Rai people use the *Suptulung* to unify the knowledge and make common theories to solve livelihood problems. They have the oral tradition of knowledge transfer. They organize their knowledge through the *Suptulung* in oral, written, or visible form. Different metaphorical names are used to transform the knowledge of real life.

McDougal (1979) and (Nicoletti, 2006) observed that the main door faces the east side in a Kulung Rai household. The hearth is placed with the three stones, namely, Pakalung, Makalung, and Sambelung, on the left side of the main door. The people believe that the ancestral spirits (the souls of the members) who had a natural death remain inside the *Suptulung*. The three stones determine where the household's elderly

male, female and children should remain. Mukarung (2004) explains that *Suptulung* is built according to the Mundumic ritual that is performed through the Mangpa. The household's elder male member stays on the left side near the house's main door. T. Rai (2018) remarked that before putting the main pillar of the house, they determine the place of *Suptulung*. Chamling (2005) noted that if it is inauspicious to establish the *Suptulung* in the family, they look for another suitable place to build a house where they can construct a *Suptulung*.

The fire must be presented while establishing the *Suptulung* (Koyu, 2002). Otherwise, the ritual of establishing the *Suptulung* becomes meaningless. According to Rai (2002), the fire in the *Suptulung* should be ablaze. Even if the fire is passive in the *Suptulung* or buried by the ashes, it must not be completely extinguished. It is a bad sign if the fire dies and must be relit immediately. Without fire, the *Suptulung* cannot be founded. The fire must be continuously burning in the hearth by any means.

Several researchers confirmed that ginger is essential in the rituals, and without ginger, the *Suptulung* cannot be pure, and the ancestral spirits cannot recognize the Mangpa (shaman) as the Mangpa of the Kirat Rai people (Chamling, 2005; Mukarung, 2004; T. Rai, 2018). Therefore, ginger is a compulsory element in Kirat Rai people's rituals. According to S. D. Rai (2018b), the banana leaf is a pure plate for the rituals. Leaves of other plants are not allowed to use during rituals. Particularly, the shaman uses the banana leaves in the ritual process. Rai (2002) said that rice is necessary for divination, and another element cannot replace it. The shaman cannot make predictions without knowing the type of disease the family suffers without rice. Rituals are tools to avoid and protect family members from evil spirits and negative energy.

J. M. Rai (1999) claimed that Wabu/Soluiya (Nep. Chindo) is the most needed item used in the ritual that represents the people's respect for the souls of the ancestors. Every household keeps the Wabu/Soluiya in the upper part of *Suptulung* to pay respect and remember the passed-away souls. During the celebration time of the *Suptulung*, they clean the *Suptulung*, put the liquor inside the Wabu/Soluiya, place the rolled banana leaf inside the top part of the Wabu/Soluiya like a flower in a vase, and place it near the *Suptulung* (T. Rai, 2018). According to *Mundum*, Wabu /Soluiya is the primary ritual tool to put grain, carry water, and drink liquor. While travelling, the ancestors also took Wabu/Soluiya as a tool while crossing the sea and river. Thus, the *Wabu/Soluiya* has cultural significance for them.

McDougal (1979) and Nicoletti (2006) accounted that the Kirat Rai members pour liquor or Khabai, including water from the Wabu on the *Suptulung* during celebration rituals and rites. According to Rai (1996), Kirat's creators Sumnima and Paruhang used the *Suptulung* celebration and shared the experiences. It is believed that the story of the Sumnima and Paruhang was written in heaven. At that time, their son Hongchha cried, and they suggested putting the story the *Suptulung*. They asked to worship in the *Suptulung* and promised to bless Kirat Rai through the *Suptulung*. They suggested using ginger, alcohol, and whole grain rice to survive in the earth's nature when they get into trouble and confusion. Moreover, Khabai is one of the most crucial elements of Kirat Rai for offerings to ancestors in the *Suptulung* and a sanitizer to evil.

McDougal (1979), Nicoletti (2006) and Allen (2012) explained that Mangpa, Purkha or Sadapa (shaman) should take power and blessings from the *Suptulung* for the ritual journey. S/he must take permission from the *Suptulung* to do the ritual work.

Similarly, Rai (1988) added that *Mangpa* should take permission from the *Suptulung*. If they conduct any ritual work without permission from *Suptulung* from Mangpas, their descendants might lose their life because of their disrespect to their ancestors.

Conceptualization of Belief System

In the Kirat community, *Saya/Lawa* means the energy and spirit of the alive people. From the traditional point of view of Kirat people, when the *Saya/ Lawa* is out of the body, the person is said to be sick or mentally affected. The *Saya/ Lawa* of the person joins the ancestral spirit lineage after a natural death through *Suptulung* (Hardman, 2000). Moreover, in Lohorung *Mundum*, the soul of a good person goes to the shrine, which is called Mangsuk. Other souls remain in the *Suptulung*. According to Nicoletti (2006), before each ritual the shaman performs, he must accumulate life energy into the hearthstones. Then, he can freely and confidently perform the rituals.

Suptulung is a place that has powerful meaning. In the absence of *Suptulung*, it is impossible to perform rituals and rites. McDougal (1979) articulated that many domestic Kulung Rai rituals consist of the three stone (*Suptulung*) being venerated with libations of liquors or solution of Khabai and pure water to arouse the powerful invisible energies during the rituals. The function of Pakalung and Makalung is to catalyze the “vital force” of prosperity and abundance, while Sombelung holds the power of avoiding sickness, disaster, bereavement and the supernatural attacks of witches and demons in the family. McDougal (1979) explained that Pakalung brings good energy and fortunes to the family, including protecting health, wealth and harvesting. Makalung and Sombelung protect the family from famine, natural disasters, unnatural death or other unwanted phenomena. Moreover, the Kulung Rai people believe in the three stones (*Suptulung*) and take them

as their spiritual guardians. They think of *Suptulung* as their sacred place, so they call themselves Kulung. K. Rai (2016) and Gaenszle (2000) argued that Sakhewa puja demonstrates a different belief than what is demonstrated in the traditional ritual rites. Sakhewa is annually performed to bring consciousness, awareness and information. It is performed to know about terrible things that might happen during the year, usually regarding agricultural harvest or epidemic diseases in the current year. Rai (1988) noted that without celebrating and conducting rituals in the *Suptulung*, the *Sakhewa* celebration cannot be done. *Suptulung* is unavoidable for every ritual celebration (Rai, 2020c). Their traditional importance and identity are all in the *Suptulung*. Thus, *Suptulung* is sacred for the Kirat people and the community.

One must not misbehave or speak inappropriate language or words while being around the *Suptulung* Nicoletti (2006). If they do so, then Mang (God) will punish them. From birth, a Kirat Rai individual is bounded by the virtues and norms of *Suptulung* and the *Mundum*. By ignoring the *Suptulung*, one can only expect to face misfortunes. The misfortunes will continue towards the future generations of those who disrespect the *Suptulung*. It is said to be a curse. S. D. Rai (2018b) argued that *Suptulung* is like a supreme court- the highest authority for the Kirat people. The norms and values of *Suptulung* and scriptures determine the lifestyle of Kirat Rai. It can also be taken as guidance to make crucial decisions in life. They decide what is wrong and what is right, according to *Mundum*. According to *Mundum*, if people commit crimes or make blunders, they can make reparation by touching the *Suptulung* and asking for forgiveness from the ancestral souls. They get another opportunity to improve their actions. Then they are again accepted as a part of the community. Events such as marriage ceremonies

and funeral rites are performed in the *Suptulung*. Nicoletti (2006) argued that *Suptulung* protects the house, radiates good energy to the family members and help them become confident in their lives. Chamling (2008) and (T. Rai, 2018) said that *Suptulung* is their way of life, and their livelihood revolves around the three hearthstones. It is a form of their religious, cultural and historical identification. It is a property inherited by the sons of the family.

During plantation and harvesting seasons, the Kirat people worship in the *Suptulung*. They ask for good crops and good health for all the family members. It is a tradition in the Kirat community that after harvesting the crops, the family members offer the crops in the *Suptulung* as their gratitude to the god. They believe that Mang will punish them if they do not offer their harvest at *Suptulung*. Hultkrantz (1987) and Gaenszle (2000) accounted that *Saya* is the “life soul”, *Lawa* is the “free soul”, and *Nungwa* is the “ego Soul”. *Saya* is the soul that gives the body confidence. They conduct a head-raising ceremony for building confidence which is called *Saya pokma* in the local language of the Mewahang Rai community. The raising of *Saya* is done for the good energy of the member and of households. This ritual exists in all Kirati and the Kirat Rai groups. *Saya* is a form of action that has prestige on economic, social, religious and political, physical and mental grounds. Head Rising is a role played by the *Saya Phungma* in Limbu (Gaenszle, 2000; Sagant, 1981). *Saya* is a basic form of identity of the Mewahang Rai, which is linked with the power of the deceased ancestors of a particular individual.

The tradition of *Saya* is passed down from generation to generation that lets people experience honor, depression, shame, and power. The activities of the person

determine Saya. Hardman (2000) concluded that the Saya might be considered a sensitivity; or consciousness. That is particularly responsive to the ancestral presence and the treatment of the ancestral property. Rai (2010) argued that Saya means energy and power of the body that psychologically encourages the person to live long, be strong and be confident in life. If an individual's Saya is weak, the person may be mentally stressed and depressed. It is a symptom of something terrible about to happen in the household. According to Chamling (2008), during the ritual of head raising, a shaman chants Rishiya/mantra chant to strengthen the Saya as given below:

Amno Sunima Paruhang Chikhimpuwadaka, anka, anka same sayabubg
mo *Suptulung* daka Sayapomma, Sayaremma, Sayatungma, Sayachungma
Yamaidugkau, Papalung, Mamalung, Chhekulung, Miheimalung,
Rikhulung, Rifulung Jhara ...Jhara Da Anga Sewa Aasewa Yamaidung.
(Rai Language)

Today, my hearth has three stones—the spirits of my ancestors, Papalung, Mamalung, Sombelung/ Chhekulung—by thinking I'll get Saya I worship to you and prepare ginger, rice, liquors, fire. I am preparing the *Suptulung* and paying my respect. My head is bowing down; please give me strength and raise my head. May all the negative souls, forces, and energy be far away from me! May the slacking souls be away from me when doing many duties in life! I am, raising my head, asking you for strength like the tiger's roar. The heat of the fire, the strength of the bear or lion, sharp like the thorns of spiral ginger, the venom of poisonous thorns, the poison of the stinging nettle, the tallness of the mount Everest, the strength of the

blowing wind, the deepness of the beautiful rivers. I am raising my head
 now, even if my head may have bowed or my strength may have
 decreased. I am raising my head. Raising my head...hur... hur.

(Sources: Mangpa, Desbir Rai)

Hardman (2000) explained that the Lawa is either the ‘free soul’ or the ‘wandering soul’. After the death of a person, the Lawa goes to ‘the chap side’. During the burial process, someone from the family must take a chestnut leaf and move it above the grave in the Kirat community (Rai, 2010). This action is believed to make the grave a place for only the Lawa of the dead person as it may attract and take the Lawa of other people of the family and neighbours. Hatuwali (2008) described seven types of Lawa: Romi Lawa, Pomi Lawa, Chhalawa, Malawa, Lawa Laidau, Soima Lawa, and Laidau. A seven-step ladder is placed. After that, they close the grave by pouring the soil. Then the burial process is completed. Chestnut leaves are moved over the grave place; then burnt. According to *Mundum*, the Lawa of the dead individual wanders around and can affect other people. It affects people with weak mentalities. To avoid such harm, people perform funeral rituals as soon as possible to manage a place for the Lawa. The *Mundum* asserts that a shaman keeps Lawa in Samkha for those with natural death. Then *Mundum* takes the souls to their respective places. Chamling (2005) described the souls of those who die naturally get a place in the *Suptulung*.

Lawa and Saya are different from each other (Rai, 2020c). Lawa is the soul of a person who wanders around to find a place to stay after death. The Saya is the energy. If the Lawa does not find its own clan, it will find the Lawa of a person with a weak

mentality and stay there. The person will die after a few days because the Lawa of the dead person attacks his /her Lawa.

Lawa is usually seen entering the members of the same family. However, only a few people die due to weak mental states. After three attempts to take the Lawa of family members, it stops. A pure and well-skilled shaman performs the funeral ritual as soon as possible to prevent the taking of Lawa of family members or neighbours. The shaman skillfully guides the Lawa of the dead person to the grave.

Spiritual and Physical Linking in Suptulung

Rai (2002) argued that Samek is the name that identifies the individual on which the family heritage belongs. Identifying the Samek is mandatory as it assists the shaman to connect to the ancestral souls and communicate accordingly in every ritual. Hardman (2000) argued that Samek is the proto name that helps identify people. Samek and Chawas play a significant role in locating a particular clan and the place of origin in Lohorung Rai. Chawas means spring water. Knowing the water of the place of origin helps know about where a person's ancestors originated. Gaenzle (2000) noted that Samek addresses to “transcendent essence” or “soul” that is important for the existence of a clan.

According to the Munudm, *Samek* is one of the significant essences for identifying the original territory. It helps identify the origin of a clan because many families migrate from the original territory as time passes. For example, Same is Bhusuri Rungma ha Rathami Yayokkha Timpitimpi Khambapa (Bhusuri is the Samek of the particular clan). It is their ancestor's name, and their sons were Rathami. They lived in groups together by counselling and discussing each other, and making plans. Samek is

like a genealogy, clan, or Pachha. T. Rai (2018) claimed that Samek is the only identification name or sign of an ancestor. It is not the identity of an individual but of the entire clan.

According to Rai (2006), pachha is a combined form of two words—pa and chha construct. In Rodung (Chamling) Rai community, the word pa represents 'the father', and chha represents 'the children'. It helps understand the genealogy and identifies the name of inheritance. Brihat Sabdakosh says Pachha means 'series/order, clan, and branch of the ancestor'. Therefore, Pachha addresses the branch of ancestors. Marriage is prohibited among the people of the same Pachha.

Gaenszle (2000) mentioned the harphora marriage—har means 'bond' and phora means 'breaker' (also haad 'bone'). Children with common ancestors up to seven generations are not allowed to get married because of 'the bond of blood' (or incest not allowed between similar bones). After seven generations, people of the same clan or Pachha are allowed to get married. It implies that seven generations gap is necessary for the bond. McDougal (1979) and Gaenszle (2000) agreed that Pachha- is a mechanism to divide and create order in the community.

Pachha is the sub-group of the original groups. In order to prevent the genetic blood from combining between married couples, the sub-groups were named. *Suptulung* does not accept the marriage between the same clan members within seven generations. This is why people extend the names of the Pachha. For example, Bantawa Rai has about a hundred and twenty Pachha. This belief exists in all the Kirat and the Kirat Rai community.

S. D. Rai (2017) described that when the *Suptulung* is passed down, it gets the name of the current head of the family. The name helps recognize the family name through the *Suptulung* from *Mundum*. Mechinung is the common name for the Mang of the family. Nowadays, Mechinung is disappearing due to influence of other culture. However, it is crucial for shaman and mandatory in rituals. If the ritual is neglected, the clan is bound to live without identity, like a baby without a name. During rituals, the shaman focuses firstly on Mechinung, Pachha, and Samek, respectively. They become well-recognized in their clan during a particular ritual. Culturally the name is essential according to *Mundum*, to help the ancestors identify the household and the family. Gaenszle (2000) described that the symbolic categorical order comes out particularly and clearly in ritual. It is inherent to the house structure as a latent element of a cultural identity of Kirat Rai. Even the most common activities, such as eating and sleeping, are guided by it. They manage fire and cook food together in *Suptulung*. It also has many symbolic meanings which direct the ways of livelihood. *Suptulung* is the guardian of the family as it safeguards the family from evil spirits. It is a source of education as well as guidance.

Gaenszle (2000) mentioned that Pakhalung is associated with the father of the family, who is usually the head of the family. It provides prosperity and wealth. It is known to be associated with all Mang/Gods of the fraternal side. Siwaahang (2011) noted that the male stone represents the household's senior male. The souls of the naturally dead people of the fraternal side get a place in the Papalung. The souls are recalled and acknowledged with food like ginger, rice and liquor twice a year through the Mangpa. Information of auspicious and inauspicious events is inquired. They are prayed for

wisdom, wealth and strength. It is regarded as the source of protection from ancestor Paruhang's place.

The unnaturally dead soul or Lawa is not accepted in the *Suptulung*. McDougal (1979, p. 67) mentioned, "Pakalung brings good things, such as health, crops, and wealth". During the rituals, the elderly male member of the family initially venerates the Pakhalung with liquor, ginger and rice around the apex of the stone. He pours from a special dried gourd container. It is called the Daplo Kuim in the Kulung Rai community. It is situated at the base of Makalung and Sombelung. Pakalung represents the prominent authority place, where the souls of the ancestors remain so that they can always bless the household family members and look after them.

Gaenszle (2000) affirmed that, on the contrary, the 'female' connects with the mother's side of Gods/Mang and manages knowledge in the community. Siwaahang (2011) assured that the Makhalung represents all the female Mang. It represents the female members of the family, like mother, grandmother, and great-grandmother. It is also called Sumnima's place. The souls of the female family members remain there after their natural death in this stone. McDougal (1979, p. 67) stated that the Makalung and Sombelung "derives away bad things such as famine, disaster, and death". This stone plays the role of the mother and protects the household's family members from misfortune and crisis.

Gaenszle (2000) explained that the Ramilung stone is the 'guardian' and is associated with keeping away all evil energies and protecting the family from harmful attacks. According to Siwaahang (2011), the stone represents the neighbour's and relatives' souls. This stone observes the actions of Papalung and Mamalung. It is

respected as the decision-making place. It is the third symbolic stone. Sombelung or Chhekulung helps make decisions of Papalung and Mamalung, saving the household family members from evils.

The above discussion shows that *Suptulung* is supposed as a holy place for performing religious and cultural activities. The *Mundum* and *Suptulung* are interconnected. They help Kirat Rai to transfer their native knowledge. The metaphorical name of the *Suptulung* transfers the knowledge of a particular. That knowledge provides the foundation for their livelihoods.

Empirical Review

Educational organizations and institutions are slowly implementing indigenous knowledge in the form of formal education in various countries (Simpson, 2002). He illustrated the situation of Canada's environmental education program, which is slow in implementing indigenous knowledge in the formal education curriculum. This shows that the indigenous people are not interested in mainstream education. The governments do not support the education system that matches the indigenous people's necessities.

Schlemmer (2019) argued that *Mundum* is a law of the Kirat Rai people that ensures harmony among all the living and non-living things on Earth. *Mundum* is concerned with the original territory, language and cultural knowledge. However, *Mundum* is not uniform among the Kirat community. Each group has different versions, such as Limbu, Yakkha, Rai and Sunwar. Different versions of *Mundum* exist within the Rai clan. Despite different versions of *Mundum*, they believe there is truth, strength, invisible spiritual power and policy of the social norms. *Mundum* passes down orally from the older generation to the younger generation. It is a 'power of life' and embodies

the local thoughts. The *Mundum* aims to bring prosperity to every member of the Kirat Rai community and bless their well-being. *Mundum* can be ‘chanted’ and ‘performed’ as a ritual. Among the Kulung community, the *Mundum*, known as a *Ridum*, is linked with the ritual rite. It is a sacred story of humankind. It is linked with this study.

Hardman (2000) discussed the significance of the *Mundhum* or *pe-lam* for the Lohorung livelihoods. She found that reality and myth are not distinct in the origin of *Mundum* and *pe-lam*. She found that Lohorung Rai’s ‘Chawa and Samek’ is mainly located in the origin place and genealogy, ‘Saya’ is known as a spiritual institution, ‘Nuwagi’ is known as a new food offering ceremony, ‘Sammang’ as a shrine, ‘Lawa’ as known soul. All these terms are related to the *Mundum/pe-lem* cosmos. Thus, this study enlightened me for the field study of this research.

Rai (2020c) argued that the *Mundum* is a philosophy and ocean of knowledge. However, this philosophy concerns the marginal people, which mainstream educationists consider a backwards philosophy. She further claimed that the *Mundum* is the story of human life linked with the universe. Stories of nature and natural sources are embodied in the *Mundum*. The *Mundum* defines the distinct local civilization of human beings. The metaphorical meaning of *Mundum* is connected with spirituality. The characteristics of *Mundum* vary and can adhere according to the community's requirements. It focuses on collective achievements rather than individual achievements. Cultural practices are the centre of *Mundum* to educate the community and share knowledge. The *Mundum* describes the agricultural calendar that renews every year with cultural practices. This calendar divides the calendar year into two seasons. The plantation season is Ubhauri, and the harvesting season is Udhauli.

I agree with (Hardman, 2000; Schlemmer, 2004) and (Rai, 2020c), who explain *Mundum's* cultural and traditional view but not the spiritual one. Together with this view, I explored the social view and educational views in this study.

Schlemmer (2019) argued that three hearth stones (*Suptulung*) with fire have great significance in the core area of Kirat Rai. Ancestors are offered the first harvested food there. They also respect their ancestors by offering the newly harvested grains as 'Nuwagi'. The *Suptulung* is the spiritual holy place for cultural practice. The entire life cycle of the Kirat Rai people depends on *Suptulung* for religious and cultural practices. The philosophy of the Mundumic *Suptulung* has been addressed in the present study.

Hardman (2000) argued that 'Samek' is the ritual name, and the ancestors easily recognize the hearthstones. However, this is not sufficient. Lohorung Rai place more value on the *Suptulung*. Hardman (2000) had not described many rituals and metaphors in his book.

I mentioned that *Suptulung* is the soul of the *Mundum* in the chapter one. This study focused on various aspects of Kirat Rai associated with the *Suptulung*.

Rai (2020a) argued that *Suptulung* is the holy shrine and the educational place of the Kirat Rai people. Knowledge of various aspects of life is generated from the *Suptulung*. She highlighted that those three stones of *Suptulng* represent different rituals or Mundumic names, although they are identified differently among Kirat Rai sub-clans. Life starts and ends at the *Suptulung*. She argued that without *Suptulung*, *Mundum* cannot extend to the future generation. She suggested that concerned authorities need to aware Kirat Rai people about the value of the *Suptulung*. However, I could not find the educational interpretations, respect, and connections to livelihood. Thus, this study

focuses more on the social values of *Suptulung* knowledge and its roles in transferring knowledge systems. I believe that the value of *Suptulung* can be preserved, and Kirat Rai people can be encouraged to understand their identity, inhabitants and genealogy.

Theoretical Framework

Theoretical framework support to validate the dissertation (Lederman & Lederman, 2015). In narrow senses, it is used for quantitative research. This study is based on the oral and oral traditions of Kirat Rai *Mundum*, which is passed down orally and orally to subsequent generations. I derive a theoretical framework from wholistic theory, indigenous theory and indigenous knowledge.

Spiritual World: Indigeneity

Ermine et al. (1995) claimed that the curiosity to understand life and nature's essence is the foundation of indigenous knowledge. It is a birth right of an indigenous individual to understand and use indigenous knowledge. Somé (1999) described that the environment is in balance with this co-existence of spirits in nature. The spirits of all living and non-living beings of nature are respected through traditional rituals in the indigenous community. Furthermore, Emeagwali and Dei (2014) claimed that knowledge is used to understand human life's value and keep the environment in balance. Somé (1999) also argued that humans must balance the environment with spirits and souls. The indigenous people are nature worshippers. They believe in the existence of spirits. They believe that all things in nature have spirits and they need to live in harmony with them. Therefore, it is important for souls and spirits to exist in nature for balanced and harmonious life. The indigenous people have traditional rituals to reconnect with the spiritual essence of nature. They believe that the rituals assist in maintaining the balance

of the forests and other things in the ecology. Indigenous people believe that keeping balance with these rituals is a part of their responsibility.

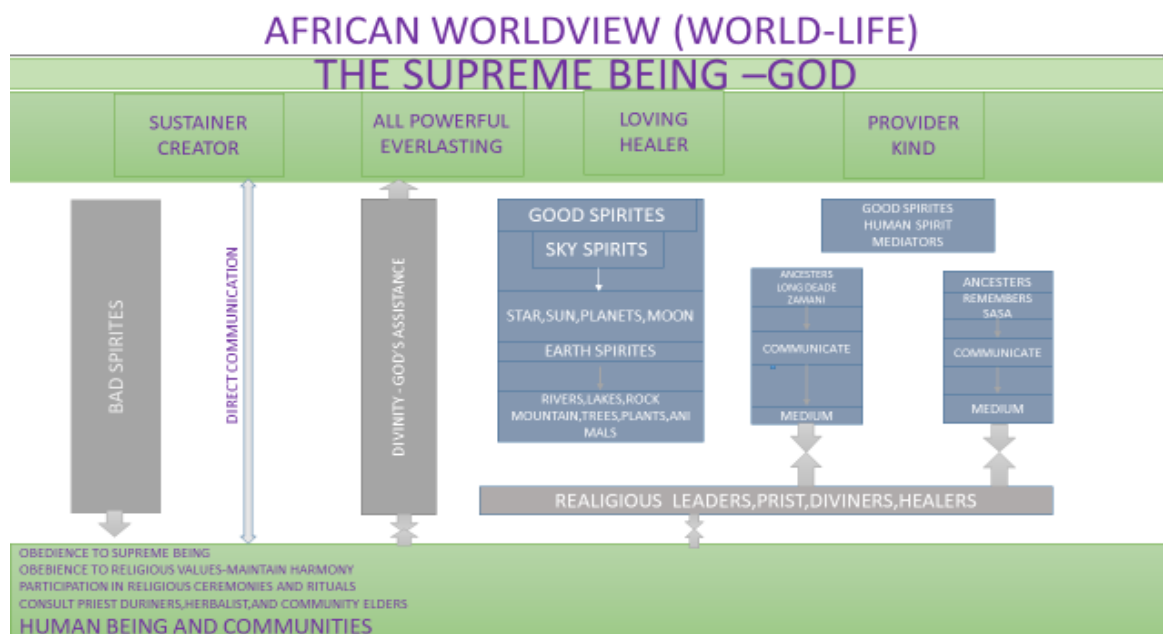
Holistic theory affirms that nature-based spirits are Gods, and the spirits that are not a part of nature are evil. The good spirits bring good fortune, and the evil spirits bring bad fortune to individuals and families. Absolon (1993) reminded us that according to the principle of holistic theory, the downfall of a family and the family relationships results from one giving up the family and supporting the ones against the family morals. This statement intends to make people not give up on their culture and always put family and their identity before those with harmful intentions towards them. Holistic practitioners reconnect to holistic knowledge about what needs to be learnt for the sake of society and its people. The indigenous people reclaim the well-being of the community once a year. The cultural traditions of the indigenous community are distinct. The knowledge of indigenous people will become extinct if they ignore the importance of their knowledge connected to spirituality.

African philosophers claim that all aspects of nature connected to humans play a significant role in spiritual healing. Absolon (2010) claimed that the indigenous people of Canada prefer their traditional knowledge as their philosophical base. They give constant priority to their traditional customs through which they can develop skills and make a good proper life. Indigenous knowledge is connected with all the members of the society. The beliefs and knowledge gained from a particular place and society are connected with spirituality. Thus, indigenous knowledge and education are produced from spirituality and cultural rituals. Healing is not only limited to humans but also all other aspects of nature connected to human beings. Indigenous healing method is different from eastern

and western healing methods which are based on allopathic. All factors that contribute to the daily lifestyle of indigenous people are connected to earth and nature, as expressed in various myths, stories, and songs.

Absolon (2010) mentioned different opinions about holistic theory. He argued that neglecting and disrespecting cosmic matters of the universe causes various problems and conflicts. This argument is significant in the present context because the destruction of the ecology makes the earth inappropriate for living beings. Human beings are wise to protect the ecology. The ancestors are the creators and gods of the indigenous people. The African world view of the indigenous people is given in Figure 5 .

Figure 5. *Spiritual world (Source: Chepkwony,2011)*



The model presented in Figure 5 is appropriate for this study because *Suptulung* is the supreme place for the Kirat Rai people. The theoretical concepts in Figure 5 provide directions for human beings, similar to the *Suptulung*. Figure 5 determines that the Kirat Rai people form their ideas about the *Suptulung* as a spiritual, religious, ritual place, heritage, holy place, healing, residing place of ancestral souls, nature-worshipping place,

place of knowledge, and education. Therefore, the given model is appropriate for this study. We can understand that subtle things inside the *Suptulung* can be realised spiritually through Figure 5. We can get people's attention to their culture that is on the verge of extinction.

The indigenous theory believes that different people identify a supreme place according to their cultural beliefs (Simmins, 2008). Participation of the entire community with their individual and collective opinion is necessary to determine supreme place (Smith, 2005). In this sense, the *Suptulung* is the supreme place or the symbol of the sovereignty of Kirat Rai (Rai, 2021). Additionally, the metaphors of *Suptulung* represent the lifestyle of the Kira Rai community. It is a touchstone of Kirat Rai for practising morality and constructing spiritual beliefs. Similarly, *Suptulung* is concerned with the sustainability of life with nature and natural resources (Davison & Díaz Andrade, 2018).

Indigenous theory concerns cultural practices (Jack et al., 2013). Moreover, cultural practice is the tool of the knowledge transformation system. Kirat Rai people drive the bad spirit away and welcome the good spirit through cultural practices (Davison & Díaz Andrade, 2018). *Suptulung* is here to drive away the unsocial things and protect from sinfulness (Rai, 2020c).

According to Mundumic philosophies, God is called “Dolokumma”, and Sumnima and Paruhang are called sustainer creators. Dolokumma made Paruhang the deity of the sky and Sumnima the deity of the earth. Dolokumma gave Paruhang the responsibility to take care of all the living beings of the sky and Sumnima the responsibility of looking after all the animals on the earth. Sumnima and Paruhang are the

deities of, and they were, the ancestors of the Kirat Rai people (Rai, 2020c). They have immense power to keep all the earth's creatures in balance.

According to Mundumic philosophies, evil spirits are the spirits of people who have unnatural death from suicide, accidents, natural calamities, and diseases. The African indigenous belief also supports this view.

Shamanism and Ancestor's Soul

Through the *Suptulung*, the Mangpas reconnect the deceased souls of their ancestors with the help of *Mundum*, and they ask for blessings for the family, tell them their problems, and ask for guidance and blessings to overcome those problems. The family members make their annual plans following their directions and blessings. The ritual of reconnecting with the ancestors is performed twice a year during Sakela Dhirinam (Nep. 'Ubhauli' or plantation season) and Sakela Chhirinam (Nep. 'Udhauli' or harvest season). This event is known globally among indigenous Kirat Rai people as the Sakela festival. Besides such regular rituals, family members reconnect with their ancestors and ask for blessings through Mangpas when they need them. To conduct this activity, the *Suptulung* is mandatory. The Mangpas are god's assistants or spiritual leaders of the Kirat Rai people. They gain the knowledge to communicate with Sumnima and Paruhang, through which they have the power to communicate and get direction for human beings in their life. They bring the words of the gods to the humans and help them during times of difficulty. Thus, Mangpas are known as the assistants of God.

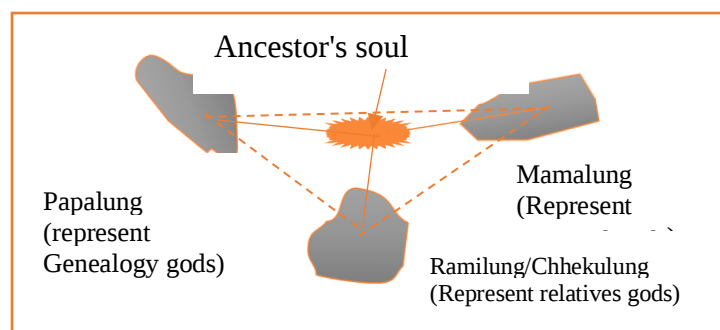
Mangpas are believed to have the power to identify patients' diseases and suggest medicines they need for healing them (Rai, 2022). They work to find better medicines and treat patients and emit evil spirits from the patient. During treatment, the spiritualists

bring the spiritual energy from the *Suptulung* and heal the patients. Both males and females can be the Mangpas. They are well-informed about their community's history, myths, belief systems, and religious practices. Spiritual leaders learn how to heal the sick people in every society. Although the term healer is related to the health care of human beings, they also heal all living beings of the earth and take care of the earth, as suggested in *Mundum*.

According to Mundumic philosophies, human spirits are either good or evil. The good spirits can go to the *Suptulung*, and the evil spirit has no access to the *Suptulung*. The spirits of unnatural death spirits wander freely. These spirits give humans trouble, making them sick and disturbing their peace of mind.

According to Tratner et al. (2020), the formulation of belief is known as supernatural power. Belief is the essence of supernatural power, reflected in folk stories, mythology, songs, proverbs, and ritual rites. This study discussed the intangible soul and tangible spirits reconnected in the *Suptulung*. The belief system of *Suptulung* is given in Figure 6.

Figure 6. *Metaphorical Structure of the Suptulung(Self-Made)*



Every part of the *Suptulung* represents the spiritual belief. The name of the three god stones varies according to linguistic differences and each sub-can's need among the Kirat Rai community (Rai, 2020d). The story, mythology, songs, chant, proverbs, and rites define the different actives of *Suptulung* by the different metaphorical names as given in Figure 6.

Spiritual and Cultural Aspects

Kirat Rai people respect their ancestors' souls as God. These souls are represented by natural resources such as stone, trees, jungle, water, and similar objects. They do not respect men and women as God, such as God Ram, Vishnu, Muhammad, and Buddha. Culturally *Suptulung* is the location of the ritual place. It is a holy practice place, the shrine and a place of cultural identity (Nicoletti, 2006; Rai, 2020c). The cultural practice gives considerable skills for survival, education for good livelihood, and sharing the knowledge of a relationship with nature (Warren, 1991). Every cultural practice brings a new ideology and a blessing from the ancestors. Kirat Rai people expect the good livelihoods through the shaman Mangpa/dalapa/sadapa/ bungtome/ ngabucho/massing/pasing in Sakela Dhirinam (Ubhauli) and Sakela Chhirinam (Udhauli). They renew the skills and education from the cultural practices (Rai, 2020d). These cultural practices mainly focus on respect, kinship and the scripture connected to the *Suptulung*. Thus, *Suptulung* is the heart of the Kirat Rai culture and the philosophy of *Mundum*.

Educational Aspect

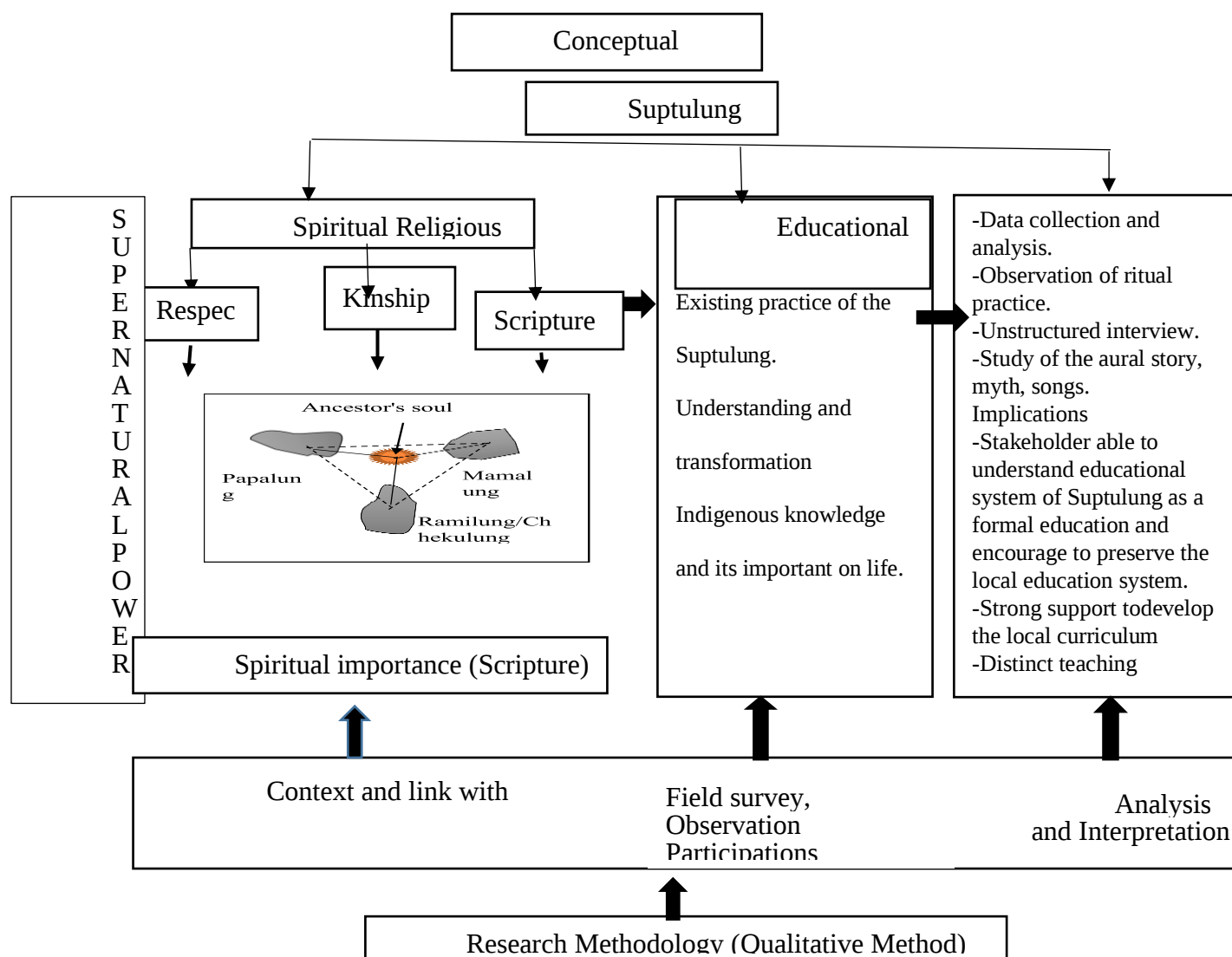
Ermine et al. (1995) said that the sources of the Kirat Rai education are their ancestors' knowledge. Moreover, Morcom (2017) said the indigenous teaching-learning method adopts the holistic education model and rejects the compartmentalization

methods. *Suptulung* education is based on shamanism and direct observation of cultural practices. This education is the lifelong education delivered through cultural practice. Warren (1991) said indigenous knowledge is recognized as local knowledge, indigenous education, and local education. Local education is used for survival, imparted through direct observation and self-participation in cultural practices.

Conceptual Framework

I formed a conceptual framework for the study by reviewing the related literature in this dissertation chapter. The conceptual framework presented in Figure 7 guided this study.

Figure 7. *Conceptual Framework*



Kirat Rai people focus on cultural practices than the religious practice. They define the *Suptulung* as an educational institution that enlightens them to survive with nature and keep good relationships with whatever belongs to the earth. They deliver this message through cultural practices. The *Suptulung*, like a totem, illuminates the Mundumic worldview. People view different ideas connected with the *Suptulung* and *Mundum* as a law of the Kirat Rai community. They are two sides of a single coin. *Suptulung* is composed by the three stones Papalung, Mamalung and Ramilung/Chhekulung. All these names represent spiritual belief and establish God's character. The *Mundum* and the *Suptulung* have guided the livelihoods of the Kirat Rai people from the beginning of human civilization.

This research focused on answering research questions mentioned in Chapter One, such as i) what is the social value of *Suptulung* among Kirat Rai people? ii) How Kirat Rai people transfer the knowledge from one generation to another generation through the *Suptulung*? This study contributed to the knowledge of *Suptulung*, which is passed down orally from one generation to the next. The *Suptulung* is only the place with supernatural significance among the diverse subgroups of the Kirat Rai people.

This study considers the indigenous knowledge system as a paradigm. The conceptual framework presented in Figure 7 directed me to address the research questions, follow the methodology used to answer the research questions and interpret the findings of the study.

Unstructured in-depth interviews and storytelling were used as the primary data collection methods. The secondary data were collected with various reports, articles and

other documents. Data were analyzed to discover themes and draw conclusions about the *Suptulung* social and educational values.

Moreover, this research study showed the social and pedagogical values of *Suptulung*. Particularly this study examined the implications of Papalung, Makhalung and Ramilung/Chhekulung lung in the educational process.

This study was a challenge for me since this was the first study on this topic. Therefore, I took this as an opportunity to research this area. Despite insufficient materials, I attempted to study *Suptulung* religious and educational values. The metaphors of *Suptulung* define the history, humanity, morality of Kirat Rai people. According to *Mundum*, those who forget to respect the *Suptulung* lose their humanity and morality.

Implications of the Review for this Research

This literature review indicated some possibilities for a closer understanding of the worldview of indigenous knowledge. Theoretical review provided a way of looking at the indigenous knowledge of the Kirat Rai people who use the *Suptulung* as a pilgrimage and the centre of educational transformation. This transformation is not exactly like the formal education centre of modern education and not like Gurukul, Gumba education but an alternate way of educational transformation. The *Suptulung* is their indigenous education system, which has been continuing in the Kirat Rai community from the beginning of their civilization.

The review of the holistic theory guides identifying the education transformation system of Kirat Rai. Moreover, academic knowledge gathers from the experience of everyday experiences. They use knowledge to survive in nature as a lifelong education

(Battiste, 2002). The knowledge based on a limited area is known as a local education. A review of indigenous theory reflected that knowledge is related to the human, land and nature. These reviews focused on the social structure of the Kirat Rai people.

Additionally, the *Suptulung* represents the social construction. For examples, Papalung represents a lineage structure, Mamalung represents a maternal structure, and the Ramilung/Chhekulung represents a structure of relatives (Rai, 2021). The whole structure is named in the Kirat Rai mother tongue. Since Kirat Rai children speak their mother tongue in their home environment, they have difficulties in learning, resulting in high dropout rates in their formal education system. Their culture also sometimes hampers regular school attendance. This conceptual review confirmed that *Suptulung* is the centre of power and a holy shrine for ancestors. Thus, it is the place of purity.

According to Rai (2021), *Suptulung* is essential for every ritual activity. The *Suptulung* is the only entity for the authority of *Mundum*. Moreover, *Suptulung* guides the lifestyle of the Kirat Rai people to sustain for generations. Additionally, they respect the Mundumic *Suptulung* as a holy place, ritual place, legacy of ancestors and spiritual place. Similarly, their inheritance asset is a blessing from their ancestors. Nature and *Suptulung* have inner connections. They pray in *Suptulung* for good health of all natural beings. Additionally, the Kirat Rai civilization is alive to the present time because of the knowledge of *Suptulung*. They have gained the academic knowledge to preserve the natural environment for the *Suptulung*.

The metaphors of the *Suptulung* say that being human means being responsible for caring for nature. Mundumic knowledge is the local indigenous knowledge. The local knowledge is identified through the metaphors of the *Suptulung*. The metaphors of the

Suptulung educate people about the good life and good relationships with nature and creatures. Kirat Rai's knowledge is embedded in *Suptulung* to enhance regular lifestyle and renew the knowledge through cultural practices. They remember their ancestors with a cultural performance twice a year in their *Suptulung*. They pray for their good health and prosperity. In most of rural areas, people preserve the importance of *Suptulung*.

The knowledge of *Suptulung* is also a kind of indigenous knowledge. It also can be a source of knowledge of other knowledge. However, unfortunately, most of the Kirat Rai cannot identify the *Suptulung* as their place of knowledge transformation. Their ignorance can be an opportunity for knowledge production and distribution. Many people are ignorant and confused in understanding the meaning of *Suptulung* because they lack *Suptulung* knowledge and education. There is a great deal of appropriate skilful knowledge for survival. To explore indigenous knowledge and education, I selected this topic. In this research, I contributed to reviving and maintaining the *Suptulung* as a holy place and the knowledge transformation place of the Kirat Rai people.

Chapter Three

Research Methodology

This chapter begins with a discussion of the research paradigm which guided the study. Then it describes ethnography as the research methodology of this study. The first chapter presented that the Kira/Rai's cultural practices are based on Mundumic philosophy and realized in the *Suptulung*. The second chapter discussed indigenous knowledge. Building upon these concepts, I adapted ethnography as an appropriate research methodology. Ethnography helped me identify Kirat Rai's cultural practices, values and knowledge in depth (Kanaqluk, 2001; Kawagley, 2006).

This methodology is guided by the interpretivism paradigm, which is fully guided to explicate the value of belief and knowledge transformation system that brings respectful and rational value to Kirat/Rai culture (Drawson et al., 2017; Porsanger, 2008). According to Mangpa, Rishimi and Khimtoki, the *Suptulung* is the knowledge transformation place. It is the system of native knowledge transformation that allows us to explore it by this methodology (Brant Castellano & Reading, 2010; Canessa, 2014). The *Suptulung* is the centre of this research which guides the entire life of Kirat Rai.

Research Paradigm: Interpretivism

Kirat/Rai views *Suptulung* as a metaphor which contains information on various aspects of the Kirat Rai livelihood. Mangpa, Rishimi, and Khimtoki suppose that the *Suptulung* is a spiritual place where good souls reside. They believe that they drive away the evil soul. Moreover, they can communicate with the physical and spiritual worlds through *Suptulung*. Thus, *Suptulung* is a believable place where they can predict fortune and misfortune. In this sense, interpretivism helps me to understand the reality that

depends on individual beliefs and experiments. It allows me to understand their experience, interpretations, and narrations. Moreover, it allows me to understand the contextual social understanding and analysis for validity, reliability, and generalization (Kelliher, 2011).

I believe that social interactions reveal the truth about the nature of *Suptulng* education (Goldkuhl, 2012). I believe indigenous knowledge emerges from social belief, healing systems, and traditional culture. Thus, the actual knowledge gathers from engaging in social interaction, cultural practices, rituals, and social gatherings. Ancient knowledge, history, and information emerge from the field study (Chowdhury, 2014). I believe that the ancient knowledge of *Suptulung* and its belief system support exploring the meaning of *Suptulung* education (Ryan, 2018). In this type of research, the reality of the data depends on the individual belief linked with the human relationship between nature and land. With this background, I selected indigenous methodology as an appropriate methodology for this study.

Ontology of the Study

Ontology defines the nature of reality, epistemology defines how we think about or construct knowledge, and methodology defines how we will use our thinking to gain more knowledge about reality (Wilson, 2001). Ontology provides the fact and truth of nature. Philosophical ontology is the synonym for "metaphysics", literally used to understand what exists (Godfrey-Smith, 2012). Similarly, Zais (1994) argues that ontology is metaphysics, which identifies the position of ontology, such as supernatural, materialistic, and human-made ontologies. Moreover, ontology is part of a concept that points out the fact vision according to the research requirements.

I believe in the existence of the *Suptulung* and *Mundum*, which guide the belief system of the Kirat Rai. They are used in cultural and ritual practices. Before conducting the cultural rituals, the Kirat Rai people must inform their ancestors about these activities at the *Suptulung*. This indicates that *Suptulung* guides Kirat Rai through cultural and ritual practices. All cultural practices enlighten, make aware, and uplift positive thoughts, energy, and feelings. Kirat/Rai believe that *Suptulung* is a place of superpower where the good souls of the ancestors remain. The norms and values of *Suptulung* guide them from birth to death rituals. It represents the three Gods, genealogy, maternal, and kinship or relatives.

I believe that *Suptulung* is the soul of *Mundum* because it is a knowledge repository of the Kirat Rai. Hence, *Suptulung* can be considered the protector of Kirat Rai's sovereignty, legacy and agency of local education.

Epistemology of This Study

In this study, I have generated knowledge of *Suptulung* through intersubjective ways. For this, I contacted the Mangpas (witch doctors), Rishimis (*Mundum* practitioners) and Khimtakis (house leaders and *Mundum* experimenters). I interacted with Mangpas for spiritual knowledge. I observed the Sakela (Goodes of crops) ceremony together with Mangpas. I engaged with them during the performance of the rituals. In this process, I noted some confusing words and consulted them to find the right meaning. I also recorded the sound of their ritual practices. I found some myths which gave me intuition on the methods of Mangpa's knowledge construction process and practices. I asked them how to identify the *Suptulung* genealogy, maternal, kinship, and spiritual practice. I also explored how Mangpa can identify the family through the

Suptulung. In this process, we had conversations about the meaning of the ritual journey and the connection between the physical and spiritual worlds.

Similarly, I asked the Rishimis, the *Mundum* practitioner, about why and how they had been practising the *Mundum*. I collected their unwritten myths and stories about the practice of the *Mundum*. I asked them when and how they were involved in *Mundum* practices. I recorded their narrations about the function and value of the *Suptulung*. We discussed how the stories of the *Suptulung* support them in exploring the embedded knowledge and power within it. They informed me how the ancestors' soul remains in the *Suptulung*.

Finally, I interviewed the Khimtoki, the house leaders and experimenters, on how they practice the *Mundum* and deal with the spiritual beliefs of *Suptulung*. They revealed the importance of *Suptulung* from the birth to death ritual. We also discussed how the cultural practice continues for centuries with oral tradition. We also discussed the knowledge transfer process of the *Suptulung* to the new generation.

Axiology

Axiologically, I believe research is the value-laden. My interest, values, and biases guided my research processes. In addition, I valued the culture of the Kirat Rai community. So, I communicated with my informants respectfully. I respected their behaviours, values, and language in the research process. I fairly presented their views and experiences in this research. I created trustworthy environments when we gathered for conversations with them. I was curious to know myths, stories and events. They gracefully answered me as if I was a member of their family. I listened to them

respectfully, thoughtfully, and honestly and screened their understanding in my presentation. Sometimes I felt that their stories were taking me to the spiritual world.

Ethnography Research Design

Ethnography research design helped me to understand the *Suptulung* from the perspective of elders members of the community such as Mangpa, Rishimi, and Khimtoki. A research design guides the researchers in achieving the study's objectives (Denzin & Lincoln, 2008). It addresses the requirements of the research questions for a conclusion.

I followed ethnography to generate information from the field as suggested by Baskerville and Myers (2015) and describe, analyze, and interpret them in a cultural characteristic of Mundumic *Suptulung*. Ethnography brings life and land-connected information and explains ancestors' knowledge that they have accumulated from years of experience (Warren, 1991). Moreover, the ethnography research design is an appropriate design to collect the potential data because this process assumes active participation of the researcher in the field without changing the situation. Therefore, I gathered adequate data for the study.

Following Barnhardt and Oscar Kawagley (2005), this study focused on how the metaphorical name of *Suptulung* was practised in the socio-culture and how it helped me to understand the diverse worldviews by the metaphorical meaning of *Suptulung* of Kirat Rai. I also explored how they perceived the knowledge and practised it in the community.

Indigenous knowledge is also the source of spiritual power and the sources of local education (Warren, 1991). This understanding helped me to generate grounded information. In order to generate information, I used in-depth unstructured interviews

(Patton, 2002), participant observation, and conversational method (Kovach, 2010), which starts with an interview and ends with storytelling.

According to Wilson (2001), methodology is the process of data collection and analysis to answer the research questions. Lincoln and Guba (2000) pointed out that methodology is the data-gathering method based on the requirements of objectives. In order to collect the necessary data, I used the storytelling method (Kovach, 2010). This method helped me bring factual information about Kirat Rai culture, place, and society.

I also collected the metaphorical meanings, processes, and functions of the Mundumic *Suptulung* (McDougal, 1979). As I understood, the Mundumic *Suptulung* is regarded as the supernatural place of ancestor's soul residing place. So, I used qualitative community-based ethnography. This ethnographic methodology helped me explore the metaphorical meaning of Mundumic *Suptulung* and how people practised it in their everyday life.

Study Procedure

Ethnography is the appropriate process to capture the interpretations of the people because each name of the God stone of *Suptulung* represents the cultural value, belief and meaning of the Kirat Rai's geographical settlement and their linguistic variations. So, I engaged myself in the field carefully and interacted with the people I met. I used the informal conversation Kovach (2010) during the interactions that enabled me to get in depth information for knowledge construction. I attempted to record the informants' activities, meanings and facial expressions.

Being a member of the Kirat Rai community, I had the privilege to be in the community and get involved with people from different walks of life. However, I

struggled to understand them all because of linguistic diversities among Kirat Rai. I faced these challenges while understanding the metaphorical meaning and functions of Mundumic *Suptulung*. I developed a sense of the ritual activities of the people. I reviewed the senses in the subsequent ritual performance. Then, I used visual documents to ensure I captured the correct meaning embedded in their language. The informal conversation helped me a lot to unfold the metaphorical meanings of *Suptulung*.

In order to collect information, I used the following procedures:

In the first step, I gathered the data by observing the ritual practice and made a visual and voice record of the rituals.

In the second step, I visited the homes of the informants. There I found that they were playing the Chaamaakhi (Cymbals) and Baradhola (big drum) for up to four days to reconnect the physical and spiritual soul for the well-being and fertility of the land. They had worshipped the *Suptulung* with Mundumic scripture. Meanwhile, I also collected the data through informal conversations with Mangpa, Rishimi, and Khimtoki.

In the third step, on the day to go to the Sakela Khim (god's house of food and drink), I moved around with the Mangpa and Rishimi when they were reciting the *Munudm* melodiously. I made a voice record with Mangpa and Rashmi's verbal consent, but they did not allow me to record inside the Sakela Khim. So, I observed and took notes because they did not allow me to take photos.

Figure 8. *Sakela Sopuiya(Sakela Dhirina Starting day)*



The fourth step was on the final day. Along with Mangpa, Rishimi, and Khimtoki, I gathered in the *Suptulung*. They shared me the practices Sakela and the ancestor's worship. I asked some questions about the blessing process and the practices of that blessing. Blessing means to inform people the entire year what to do and what not to do, climate, a suitable time for irrigation, suitable seeds, water sources, stop to a pandemic, epidemic despises. Meanwhile, they clarified the dilemmas.

In the fifth step, I gathered data about the Chhirina/Chhiriyamlo when they offered the new food and new ginger to ancestors in the *Suptulung* before they were served a meal. The ritual of the Chhiriyamlo/Chhirinam is known as a Negi/Nuwagi/chhauwa. I also gathered the data from the marriage, naming, feeding, and funeral ceremonies as I got the opportunity to be involved in this ceremony during the data collection period.

Figure 9. *Participation in Mundumi marriage ceremony*



Informants

Mangpas, Rishimis and Khimtakis were three categories of informants in the study. Each category of informants was selected for specific purposes. Mangpas were selected for the data collection on the shaman experiences and spiritual practices for the ritual ceremony of the Kirat Rai. Rishimis were selected for the data collection on the experiences of spiritual and physical activities. Similarly, Khimtakis were selected for

experiences of ritual practice as family leaders. These three groups of people enjoyed both physical and spiritual worlds. I included these people as key informants of the *Suptulung* practice to make the study more trustworthy.

Study Location

I collected data for this study in Province One, where most Kirat Rai people live in Nepal. The rural municipalities and municipalities I visited for the data collection are presented in Table 4.

Table 4. *Field Locations*

District	Municipalities/Rural Municipalities
Solukhumbu	Mapeya Dudhkosi-2
	Mahakulung
Okhaldhunga	Manebhanjyang -3
Khotang	Sakela -2
	Haleshi Tuwachungnagar
	Dicktel RupakotMajhuwagadhi
	Kepilasgadhi
Bhojpur	Temke Maiyunm Ramprasad Rai,
	Salpaslichho,
	Sadananda
	Hatuwagadhi
Udaipur	Pauwadungma
	Limchingbung

Sangkhuwasabha	Khadbari
Sunsari	Itahari
Morang	Sundar Haraichha
Jhapa	Shibasatasi
Ilam	Suryadaya
Dhankuta	Sahidbhumi
Pachthar	Yangwarak

I collected information during Sakela Dhirinam (Sakela Ubhauri ritual) and Sakela Chhirinam (Sakela Udhauri ritual). I selected these occasions because I could meet people from different geographical locations and linguistic groups. These informants were practising different forms of indigenous knowledge of their community (Warren, 1991). The local knowledge they showed was related to Mundumic *Suptulung* knowledge or experience of ancestors' cultural practice.

I collected data in two seasons with the Mangpas (witch doctors), Rishimis (Munudm experts) and Khimtoki (family leaders) among twenty-two Rai linguistic subgroups. Mangpas belong to three sub-categories: Surlumi, Kubumi, and Kharumi. I explored their experiences on the *Suptulung* knowledge viz., Sakela Dhirinam and Sakela Chhirinam (Sakela Ubhauri and Sakela Udhauri) within a year. Sakela Dhirinam is celebrated at the same time. However, the celebration of Sakela Chhirinam depends on the fully grown-up paddy and other crops such as maize and millet. The Kirat Rai decides to celebrate Sakela Dhirinam when cranes fly towards the mountain, and they celebrate Sakela Chhirinam when cranes fly downwards to the sea. Before the celebration

of Sakela Dhirinam and Sakela Chhirinam, the Kirat Rai worship *Suptulung*. It was a more appropriate time for me to collect the required data.

Informants' Selection.

Among the twenty-eight linguistic groups of the Kirat Rai, I consulted twenty-two linguistic groups as informants in this study. These informants were selected purposively (Etikan et al., 2016). The purpose was to find out different meanings of *Suptulung*.

I intended to include all linguistic groups of Kirat Rai people in the study. However, I could not find all of them. Then, I involved only twenty-two linguistic groups of Kirat Rai. Mangpa is the collective noun for Selemi, Kubumi, and Kharumi (witchdoctor). Rishimis are *Munudm* experts, and Khimtakis are family leaders in eastern Nepal in Province One of Nepal. I conducted my field research among the members of Kulung Rai, Bahing/Baing Rai, Khaling Rai, Thulung Rai, Wambule Rai, Nachhiring Rai, Sampang Rai, Sambewa Rai, Dumi Rai, Tilung Rai, Chamling Rai, Bantawa Rai, Dungmali Rai, Belhare Rai, Sunwar Rai, Yakkha Rai, Puma Rai, Koyee Rai, Chhintage Rai, Mewahang Rai, Lohorung Rai, Yamphu Rai, Mugali Rai, Nasmi Rai. I visited them before I started my study because I wanted to be familiar with the *Suptulung*.

The categories of informants of this study are given.

- Mangpa (Surlumi, Kubumi, Kharumi)
- Rishimi (Mundumic)
- Khimtaki (House leader)

In this study, I identified the participants of Mangpa as Group A, Rishimi as Group B, and Khimtaki as Group C.

Research Methods

I used in-depth interviews, participant observation and visual document analysis as research tools for this study (Denzin & Lincoln, 2008). The details of the research methods are discussed below. I used three methods for data collection. They were open-ended unstructural interviews, participant observation, and visual documents.

Unstructured Interview.

Out of the three types of interviews (Fontana & Frey, 2005), I used unstructured interviews to generate data. In this process, I conducted an in-depth interviews with Mangpas, Rishimis and Khimtakis, non- standardized interviews with Mangpa and the house leader persons, and a reflection interview with Rishimis to know the complex behaviours of people (Punch, 2013). I attempted to understand and explore the deeper knowledge required for the study (Patton, 2002). I used informal conversation without predetermined questions (Zhang & Wildemuth, 2009).

Not all linguistic groups of Kirat Ria live in the same territory. So, I planned to visit the Sakela Dhirinam and Sakela Chhirina ritual, which are celebrated twice a year. I met people of different linguistic groups in one place during such celebrations. I identified them by asking about their village and mother tongue. First, I contacted the Mangpas and had informal conversations with them. Then I observed the Sakela Dhirinam ritual practices together. Meanwhile, I had informal conversations with the Rishimis and Khimtakis because these three categories of people participate in the rituals.

With their verbal consent, I recorded their voice, captured the ritual activities, and shared the knowledge. They did not allow me to go near the *Suptulung*. However, being a Kirat woman, I was quickly accepted as a participant of the ceremony. I interacted with them to explore their insights into their rituals.

I conducted unstructured interviews. They shared knowledge and experience with me in the form of storytelling. The Khimtoki shared the knowledge with the support of Rishimis and Mangpas. If Mangpas were confused, Rishimis completed the spiritual stories. I had sufficient time to collect information because these rituals were performed for nearly a month.

Participants Observation .

Participant observation helped me collect field data by actively involving in real circumstances (Creswell & Inquiry, 1998) . I met my informants as a naïve people in their cultural practice. At the same time, I was aware of my study objective. I captured their reciting process, facial expressions, body gestures, and other non-verbal behaviours during this participation. I also requested them to repeat their words in the ritual practice. Its intent was the confirmation of my understanding. This helped me remove my dilemmas associated with language, the literature they were referring to, and individual perceptions towards *Suptulung*.

During the observation, I was alert to my research purpose and my roles in the fieldwork. They wanted to spend time with me because I was a member of a Kirat Rai community. However, I was conscious about data collection. So, I used the observation time carefully because this ritual is performed annually. I did not let any moment of performance go unnoticed. I followed them from the beginning to the end of ritual practice. Sometimes I asked probing questions, which encouraged them to share their experience.

Visual Documentation .

I visualized details of the SakelaDhirinam with their consent. I collected visual details related to *Suptulung*.

Data/Information Collection Procedures

I collected the data by using multi-methods (Denzin & Lincoln, 2008). Initially, I collected information about different linguistic groups of Kirat Rai's ritual practice schedules and locations. Then, I made a plan to visit them. I introduced myself in the village and shared my visit purpose with them. I took permission to observe the complete ritual practices before going to the ritual practice. They allowed me to go there and record an audio of the conversation. The first ritual of Sakela Dhirinam was Sopuiya: this ritual was for praying to the god for the fertility of the land, sweeping out the terrible things of a year in the water, and welcoming to good things for the coming year. I gathered the data by observing the ritual practice. In the second step, I visited the home of Mangpas, Rishimis and Khimtakis, and their neighbours while they were playing the Chaamaakhi (Cymbals) and Baradhola (big drum) for up to four days to reconnect the physical and spiritual souls for the wellbeing and fertility of the land. They worshipped the *Suptulung* with *Munudm* scripture. In the third step, the day was to go to Sakela Khim (God house of food and drink). I observed the activities of the Mangpas and Rishimis while they were reciting the *Munudm* melodiously.

I also recorded their conversation. However, they did not allow me to record their conversations inside the Sakela Khim. I observed and took notes there. In the fourth step, I went to *Suptulung* along with Mangpas, Rishimis and Khimtakis. They shared the meaning of the Sakela with me as their ancestors conceptualized it for years. I asked some questions about the blessing process and the practice of that blessing. Meanwhile, I

asked about the dilemmas as well. In the fifth step, I gathered data about the Chhirina/Chhiriyamlo. It was when they offered the new food and new ginger to ancestors into the *Suptulung* as a meal.

The ritual of the Chhiriyamlo/Chhirinam is known as a Negi/Nuwagi/chhauwa. I gathered the data from the marriage, naming, feeding, and funeral ceremonies. I got the opportunity to involve in this ceremony as well during the data collection process. When I was involved in the different ceremonies, I could identify the importance of *Suptulung* and its continuity. I also collected different names with metaphorical meanings during the discussions. I attempted to understand their practices as local knowledge (Warren, 1991). I learned many different meanings of *Suptulung*. I took the photos while they shared their feelings, which helped me remember the different activities in different clans for reference. Storytelling was the primarily data collection method for this study (Patton, 2002; Punch, 2013)

Data Analysis and Interpretation

I engaged with ethnography process for data analysis and interpretation in this study (Baskerville & Myers, 2015). Data were organized on the base of work and practises. Then, I generated different themes from stories, myths, songs, and teaching-learning techniques.

I interpreted the field data with the holistic theory. Holistic theory encouraged me to understand the physical, emotional, mental and spiritual values of *Suptulung*, as stated by (Absolon, 2010). This theory enabled me to negotiate with the system of the natural world, the symbolic interactionism associated with it and the spiritual world together. This indigenous knowledge favoured me to understand the value of ancestors' knowledge

(Warren, 1991), which shaped their views. My ancestors' knowledge influenced me as a teacher (Marsden, 2006). It also helped me shape their views as a way of lifelong teaching and learning (Battiste, 2014). In interpreting the data, I followed the method suggested by Walter and Suina (2019) to understand how knowledge transfers from one generation to generation culturally Absolon (2010) and identify the geographical and cultural practices while transcribing the data, translating the meaning, coding, labelling and cleaning.

Triangulation of Data and Information

To make the data authentic, I adapted the triangulation methods (Denzin, 2017), such as 1) data-to-data triangulation, 2) method-to-method triangulation and 3) theory-to-theory triangulation. Moreover, I was aware of the 'concept of sensitizer' of complex data in this process. Thus, triangulation increased the trustworthiness of my research finding, as situated by Noble and Heale (2019). It helped me to interpret and reflect in a balanced way. The triangulation framework of my study is presented in Figure 10.

Figure 10. *Triangulation*

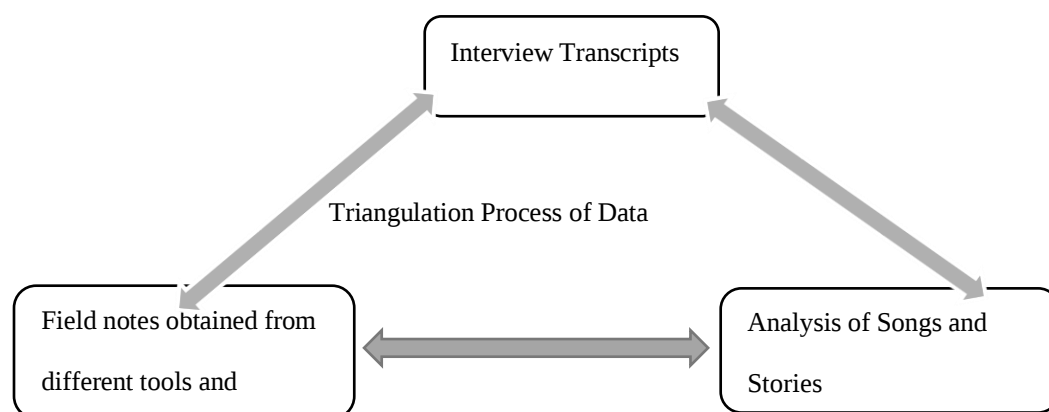


Figure 10 shows that I triangulated the data from the in-depth interviews, participant observations and the analysis of songs and stories. I examined the sources of

information through member checking. This ensured that the findings of the study were based on authentic data.

Research Ethics

Every culture has its ethic. Kirat/Rai's culture is not exception to it. However, the English word ethics derives from the Greek word 'ethos' that gives the sense of nature. It is concerned with the judgment of the action of people, such as wrong, right, good and evil in the research (Aguinis & Henle, 2004). Moreover, it provides guidelines for researchers to establish the appropriate mechanism. Additionally, ethics help researchers to minimize harm to research participants, protect their rights, and bring them spontaneously collaboration with people according to the principles of ethical research.

Resnik (2011) said that ethics focus on the disciplines of research study, such as method and procedure, and ensure they are accountable to the public. Moreover, ethics suggests regulations and roles of the researcher in the research process. Researchers should obey some obligations to maintain good relations with the informants and the researchers during their research period. According to (Smith, 2005) indigenous researchers must respect the interest of the communities and their cultural values. With this understanding, I followed Porsanger (2008) and Tri-Council (2018) in my research process. They argued that the informants' right to maintain, develop, protect and control their cultural heritage, traditional knowledge and cultural customs, and natural resources must be respected.

I also considered Sami, research ethics and Te Ara Tika ethical guidelines for research in New Zealand (Drugge, 2016). Additionally, I became aware of (Ermine et al., 2004) who pointed out that ethics are the values, principles, intentions, personal sense of

responsibility, and self-definition that guide behaviours, practices, and actions towards others. Thus, I respected my informants' values, interests, characters, and thoughts.

Finally, I became aware of the frequently raised the three components such as responsibility, reciprocity and respect (Olsen, 2016), to make me ethical while collecting and using the data. The major ethical guidelines I followed are presented below.

Responsibility Method

I was fully responsible for conducting this study. I had known what I was doing, what I would do, and how long I would remain in the fields. I informed these three points to my informants. I respected their right to know about my research and their contributions. As a researcher, I understood that the target community's environment and cultural activities affect the data collection process. Cultural knowledge is most important to take the correct information. I requested the informants to involve in the study voluntarily. I did not force them to participate in the study if they refused. They voluntarily joined in an action as the gentle agreement.

Reciprocity Method

I encouraged and empowered my informants to participate mutually in this action with the right argument and good suggestions but without the influence of biases. The reason is that a researcher needs to participate in the activities of indigenous people to observe and collect sufficient data for the study. Without involving with the informants, I could not stay in the research field for a long time.

Respect Method

There is some privacy, such as anonymity, which is better to keep silent. Tri-Council (2018) stated that this is how a researcher shows “respect for human dignity”.

In this research, there were several ethical considerations. For example, *Suptulung* is their holy shrine which was not allowed to be touched by outsiders. The celebration in *Suptulung* is not allowed for outsiders. There are many such intangible heritages which are not allowed to provide information. In such situations, I took permission from them whether I could be a part of or refrain from them.

I respected *Suptulung* as their holy shrine. There were many ethical boundaries. As a researcher in indigenous culture, I became aware of them and maintained the boundaries well by following the guidelines provided by Mangpas and Rishimis.

Chapter Four

Mundum-Suptlung: Life Style of Kirat Rai

This chapter presents a discussion about the lifestyle of the Kirat Rai's according to the reflection of the Mangpa (Mundumic witch doctor) or spiritual leader (Cajete, 2004), Rishimi (expert of *Mundum*), and Khimtoki (Mundumic house leader), who were the informants of this study. I generated information on the Kirat Rai lifestyle through participant observation and analysis of *Mundum*-related songs, stories, and documentary (Binayo Movie).

The Kirat Rai community has three kinds of Mangpa Surlumi, Kubumi and Kharumi. They have different names, such as Sele, Selemi, Jirise, Kubi, Kubire, Kharumi, Kathawa, Nakchho, Nachhung, Yatangpa, Yadngba, Nagire, and Dowa because of the linguistic variations among them. Similarly, Rishimi is called as Ngabucho, Cherepa, Tayami, or Bongtomi. However, in this study, I have mentioned Surlumi, Kubumi and Mabami. Surlumi works in the area of the unnaturally dead soul. He/she performs outside the home, not in the *Suptlung*, because the Kirat Rai believe that people with unnatural deaths have impure souls. Kubumi performs both Mangpa knowledge, such as Surlumi and Mabami. However, he/she has to choose one type of knowledge. If someone goes with both knowledge, he/she has to sanitize the *Suptlung* immediately after finishing the performance. Mabami works only for the good soul, so they are called the pure Mangpa. Mabami must be present in every good ritual celebration.

People recognized Mangpas as the spiritual leaders, Rishimis as the *Mundum* experts, and Khimtoki as the *Mundum* users. I noted that they do not speak a special

language except in Mundumic ritual events, and their ritual language differs from the conversational language. Mangpas denied speaking with the new people about the *Mundum*. However, Rishimis and the Khimtakis were somewhat comfortable speaking about the Mundum. Some Rishimi and Khimtaki said that Mangpas cannot converse with ordinary people of the Kirat Rai community during and after the ritual activities because God does not allow them to talk about the ritual chants.

In this chapter, I mainly focused on how the Mundumic *Suptulung* transformed the ideology of the Kirat Rai people. By transform, I mean knowing and doing together.

The primary occupation of the Kirat Rai people is farming. Most of them live in eastern Nepal (Rai, 2020c). They pray to their ancestors in the *Suptulung* to be blessed with good farming, crops, harvesting, and food (Rai, 2021). Even today, the Kirat Rai follow this *Suptulung*-directed planting, harvesting, and eating.

Each ritual celebration requires the *Suptulung*. The mantra of *Mundum*, or metaphors of *Suptulung*, carries out the dynamic ideology, belief, and power for the well-being of the community (Rai, 2020d). Kirat Rai people worship the *Suptulung* to be wealthy and healthy. From generation to generation, *Suptulung* is respected by Kirat Rai people as a God place or a holy place (T. Rai, 2018). *Suptulung* helps to preserve the traditional culture of Kirat Rai and the literature of the *Mundum*. One cannot imagine Kirat Rai culture without *Suptulung*. Some informants, Rishimis, believe that *Suptulung* is only one entity of Kirat Rai. The box below displays a portion of what Rishimi discussed about *Suptulung*.

Kirat Rai people cannot transform the knowledge to new generation to survive in the nature without *Suptulung*. They will lose their identity, cultural value, language and customary law. Eventually, they will be disconnected with the *Mundum* Philosophy

Mangpas, Rishimis and Khimtakis believed that younger generation people ignore the " norms" and "values" of *Suptulung* because of modernization. They are "uninterested" in understanding the significance of the *Suptulung*. In this chapter, I discuss the significance of *Suptulung* in shaping the lifestyle of the Kirat Rai community, which gives identity to the Kirat Rai people. Similarly, I discuss how the *Suptulung* is a knowledge source for the Kirat Rai people.

The *Suptulung* represents paternal, maternal, and community of clan. It is also the complete form of Mundumic activities/cultural practises (McKinney, 2018), legal authority and social trust of a person (Levi-Strauss, 2019).

Metaphorical Knowledge of Suptulung: Practice in Daily Life Style of Kirat Rai

In my preliminary observation, I found that *Suptulung* is a fireplace used for cooking. However, spiritually, I found that it is a place of supernatural power and a source of knowledge. Moreover, the metaphors of the *Suptulung* hold the collective knowledge and experiences of the Kirat Rai communities. According to some of the informants (Mangpa, Rishimi and Khimtoki), *Suptulung* is the cornerstone of the Kirat Rai history, life orientation, cultural practices, ritual practices, the salvation of life, custom, remembering of ancestors, and the traditional education system.

Suptulung is a structure of indigenous education. Informant, Surlumi expressed that *Suptulung* is the tool that educates them about their ancestors' activities, their identity, and their origin. Informants, Kubumi reflected that *Suptulung* is that material which provides insight into the roles of spirits. Informant, Mangpa, Rishimi and Khimtoki reflected that the three stones of the *Suptulung* carry the different metaphorical

ideologies and metaphorical responsibilities (Nicoletti, 2006). Following their suggestions, I attempted to observe *Suptulung*. In my observation, I found that the *Suptulung* reflects unique metaphors and intelligence through the spiritual context. Moreover, metaphors of *Suptulung* reflect spiritual belief and power in the form of knowledge or awareness for the people. These reflections agree with (Cajete, 2004), who supposed that *Suptulung* transfers unique knowledge to sustain life in nature.

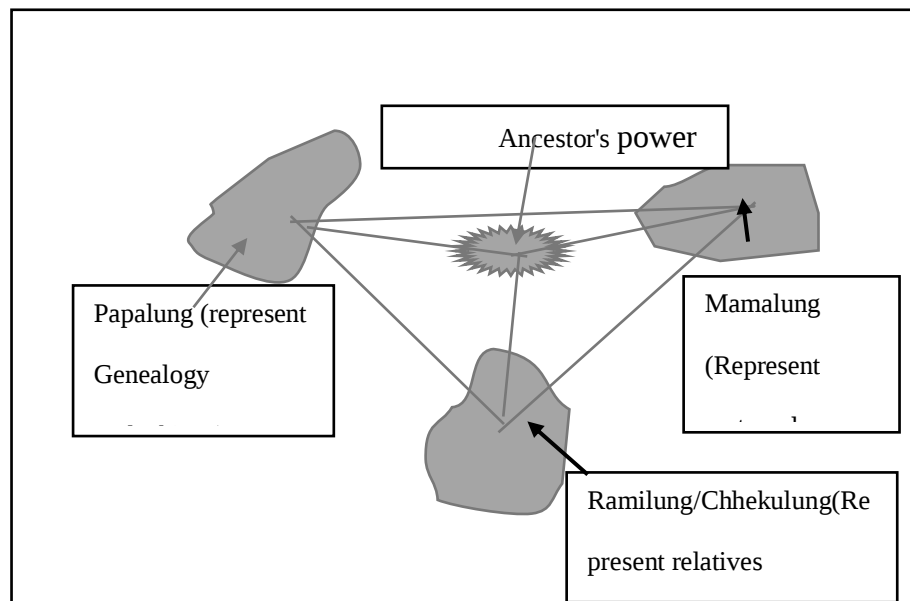
As discussed in Chapter Two, the metaphorical knowledge of the *Suptulung* has an intimate relationship with nature's spirits. Informants, Mangpa, Rishimi and Khimtoki reflected that the metaphorical knowledge raise from the intimate relationship between humans and the landscape. The metaphorical knowledge of *Suptulung* acts as an animate spirit that helps to enhance the lifestyle of the Kirat Rai people. Some informants, Rishimi, expressed that the metaphorical knowledge of *Suptulung* encourages them to creatively participate in nature, which helps to understand the effects of nature's spirit in their lifestyle. One of the informants, Rishimi, stated that Kirat Rai people perceive the *Suptulung* as a dynamic person and manifestation place for spirits. The box below gives a partial view of the discussion with the informants:

Message of *Suptulung* for Kirat Rai is to respect the nature, ancestors and maintain supernatural power. The second message is to follow the nature's rule. The third message is to understand that living things, nonliving things all have the soul. So, we have respect them equally. The fourth message human being has responsibility to care of nature and natural resources

The metaphors of *Suptulung* carry the *Munudm*. I found that the *Munudm* and *Suptulung* are interdependent. Informants, Mangpa and Rishimi expressed that every

metaphor of the *Suptulung* describes the philosophy of the *Mundum*. I found that the metaphors of *Suptulung* are an ideology or the experiences of Kirat Rai ancestors. That ideology is developed from the people's experiences of struggles to survive in nature. Knowledge of whole life is metaphorically embedded in *Suptulung*. The informants, Rishimi and Khimtoki, argued that metaphorical knowledge of *Suptulung* embraces the inherent knowledge and activities about the lifestyles of Kirat Rai. Kirat Rai people survive in nature because this metaphorical knowledge guides them from first generation to second generation. The metaphorical knowledge is divided into "Papalung, Mamalung and Ramilung/Chhekulung ". My observation showed that the three parts of *Suptulung* encompass the entire lifestyle of the Kirat Rai. The structure of *Suptulung* is presented in Figure 11.

Figure 11. *Center of Spiritual Power*



Metaphors of Papalung

Informants Mangpa, Rishimi and Khimtoki informed that Papalung represents the identity of Mangpa by the metaphorical name 'Siptisitarama'. Papalung is the key point to understanding the paternal group's lifestyle. Some informants, Mangpa and Rishimi, expressed that Papalung reflects the whole vision of the family tree. Moreover, Mangpas raise the supernatural power from Papalung. The supernatural power allows the spiritual journey or opens the door of the shamanic journey. Papalung also represents the head of the family or genealogy in the Mundumic literature, which is recognized by the Same/Samet/Debchinung/ Mangnung/ Bobby. Same/Samet generates practices embedded in the Papalung only. Some informants from Rishimi informed that Same/Samet is the proto name of the family group. Some informants, Khimtoki, informed that Same/Samet is generated from the ancestors' activities. It is understood as a designation of the group of family. From my observation, I found that most of the Rai people from different linguistic backgrounds were familiar with the Same/Samet/ Debchinung/ Mangnung. However, only a few of them were familiar with little about Bobby. Bobby specifically represents the birthplace or area where they drank water for the first time.

I found that many Mundumic words were changed in different languages, for example, *Suptulung* was changed into Tinchula or Chuula Khas Parbate. Informants (Mangpa, Rishimi, and Khimtoki) believed that Papalung is most important in the daily life of Kirat Rai. One of the informants described that Papalung's responsibility is to give information and know what will happen in the future to blood relatives such as food scarcity, pandemic, epidemics and other misfortunes. They said that Papalung balances and stops the ego and arrogance. It encourages people to speak the truth because it is used

to identify truth as people must speak it only by touching the *Suptulung*. Papalung represents the geology or succession of a family. Papalung determines the place of the head of the family. Father sits on the Papalung side. Informants Mangpa informed that every Mangpa raises the spiritual power from the Papalung. Moreover, the informant Rishimi revealed that Papalung represents the Mangpa named Siptisitarama. When the Mangpas perform the shaman acts, they start the rituals from the Papalung and take seats behind the Papalung. The box below displays a portion of our discussion over Papalung:

Papalung represents the genealogy. So, our family ritual has been conducted through the Papalung. For lineage continuation, we pray god and ancestors in the Papalung.

The informants from Khimtoki revealed that Papalung is the main God stone. It takes the place of the father. Mangpa consults with the Papalung while taking either the spiritual challenge or the bold spiritual decisions. The value of the Papalung is different from the other two Lungs (God stones). Practically, Papalung affects the daily lifestyles of the Kirat Rai people. The themes of *Suptulung* Metaphors are presented in Table 6 below

Table 5. *Theme of Metaphors*

Papalung, Mamalung, Chhekulung/Ramilung	Indicator of spiritual identity	Link with the physical and spiritual world
Same/Samek	Genealogy Indicator	Spiritual identification

Succession	Determine the place Value	Change is a particular place
Paternal God	Salvation	Guided for good livelihood generation to generation
Faith	Protect the family	Bring prosperity
Healing	Link with the land spirits	Encourage to be positive where ever mentally, physically, emotionally and spirituality's scarcity, arrow or in painful
Mangpa	Spiritual power	Ritual journey
Paruhang	Creator of Universe	Male human

During the participatory observation, I found the utterness of the spiritual names Samai/Samet such as "Bhusuri, Ringmaha, Rathami, Yayokka, Timpitimpi, Chikareppa". Informants, Mangpa, Rishimi and Khimtoki revealed that Papalung identifies these names and the group of people belonging to Bhusuri (ancestor) or generation of Bhusuri, the inheritance, activities, and inhabitant. I also realized that Papalung revealed the genealogy, its norms and values there. Some informants, Mangpa and Rishimi, revealed that this metaphorical name is required in every ritual celebration because it helps identify the family's lineage, original territory and individual group of activities. My participatory observation showed that Papalung is the belief in genealogy and

supernatural power. Khimtoki regarded the Papalung stone as more responsible for prosperity other than the other two stones. The box below gives a glimpse of our discussion:

Papalung leads to Kirat Rai genealogical history, belief, methods, thoughts, character, vision, knowledge, power, energy and the prosperity.

I found that Same/Samet is a formula to understand the Kirat Rais' appearance on the earth or evolution in the universe embedded in the Papalung. Same/Samet is the key point of Kirat Rai's (T. Rai, 2018). One of the informants, Rishimi, revealed that with the knowledge of Same/Samet, Kirat Rai people could identify blood relations and close and distant relatives from Papalung.

During the field visit, I participated in the 9th Yayokkha (village meeting) at 2075 B.S in Khotang district and attempted to understand the view of the Khimtoki, Rishimi and Mangpas. In the Yayokkha, they expressed that the metaphors of the Papalung lineage of lifestyle enhance the Kirat Rai community. Papalung expresses the experience of ancestors' lifestyles in a metaphorical sense. Informants agreed, "*Rajdanda nalageni, dewdanda lagchha*" means that state law may not be an influence, but ancestors' law strongly influences the belief of the Kirat/Rai. Moreover, they are afraid with spiritual belief more than the law. I observed that they had a concern with the *Mundum* than the other law and passionately believed that Papalung ideology guides their entire lifestyles. They also said that Kirat Rai people need to follow the norms and values of Papalung strictly. If they ignore the ideology of Papalung, the ancestors will be angry with them, which may cause disasters in their life. One informant, Mangpa, described that

mainstream laws can forgive their deviations but the Mundumic laws cannot. So, the culprit will be punished eventually for their inappropriate practices. They also said that Papalung is concerned with the responsibility of Khimtoki/father or household leaders.

During field observation, I found that Kirat Rai people from different linguistic backgrounds shared common social and cultural values of Papalung. They said they used different *Mundum* activities processes with common meanings (Rai, 2020c). As they said, due to geographic differences, individual reflections, and experiences, the languages of Kirat Rai are different, but the function of Papalung is the same among the Kirat Rai people. The belief of Papalung encompasses the inhabitancies, fauna and flora, geography, environment, land, water and nature. Warren (1991) argued that belief raised from a specific place is recognized as local knowledge. As I mentioned in Chapter One, Mundumic knowledge identifies the four groups of Kirat people (Limbu, Yakkha, Sunwar, and Rai). However, the metaphors of Papalung underpin the Kirat Rai and some Sunwar and Yakkha only.

The discussion with the informants, Mangpa and Rishimi, revealed that the spirits of ancestors gather in the Papalung. One of the ritual activities completed with the help of Papalung is Sayachungma/ Sayapungma/Sayachokma/Sayaremma (head-raising ceremony), in which they pray for a blessing from the ancestors for the power.

Some informants, Mangpas revealed that the metaphorical responsibility of the Papalung is to look after the family and protect them from the various difficulties. As presented in Chapter Two, the Papalung is animated as the creative person –a fatherly figure (an active participant in nature). Moreover, Papalung transfers the metaphorical

knowledge of father nature for sustaining nature. The informants, Mangpa, Rishimi and Khimtoki, agreed that Papalung transfers the knowledge of shaman and genealogy.

Informants interpreted that Papalung mainly represents the genealogy group and the ritual ceremony conducted by the lineage group. The Papalung is the apex stone of the *Suptulung*. Moreover, Papalung is an informant of Kirat Rai origin. It is a domain of life and the genealogy of ancestors' spirits (Ellerby et al., 2000). Metaphorical knowledge of Papalung works as a teacher among the Kirat Rai communities. It is regarded as a paternal God in individual households. Some informants expressed that Papalung represents the paternal perpetual from the beginning of civilization.

Metaphors of Mamalung

Informants, Mangpa, Rishimi, and Khimtoki expressed that Mamalung represents the knowledge/understanding/wisdom/ comprehension skill/ preceptor/plenty/status of economic/management/maternal God or maternal ancestor (T. Rai, 2018). One participant from Mangpa expressed that Mamalung is the source of peace, balance and mediator of spirits. Similarly, the informants Rishimi and Khimtoki expressed that the role of Mamalung is to defend children. Mamalung is for the management of difficult or happy situations wisely (S. D. Rai, 2016). And for remembering and respecting maternal God. Informants, Khimtoki revealed that maternal Mang reflects the creator mother, Sumnima/Naima. They expressed that Mamalung carries the values of maternal ritual activity. My observation also indicated that Mamalung is the mother's place, as interpreted it (McDougal, 1979). One of the informants, Rishimi, expressed that Mamalung plays the role of the mother which is recognized as mother nature and the

metaphor of the maternal family tree. This box below gives a portion of our discussion over Mamalung:

Mamalung reflects the theme of peace, love and obligation according to need of family. In the absence of the paternal lineages, maternal family should take care of children. Through Mamalung maternal god helps to continue lineage.

One informant, Rishimi, informed that the maternal God is called the 'Machhama', 'Samkha', 'Malemdima', and 'Tarempa'. These all maternal God follow some daughter whilst she goes to her husband house. She has the maternal God to respect because if they become happy, they give her wealth. However, if they become angry, they bring the sacristry of food and diseases to the whole family.

I found that different linguistic groups of Kirat Rai name of the maternal God differently. These ritual names are concerned with Mamalung. Informants, Mangpa, Rishimi and Khimtoki interpreted that Machhama, Samkha, and Malemdima represent the wealth and provision of food. One of the informants, Khimtoki, interpreted that Tarempa represents the illness of stomachache and eye pain. The informants informed that if some stranger stole fruit or vegetables or plucked the chilly, cucumber, orange, guava or whatever, fruit, and vegetables in the garden, they would immediately get Tarempa illness. They believe that Tarempa is not common to all the Kirat Rai communities. It remains in a particular area or single home or cluster of homes. I

We should not pluck the chilly, cucumber, orange, guava etc. and should not take anything without permission of the house owner. If someone does this, s/he immediately he/she gets pain in eye and neck or stomach. If this is happening, they should take chilly and salt in plate for forgiveness.

Informants, Rishimi informed that Mamalung is on the left side of Papalung or towards the mother's side of the family. Mamalung supports Papalung metaphorically and plays the role of a family member to create a beautiful environment and keep a good relationship with the Ramilung/ Chhekulung. One of the informants, Rishimi, described that Mamalung represents the mother nature God Sumnima/Naima, the first female human appearing on the earth according to the *Mundum*. The informant revealed that Mamalung brings good fortunes to the family and drives away maternal evil. The Mamalung reflects the role of the mother. Some informants, Mangpa and Rishimi, revealed that Kirat Rai worship the Mamalung to avoid the infertility of daughters. Informant, Mangpa described that the Mamalung's responsibility is to care for cattle, crops and other similar things. *Mundum* supports this statement as it says that "Hadiji(cow), Baraji(buffalo), Godeli(sheep), Puwapu (cock), Pulwama (hen), Chhuchhuppa (he pig) Chhuchhumma (she pig), Jipingako Chasum Jingaa (all crops)". Some of the informants of Rishimi expressed that the metaphorical responsibility of the Mamalung is to avoid quarrels and conflicts. Moreover, it drives away the troublesome, worrisome family and community members. As mentioned in Chapter Two, Mamalung is personified as a creative mother with unique intelligence.

One of the metaphorical elements of the *Suptulung* is the Mamalung which represents the metaphorical knowledge of mother nature and plays as a mother in the family. Some of the informants, Mangpa, Rishimi and Khimtoki, argued that Mamalung requires to balance the activities of Papalung and the Ramilung/Chhekulung. Some of the informants, Rishimi and Khimtoki, revealed that if the children do not know about the

genealogy ritual, they can follow the maternal ritual activities and the language. Some of the informants, Mangpa, revealed that *Munudm* assumes Mamalung as the second authoritative entity to enhance the lifestyles of the Kirat Rai. Mamalung protects the children and their lifestyles, according to Munudmic literature.

Metaphors of Ramilung

Some of the informants, Mangpa, Rishimi and Khimtoki, described that Chhekulung/ Ramilung represents the honours, prestige, dignity, self-respect, property, relatives, and relative in-laws of Kirat Rai according to the philosophy of *Munudm*. My observation confirmed that the Papalung and the Mamalung are proud of Ramilung/Chhekulung. Children are the source of happiness and pride for the parents.

Therefore, they transfer the ancestors' legacy to the children from one generation to another. As mentioned in the Chapter Two, Ramilung drives away evil, and stands against illness and natural disaster (Nicoletti, 2006). One of the informants, Khimtoki, revealed that Chhekulung/Ramilung remains on the right side of Papalung and the left side of Mamalung as power and prestige. My observation confirmed that Ramilung/Chhekulung is identified as the daughters and daughters-in-law in the family. It is the relatives' God. After the marriage, the daughter and her child are represented in Chhekulung. If a married daughter or her children become ill because of maternal evil, the evil is offered through the Chhekulung. Similarly, Ramilung sends away relatives' illnesses. This box below gives a portion of our discussion:

Chhekulung carries the kinship family and the kinship God. After marriage the daughter takes out from the Papalung and she begins to respect the Chhekulung. Moreover, Chhekulung represents the relative's god.

After marriage, the daughter's metaphorical status in the family is an important guest or a special guest of the family. Some informants, Mangpa expressed that father, mother and family pray in the Chhekulung for her happiness, prosperity, good health, and good wealth. They also pray for other relatives through the name of Ramilung/Chhekulung. Some informants, Rishimi and Khimtoki, expressed the traditional belief that relatives' happiness brings honour to the maternal family.

I found philosophical ideology of *Mundum* expresses that the progress of the daughter and her family brings prestige to the paternal family. Therefore, Kirat Rai people respect the Ramilung/ Chhekulung for the daughter's and her children's good fortune in every *Suptulung* worship and another ritual ceremony. Some informants, Rishimi, interpreted that daughter and sister are the respect of ancestry. Moreover, during the worship, Mangpa and Rishimi call all the relatives God or ancestors' spirit and pay high respect to daughters. The "Binayo Movie" showed that the sister is the source of the clothing and the brother is the source of the instrument. It is mentioned that Tayama and Khiyama were the first innovators of the clothing of the Kirat Rai people. These innovators also showed that sisters deserve respect in the family. The Ramilung/Chhekulung represents them. Some informants, Rishimi, said that Ramilung/Chhekulung is the metaphor for the generation of the daughter's family tree.

The Binayo Movie based on Kirat Rai culture showed that the daughter's participation is necessary for marriage and funeral ceremonies. The informants, Mangpa, Rishimi, and Khimtoki, revealed that these ceremonies cannot be completed without the daughter and sisters. One special ceremony during a wedding is known as "Khur", in

which the married sister prays for a good blessing for the newly married couple, her brother and sister-in-law. The story of the Binayo Movie depicts that the wedding ceremony is incomplete without the sister's blessing. The involvement of the neighbour is necessary for the marriage ceremony. The informants, Rishimi and Khimtoki, narrated that the "Khur" ceremony is mainly for the sister not to feel sorrow and forgive the maternal side for not giving them good hospitality. The maternal side requests the daughters to be happy and forever blesses them for happiness and success. When they pray, they say:

Because of you, we get profound respect, you make proud us, we expect this continue, because of our reason your potentiality does not let down, we pray in *Suptulung* through the Ramilung/Chhekulung, your head always be raising up, always be raise up.

The informant, Rishimi, revealed that the metaphorical responsibility of Ramilung/Chhekulung is to drive away the enemy and keep good relationships with relatives. One informant from Mangpa expressed that the metaphorical duty of the Ramilung/Chhekulung is to send away disease and sickness beyond the seas and mountains.

As mentioned, in Chapter Two, indigenous people view creative energy and unique intelligence in living things and nonliving things such as rocks, mountains, rivers, and places. I observe that the metaphors of Ramilung/Chhekulung transfer knowledge as a creative person. The every *Mundum* of Ramilung/Chhekulung carries out the profound values in their lifestyle. Below is the box that displays our dialogue over the importance of the daughter in Kirat Rai's life as the education of *Suptulung*:

Daughter is essential for the completion of every ritual celebration Daughter must be presented in all the celebration even after marriage, and relatives. In the absence of daughter and her relatives the ritual will be incomplete, and the maternal family might get trouble in their lifetime. So, the family takes someone as daughter if they have no daughter.

The informants, Mangpa, Rishimi, and Khimtoki, expressed that the Ramilung/Chhekulung represents a neighborhood as worthy towards the other people. The theme of the Ramilung/Chhekulung is that neighbors are the power and unconditional supporters in the community. My observation shows that the Ramilung/Chhekulung is the metaphorical process of forever respecting and remembering the married daughter by the parents. Similarly, the value of neighbor is most important in the lifestyle of the Kirat Rai. Some of the informants, Khimtoki, expressed that either alive or dead, the daughter's name is embedded in the Ramilung/Chhekulung as a special guest.

The metaphors of the Ramilung /Chhekulung indicate the importance of neighbors, relatives, and children. Similarly, after marriage, the daughter's spirits remain in the Ramilung/Chhekulung as a position of God. Therefore, Kirat Rai people offer prayer to solve the problem of their daughters and neighbor through the Ramilung/Chhekulung.

Figure 12. *Mangpa gathering Supernatural power*



Mangpa says:

Seee...Papalung, Mamalung, Ramilung/Chhekulung Kanga
 Selemi Misemando Nomando, Vaksupa Rudel Rurupa Sodel
 Sonita Mancupa mo *Suptulung* daka yabaisung kau.

It means that Papalung, Mamalung, Ramilung/Chhekulung, I am a Selemi Mangpa. Pleases bless me, from Vaksupa *Suptulung*. I am praying him/her, who lives near the jungle of Songdel, believes that place s/he is the second son of the family.

Some informants, Mangpa, revealed that this statement must be recited in each ritual performance. All types of Mangpa, Rishimi, and Khimtoki recite these verses on any Mundumic performances at the beginning and the ending. Moreover, this verse embodies and accumulates the spiritual vibration between the body and spirit, between human and natural spirits. Some from Rishimi asserted that language is diverse in the Kirat Rai community, but the spiritual life orientation is the same. Because of linguistic

variation, the metaphorical words and spiritual presentation differ among Kirat Rai people. However, the spiritual journey has common process. Some informants, Khimtoki, revealed that the orientation of the spiritual journey is common among the Kirat Rai community, which is unique because of the interpretation of the *Suptulung* metaphors.

One of the informants, Mabami, shared how he prays for spiritual power with me in interview. In his words:

Suptulung, Thamalu, Hamalu, Nachhiring Namchhiri Diritti Subuku, Chdomi Bulumi Jhara Inki Misemando, Nomando, Anne Kubimi, Anne Selemi, Anne Tayami Keremi, Anne Silimapa, Silimama, Romipami, Wattchhari, Anne po Chhuchhumma, Pipiham Mamanyo, Chhapchhal Mammanyo.

It means, please bless us with good crops, good health, healthy life. We all beg you, our great, great grandfather and grandmother.

He revealed that *Suptulung* is the center of spiritual power. For the practice of that spiritual power, Paruhang created them, and they (Selemi, Kubimi, Kharumi, and expertise, intellectual person) were doing what Paruhang asked them to do together with the neighbour, relatives, brothers, and mothers. They pray, “We are your children, we are unknown; enlighten us with your spiritual power, make us able to understand the insight of the ecological environment”. Informant, Mangpa revealed that the dream taught them the shaman journey. This statement is consistent with (Grieves, 2009), who claimed that aboriginal knowledge is rooted in the experience of the lifestyle, then change in story, then reflected in dreams as spiritual knowledge and education. Cajete (2004) expressed that spiritual knowledge is a source of morality that inspires one to understand the

uniqueness of nature and landscape. Additionally, informants expressed that the spiritual power guide them to visit the "sacred place to sacred place" of Kirat Rai where their ancestors were. According to experience and observation of place and environment, Mangpa makes prediction about the fourth coming challenges and happiness among Kirat Rai people.

I observed that before starting the shamanic journey or any other ritual journey, Mangpa should inform the *Suptulung* to avoid evil spirits. Moreover, Mangpa prays with their ancestors for a comfortable journey to drive away the evil spirit. As mentioned in Chapter Two, *Munudm* can be recited, can be done, and can be sung. Informant, Mangpa said that after reciting these words specified in *Mundum*, their body vibrates. The body's vibration symbolizes the connection and conversation with supernatural power and spirits. Moreover, he or she gets a blessing from the ancestors for a shaman's journey. They expressed that if the body does not vibrate, it means either ancestors have not given a blessing, or *Mundum* is incomplete. They continue to recite *Mundum* until their bodies start to vibrate. Their recitation is given in the box below:

He se.... Haikhama. Oo, Ninamma...oo, *Suptulung*,
 Papalung. oo, Mamalung. Oo, Chhekulung. Oo,
 Miheimalung. Oo, Rikhulung. Oo, Rifulung. Oo, Sakudiwaa..., Sakudima...,
 chayo Yabaissung kau.

Informants, Surlumi, Kubumi, and Kharumi/Mabami said that *Suptulung* is the center of the shaman journey. They expressed that, *Suptulung* is the imagination of Kirat Rai to gather spiritual knowledge. That is a totem reflected by the Kirat Rai's creators

Sumnima/ Naima and Paruhang to enhance the lifestyle of Kirat Rai. Some of the informants, Mangpa, revealed that Paruhang created Kubumi, Surlumi, and Kharumi are personified as spiritual leaders for the shaman act. These spiritual leaders are responsible for caring for the natural world and understanding the detail of the natural world. Some of the informants, Rishimi, revealed that spiritual leaders can converse with the natural world and be aware harmonious relationship between human and the natural world or the landscape. I realized that the Kubumi, Surlumi, and Kharumi visited the intimate landscape through spiritual knowledge to understand the spirit of nature and the environment of that place. Surlumi is performed for the rituals of unnatural death and to protect those spirits whose death occurs from the fall down from a tree, rock, cleft, sinking in water, or suicide. Surlumi is for the ritual of unnatural death, Kubumi is for both natural and unnatural, and Mabami is for only the rituals of natural death. The informant, Mangpa, expressed that Paruhang did all shaman activities before leaving the earth. Paruhang asked his son Hongchha to continue this knowledge constructed in the *Suptulung*. Informants, Mangpa and Rishimi revealed that Paruhang said to his son Hongchha/Hachha:

Now is our physical body to be invisible, or time to go to heaven. Therefore, the well-being of you and the coming generation and the harmonious relationship with nature leave you a symbol of *Suptulung*. Similarly, we manage the Mangpa for the interpretation of metaphors of *Suptulung* as well as Rishimi. You learn Detail knowledge from nature, which you deeply experience. Additionally, through the dream also you will get the Shaman knowledge. This will help you to enhance your

lifestyle. If you are in any problem, offer us in *Suptulung*. We bless you as a sense of God”

Informant, Mabami revealed that in a deep sense *Suptulung*, the source of spiritual power, was visiting ancestors' spirits to bless the family members. It protects them from evil and inspires them to enhance their smooth living through the metaphorical knowledge of *Suptulung*. My observation showed that the spiritual power and Mangpas were interconnected for the completion of the Mundumic action.

Informants, Surlumi revealed that Surlumi Mangpas are not allowed to perform the shaman activity inside home. They need the blessing of ancestors from the *Suptulung*. After the death, any Mangpa cannot visit in the *Suptulung* because the Mangpa or Shaman people are restricted to the *Suptulung* as described in the *Mundum*. Informants, Kubumi described the spiritual power is the blessing of ancestors, particularly for Mangpa for the Shaman activities. My observation showed that the spiritual power is generated from the deep experience of the ancestors as Cajete (2004) has argued that indigenous people naturally experience nature, and nature experiences the indigenous people. The indigenous spiritual power activate living things and nonliving things such as rock, water, air, sky and earth etc. The informant, Mabami, reflected that *Suptulung* is recognized as a person who transforms the spiritual power of knowledge to continue the Mangpa to the next generation. Some of the informants, Rishimi, reflected that in the absence of the Mangpa, some rituals such as "Sakela", and "Sayaremma" stop. Moreover, they expressed that tradition cannot change easily. It takes some time to fulfill the gap

with the new ideology. The informant, Rishimi, reflected that despite the effect of mainstream education, traditional customs are not easily discarded. Chapter Two mentions that spiritual power is linked with the land and surrounding a specific place.

The informant, Mangpa, expressed that the spiritual power is surrounded by exploring the experience of nature as a living energy that moves around. This indicates that spiritual power becomes energy to move the spiritual journey. The informants, Rishimi and Mabami, reflected that spiritual power can teach people the importance of nature in the human lifestyle.

Through the *Suptulung*, Mangpa hand overs the dead person's soul to the lineage of this family in heaven. Through the *Suptulung* Mangpa visits the plain land and highland. Then s/he knows that where is the soul of the dead persons S/he brings the soul back to the *Suptulung*. There s/he prays and takes the soul to the unified soul of the dead ancestors.

Some of the informants, Mangpa, expressed that they did not want to know spiritual power as a Mangpa because if they make mistakes, they get uncountable obstacles in their lives. Some people lost their lives because of such mistakes. After becoming Mangpa, they had to go for an exorcism of people, animals, natural resources, and landscape. They revealed that they did not have sufficient time to work on the farm and faced food scarcity. I found that they took ritual work as their obligation to some extent. For example, some other Mangpa said, "if people offer to us to go for the Mundumic activates, we have to go because if we do not practice Shamanic knowledge, we get threatened in dreams." According to shamanic knowledge ethics, they must attend the Mundumic activities and healing process. The ethics of shaman educates people about

spiritual laws and orders. One Mangpa revealed that being the Mangpa, their spirit cannot go into the *Suptulung* after death, which is sad for them. Moreover, some other Mangpa revealed that if someone wanted to take over their roles as Mangpa, they would immediately hand over. However, they could not hand it over because it was God's order; nobody can remove it. Informants, Rishimi argued that because of the effect of modern education, many Mangpas feel the shaman knowledge is a burden imposed in their lives.

Some informants, Mangpa, expressed that Mangpa is personified as a spiritual leader who interprets the metaphors of the spiritual power within the Kirat Rai community. Being the Mangpa, they have to study spiritual ways with the help of the spiritual power of the ecological effects on the landscape. Additionally, they must take care of the community, nature, and natural resources. Informants, Mangpa argued that without spiritual power, Mangpa cannot complete the *Mundumic* activities. To get spiritual power, Mangpa must follow the shaman's work procedures. If they forget, ignore, and disobey the ritual process, they get complications during the shaman activities, which is terrible for Mangpa and the entire community. The box below displays fear of Mangpa and the obligations they feel:

After getting the shaman's and Mangpa knowledge, they have to perform the Mangpa act otherwise they get in trouble. They will be half minded, accidently fall down from the hill, sink in the water, fall down in the fire, physically disable, and speechless etc. Those who get the Mangpa knowledge they totally avoid goat meat, do not touch women's who has recently given birth to child and do not go for mourning at funeral. Sides, Mangpa has to carry the ginger all the time with him.

Spiritual power is feared because of possible complications in the community. Moreover, ignorance of spiritual power brings the unpredictable destruction of human and animal life and the landscape. Informants, Rishimi and Khimtoki expressed that the ignorance of the spiritual power of Mangpa invites misfortune, such as infertility of the land, unsuitable weather condition, and harms to the human being. Therefore, Mangpas have to practice spiritual power carefully. They must practice the spiritual power ethically, being responsible to their community.

Suptulung: Social Structure and Social Identification

According to informants, Mangpa, the knowledge of genealogy gets from the dream. This view is also expressed by Grieves (2009). According to this view, the only informant, Mangpa, gets spiritual knowledge. This knowledge for the shaman work. The shaman works to keep the balance of the community and healing. They managed the name, proto-name, clans, sub-clans. That knowledge is gathered in the *Suptulung*. Ancestors renew this knowledge established in the *Suptulung* as a resource person. Informants, Rishimi revealed that the *Suptulung* represents the knowledge of human genealogy, nature, and natural resources. This reflection agrees with Absolon (2010), who argued that Aboriginal people attempt to understand the natural resource and the human relationship physically, emotionally, mentally, and spiritually.

The informants, Rishimi and Khimtoki, argued that *Suptulung* is an assimilation of the knowledge of the social structure, and social identification of human civilization, air, sky, sun, land, water, flora, and fauna. The informants, Mangpa and Rishimi, argued that Kirat Rai people enlighten with social structure and the social identification of all those who belong to the earth through the stories, songs, and specific land as suggested

by (Cajete, 2004). Moreover, Cajete (2004) expressed that indigenous people view that all natural sources are animated and actively participate individually or collectively in the affairs of human beings. The informants, Mangpa, Rishimi, and Khimtoki, narrated that natural sources have social group and social identification, which the Rishya *Mundum* addresses. For example, “Sumnima Sewa, Paruhang Sewa, Ninamma Sewa, Haikhama Sewa, Chhiburung Sewa, Chhiburung sew, Khoklimang Sewa, Hwngkumang Sewa”. (Personal communication with Jeeten Rai).

In my realization, every member of spritual family represents a group. For example, Sumnima represents the creator of a female group, Paruhang represents the creator of a male group, Ninamma represents a plant group, Haikhama represents a group of landscapes, Dhiburung represents a god of the hilly region, Chhiburung represents a god of the lowland region, Khoklimag represents a god of jungle, Hwngkumang represents a god of water. The informants, Mangpa, Rishimi and Khimtoki, claimed that the social structure and social identification of the Kirat Rai community encompass ecological values. Moreover, the jungle, sea, landscape, sky, and planets are sources of knowledge for good lifestyles. Kirat Rai from different linguistic groups perceive the meaning of natural resources differently according to the feelings and respect related to lenses of social structure and social identification. Raymond et al. (2019) argued that indigenous knowledge embraces the social belief, social object, participation and metaphors of indigenous knowledge, which has mutual relation with nature and natural resources. Some of the informants, Rishimi and Khimtoki, argued that *Suptulung* addresses the relation between nature and natural resources.

Informants, Rishimi described that the *Suptulung* is the centre of Kirat Rai social structure and a socio-cultural identity. Every *Suptulung* reflects metaphorically the family generation and the family relation. That knowledge of genealogy or family identifies relationships. Khimtoki argued that *Suptulung* is established at every Kirat Rai house to continue traditional knowledge and relation in the society. The *Suptulung* is established when the new home is constructed. It is particularly the time to keep *Suptulung* in Sakela Dhirinam and Sakela Chhirinam with Munudmic celebration. One of the informants, Rishimi, expressed that the *Mundum* of the *Suptulung* establishment is "Dhiubu tufu chayou sew khananne, aamna bela besam lalabluchung".

It means from today we respect you as our god, we respect you as our ancestors, please sit over here. We believe that; you protect us from unwanted things, we offer you every new food and whatever we find.

The process of *Suptulung* establishment is unique culture among the Kirat Rai. In this process the new homeowner has to ask father, mother or elder brother for the permission with two Wabu or Kathuwa (bottlegourd or wooden pot) liquors. The owner says:

I sit in a small hut made of dry branches of trees, sometimes in cave.
There I feel insecure for my family. It could be attacked by the others people and animals. When I go out from the hut, my family bear the scarcity of food. They become helpless. They become sick, lose the energy. Thus, I and my family have decided to make a mud and stone house. So, I want to request you to give me permission to keep the *Suptulung*. Certainly, *Suptulung* will protect my family, bless me and my

family for courageous wealth, and good health. Through the *Suptulung* I want to respect to my ancestors myself. I follow according to *Munudm* for worship of *Suptulung* process. Father, brother, uncle I search many places. I have found this much only for your respect, for your head raising. I hope you are kind to me and my family.

Moreover, the owner of the *Suptulung* reply:

I am happy with your gift. It is enough for us. The important thing is you will keep the *Suptulung*. You want to respect the ancestors that is great for us. This is happening from not only today, it is happening from the Kirat Rai human civilization, so I including we all respect your words as well as your appeal. From today you have to follow the rule and regulation of the *Munudm*, we give you permission to keep the *Suptulung*. We take this your gift as for our respect, thank you.

In this way the Kirat Rai's social construction continues and enhances the social identification of the Kirat Rai through the metaphorical meaning and belief of *Mundum* and *Suptulung*.

I found that while establishing the *Suptulung*, some group produce the fire themselves by the friction of pieces of particular wood or friction of ropes (T. Rai, 2018). Some of them borrow the burning firewood, or ashes from the side of Papalung from their previous *Suptulng*. The informants, Mangpa, Rishimi and Khimtoki, believed that they must keep burning fire there forever after establishing a new *Suptulung*. If the fire extinguishes, it is viewed as an evil sign for the home. They all reflected that the genealogy of Kirat Rai continues with unique social identification because of the

Suptulung. Kirat Rai communities have a unique social order because of *Suptulung*.

There are the rules that they can change the proto name and clan after seven generations.

There are 13 to 120 subclans or Pachha of a single clan. The box displays the unique process of creating *Suptulung*:

There use the eight stones, at the middle circle, there will be stone paved under that stone. There the old weapon is kept. This weapon is called Banthyang which protects us from lightning. Mamalung and Chhekulung protect us in the same way.

The informants, Mangpa and Rishimi, described the place origin attached to every sub-clan. After the death, the origin place is informed into the *Suptulung*. Then Mangpa takes the souls to that place to gather with the ancestors and drink water from the land of origin. The informants, Khimtoki, expressed that these two rituals must be performed before taking the dead to the grave. This ritual provides a clear lineage identity for the souls of the dead person. Otherwise, it creates problems for dead souls. I found that identifying lineage and place of origin is possible by the *Suptulung*. All Kirat Rai clans are concerned with the number of generations and the origin land during funeral rituals and marriage ceremonies. Mangpa, Rishimi and Khimtoki expressed that the social structure and identification of Kirat Rai is their ancestors' legacy.

Cultural Practice: Mundum on Suptulung in Kirat Rai Community

The informants, Mangpa, Rishimi and Khimtoki, argued that the main objective of the *Suptulung* is to educate people about the lifestyle in Kirat Rai culture. Culture is a primary tool to develop morality among the people for survival in nature and the community. Culture is the manifestation of lifestyle. As Chapter Two mentions, *Mundum*

is recognized as universe of the Kirat Rai's knowledge production, lifestyle, behaviours, social norms, and values. Similarly, *Suptulung* is recognized as a practice place of *Mundum*. It is personified as authoritative for every Kirat Rai's cultural practice. The informants, Mangpa, Rishimi and Khimtoki, described the *Suptulung* metaphors as the cultural practice of *Mundum*, which is unique and distinct among the indigenous group. In the following paragraphs, I discussed the steps of the Mundumic cultural practice of womb to tomb.

Bunhekma (Womb Worship)

The informants, Mangpa, Rishimi and Khimtoki, expressed common views about the womb celebration among Kirat Rai communities. When pregnant women get a difficulty or feel uneasy, Mangpa or Rishimi conducts this celebration. However, this is not an obligatory practice. It is celebrated according to requirements. They use broken mud pots, non-juicy solids of liquors and ashes for the celebration procedures. The pregnant woman sits at the crossroads and starts to recite the *Mundum*, such as:

Papalung, Mamalung, Chhekulung/ Ramilung, Dayalung (venerate with libations of liquors and ginger (McDougal, 1979). Please sweep out all the difficulties of this innocent woman. Release her from all difficulties, drive away all views of evil spirit. Baby, you are going to come to our family. We are eagerly waiting for you. What wrong we did, your mother and father did. Please forgive us, be happy, play and sit in the mother's body, what you like to eat, we provide you with your mother etc.

There should be a piece of mud pot, non-juicy solid liquors and ashes during the *Mundum* reciting time. They should go through three times together by touching the mother's head, stomach, and legs.

Hee-Waa Frama (Separate From the Placenta)

The informants, Mangpa, Rishimi and Khimtoki, described the birth ceremony is a widespread practice among the Kirat Rai. Baby's grandmother or grandmother from the neighbourhood conducts this ceremony. They use one hen and a wooden ladle. She starches the mother's body with a hen's nail three times, reciting the *Munudm* as like, Papalung, Mamalung, Chhekulung, (venerate with libations of liquors and ginger drive away the bad. Moreover, aware them not to come to touch to her, do not love her we are here for her care (McDougal, 1979). They described that after reciting *Mundum* then, she let the hen go away. Kirat Rai people believe a hen's legs take away all evil spirits. However, some people kill the hen with a wooden ladle (Dabilo) and then cook and feed the mother of the newly born child. Kirat Rai people believe that all evil spirits accumulated in the hen run away forever when the mother eats the hen.

Malidapama (Naming Ceremony)

The informants, Mangpa, Rishimi and Khimtoki, revealed that the naming ceremony is a widespread practice of Kirat Rai for welcoming new babies in the *Suptulung*. They further revealed that the mother is not allowed in the *Suptulung*, but the baby is allowed after six days (for males) and five days (for females) baby of this ceremony because *Suptulung* restricts the blood. This ceremony uses a cradle, weapon, cloth, and thread. The cradle must be made of one bamboo and completed by a single person in a day. They usually use a small khukuri knife (Karda) for their son and small

ladies' knife (Khurmi) for their daughter as a weapon. They believe that these weapons protect the baby from evil. Some informants, Rishimi, revealed that this ceremony is mainly conducted by women, especially the grandmother and neighbourhood grandmother. They recite the *Mundum* as follows:

Papalung, Mamalung, Chhekulung (venerate with libations of liquors and ginger) ; today we will welcome our new baby to your blessing. Please bless us; till yesterday, baby, you were the God, but from today you become a man. We are going to put your cloths, and thread on your body, hand, legs and waist for identification. We are putting you in a cradle for sleep. We keep a weapon in your cradle to protect you from the evils. We called you 'Tayami' from today and said that your eyes open, your, ears open, nose opens, your sound opens, your head can raise, you can move your leg, and hand, your urinate open, your stool opens, milk of mother become pleasant to drink, food becomes pleasant, oof, oof, oof. Now go towards Bhot/Senchelung/Dhiburung (highland or mountain) now go towards Madesh/Niyama /Watamma (low land), now go towards Bhot (Sources: Rishimi, Lila Rai).

One of the informants, Khimtoki said, if the baby goes towards Bhot, it has white skin. If the baby goes towards the Madesh, it looks black. Some of the informants, Rishimi, revealed that they take the body three times towards Bhot (highland, mountain) and Madesh (lowland, sea level) and again Bhot. This implies that human beings must visit Bhot to Madesh, highland to lowland, or sea to mountain to understand the ecology from sea to mountain, as they need to be responsible for nurturing what belongs to the

earth. Some informants, Mangpa and Khimtoki, reflected that humans are here for the care of nature. It is described as an obligatory responsibility of them in *Mundum*. During that ceremony, they spray a mixture of Haritaki, Mug wort, and spring water "Sayachoki" over the body of the baby, the mother, all family members and around the home for cleanness.

Some informants, Mangpa, Rishimi and Khimtoki, agreed that a naming or welcoming ceremony is conducted after a daughter's fifth day and a son's sixth day. However, other informants did not agree with these days because the influence of Hindu cultural practices causes some variations. Some informants, Rishimi and Khimtoki, claimed that the days of the naming ceremony are not mentioned in the *Munudm*. My observation showed that they practice this ceremony on different days in various places. In some places, they celebrate the naming ceremony in the third day for the daughter and fourth day for the son. Some of the informants, Khimtoki, expressed the belief that the mother's blood dries as soon as they conduct this ceremony.

Some informants, Rishimi, expressed that evil cannot attack the baby and mother after the naming ceremony. The baby is allowed to go near the *Suptulung* after the ceremony. So the evil cannot attack them. They interpreted that the sooner the naming ceremony, it will be better for the baby and the mother's safety. I found that this ceremony welcomes the baby in the *Suptulung* and prays for normal growth and development, such as hearing, looking, crying, sleeping, eating, drinking, and moving. Moreover, the metaphors of this ceremony are for the well-being of the mother and the baby as well as care for the mother and the baby.

Dyopamma (Rice Feeding Ceremony)

The informants, Mangpa, Rishimi and Khimtoki, argued that the feeding ceremony is essential for a baby's growth and development because the baby needs solid food when the mother's milk is insufficient. *Mundum* has not fixed the time for the feeding ceremony. People from Kirat Rai communities conduct feeding ceremonies from the four to sixth months after the child's birth. Some Kirat Rai people conduct this in the sixth month for their son and five months for their daughter. Elderly members of the family start this ceremony. They offer food items in the *Suptulung*, reciting the *Munudm* before they feed the baby. They say, "From today, you are going to change into a man. So, we are offering you for blessing for a long healthy life". Some informants, Khimtoki, revealed that fish and curd are used as the primary food in this ceremony. I found that the attendance of the maternal grandmother or uncle is necessary for this ceremony. The Kirat Rai believe the baby becomes unhealthy if the maternal grandmother or uncle does not feed the baby.

Tuiima (Dressing Ceremony)

The informants, Mangpa, Rishimi and Khimtoki, knew this ceremony. "Binayo movie" showed that Tayama and Khiyama were the first clothes weavers. They gifted the clothes to their brother. The informants all revealed that Kirat Rai people started to wear the cloths after this event. After that, the clothing ceremony developed as a tradition of the Kirat Rai people. This celebration is conducted in the odd years, such as five, seven, nine, and eleven. This celebration aims to inform the daughter of menstruation or pre-information to manage the period cycles. The blood is restricted in the *Suptulung*. Therefore, this ceremony educates the daughter to cover the blood. They cannot conduct

a marriage ceremony without conducting a clothing ceremony. She is considered as young child if the celebration is not conducted. If she dies without this celebration, the funeral is conducted as a child, even if she is an adult. In this celebration, the maternal grandmother or the uncle is necessary. The father and the mother start the process of the clothing ceremony. In the beginning, the cloths are put on the winnowing tray. Father and mother move this tray over the *Suptulung* three times with reciting the *Mundum*:

Papalung, Mamalung, Ramilung/Chhekulung (venerate with libations of liquors and ginger). Now our daughter is going to be an adolescent. Her body parts are going to grow. She becomes shy day by day to show her body. According to natural rules, she starts to menstruate. We believe that weeding cannot be conducted without a clothing ceremony. To manage this stage of her life, we are celebrating the clothing ceremony for her. So, we pray with you very hummable for blessing her and driving away the jealousy of evil eyes forever.

Then, the father and mother give these clothes to their daughter. I found that the clothing ceremony aware Kirat Rai' daughter about the cultural and social practices of the *Munudm*.

Tangkhoma (Hair Cutting Ceremony)

The informants, Mangpa, Rishimi and Khimtoki, revealed that the son's hair-cutting ceremony is celebrated within the fifth, seventh, ninth and eleven years. Particular time is not determined, but odd years are selected for this ceremony, similar to other *Munudm* ceremonies of Kirat Rai. The informants revealed that the son remains a baby or immature child if a hair-cutting ceremony is not conducted. If he dies without hair cutting

ceremony, his funeral ceremony is conducted as a baby, even if he is an adult or old. They believe that hair cutting ceremony helps to remove the illness. In this ceremony, the maternal uncle cuts the hair, and the sisters hold the hair on the leaf plate. Sisters keep Sell (circular Nepalese, food of rice) over both hands when hair is cut. Some informants, Mangpa, Rishimi and Khimtoki, revealed that it was not compulsory to celebrate haircutting as a clothing ceremony, but now it has become a compulsory ceremony. The father and mother start this ceremony by reciting the *Mundum*:

Papalung, Mamalung Chhekulung/Ramilung, Dayalung; our son is now going to a young man. He has to go to the social activities. It is not respectful to visit elders with long hair. He has to cover his head with a cap for the respect of elders and ancestors. It is necessary to cut his hair. We conduct this ceremony. So, please bless him with honesty towards elders and his ancestors. His head always brightens and enlightens by your blessings.

My observation showed that this ceremony could symbolise honesty and responsibility towards the community and awareness of the Kirat Rai community's social norms and values.

Rungrikamma (Marriage Ceremony)

The informants Mangpa, Rishimi and Khimtoki revealed that the function of the marriage ceremony is to take the daughter out from the maternal *Suptulung* and put her into the husband's *Suptulung* following Munudmic tradition. Some informants, Khimtoki, revealed that the daughter's identity changes from Papalung to Ramilung/Chhekulung on the wedding day. These days the number of Mangpas has been decreasing, and they are

not readily available. So, people have begun to ask Rishimi/Tayami/Taya to conduct the wedding ceremony.

For some informants, Rishmi's other activities are only for keeping in contact with people for a discussion on the ways of conducting the marriage ceremony. Some informants, Rishimi and Khimtoki, expressed that the wedding ceremony requires the "Waachhinary" (coral garland) from the bridegroom. Instead of this "Waachhinary", some of the Kirat Rai use the metal bowl (Bulukhim) to test the ability of the bridegroom. The metaphor of coral garland, or metal pot, indicates the bride's security to keep her in the bridegroom's house. Some informants, Mangpa, revealed that without the "Waachhinary", marriage is not complete. Here goes one story about the marriage, told by one of Mangpa. He said, "In ancient times Lehena (human) and Patena (water man) wanted to marry. The father of Patenga demanded the "Waachhinary" for his daughter's security. "Waachhinary" could be found only in the sea. He was determined to find it. If Lehena could bring that "Waachhinary", he was trustworthy, and my daughter would be safe."

I found that "Waachhinary" is a metaphor for examining the bridegroom's responsibility and honesty. The "Waachhinary" used during daughter is taken out from the *Suptulung*. The *Mundum* of the wedding ceremony is as follows:

Suptulung, Papalung, Mamalung, Chhekulung, Dayalung, according to the social norms and values, we give our daughter to Same/Samet..., Pachha's group. So, please bless her and her new family. Our daughter is the main guest of our home from today. From today we will give our daughter to you. You have to give your *Suptulung* to her. You can share things with

each other. You can use same quilt, same bed. If you do something wrong to our daughter, this "Waachhinary" will be returned. Our daughter's weapon lies on your neck. Similarly, if our daughter makes a mistake on you, your weapon lies on her neck, and you can return the "Waachhinary" or "Bulukhaum".

Waachhinary to check the bridegroom's skill and ability further life and Bulukhum to remain the promises of married life.

Some of the informants, Mangpa, Rishimi and Khimtoki, revealed that another ritual is the "Balam Sili", which is conducted at the departure time of the bride's home. People from both sides participate in "Balam Sili" or "Tayama Sili". This ritual makes the bride aware of the cultural norms and values. This ritual teaches the bride to carefully complete every task on her new household. Likewise, the "Balam Sili" metaphor is to share the good fortune, prosperity, and wealth of the maternal home. I found that the marriage ceremony focuses security of the daughter and the sharing the good fortune with the daughter for her good lifestyle and forthcoming babies with these practices,

Silam-Halam (Death Ritual)

The informants, Mangpa, Rishimi and Khimtoki, revealed that Kirat Rai people keep body near the *Suptulung* after the death placing head towards the north. Mangpas or the Rishimis or the elder people perform ritual to remove it from the *Suptulung*. They recite *Mundum*:

Papalung, Mamalung, Chhekulung/Ramilung from today that Same's, Pachha 's, Bobi's of name etc, go away from this world. So, we send him/her with you. Now, we respect you in *Suptulung* as an ancestor.

Today you change. You are invisible to us. From today your name only remains in the name of ancestors. Your habitat changed; your spirit changed. So, physically your name. We remove from this *Suptulung*. Do not become sad, you have our creator Sumnima Paruhang.

The informant, Mangpa, Rishimi and Khimtoki, revealed spirit goes to his/her origin land to drink water is called "Mmmata"(the origin land and the first use of water). Then the spirit gets the way to go with Paruhang and Sumnima's lap. Some informants, Rishimi, revealed that sometimes it is difficult to remove their spirit from the *Suptulung*, especially those with unnatural death. They cry together. That time is a challenging time for us. During the final funeral celebration, some spirit does not want to leave the *Suptulung*, takes a long time to convince them. I realised that *Suptulung* is a crucial place, either for the visible or invisible spirit in the Kirat Rai community.

In brief, the informants Mangpa, Rishimi, and Khimtoki commonly expressed that *Suptulung* is connected with the life of Kirat Rai. They need *Suptulng* in their major life events. Some of the informants, Mangpa and Rishimi, expressed that because of the *Suptulung* Kirat, Rai are alive on earth with unique and distinct cultures. These expressions indicate that *Suptulung* has significant roles in Mundumic practice.

Suptulung is in Endanger by the Educated Persons

According to informants, Mangpa, Rishimi and Khimtoki, *Suptulung* is the unwritten document of the Kirat Rai. Most of the educated Kirat Rai people are far from the practice of *Suptulung*. Educated people view *Suptulung* as a traditional practice because of the the influences of mainstream education. Some Kirat Rai people want to

change their identity because of the influence of mainstream education. Therefore, the position of the *Suptulung* is endangered in the Kirat Rai community.

Views of the participation are that mainstream education differs from the local or *Mundum* education system. Additionally, they reflected that the first problem is language, the second is cultural practices, and the third is the environment. This reflection agrees with Rai (2021) that mainstream teaching-learning is discriminatory. Therefore, indigenous children are forced to forget inborn knowledge for their career development.

The informants, Mangpa, Rishimi and Khimtoki, revealed that many Kirat Rai people discarded the traditional cultural practice of the *Mundum* on *Suptulung*. Most educated people had already ignored the norms and values of *Suptulung*. Some of them disregard the meaning of *Suptulung*. Only a few educated people are going to continue the cultural practice of *Mundum* on *Suptulung*. Informant Rishimi reflected that educated people forget the *Mundum* and native language because the state's education policy requires them to study mainstream education.

Moreover, mainstream education is associated with the job opportunities, and official language. However, the native education system of Kirat Rai is not embedded in the school education system. The informant Surlumi said, “our knowledge is not in the written form; that is why we cannot correctly instruct our children about our knowledge system”. According to the Cajete (2004), indigenous people learn from nature, and everything can be found there. Some of the Mabami agreed with (Cajete, 2004).

Additionally, who argued that the civilization and education system of Kirat Rai is based on aural tradition, which continues to date. Some of the informants, Mangpa, revealed that the knowledge of the Shaman act cannot be written because the spiritual power of

Mundum does not work effectively if it is written. That spiritual power accumulates from the landscape and nature. Therefore, the diverse name of the landscape reflects the perception differently. Some informants Mangpa revealed that *Mundum's* different perceptions and practices on *Suptulung* bring conflicts among the educated persons. Most of the educated people migrate from rural areas to urban areas. The urban culture colonizes them. Their lifestyles change when they migrate to urban and forget the cultural practice of *Mundum* and the *Suptulung*. Some of the informants, Mangpa argued that globalization has adversely affected the practice of traditional cultural values. Written documents get more priority than spoken discourses. Educated people do not want to involve in the practice of *Mundum* on the *Suptulung* because the modern education system dominates traditional education. The informants, Khimtoki, expressed that some people like to follow the educated person's ideology rather than the traditional practice of the *Mundum* and *Suptulung*. They think the formal education system is sufficient for a good lifestyle, and there is no need to return to the *Mundum* and *Suptulung*. The informants, Mangpa, Rishimi and Khimtoki, reflected that the hegemony of mainstream education, globalization, urbanization, and job opportunities repeal Kirat Ria from their *Mundum*-based education system.

Barnhardt and Oscar Kawagley (2005) argued that indigenous education is perceived as the participation in the cultural practice, and the cultural practice is the manifestation of the lifestyle. Some informants, Rishimi and Khimtoki, revealed that knowledge of *Mundum* and *Suptulung* does not transfer because most educated people and their children adopt modern cultural practices to enhance their lifestyles. They find modern cultural practices more attractive than traditional cultural practices. In addition,

children find bookish knowledge easier to learn than practical knowledge. The box below displays a portion of our talk during my fieldwork:

Informants in favor of *Suptulung* education: *Suptulung* education provide the awareness towards the nature, and many more. It also helps know how to take care of the natural resources. It makes people feel free by fostering the way to independence. It helps decrease the greediness and conspirator activities. It also enables us to reduce unemployment.

I observed that most of the educated people and their children have the challenges to adopt the modern education system and the native education system together. The informants, Mangpa, Rishimi and Khimtoki, argued that dual education systems confuse indigenous children in their learning. Therefore, they become weak in both types of education. Moreover, they have weak comprehension skills. In the village, most parents do not understand other languages except their native language. Most of the school teachers do not know the indigenous language. Therefore, Kirat Rai's children are forced to accept the modern education system. The knowledge of *Mundum* and the *Suptulung* is used only in the Kirat Rai community or the local community. However, the modern education system is used at the national and international levels. The native education system is informally used by certain people or in a specific area, specifically in the village. Some of the informants, Rishimi, revealed that because of some of the superstitions of the *Suptulung*, they cannot take it along with them. For example, they cannot establish *Suptulung* in the rented home. These reasons are disconnecting the Kirat Rai people from *Mundum* and *Suptulung*.

Most of the educated people focus on individual benefits and are attracted to modern education. Most people take educated people's lifestyles for granted and imitate their practices. Some informants, Rishimi and Khimtoki, expressed that most educated people misinterpret the metaphors of the *Suptulung*. Similarly, some educated people ignore the native cultural practice. However, I found some social problems and personal thoughts of Kirat Rai people are responsible for endangering the *Mundum* and *Suptulung*. The informants, Mangpa, Rishimi and Khimtoki, commonly expressed that the hegemony of the modern education system endangered the native education system of the Kirat Rai people.

Metaphors of Suptulung: Transform the Knowledge for the Sustenance with Nature.

Metaphors represent, interpret, and describe abstract ideas in beautiful language (Cajete, 2004). Metaphors related to the world in the holistic structure of oral story are used to communicate meaning in simple language. Metaphors of the *Suptulung* are the process of communicating about the invisible and visible spirits of both living things and non-living (Rai, 2021). Chapter Two discussed how the metaphors of the *Suptulung* represent genealogy, identity, social norms and values, and community structure. Moreover, it represents the native knowledge, local education, and ancestors' experience of the Kirat Rai lifestyles.

I focused the practice of the *Suptulung* metaphors in this chapter. From the discussion with the informants, I found that the metaphors of *Suptulung* are practised in several ways and educate people in diverse ways. Some of the informants, Mangpa, Rishimi and Khimtoki, narrated that the metaphors of *Suptulung* give the vision for the

complete lifestyle of the Kirat Rai. Moreover, the metaphors of the *Suptulung* also determine the norms and the value of the cultural practice and the knowledge transformation ideology. Additionally, Kirat Rai people perceive education as a means to sustain life in nature.

Suptulung: Power, Identity and Faith of Kirat Rai

Some informants, Mangpa, reflected that *Suptulung* has symbolic power among the Kirat Rai people. *Suptulung* inspires them to develop the courage for a long life. Some informants, Rishimi, expressed that *Suptulung* is Kirat Rai's invisible power, making them strong and energetic. Some informants, Khimtoki, reflected that *Suptulung* is a mental, physical, spiritual, and emotional healer as (Absolon, 2010). *Suptulung* also reflects the strength of the lifestyle of the Kirat Rai. Some informants Mangpa expressed that the spirit of nature gathers into the *Suptulung*, which makes people active and innovative. For example, shaman activities connect with the spirit, transfer the ancestors' knowledge, and enhance ecological understanding. Informants, Kubumi reflected that *Suptulung* is the holy place. As the informants, Mabami expressed that *Suptulung* is the foundation of the Kirat Rai culture. My realization showed that *Suptulung* is a source of spiritual power for Kirat Rai. In the absence of the *Suptulung*, Kirat Rai become irrational as well the *Mundum* becomes irrational. Additionally, *Suptulung* is the manifestation of Kirat Rai's lifestyle. The box below shows our talks about the comfort and the discomfort side of *Suptulung* for the educated people of the Kirat Rai community:

Educated people feel comfort because they are free from the obligatory, rules of *Suptulung*. The reason is that it remains at the village home under the parents or brotherhood. It is where the educated people feel discomfort to go village for *Mundum* ritual.

Some informants, Rishimi, reflected that *Suptulung* is the cultural identity of the Kirat Rai. They said that *Suptulung* gives them the exclusive interpretation among the indigenous or non-indigenous community. Some informants, Mangpa, reflected that *Suptulung* is the theme of Kirat Rai's traditional culture, knowledge, and view of local education. Some informants, Khimtoki, expressed that *Suptulung* reflects Kirat Rai's ideology, philosophy, or those metaphors which identify them as Kirat Rai people. The informants commonly reflected that *Suptulung* is the system of Kirat Rai's knowledge and skill as their attractiveness. Additionally, *Suptulung* shows the collective identity of the Kirat Rai, such as the nature worshiper and nature nurturers. For them, birth is a blessing of the ancestor, and the death is a change in energy. I realized that *Suptulung* is the symbol of being of Kirat Rai, representing the history of Kirat Rai's civilization.

I observed that *Suptulung* is the place of mental, emotional, physical and spiritual therapy, as discussed in Chapter Two. The *Suptulung* is the sacred place of Kirat Rai. Some informants, Mangpa and Rishimi, expressed that *Suptulung* is the spiritual belief place where one can negotiate with the invisible spirit. Some informants of Surlumi and Kubumi reflected that *Suptulung* represents the spiritual and the physical belief place of the Kirat Rai. They also believe it is a pilgrim place. *Suptulung* is the ancestor's spirit residing place. They call their ancestors twice a year to learn about the inhabitants' ecological situation. Some informants Mangpa reflected that Kirat Rai people believed they can generate superpower from *Suptulng*. According to McDougal (1979), *Suptulung* is the accepted place of God.

In brief, the informants Mangpa, Rishimi and Khimtoki commonly reflected that *Suptulung* embodies the spiritual power that actively influences Kirat Rai for survival on

earth. They believed that *Suptulung* represents the cultural identity of the Kirat Rai and their worldview. It represents the collective beliefs of Kirat Rai community.

Summary

The above discussion shows *Suptulung* is the identity of the Kirat Rai community. It is personified as a human. Without *Suptulung* Kirat Rai people are incomplete. *Suptulung* is the holy place as well as the *Mundum* practice place. Moreover, it is their ancestral place. After death, their soul visits the *Suptulung*. Their lifestyle culturally and legally depended on the *Suptulung* from womb to tomb. It is the information tool of their revelation of their history, ethics, and conversation place visible and invisible. Moreover, it is the centre of spiritual power, knowledge, and livelihood. They probably misplace the legacy of Kirat Rai, breakdown the link with ancestors and the relation between native land, native knowledge, native language, native customs, native culture, sovereignty and nation.

Chapter Five

Education Around Suptlung

In Chapter Four, I discussed Kirat Rai's perspectives on *Suptlung*. This chapter discusses the education that comes with *Suptlung*. The education that the Kirat Rai perceive is a different discipline. I present details of the concept of education around in this chapter.

Suptlung: Obligatory and Local Education

The informants, Mangpa, Rishimi and Khimtoki, agreed that *Suptlung* is necessary for every home of the Kirat Rai to transfer the traditional education. Knowledge of different dimensions of the Kirat Rai community transfers through the *Suptlung*. The metaphors of *Suptlung* reflect the education system of the Kirat Rai community. Therefore, *Suptlung* is an obligatory component of the Kirat Rais' education system. Some informants, Mangpa, Rishimi and Khimtoki, revealed that *Suptlung* education is rooted in the ancestors' experience in the form of local education (Warren, 1991). Moreover, according to Ajayi and Mafongoya (2017), *Suptlung* education emerges from the daily lifestyle of the Kirat Rai people. Some informants from Rishimi revealed that ancestors' activities have become obligatory cultural practices. The obligatory practice is to educate the people about native science. Local education is imparted through cultural practices, which are obligatory to enhance the indigenous community's lifestyle (Cajete, 2004).

The informants Mangpa, Rishimi and Khimtoki reflected that *Suptlung* is obligatory for the Kirat Rai people to explore and transfer their cultural knowledge. Some informants, Khimtoki, mentioned that native language and local knowledge are essential

to fulfil the requirements of the *Suptulung* worship. Local knowledge is interpreted as local education in the modern education system (Warren, 1991). The findings of this study are consistent with this argument because the Kirat Rai people use the *Suptulung* as the source of knowledge to manage their lifestyle in the local context. The learning from the *Suptulung* is known as the *Suptulung* education or the local education. It can be identified as the Mundumic education of Kirat Rai (Rai, 2020a). Moreover, obligatory cultural practices transfer Kirat Rai's ancestors' experiences. Some informants, Khimtoki, reflected that the obligatory cultural practice is the teacher of the Kirat Rai people. From one generation to the next, local knowledge is transferred through *Suptulung* education via oral sacred stories, spiritual stories, and proverbs. I captured a story based on the reflection of some informants from Mangpa, Rishimi and Khimtoki. The story goes like this:

When Sumnima became young, she was highly interested in marriage. Although she visited many places, she could not find a bridegroom. She shared her problem with the Tangtumi bird (Dhobichara) and Chipungkaawa (Crab). That bird flew far away to search for a bridegroom, and the crab went to the water to search for the bridegroom. They found a man whose name was Paruhang. He was in deep meditation in the Salpa Pond. They attempted to wake him up, and Tangtumi shouted in his ear. Chipungkaawa poked in the ear, but he did not wake up. They returned to Sumnima. After hearing about Paruhang, Sumnima became happy and asked them to bring him. Bird and Crab went to take him, but it was very far. So, they returned halfway. They told Sumnima that they were

starving. She requested them to go again with food and water. She thought about the ways of carrying light food to a distant place. She discovers an idea to make a Ummak. She was sure that the smell of the Ummak could wake up the man early and come to meet her". (Sources, Jaya Bahadur Rai, 2074).

From analysing the informants' comments and stories, I found that all Kirat Rai people agreed on some contents of *Suptulung* education, as presented in Table 6.

Table 6. *Contents of Suptulung Education*

S.No	Areas	Understanding
1	Spiritual related contents	Supernatural power exists in the universe
2	Social study-related contents	Identity can be constructed and reconstructed depending on the situation
3	Science related contents	Fermentation of the food is always possible

Suptulung: The Education for Fermented Food

Ummak (Jaad) is the fermentation of the food. It is a local knowledge among the Kirat Rai community. Food fermentation knowledge is based on chemistry in mainstream science education, which deals with elements' properties and reactions. The composite of the substance changes in the new powerful things in the fermentation process. Moreover, Ummak can be used as a preservative of food and other things. I saw the process of making Ummak during the field visit. Figure 13 shows the practice of the fermentation process of the Ummak in the Kirat Rai community.

Figure 13. *Kirat Rai Women Making Yeast*



Figure 14. *Wathehangma Palnt(Yeast Medicine Plant)*



Figures 13 and 14 show how a Kirat Rai women preserve food by making the yeast (babkha) by mixing the plant called (Wathehangma) roots and the rice flour. The mixture must be covered with the particular Wasep (fern) and placed in the upper part of the *Suptulung* for a week. The informant revealed that there are many types of ferns. However, Sumnima refers to this kind of fern to make the babkha. They narrated that Sumnima followed these methods. This babkha is used as a preservative of cooked food, holy food, and drink. The informants Rishimi revealed that the Sumnima and Paruhang wished to use this food after six months once it gets well fermented. Sumnima showed her knowledge of food technology. It also gave a clue that she had good knowledge of

food technology (food fermentation) (Caribbean, 2017). The informants reflected that this education provides an opportunity to teach Kirat Rai about fermentable materials. Kirat Rai have been using Chitu, Malakhudo, walnut skin, and pan leaf instead of the Wathehangma to ferment food. The fermentable plants and processes vary among communities depending on the geography and available plants. Moreover, this practice identifies native and natural science (Cajete, 2004). It illustrates that modern science is part of native science.

Native science produces valuable things for livelihood. Similarly, the informants revealed that they used this knowledge to preserve cooked food for years. This education helps to reduce poverty brings prosperity to society as said (Chiwanza et al., 2013). The informants equated that the Ummak is the symbol of prosperity. The spiritual belief is that homes without the smell of Ummak are signs of poverty.

Nature itself is a fermentation or the composite of elements. The informants argued that by type of air fermentation, the land becomes fertile, and the plants give a good harvest. Informants narrated a story on fermentation in the following ways.

Sumnima /Naima-Paruhang told Hongchha/khachiluppa that when the Khumaa (name of warm air) your sister goes upper part from the lowland, welcome drink a holy drink used with family. She comes up to make all land ready for the plantation. Similarly, when Suzuma (fruitful air) comes down from the upper land, he uses it as a welcome drink with family. The Suzuma comes down to make a good harvest for all plants. That time is a celebration in the form of Sakela Dhirinam and Sakela Chhirinam. We

become happy looking at your gathering. We bless you all for your well-being.

(Source: Dalbahadur Rai, 2074)

This story has deeply rooted in cultural practice in the Kirat Rai community. The native knowledge of liquor production is alive as a local education of Kirat Rai because it is an obligatory item used in the *Suptulung* celebration. Ummak is respected as a holy drink. Additionally, this liquor is used to connect the spirit of the Sumnima -Paruhang and sanitize the ways of other spirits.

In short, Table 7 shows the contents related to the food production and processing that the *Suptulung* taught to the Kirat Rai community.

Table 7. *Contents Related to Food Production or Processing*

S. N	Area	Practices
1	Food production-related contents	Sakela Dhirinam celebration (This celebration spiritually provides the knowledge of suitable seeds for food production. Through the Sopuiya celebration, the cultivation territory prays for fertility to healthy and sufficient food production)
2	Food processing-related contents	Sakela Chhirinam celebration (This celebration knowledge for food harvesting. Visit the Mangpa every home to derive away the evil soul and offer to stay the good soul)
3	Contents to active food through pray	Nuwagi celebration (This celebration is related to uncontaminated food changing into contaminated.)

Suptulung: Food Security Education of Kirat Rai

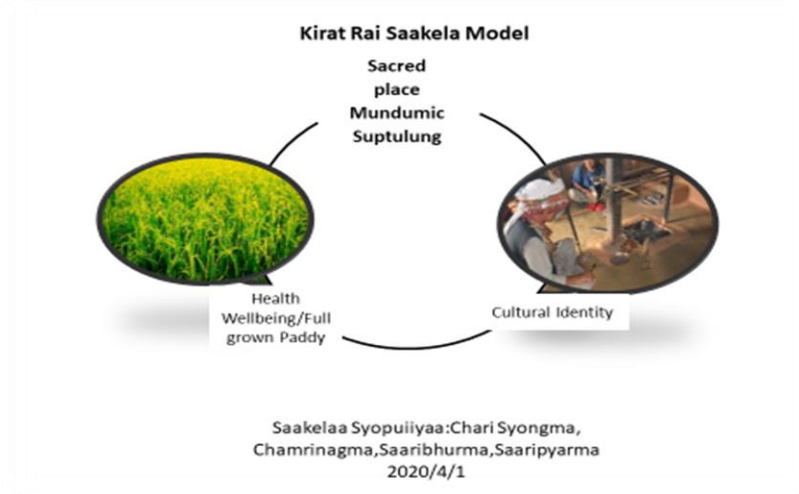
When I reflected on my field visit, I realized that; skill and attitude are formed through the ritual practice at the *Suptulung* among Kirat Rai. The informants Mangpa, Rishimi and Khimtoki reflected that spiritual food security education is an established practice in this community. Without the spiritual food security practice, people cannot use the crops as a food. Spiritual security identifies the prayer or worship of *Suptulung* for the well-being of the food. If the newly harvested food is used without offering to *Suptulung*, the person will be ill. It affects in the mouth and neck of that person, Moreover, the person needs to face food scarcity.

Some informants Rishimi revealed that they offer food first to Mang in the *Suptulung*. Then they can harvest the crops for the family. These spiritual beliefs play key roles in the food security process. People prepare for the food security, which makes food sufficient for the entire year. Some informants Khimtoki reflected that they pray in the *Suptulung* before harvesting the crop. This practice builds their confidence to stay alive whole year without food scarcity. Some of the informants, Mangpa revealed that the technique of the food security is unique practice of Kirat Rai. The food security practice educates the people through cultural practice of Sakela Chhirina (Sakela Udhauli) (T. Rai, 2018). Informants, Mangpa and Rishimi revealed that Sakela Chhirinam ritual practice educates people to renew the knowledge of food security. This knowledge renews every year according to the geographically appropriate time. For example, in the highland, they might celebrate the food security ceremony in the December.

Similarly, in the lowland they start the ceremony in the August. Some of the informants, Mangpa expressed that the Sakela Chhirinam aware people about the food

security system. Informants, Khimtoki believed that Mangpas or the Rishimis raise the spiritual power at every home for sufficient nutritious and healthy food. Some informants, Mangpa believed that the harvest becomes unhealthy and inadequate if this ritual practice is not performed. They expressed that their ancestor experienced this situation in the past. Kirat Rai people celebrate this occasion delightfully by learning its value from their ancestors. Figure 15 shows how they celebrate such an occasion.

Figure 15. *Food Offering Ceremony*



I observed that Mangpas visit every home of the Kirat Rai for a food offering ceremony. People actively participate in that food offering celebration. They offer Ummak to God in *Suptulung*, praying for healthy food. They said that Mangpas, Rishimis and Khimtoki offer plenty of uncontaminated foods. The informants, Khimtoki, believed that early harvest of the food is toxic and contaminated. Some people become ill and die because of such food. Now, they carefully offer pure food. Moreover, they conduct this practice from generation to generation every year (Battiste, 2002). The informants from group A recited *Mundum* Rishiya "Chhirinam yababnan bananipaam niwamaa tipkhumaa babawaa michalung mihenmalung Sakudiwaa waadiwa, aawari rirammaachyau". The

meaning is of these statements is that now it is the time to inform us for collecting the crops and store, therefore, we pray you, our creator.

The informants commonly believed that Chhirinam is the ritual ceremony for food security. This name empowers people through the process of teaching-learning of food security (Watt-Cloutier, 2000). Moreover, the worshiper raises the spiritual power from the land, *Suptulung*, and the ancestors. They collect the spiritual power from the above Rishya and venerate the new food in the *Suptulung*. Then, they perform a silly to avoid the toxic elements and preserve the food. Table 8 presents food security-related contents that *Suptulung* taught the Kirat Rai.

Table 8. *Food Security-Related Content*

S.no	God	Practices
1	Toslung (Bhume Dhungo)	Toslun appeared as a god of crops, and wealth. The majority of the Kirat Rai area worships in a particular place, and the minority of Kirat Rai worship in the <i>Suptulung</i> . (Source: Gyan Bahadur Kulung Rai (Mangpa))
2	Sakelalung (Bhume Dewata)	Sakelalung appeared for the wealth of the Kirat Rai. Therefore, Kirat Rai people worship with drum, cymbals and imitation of all creatures, nature and process of cultivation. Because of such practice, food is sufficient for them a year. Yearly they have to perform rituals. (Source: Baidang Jaya Bahadur Rai).

Suptulung: Clothing Education of Kirat Rai

Some informants Rishimi reflected that during the human civilization period, the spiritual power enlightened people to develop skills, and knowledge and educated their lifestyle. As mentioned in Chapter Two, indigenous knowledge is the source of local education. Some informants, such as Khimtoki, revealed that the clothing knowledge of Kirat Rai is unique.

The informants, Mangpa, Rishimi and Khimtoki, expressed that clothing education is as important as food security education. Cloth-making tradition continues among the Kirat Rai communities from ancient time. However, they worried that their native skill of clothes-making was endangered because of modern technology and foreign clothes. Despite these challenges, some people are still giving continuity to this tradition. Most of the older people want to wear native clothing because they find native clothes more comfortable than other. Two Kirat Rai women known as Tayama-Khiyama/Grome-Laasyo/Toma-Khoma/Jaumo-Khlimo among Kirat Rai communities started cloth-making practice long ago. Some informants, Rishimi and Khimtoki, revealed that the process of clothing preparation is explained in the *Silly* (symbolic sacred dance) performed during the Sakela Dhirinam and Chhirinam celebration. The clothing ceremony is not a stand alone celebration as other celebrations of Kirat Rai. However, clothing education is imparted along with the celebrations of the Sakela.

"Binayo Movie" depicted that clothing education is as essential as food security education. The story of "Binayo Movie" showed that all members participate in making cloths. Some informants, Mangpa, Rishimi and Khimtoki, revealed that Kirat Rai people had formed a committee called "Kirat Udgam Tuwachung Jayajung Samrachhyan Samiti

"to promote the place (Tuwachung/ Jayajung) where clothes were made for the first time. That sacred place is in Khotang district, Haleshi Tuwachung Municipality. This community has regularly celebrated the Sakela Dhirinam and Sakela Chhirinam in the Tuwachung/Jayajung since 2065 BS.

Some informants, Rishimi, revealed that during the celebration the shaman visits Tuwachung and perform the *Silly* of cloth production (Tan Bunne silly, or Tayama Khiyama Sili). Some informant, Mangpa revealed Mangpa cannot reach that place physically but they have to reach there spiritually. Otherwise, the *Suptulung* will be angry. The picture of Tayamaa-Khiyamaa ancestor of cloth making is presented in Figure 16.

Figure 16. *Sibling Tayama and Khiyama's Loom Place*



The Kirat Rai women mastered the skill of cloth making in the past. A young Kirat Rai girl should go to the 'Tuwachung' and sit in the cloths-making place, where the Tayama -Khiyama did it. They need to offer some threads for making clothes. Being a member of the Kirat Rai community, I visited the place when I was seven years old. My grandmother took me there. It took us two and a half days to get there.

The informant revealed that the tradition I came through have been followed by few people these days. This means modern education has swept out the traditional education system. However, this place has been preserving the clothes business as the heritage of cloth-making skills.

The informant revealed that the cloths-making seasons begin in November and last until February. They start the process of cloths making by planting cotton seedlings. The clothing education teaches Kirat Rai people the processes of the seedling to make the cloth ready for wearing. The informant, Rishimi, revealed that people from different age groups have different rules in clothes making process. For example, the younger brother folds the cotton to make (Piuri), and the elder removes the cotton seed. Some of them use the spinning wheel. The other family members make a ball of thread. Most elders tell the story of Tayama and Khiyama, the pioneer of cloths making among Kirat Rai communities. They made the clothes to cover their brother's body, 'Raichhakule'. This story motivated younger girls to make clothes for their brothers.

Figure 17. *Clothing Procesing of Kirat Rai*

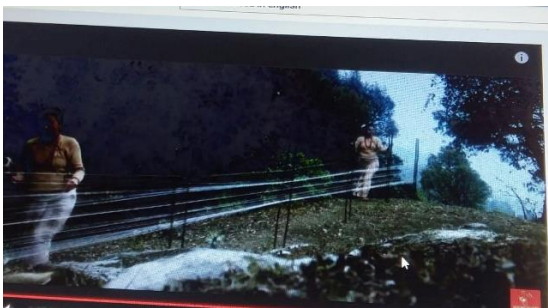


Figure 18. *Cotten Procesing into Thread(Sources,Binayo Movie)*

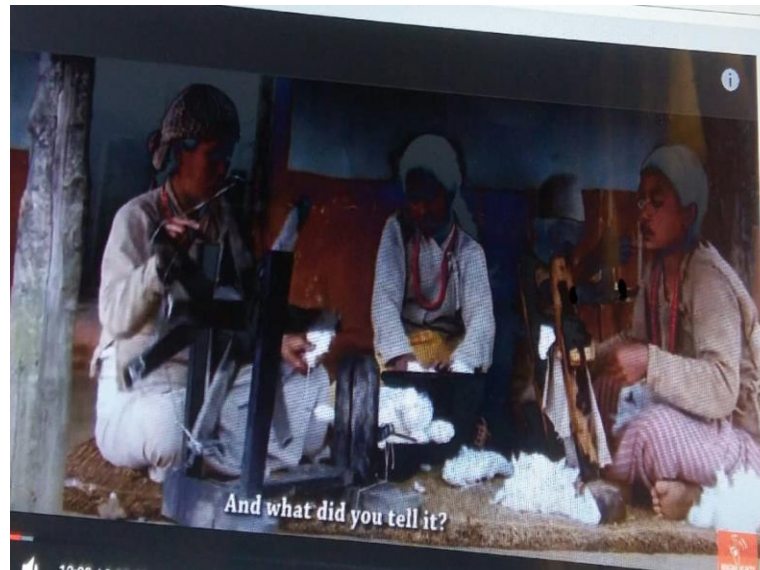


Figure 17 shows two girls as Tayamaa-Khiyamaa, who are making the loom ready and Figure 18 shows the process of the loom at an early stage. The informant Rishimi expressed that Kirat Rai people can never be away from this skill, even if they are affected by modern education. Moreover, cloth-making skills can be developed to enhance the economic level, promote creativity, and encourage cloth production. Chapter Two mentions that this education is concerned with the holistic native education model (Cajete, 2004). Kirat Rai people produce every raw material they need and construct the looms needed for clothes making. This practice encourages people to be self-dependent for their livelihood.

In short, informants Mangpa, Rishimi and Khimtoki reflected that the cloth-making places are sacred places of the Kirat Rai. Every *Suptulung* worshiper shaman of Kirat Rai has to go to that place to recite *Munudm* and perform the cloth-making process.

Similarly, Kirat Rai people need to visit clothes-making places to enlighten them with clothing education once in their lifetime.

Table 9 presents the list of the clothing-related contents that *Suptulung* teaches to the Kirat Rai.

Table 9. *Content of Clothing Education*

S.No	Content	Description
1	Tayama Khiyama	Tayama Khiyama were the first Kirat women who produced clothes (Sources, Binayo Movie).
2	Tuwachung	Tuwachung is the place where the Tayama and Khiyama produced cotton and made the cloths for their brother Khachiluppa/Hechhakuppa/Ninamridum
3	Mangpa	In the spiritual journey after reaching there, Mangpa performs clothes making process
4	Story	Cloths making knowledge can be deduced from the story.
5	Take to pray	Their parents take most of the younger children aged 7 to 11 to pray to Tayama and Khiyama as an inventor, as the God of clothes. There they learn cloth-making skills if they like

Suptulung: Spiritual Education of Kirat Rai

The informants, Mangpa, Rishimi and Khimtoki, revealed that spiritual education is the reflection of past ritual activities. For example, it is the reflection of Mangpa/shaman activities. The activities of Mangpa reflect the experiences of the

ancestors. Spiritual education reflects the connections of memories. Moreover, spiritual education is integrated. It believes that all spirits function as energy of the Kirat Rai lifestyle. Additionally, the spiritual education of Kirat Rai guides people as a caretaker of nature and natural resources. According to Simmins (2008), spiritual education helps people to understand the norms and values of land and their relationship with human. So, informants, Rishimi and Khimtoki, expressed that the land is the source of spiritual energy. They argued that humans continue to live because of land on the earth. Similarly, spiritual education teaches people traditional rituals or native cultural practices for nurturing natural resources (Grieves, 2009). Some of the informants, Mangpa, expressed that spiritual education concerns the spirit of nature and the human being. My observation is that the spiritual education of the Kirat Rai reflects the metaphors of the *Suptulung* and the *Munudm*. The spiritual education of Kirat Rai enhances moral activities emotionally and mentally. Additionally, the informants Mangpa and Khimtoki argued that spiritual education focuses on the truth and harmonious relationship between nature and natural resources. Kirat Rai people worship nature and the natural resources for wellbeing through the *Suptulung*.

As the informants, Mangpa, Rishimi and Khimtoki revealed that the knowledge of spiritual education is generated from the dream. Kirat Rai people believe that spiritual education is the blessing of ancestors, which educates subsequent generations through the *Suptulung*. This reflection is consistent with Grieves (2009), who argued that indigenous knowledge is first experienced, then practised in lifestyle, and then transferred orally as education to all through the story. This story is reflected in the dream of people with pure hearts. Similarly, spiritual education is imparted with the support of God. The God takes

people with pure hearts for spiritual education in the cave. These people get the 'Surlumi' spiritual education. The teacher of the 'Surlumi' is called 'Pate sung' (Spiritual educational leader, Banjhakri). That spiritual education leader is personified as the 'Paruhang' (creator of Kirat Rai), and 'Dili Dum' is his wife. The 'Surlumi' spiritual education process takes three to nine months for completion. Those who get spiritual education for six or nine months are recognized as the perfect 'Surlumi', but those who return in the three months are recognized as imperfect. They cannot become 'Surlumi'. Similarly, the Kirat Rai community members believe that people without pure heart cannot perform shaman work. Some imperfect Surlumis lose their sense or become mad. Some informants, Mangpa and Rishimi, revealed that the 'Pate sung' and 'Dili Dum' start the shaman activities at sunset in the caves in the jungle, and people can hear the sound of drums and metal plates. However, people cannot hear the chanting sounds or the recitation of *Munudm*. Some informants believed that 'Pate sung' and the 'Dili Dum' visit the cowshed for the wellbeing of the cattle in invisible form. Some informants believed that 'Surlumi' were taken in the cave by the 'Pate sung'. They can see people, but they cannot see and hear them, and they can change into invisible form. They narrate a story as follows:

'Pate sung' and 'Dili Dum' behaved well, but the 'Lemlema' their daughters, misbehaved us. She wanted to eat us. Somehow, 'Pate sung' and the 'Dili Dum' taught us about the education of the 'Surlumi'. They gave us work for the practice of shamanism one after another. If we made mistake 'Dili Dum', wife of 'Pate sung' used to facilitate us. Most of the time, they kept us away from "Lemlema". After completing the learning process, they returned us to the same place from where they had taken us. We felt the

same day here. However, it took a long time when we returned home.

Parents and neighbours cried upon seeing us. They were searching for us.

In spite, they did not find us. They were trying to forget us. Additionally, we could not feel different. But in the dream, someone told us to practice the work we had done in the cave with the 'Pate sung' and 'Dili Dum'.

During the shaman work, we got very much trouble in dreams. Sometimes we wake up crying. Sometimes we spoke *Mundum*. We chanted the *Mundum* in a deep sleep; family members got disturbed. When we got permission to offer in the *Suptulung*, we became the formal 'Surlumi'.

Some informants, Mangpa and Rishimi, revealed that sometimes God also might select wrong or impure people for spiritual education. For the impure spirit, God stops to serve the spiritual education. Such a person with incomplete spiritual education behaves like a crazy person, gets physical disorders, and becomes harmful. The informants expressed that older Mangpas (spiritually educated people) can work as teachers in such cases. However, only a few become successful, and others may commit suicide. This is a much painful situation for the new shamans. The informants, Mangpa, Rishimi and Khimtoki, revealed several types of Mangpa, such as Surlumi, Kubumi and Kharumi/Khatawa. Only a few 'Surlumi' are directly educated by the invisible educational leaders of the spiritual realms. They believed that many children used to be taken for spiritual education by God during the early stage of civilization. However, these are only in the stories these days. They claimed the authentic culture of Kirat Rai are going to vanish because of the presence of the impure spirit,

According to Grieves (2009), the categories of shaman practice and spiritual belief work as healers because of the spiritual education in the Kirat Rai community. This spiritual education is a kind of dogma of the spiritual power within the Kirat Rai community. Some informants, Mangpa, Rishimi and Khimtoki, expressed that spiritual education reflects the community's social structure and narrates the ability. Every community has a different spiritual education, and the spiritual education of Kirat Rai is embedded in the *Suptulung* and *Mundum*.

The informants Mangpa, Rishimi and Khimtoki revealed that tools of the spiritual education for Kirat Rai are 'Same/ Samet', 'Boby' and 'Mechinung/ Mangnung/ Debchinung'. Chapter Two of this dissertation described that 'Same/Samet' assists in studying characteristics of the Kirat Rai community. The 'Boby' assists in studying the landscape and the ecology of the origin of Kirat Rai. Similarly, the 'Mechinung /Mangnubg/Debchinung' assists in studying a person's capability. According to T. Rai (2018), spiritual, educational tools are unique. Some informants, Rishimi, narrated that the education system of the Kirat Rai is based on spiritual education, which focuses on skills development to survive in nature and to identify and solve complex problems in the future (Hampton, 1995).

The complexity of the human experience encourages innovating the new idea to survive in nature as lifelong or total education (Battiste, 2014). Moreover, the complexity represents the native and decolonized environment to which other people cannot adapt quickly. Informant, Mangpa reflected that spiritual education is for identifying the subtleties of the universe. Spiritual education unfolds the complexities and assists in experiencing the ecological and land spirit or the spirits of nature. They reflected that

with the Rishya *Mundum* can experience the complexity of the spiritual world. With such experience, Kirat Rai people enjoy the spiritual and understand the reality of life.

In summary, the informants Mangpa, Rishimi and Khimtoki expressed that spiritual education is the reflection of the memories experienced by the ancestors in the past. That experience transfers through the metaphors of *Suptulung* for the new generation to understand the reality of the original lifestyle of the Kirat Rai. Moreover, spiritual education enhances understanding of the subtleties of the universe.

The spiritual education of the Kirat Rai is the base of morality. Spiritual education explores the ethical value, traditional customs, ideologies, and ritual celebrations of Kirat Rai. Some informants, Mangpa and Rishimi, reflected that the spiritual education of Kirat Rai provides them with knowledge of nature and natural resources. It focuses on the mutual relationship between humans and nature. Moreover, spiritual education identifies the group's social structure, economic ability and characteristics. Table 10 presents the spiritual contents that the *Suptulung* teaches to the Kirat Rai.

Table 10. *Spiritual Content of Kirat Rai*

S.No	Areas	Description
1	Shamanism knowledge	An unknown person in the cave takes some people for a week, two weeks, and up to six months for the shamanic knowledge (Sources, Surlumi Chandrakala Rai, Gyan Bahadur Rai, Sele).
2	Belief	<i>Suptulung</i> is the belief place of their lifestyle (Sources, all informants).

- | | | |
|---|---------------------|--|
| 3 | Punishment/Justices | Kirat Rai people determine punishment or justice through the <i>Suptulung</i> . (Sources, all informants) |
| 4 | Connect the energy | Through the Sayachungma/Sayapungma/ Sayaremma, people make their strong mentality. (Sources all informants). |
| 5 | Prediction | One knows the past, present and future through <i>Suptulung</i> . |
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Suptulung Education: Exploration of the Relationship of Human and Nature

Local knowledge is a native education that flourishes in specific communities in a certain place (Warren, 1991). According to spiritual belief, every community has a native education (Cajete, 2004). According to Rai (2021), mainstream education must include such education. It means people must explore and respect the different communities' local knowledge. Such education shows the relationship between nature and humans. In such education, learners focus on new experiences with nature. McDougal (1979) argued that *Suptulung* is the reflection of the native knowledge, which embeds the skills and education for enhancing Kirat Rai's lifestyles. Nicoletti (2006) described *Suptulung* as Kirat Rai's blessing place for a decent lifestyle. Shaman offers blessings for the well-being of the individual family and community. Therefore, the *Suptulung* education is narrated in the voice of spirituality, making people more honest and active to survive in nature.

The informants, Mangpa, Rishimi and Khimtoki, expressed that *Suptulung* education discusses ecological knowledge concerning culture, cultivation, custom, and

nature. *Suptulung* education transfers through conversations and symbolic activities. They understand the *Suptulung* education as the ancestors' experiences and their practice to survive on the earth. The older generation of Kirat Rai are more knowledgeable than the younger generation because they have been detached from the *Suptulung* education, because of the formal education system. The formal education system discourages children to learn the native knowledge or the native education of the Kirat Rai. I focus on the teachings of the *Suptulung* education and their application to their lifestyles. Table 11 shows the ecology-related contents that *Suptulung* teaches to the Kirat Rai.

Table 11. *Ecology Related Content of the Suptulung Education*

S.no	Content	Description
1	Sakela	Give the idea of the entire year's weather, such as thunders, hailstone, wind, snow, and rainfall and affected areas
2	Sujuma and Kuhuma	Sujuma is a warm air fertile land for cultivation, and the Kuhuma air occurs fertilization or develops into a womb for all plants. They pray for that air through the Huilung celebration. (Sources: Dalbahadur Rai, Kharumi).

Objectives of the Suptulung Education

Some informants, Mangpa, Rishimi and Khimtoki, expressed that the main objective of *Suptulung* education is to learn the relationship between human and their ecological and spiritual context. *Suptulung* education is the manifestation of nature and natural resources. Moreover, *Suptulung* education enlightens people about native skills, knowledge, practice, and rules and regulations. *Suptulung* education system educates people through intraction, cultural practices, and and symbolic conversations. Therefore,

this education focuses on the the active participation of the learners. It encourages them to reflect individually as well as collectively. I found three more specific objectives of *Suptulung* education.

Enlighten the People to be With Nature

Some informants, Mangpa, Rishimi and Khimtoki, agreed that the *Suptulung* education aims to enlighten people about the relationship between humans and nature. As Chapter Two mentions, metaphors of the *Suptulung* identify the relationship between humans and nature. Some informants, Mangpa and Rishimi, expressed that humans and nature are supplementary. Therefore, it is necessary to learn about humans and nature. The sacred story narrates that human was created at last after the creation of natural resources. They believe that humans are responsible for caring for and balancing natural resources on the earth. They should equally care for both living things and non-living things. Informants, Mangpa, Rishimi and Khimtoki, viewed that the objective of *Suptulung* education is to help to gain insight into the connection between humans and nature.

Some informants, Khimtoki, believed that nature guides humans, provides them with natural resources, and generates energy and courage for a better lifestyle. Some informants, Rishimi and Khimtoki, said that nature is economy, culture, custom and teacher of human beings. Moreover, it is a part of the lifestyle. People have distinct lifestyles because of their location. Informants, Mangpa, Rishimi and Khimtoki expressed that people develop their lifestyles, languages, and laws according to nature. Moreover, the ideology, philosophy and belief systems are built upon nature.

Kirat Rai people respect nature through the *Suptulung* in every ritual function. Worshipping nature twice a year is compulsory for well beings of nature. Some of the informants, Mangpa, Rishimi and Khimtoki, expressed that the social structure of the Kirat Rai is based on the relationship between humans and nature. They viewed the Kirat Rai civilization as developed to harmonize the relationship between nature and its inhabitants, as Warren (1991) argued that local education uses the experiences of a specific community in a certain way.

The *Suptulung* education educates people about native landscapes and the environment through comprehensive education (Battiste, 2002). It refuses the compartmentalization of education. I realized that the relationship between humans and nature facilitates them to understand the reality of life. Mangpa and Rishimi expressed that the universe sustains because of the good relationship between humans and nature. They argued that the balance of the natural resources keeps all creatures alive and the land fertile for the plants. In this sense, the primary objective of *Suptulung* education is to understand the relationship between humans and nature.

Nature itself is power. It integrates the power from the spirit of every plant, which identifies the order of nature and human relationships. Additionally, elements of plants can drive away disease, keep the environment fresh and enhance energy for human beings.

According to Cajete (2004), the elements of nature, such as air, water, wind, and fire, are the primary healing medicines. The informants, Mangpa, agreed that the Syamuna (Air man), Wamuna (Water man), and Bakhamuna (Mud man, the very first people existence on the earth) are the categories of humans according to their sacred

story. Moreover, 'Syamunas/ Syaminas ' inhabit the air,' Wamunas/ Waminas' inhabit the water, and 'Bakhamunas/ Bakhamina' inhabit the earth. The current generation of the Kirat Rai is known as Bakhamuna/ Bakhamina. Some of the informants, Rishimi expressed that Wamuna/Wamina represents the Sumnima/Naima and the Syamuna/Symina represents Paruhang. 'Bakhamuna ' appeared on earth after the marriage of Sumnima and Paruhang. At that time, Sumnima/Naima was known as a 'Lehena' and the Paruhang was known as a 'Patena'.

Some informants, Rishimi and Khimtoki, revealed that knowledge of astrology and biology is generated from the relationship between humans and nature. The informants Mangpa, Rishimi and Khimtoki believed that the subtle knowledge of the universe can be learned from the relationship between humans and nature. This means *Suptulung* education aims to educate people about the relationship between humans and nature. Without the knowledge of humans and nature, *Suptulung* education cannot be effectively applied to the lifestyles of Kirat Rai.

Some informants Mangpa, Rishimi and Khimtoki, believed that if the relationship between human beings and nature is broken, nature will be a disorder which harms all the creatures. The disorder in nature brings pandemics, illness, infertility of the land, scarcity of food, and drought beyond people's imagination. Moreover, if people cannot understand the relationship between humans and nature, the earth will be destroyed soon. In this sense, *Suptulung* education focuses on learning the relationship between humans and nature to prevent the destruction of nature.

Teach People to Attain Livelihood

The informants, Mangpa, Rishimi and Khimtoki, revealed that the second objective of the *Suptulung* education is to learn ecological environment for sustainable livelihood. Livelihood education contains the knowledge of plantation time, seedling time, germination time, harvesting time, and cloth-making time. The reason is that the lifestyle of Kirat Rai moves around the ecological environment as they determine the work routine. They learn such knowledge through ritual celebrations. Some of the informants, Rishimi and Khimtoki, reflected that ritual celebrations give them various knowledge from the activities of the birds, the position of bush and plants, the blowing of air, the positions of clouds, the heat of the sun, and the reflection of sun ray. According to Cajete (2004), such knowledge is native science, known as ecological science. This native science assists in understanding the subtleties of the earth's ecology.

Some informants, Mangpa, revealed that Kirat Rai uses physical and spiritual methods to study. The Mangpas (spiritual healers) study the ecological environment spiritually. Rishimi and Khimtoki (Mundumic expertise) study the ecological environment physically. Moreover, most of the ecological knowledge is used for farming. Mangpas, Rishimis, and Khimtakis share the knowledge of the rituals with all villagers. The villagers determine the irrigation process based prediction of the ecological environment. The ecological knowledge supports them in selecting appropriate crops and their production and protection methods.

Kirat Rai people celebrate Sakela Dhirinam and Sakela Chhirinam in the six months interval to study the ecological condition for plantation and harvesting seasons. According to (Rai, 2021), the Sakela Dhirinam is the process of understanding the

ecological condition for irrigation, and the Sakela Chhirinam is the process of understanding the ecological condition for harvesting.

I observed that the lifestyle of the Kirat Rai is affected by the ecological condition. Some informants, Mangpa, Rishimi and Khimtoki, expressed that ecological knowledge is part of life that transfers through the *Suptulung* metaphors. Thus, the process of understanding ecological knowledge is embedded in *Suptulung* education.

Impart Spiritual Knowledge to the People

Some informants, Mangpa, Rishimi and Khimtoki, believed spiritualism is the foundation of the *Suptulung* education. Therefore, *Suptulung* education focuses on gaining insight into the spiritual context. Metaphorically, *Suptulung* is a spiritual place, holy place, holy shrine, or sacred place (Rai, 2021). Some informants, Mangpa and Khimtoki, expressed that Kirat Rai suppose *Suptulung* as an educational entity and recognize knowledge transfer through the metaphors of the *Suptulung* as the *Suptulung* education. It is necessary to understand the spiritual context of Kirat Rai people to understand various aspects of the *Suptulung* education.

Some informants, Mangpa and Khimtoki, believed that the spiritual view of *Suptulung* is the foundation of the Kirat Rai civilization. There are many sacred stories about the significance of the *Suptulung*. Moreover, every ritual function of Kirat Rai is performed with the metaphors of the *Suptulung*. Therefore, without understanding the spiritual context associated with the *Suptulung* among Kirat Rai communities, people cannot understand the true meaning of the *Suptulung* education of Kirat Rai.

The *Suptulung* is the store of knowledge and the source of the Kirat Rai' civilization (T. Rai, 2018). My observation also showed that the *Suptulung* is personified

as active in the *Munudm* of Kirat Rai. I found that *Suptulung* houses the spirits of ancestors, which is awareness of the family members and the community about their civilization. Some informant, Rishimi, expressed that spiritual knowledge is necessary to identify the complexity of the *Suptulung* education.

Some of the informants, Mangpa, Rishimi and Khimtoki, expressed that the *Suptulung* education is the native education that emerged from Kirat Rai people's local activities. Local education integrates past and present experiences and predicts the future. The experiences are generated from the past spiritual activities of the ancestors. Therefore, *Suptulung* education focuses on teaching learning through insight and spiritual ways.

In brief, the informants, Mangpa, Rishimi and Khimtoki argued that nature and humans are interconnected. Therefore, *Suptulung* education is essential to study relationships between humans and nature. Moreover, the ecological environment affects the relationship between humans and nature. Thus, the *Suptulung* education enlightens the ecological knowledge of Kirat Rai. Additionally, ecological knowledge is influenced by the spiritual belief of Kirat Rai.

Teaching Approach of the Suptulung Education

The informants, Mangpa, Rishimi and Khimtoki, argued that the foundation of *Suptulung* education is exploring the relationship between nature and humans. The primary approach of *Suptulung* education includes sacred storytelling, performing cultural activities, and demonstrations of different skills.

Kovach (2010) reported that the older family and community members narrate sacred stories in indigenous communities. The sacred stories are intelligently presented to

manifest human wisdom. These stories are told in the winter seasons when people have leisure time. This is the process of transferring traditional knowledge to the new generation. The informants, Mangpa, Rishimi, and Khimtoki, argued that the sacred stories present mainly the two themes. The first theme of the teaching approach is love, kindness, relationship, and blessings. The second is hated, fear, danger, anger and unkindness. Some informants, from Mangpa, Rishimi and Khimtoki, argued the listeners understand the sense of the story to solve the dilemma of their lifestyle.

I found that the sacred story reflects Kirat Rai's ancestors' experiences, which are based on the nature of their surroundings. The informants argued that these stories teach moral values, disciplines, rules, roles, responsibilities, and norms of the community. The sacred stories give them guidelines to deal with other human beings, animals, plants, and birds for sustainable life.

The informants, Mangpa, Rishimi and Khimtoki, articulated that cultural practice is another teaching approach. Cultural practice is a part of the education system of the Kirat Rai. Metaphorically, cultural practices, which is the process of renewing the knowledge for the blessing of ancestors, nature and natural resources, educate people to enhance native lifestyle. Cajete (2004) has reported that indigenous people perform various activities as a part of their cultural practices for the blessing of natural resources. The cultural practice also indicates the relationship between human beings and their physical and spiritual world. Some informants, Khimtoki, argued that the cultural practice is unique among the people of particular places and the communities.

Some of the informants, Rishimi, expressed that cultural practice teaches people to live with the situation of nature. Therefore, cultural practice makes people confident

and capable of facing the challenges from nature. The cultural practice also supports self-learning. Moreover, cultural practice motivates people to innovate and explore new idea and philosophies of life. I realize that cultural practice provides opportunities to learn from multiple sources. Cultural practice can create a joyful learning environment.

Some of the informants, Mangpa,, expressed that another teaching approach of the *Suptulung* education is demonstration. Kirat Rai people learn different life skills through demonstration. For example, they learn cloth making, farming, animal husbandry, plantation, harvesting, and ploughing through demonstrations. Kirat Rai participate and observe the activities of their elders and learn these important life skills. Some of the informants, Rishimi and Khimtoki, believed that demonstration was the teaching-learning method practised since the farming age. The demonstration approach demands active participation of learners to identify the simplified ways to practice what they see. The informants of Mangpa and Rishimi expressed that the demonstration is a way of independent learning because it develops skills through observation and imitation. Some informants, Mangpa, Rishimi and Khimtoki, added that demonstration makes learning more active, permanent, and collaborative. Thus, *Suptulung* education focuses on practical lifelong learning rather than classroom learning. *Suptulung* education is available for all age groups to develop their capacity.

To summarise, all the informants reported that *Suptulung* education is unique to the Kirat Rai community. The metaphors of the *Suptulung* education includes native spiritual belief and native inhabitants. Teaching-learning approaches of *Suptulung* education address individual needs, capacities, and abilities. Moreover, teaching and learning focuses on fostering individual potential. Teachers or elderly community

members facilitate individual learning to be independent learners and identify the distinct position in the community through storytelling, cultural practice and demonstration.

Suptulung Education and School Education

The informants, Mangpa, Rishimi and Khimtoki, supposed *Suptulung* to mediate spiritual and physical knowledge. The *Suptulung* is a knowledge transformation place, a source of knowledge, and the educational entity for Kirat Rai. Some informants, Rishimi, argued that *Suptulung* education is practical, cultural, and holistic. Some informants, Khimtoki expressed that *Suptulung* education explores the relation between earth and space. They argued that it keeps people active. The *Suptulung* education cultivates a balance between nature and human beings. They also argued that *Suptulung* education is guided by native science and spiritualism. Native science identifies the local natural resources such as water, fire, air, and land education (Cajete, 2004). It is narrated according to the belief system of a certain community. The teaching-learning tools of the *Suptulung* education are the sacred story, songs, symbolic dance, language, and ritual practices. These tools are developed from experiences of nature and lifestyle.

The informants, Mangpa, Rishimi and Khimtoki, said that children have beautiful uniforms, books, copies and desks, and libraries. However, *Suptulung* education is practised in the field without these facilities. Moreover, I observed that *Suptulung* education has limited practice among the Kirat Rai communities because of the popularity of formal school education among members Kirat Rai communities. However, the scope of *Suptulung* education is more comprehensive than school education. It motivates people to follow the favourable context, maintain order and respect the spirit of nature.

Informants' view align with Cajete (2004) ,who reported that indigenous education raises from the experience of human beings practised for survival in nature. Similarly, *Suptulung* education addresses the relationship between living spirits and non-living spirits in the universe. I found that *Suptulung* education is a practice to gain insight into natural activities. The informants Mangpa, Rishimi and Khimtoki also expressed that when Sumnima/Naima-Paruhang determined to return to the spiritual world, they told their son Hongchha to establish *Suptulung* as their representative for transferring the knowledge. They asked him to remember them as blessing in the *Suptulung* when he gets problems. They narrated the following story:

The son of Sumnima/Naima and Paruhang's Hongchha and his wife Wailungmaa lived in a cave. They felt insecure in the cave. They determined to go to make a mud house. Wailingma told her husband to bring a wooden pole pointing towards the king crow's tail. Hongchha put it into the hole, at the centre of home. The pole was heavy. So, his wife came to help him during that time. Their baby falls under the pole. They could not pick up their baby. The pole had strong joints. They could not move it. They cried bitterly. After some days, they determined to build the home where their baby had died. Surprisingly, the home was built as if the god made it. Hongchha remembered what his father and mother said while they were returning to the haven from the earth. When Hongchha knew his parents were going to leave him on the earth, he cried bitterly and requested his parents to take him along with them. They convinced him to live on the earth taking care of the things which belong to it. He asked

how to live on this earth without you. They replied that you should remember them but identify where they had placed the knowledge. Hongchha told his wife this story. He and his wife understood their baby was the representative of God and their ancestors, Sumnima- Paruhang. Then, they decided to build the *Suptulung*, as asked by his parents, to preserve the knowledge and the power of God. Then after, Hongchha got the knowledge in his through the dream. Today Mangpa and some Rishimi get knowledge from the dream.

This story indicates that *Suptulung* education is linked with the spiritual and the physical world (Absolon,2010). Some of the informants, Mangpa revealed that a Mangpa performs the shaman practice according to the knowledge they got in dreams. The shaman knowledge is practiced by the three types of Mangpa such as Mabami/Kharumi, Kubimi/Kubire and Surlumi/Selemi. Mabami/Kharumi is recognized as the *Suptulung* worshiper who performs rituals and journey with the water. Surlumi/Selemi is recognized as the wizard who performs the ritual journey with the land. Kubimi/Kubire is recognized as the common characteristics of both Mabami and Surlumi. Their ritual activities are conducted to get knowledge of their livelihood. Moreover, all Mangpa have to visit 'Khuwalung'-'Salpa Silichung' or "Salpa Silichung - Khuwalung" spiritually. Whatever, Khuwalung and the Salpa are the main points of the ritual journey. Some informants revealed that some 'Rishimi' also can-do the work of Mangpa. Rishimi can also link the body's spiritual power for the conversation with the god or good spirits of ancestors.

Some of the informants of this study revealed that *Suptulung* is used as a totem and taboo. Kirat Rai people develop knowledge by observing the figure of the *Suptulung*, such as the sitting place of the family. The sitting place is identified (McDougal, 1979) by the name of the *Suptulung*. For example, Papalung is the seating place of the father. Mamalung is the seating place of the mother, and the Ramilung/Chhekulung is the seating place of the children and the relatives. Moral education rises from a particular place; all family members respect this practice as a legal obligation. This practice reflects the ethics of family. Kirat Rai community values the ethical practices of this community. The spiritual and ethical practice of indigenous knowledge guides *suptulung* education system.

The informants reflected that the education tradition holds the knowledge of nature, and experience of adapting to the environment (Cajete & Bear, 2000) for survival. The source of *Suptulung* education is the origin land of Kirat Rai. The experiences of the ancestors are based on the land. The informants, Mangpa and Rishimi, shared that at the beginning of the *Mundum*, Rishyas always raise the name of the spiritual origin land, which the Bobby, Same and Mechinung recognize. However, few people are familiar with the Same, Bobby and the Mechinung/Mangnung/Debchinung. Some of the informants, Mangpa, Rishimi and Khimtoki, expressed that *Mundum* Rishya connects the spiritual and physical worlds. The *Mundum* is given below:

Aale oda dhicha wada ninam bakhda walemrungchha hadibung aai

Naachha bung chha oda chasumlokma khabalokma yalokama dangka

saku diwa dimanichi chyou annulok rubikhanma pabikhanmajhara khanma

yarisya ngasa marisyangsa sisalung, khabaung, huwalung, thumalung,
 khuwalung, chhekalung, baralung *Suptulung* chyau, Misemando,
 Nomando Angka Surlumi, chasum Kaidan, Bulumi Khaidan, Taya
 Khaidan, Nirung Khaidan.

This statement means that today we pray from the *Suptulung* of the Hadibung; please give us a blessing for good vision, sufficient food, and knowledge. We are your grandchild. Please, if we make a mistake, forgive us.

They revealed that the chanting or *Mundum* Rishiya are different according to the types of celebration. Despite the differences in the chanting, they need to chant the metaphorical name of the *Suptulung* in the first utterance. Every chant of *Mundum* narrates human and nature's relationship with some specific landscape. The informants revealed that the landscape or territory recognizes the ecological environment and examines the comprehensive knowledge of the local environment. This education describes the sustainability of natural resources and living things. Some of the informants, Rishimi, argued that the *Suptulung* education system is generated from the ancestors' experiences related to their livelihood. *Suptulung* education is dependent on climate change. This education is also related to food security (Schlemmer, 2019), hunting skills, shelter, and clothing skills demonstrated in the Sakela celebration. Some of the informants, Rishimi, agreed that the Sakela and Sopuiya celebrations educate about food security, shelter and clothing. During this celebration, they imitate the process of food security, shelter and clothing, reflecting with the *Silly* (dance step) every year. Moreover, the *Suptulung* education system imparts valuable skills to solve the livelihood problem, such as irrigation, clothes making, hunting, and protecting nature.

Every ritual practice educates people in chronological order of performing real-life tasks. For example, Sakela Dhirinam rituals begin with irrigation and Sakela Chhirinam rituals harvest and store food. The *Suptulung* education guides people for cultivation from generations (Cajete, 2004), domestic plantation, and domestic cattle systems. The spiritual education of the *Suptulung* is related to the livelihood skills of Kirat Rai people such as collecting the seeds, germinating seeds, and making food such as liquors. Primarily, this education transfers the cultural practice. Thus, people share their ancestors' experiences, norms and values through cultural practice.

Suptulung education examines moral education, corrective education, and social education. The knowledge is transferred through sacred stories, songs, and cultural practices. One example of a sacred story is presented below:

When Sumnima/Naima and Paruhang returned to heaven, Hongchha/Hachha wandered and visited many areas. He used it as a food wild potato for several days. Every day he moved around, thinking that he could meet his parents. He remembered that his parents wished him to care for things on earth. He was worried about how he could fulfil his parents' wishes. One day he got a deep sleep. He dreamed that he was in heaven with his parents. They instructed him about the cultivation time, process, and adjusting to nature.

In his dream was Sumnima-Paruhang suggested he identify the weather and divide the time according to the weather for the good crops as *Wariplaa* (Dry and partly cloudy): Time to identify the seed.

Wanamlaa (Dry and windy, thunder): Time to prepare the field for seed germination.

Dhituplaa (Windy and Raining with thunder): Time to care for seed plants protects them from dry and windy plough, dig out the field or nurturing time for cultivation. Call us in *Suptulung* to renew the knowledge of good health, strength, and fertility of cultivated land. Nurture the land and flow away the impurity with water. Respect to ancestors and offer blessing to identify the favourable seed and cultivation time. Offered to stop the pandemic, epidemic wound, hurt for the entire year.

Dhirilaa (Raining and Sunny) is Time for cultivation time in irrigated field.

Kharulaa (Moister and Less Raining, Sunny): Time for cultivation in dry field.

Wahila (Raining and Muddy): Time for resting.

Bhunglaalaa (Sunny and greenery and less Muddy): pluck out the small bush, and grass, offere new food in for the plenty of food in the entire year.

Situplaa- (Sunny and greenery): Clothing time for whole year, conversation time.

Taatuplaa-(Sunny and less greenery): Harvesting time.

Rutuplaa-(Less sunny and start to dry): Harvesting time.

Chunglaalaa-(Dry and Mid cold): Storing time of food.

Ruchunglaalaa (Dry and Cold): Storing time of food.

When he woke up, he was enlightened with the knowledge of the process of cultivation time, celebration time, and storing time.

The informants, Mangpa, expressed that story is commonly told among the Kirat Rai communities. This story has been teaching them for generations. There is another story also in discourse in the Kirat Rai community follows:

There were three brothers named Mukumbung, Hachhabung and Riblabung. They wanted to go out from the Khuwalung to the dryland. Their mother did not want to let them out, but the two brothers were obstinate. When their mother went to the work, Mukumbung and Hachhabung went out with tools to find some food to survive. Mukumbung carried his material in the leather bag, and the Hachhabung carried it in a bamboo basket. After knowing the younger brother Riblabung cried and followed them, but could not find them. The two brothers walked away. They cut the banana trees as a mark on the way. However, Riblabung could not identify the right way because banana trees grew quickly. He returned home crying. When his mother asked him why he cried, he told her that Mukumbung went with the leather bag and Hachhabung went with a bamboo basket to fill with the materials. He reported to his mother that they had taken all the assets. They had not left anything for them. He was worried about his survival. The mother asked him to be quiet. She promised him to do something to return some of the assets. She found that the Mukumbung had already crossed the mountain. Hachhabung had reached the hilly area. Immediately, she enchanted the

Rishya *Mundum* to return half of the assets. By chanting *Mundum*, she sent wind and thunder. Some of the assets fall because of the strong wind. He was not able to collect the basket because of the thunder. By the chanting, the mother brought some assets for the Riblabung. When the thunder stopped, Hachhabung found many things missing from the basket. He prayed to his mother. Mukumbung had already gone towards the mountain. He said, "I have already lost some materials due to the wind. How can I survive here now? I cannot identify how to return home because the banana trees have grown. Mother, give me some idea, please." The mother smiled and wished to him play the big drum, and cymbal and recite the *Mundum* Rishya. She said, "with the natural sources, you will get knowledge to survive".

The decedents of Mukumbung are recognized as a Bhote family, those who live in the mountain area at present. The decedents of Hachhabung are recognized as the Kirat. They lived in hilly areas. The decedents of Riblabung are recognized as the Tharu who live in the plain area these days. Informants narrated that those who lived in the mountain area are much richer than the people in the hilly area's people and the people in hilly areas are more affluent than those in the plain areas.

The informants reflected that because of this reason, the Hachhabung family generated knowledge from the experience of their ancestors. They believe that knowledge originates in the blessing according to the wish of the ancestors. According to this story, Mangpas are educated people. So, all Mangpas visit the Khuwalung to renew their spiritual knowledge during the ritual journey towards the mountain Saalpaa Silichung and

the plane area Niyama Khuwalung. The informants revealed that the sacred songs teach them. Some examples of sacred songs are given below:

Sacred song: Laanaheryu laachhyorsaa,
 Dungmaheryu Dungwaanganaapaa,
 Chariku, Liptiku
 Marisyangsaa, mari kumsa, marihorsaa
 Yamaidung, yahorsung kau
 Papalung, Mamalung, Ramilung chyau
 Dayalung, Siptihuilung, *Suptulung* chyau
 Kokma pirima, Sakudiwaa, Sakudiwaa chyau

The song's meaning is that although it takes a long time, we came here to respect you; you are our god, parents, and almighty. According to your wish, we are here to clean, and nurturing our territory, and offering for fertility through the Papalung, Mamalung and Ramilung. We are caring for nature.

The informants argued that this sacred song educates people about the responsibilities of human beings. Moreover, the *Suptulung* education reflects the equal relation among different things on the earth as siblings. The story narrates that Sumnima gave birth to eight children. The last one was Hongchha. The story describes that Sumnima has given birth to Chapchaa (tiger), Byarpaa (bears), Rukhma (bamboo), Kurwapaa/ Gangrengmaa (Kukurdaino, hill louts), Yari (Rhizome), Wabu (earth vessel), Tangtumi(bird), Flower, Hongchha(man). Similarly, some informants expressed that the first branch of a climber holds the chhibumaa (kind of white groud, Kubhindo), the next branch holds the Wabuma (earthen vessel) and the the final branch holds the human.

This story indicates Sumnima/Naima and Paruhang are the common parents of all the creatures, including human beings. They are the creators of the earth. All things created by Sumnima and Paruhang are equal, but the men are more intelligent. So, they have more responsibilities to look after all of the creatures. In other words, human beings need to care for them emotionally, mentally, physically, and spiritually.

In summary, some of the informants reflected that the *Suptulung* education system as a lifelong education as reported by Marsden (2006). It rejects the compartmentalization of education. The learning system of *Suptulung* education focuses on observations, experiences and imitations and encourages learning by the story, songs and cultural practices.

Suptulung education is local education which teaches local skills such as fermentation education, spiritual education, and food security education (Warren, 1991). The source of the education is the experience of the ancestors and surrounding landscapes. The *Suptulung* education gathers all the knowledge of the landscape. The landscape extends from Niyama to Chomolungma, with its center in Khuwalung and the Saalpaa Silichung. The Rishimi visits these places through songs to observe and experience the knowledge of the place (Simmins, 2008). The informants reflected that the knowledge is not fixed. It changes every day according to the activities of nature. The ancestors' experience and nature's activities are the teachers of *Suptulung* Education (Morcom, 2017).

The informants expressed that *Suptulung* education is the source of native science, as reported by (Cajete, 2004). They described the earth as the mother and the sky as the father. The *Suptulung* education belongs to the earth and the sky. Moreover, the Kirat Rai

claim that their creators Sumnima/Naima represents the earth, and the Paruhang represents the sky. They created natural resources together with human beings. Therefore, the *Mundum* regards the living things and nonliving things as the sibling of the human.

Table 12 compares the focus of *Suptulung* education and school education.

Table 12. *Focus of the Suptulung and School Education*

Area	Focus of <i>Suptulung</i> education	Focus of school education
Place of education	Community-based education: <i>Suptulung</i> , cultural place,	Formal education: School, College, University
Age to start and end education	Follow the context and need-based curriculum for the community: No age bar	Follow the content prescribed Curriculum: Start from 3years, DLE;14 years, SEE;15 complete...
Time	Lifelong education	Fixed term education
Teacher	Mundum expertise, elder, Mangpa.	Training teachers according to the requirement
Student	Needed people	According to age government policy
Objective of education	Collective education	Individual education
Achievement of education	Production centre	Service centre
Evaluation	Individual evaluation	Group evaluation

Process of	Practical to theory	Theory to practical
teaching		

The informants, Mangpa, Rishimi and Khimtoki, argued that the evaluation system of the *Suptulung* education is more complex. No concrete order of tests is used in the formal education system.

Evaluation System of the Suptulung Education

The informants agreed that the evaluation process of *Suptulung* education is challenging. There is no measurement scale for evaluation as of formal education (Treviño Villarreal, 2006). Observation is the tool for evaluation of learners' abilities. There is no accurate measurement of learners' achievement. In *Suptulung* education, learners continue to learn until they achievement their goals. Thus, the evaluation promotes trial-and-error learning methods. As discussed in Chapter Two, the evaluation process follows subjective rather than objective procedures. The informants expressed that the evaluation system of *Suptulung* education combines the application of the learned skills and their self-assessment of achievements. Similarly, the age factor is not considered for the evaluation. The evaluation system enhances lifelong or holistic learning (Adam, 2011) under the indigenous values and norms. The methods of evaluation of the *Suptulung* education is observation and the reflection of the informants.

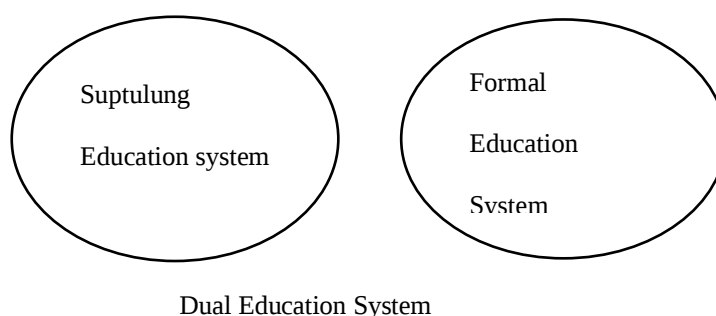
This is an appropriate evaluation process of *Suptulung* education because this education transforms knowledge through project work, field experience, cultural interactions, seminars, and dramas. Table 13 below shows the comparative approach of *Suptulung* education and school education's evaluation process

Table 13. *Evaluation Process in the Suptulung and Formal Education*

S.No	Evaluation approach of <i>Suptulung</i> education	Evaluation approach of school education
1	Practical and based on individual capacity	Written test and numbering system

Effect of Formal Education on the Suptulung Education

The informant, Mangpa, expressed that formal education is a well-planned education system in Nepal. Several agencies involved in developing and implement the formal education system. In the mainstream education system, teaching-learning is limited inside the classrooms. The government allocates a substantial amount of the budget for formal education. Many experts are involved in the curriculum development process. The teachers require predefined qualifications and training. In this sense, *Suptulung* education is different from formal education. Schools provide either main stream formal education or religious education. *Suptulung* education is an independent system outside the formal education system of the country. Figure 19 presents the relation between formal and *Suptulung* Education system.

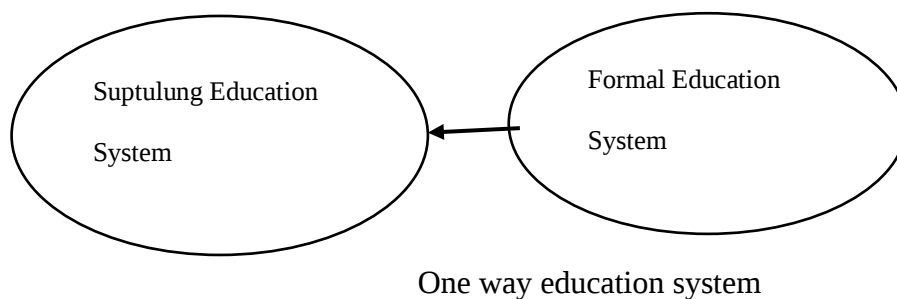
Figure 19. *Dual Mode of Education Theme*

The informants stated that elderly people in the Kirat Rai community grew up with the *Suptulung* education system. The educational environment and native language profoundly influenced their early childhood development. The native language is still used in *Suptulung* education in the Kirat Rai community.

The informants revealed many children from Kirat Rai communities have challenges in the school education system these days because of the medium of instruction in the school. Consequently, many students have lower achievement and drop out of school. Native languages increases the challenge of learning the vocabulary and pronunciation of the medium of instruction (Nepali or English).

The informants, Rishimi and Khimtoki, reflected that *Suptulung* education is practised in the field through cultural practices, unlike formal education, which is practised with the book, chalk, duster, and teachers. The informants expressed Kirat Rai children cannot get *Suptulung* education even in vocational subjects. In this sense, the *Suptulung* education system is isolated from mainstream education. It is going to become extinct soon because of the isolation. Figure 20 shows the process I observed between *Suptulung* and school education.

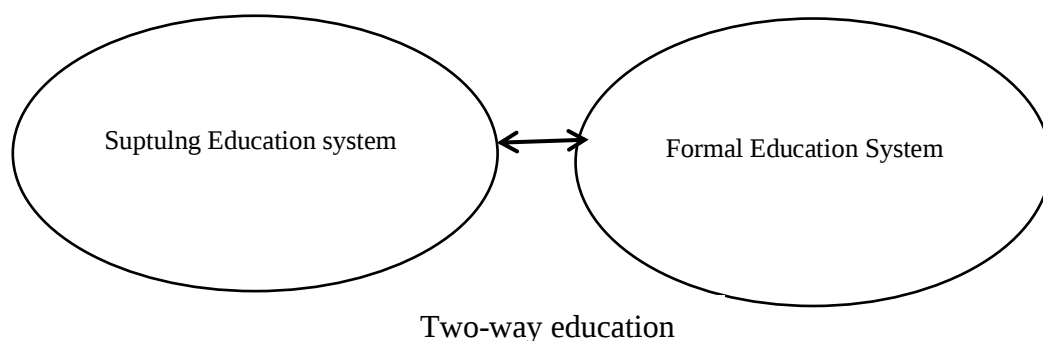
Figure 20. *One Way Education Theme*



As mentioned in Chapter Two government has the strategy of implementing mother tongue education as the local education. Some schools use local language education as an optional subject at the basic level. The government has planned to upgrade the local education system to higher education. According to informants, Rishimi, the local education curriculum must include the local language for the official work. Some local governments have decided to use the local language as an official language.

Local education is a voluntary practice in schools. Thus, it has little effect on the education system. Students have been transferring to learn English or computer subject. The informant, Rishimi, revealed that parents do not want local education because it cannot be linked to formal education. Now the government has taken initiatives to assimilate local education into the formal curriculum according to the local government's needs. The informants, Khimtoki, argued that the local government's attempt to use the local language as an official language has opened the doors of interactions between the schools' authorities and the native people. This practice will spread throughout the country in the future. Figure 21 presents the possibility between native people and the formal education system.

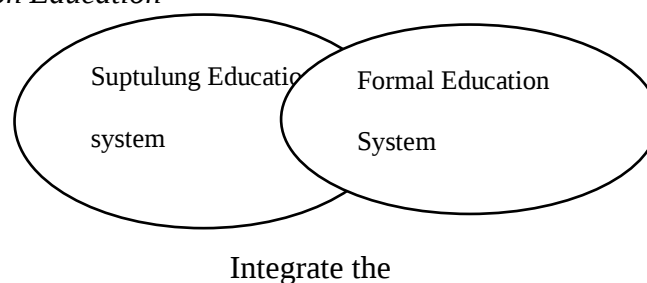
Figure 21. *Two Way Education Theme*



Integration of Suptulung Education and the Formal Education

According to the informants, Rishimi and Khimtoki, the *Suptulung* education can be used in formal education in four ways: 1) Offering the expert as the guest lecturer the explaining the knowledge during cultural celebration time. 2) Through using as the example and mentioning in the table the content of each task the teacher teaches. 3) Practicing as the extra-curriculum or local curriculum. 4) Conditioning research, experiments, internship, and practical activities. They believed that this education assists them in understanding the spiritual belief system, which enhances the students' self-respect and respect for the ancestors' experience. *Suptulung* education also encourages learners to explore the preservation of nature and natural resources. Educated people get knowledge to identify the skills associated with ecological systems (Cajete, 2004), astrology systems, biological systems, animal domestication, plant domestication, natural healing, cultivation time, food security, halter, and clothing. This paves the room for integrating *Suptulung* and formal education to make education more practical for better livelihood. Figure 22 illustrates the potential link between *Suptulung* education and school education.

Figure 22. Theme of Integtation Education



The informants, Mangpa, argued that if the student learns the *Suptulung* education through the formal education system, the gap between indigenous and non-indigenous education can be reduced. The reason is that *Suptulung* education focuses on reducing ego and arrogance. This education brings multiple ways of thinking about the usefulness of education.

The informants from a group of, Rishimi and Khimtoki argued that if children of Kirat Rai get an opportunity to study the *Suptulung* education and formal education simultaneously, they might be able to practise two forms of knowledge together and thereby preserve natural resources and cultural heritage on the one hand and adjust in the age of globalization on the other hand.

Chapter Six

Learning and Discussion

I proceeded to this study gaining insights with my personal reflections and literature reviews following the methodology that I outlined in Chapter Three. I reported the major findings of the study in Chapter Four and Chapter Five. In this chapter I highlight the major findings of these chapters and discuss them with the relevant literature and my personal reflections.

Major Findings

I had three research questions in mind while starting my Ph.D. study. The first research question was, why do Kirat Rai people practice *Suptulung*? I found that practising *Suptulung* is essential for the agrarian people; it is essential to settle the status of the dead person's spirit; it is equally helpful to make children moral, entertaining, and informally knowledgeable about nature and nature science.

The second research question was related to the ways of transferring the *Suptulung* knowledge to the new generation. I found that they transfer the knowledge to the new generation by imitating, performing and reflecting on the experiences.

The third question was: How can we integrate *Suptulung* education with the formal education curriculum and textbooks? While exploring the answer to the third research question, I understood that there are several ways to integrate *Suptulung* education with mainstream education. Some of them are project work, contextual teaching-learning, seminars, and interaction with *Mundum* experts in the classrooms. This process might be helpful to integrate *Suptulung* education and mainstream education.

Considering this study's findings, I have presented my learning and discussed them relating to the literature, personal reflection, and fieldwork. These learning and discussion are presented in the subsequent paragraphs under different headings.

Learning From the Findings

This study explored the educational values of the *Suptulung* as a cultural identity of the Kirat Rai people. The major learning from the study is socio-cultural and academic learning from the *Suptulung*. The other learning includes ontology, epistemology, axiology, aims, principles, methods, and contents learning approach of the *Suptulung* education.

Socio-Cultural Learning From Suptulung

The first learning is that the *Suptulung* educates Kirat Rai about the relationship between humans and land, humans and nature, and human responsibility towards other creatures. Similarly, it gives knowledge of climate change, season changes, the meaning of rivers and seas, spring water, human origin in the earth, and the relation between humans and animals. We learn to respect nature and all creatures through Sakela Dhirinam and Sakela Chhirinam or twice a year. Kirat Rai respect the existence of all the creatures in nature.

The second learning is that *Suptulung* education helps Kirat Rai to solve social problems with the support of ten Kirat Rai (ten sub-clan older people), including Mangpas and Rishimis. Even the four Kirat Rai also support us in solving minor problems. The decision of the ten Kirat Rai is regarded as justice for society and holiness. Their decision supports earning society's respect and getting emotional or psychological security. Following their suggestions, Kirat Rai maintain the balance of the kinships,

maintain the seven generations break in the blood relationship, and helps continue the society on the path of the ancestral tradition (Hardman, 2020).

The third learning is that *Suptulung* leads Kirat Rai to attain supernatural power by following the rites and rituals (Rai, 2020c). It teaches Kirat Rai to start life from the *Suptulung* and end at the *Suptulung*. Such practices are observed in cultural ceremonies. From those insightful spirits of the people with natural death remains in the *Suptulung*. Mangpa removes the spirit of those who die unnaturally far from the Khuwalung. Otherwise, Mangpa puts the spirit of the unnaturally dead people in the yard or garden with their commitment not to harm people of the family or other community members.

The fourth learning is that there are both visible and invisible worlds. They are the world for living and non-living things (Cajete, 2004). The *Suptulung* is regarded as a blessing for life and happiness for the spirits of the dead person because Kirat Rai believe in the existence of spirits. In this sense, *Suptulung* is a place of pilgrims, a place of liberation, and a religious trademark of the Kirat Rai (Rai, 2021). *Suptulung* is the root of Kirat Rai's *Mundum*, a protector of the native language, traditional culture, customary law, norms, and value of being Kirat Rai, a source of spiritual knowledge and a healing system.

The fifth learning is that the *Suptulung* teaches us the nature base or place base rules and regulations. For example, Kirat Rai people know they can offer only ginger alcohol, millet alcohol, and Kaguno alcohol to the *Suptulung*. Only six months old alcohol can be offered. Same/Samet and two nipple animals, meat is restricted in the *Suptulung*. It is believed that animals and birds used to speak human language and human

beings used to understand their languages (Simmins, 2008). The *Suptulung* also teaches Mangpas and Rishmi's advocates the knowledge of the *Suptulung* and *Mundum*.

Academic Learning From Suptulung

Academically *Suptulung* teaches holistic knowledge of livelihood (Laura & Heaney, 1990). *Suptulung* learning enhances a good rapport through interaction among people and rejects the compartmentalization of knowledge (Battiste, 2014). The learning encourages people to understand holistically. The contents start from the local context and link with the land, ecology, nature, and natural resources.

Aims of Learning in Suptulung Education

The first aim of learning in *Suptulung* education is to prepare people for the land cultivation and nurturing of nature (Schlemmer, 2019). This education enables students to organic food production (Rai, 2021). The second aim is to train people for better human relationships (Hardman, 2020). The third aim is to prepare people as healers and support them in linking ancestors, land, water, language, and cave for sustainable living.

Ontology of the Suptulung Education

Ontologically speaking, *Suptulung* education is local education. It generates knowledge from the relationship between humans and land, humans and nature, as mentioned by (Wilson, 2001). Its knowledge transfer system is guided by spiritualism. Its teaching-learning process is enhanced by conversations, performances, and *Suptulung* imitations assume that teaching-learning is a lifelong or wholistic process, as mentioned in indigenous theory. It is a learner-centered model of education. Teachers' roles are model, performer, and facilitator. The evaluation system of the *Suptulung* education is

based on individual performance, oral reflection, and practice in knowledge and skills development. *Suptulung* education aims to respect ancestors and nature.

Epistemology of the Suptulung Education

Epistemologically speaking, *Suptulung* education authenticates knowledge through field practice, the reflection of practical experiences, and conversation (Kovach, 2010). Simmins (2008) argued that sacred songs are applied to transfer indigenous knowledge. As Warren (1991) argued, the sacred song creates knowledge through cultural practice. Thus, The learner reaches an understanding with the help of sacred stories, sacred songs, and cultural practices. Moreover, shaman's chants, ritual explanation, spiritual portrayal, and ritual activities are the ways of achieving knowledge.

Sacred stories portray the knowledge of spiritual links, a revelation of humans, earth, sky, and cosmology. They narrate stories of reward and punishment, birth and death of human beings. The sacred song portrays the knowledge of spiritual procedures known as a Rishya (mantra), focuses on the spiritual journey, connects the physical and the spiritual soul, gathers supernatural power, and heals people mentally and emotionally.

Stories are told by elderly members, parents, social leaders, cultural leaders, and knowledgeable people. Longer stories are told in the field and at social gatherings. The content of the story depends upon individual preferences. The story aims to make learners believe in the ancestor's experiences.

Axiology of the Suptulung Education

Suptulung education is value laden. This education continues the Kirat Rai civilization. It enables people to respect the local thoughts and ancestors' experiences. As Warren (1991) expressed, *Suptulung* education teaches about a particular place and

environment. It engages people in deep learning until the result is correct or incorrect.

Adam (2011) argued that *Suptulung* education teaches people to see things holistically to get science and sociology to solve the problem (Cajete, 2004). The *Suptulung* education values function as the representation of human wisdom; air as the sibling sister who brings fertility in land and fruitfulness to the plant; liquor and ginger as the things to connect the spiritual world. After cutting the tree, they have to put the mud. We have to pray before killing animals and birds. Before cultivating fields, they must worship all gods by playing the big drum and cymbals. For purity of the home, they must spray the spirituous liquors or the mix of mugwort, harra, and spring water. Learners are taught to value these rules through *Suptulung* education.

Principle of the Suptulung Education

The principle of the *Suptulung* is the balance of nature and human relations (Emeagwali & Dei, 2014). Following this principle, this education aims to continue culturally embedded education (Simmins, 2008). Through this, *Suptulung* education teaches that death is the process of new life, and the soul does not die. In this sense, *Suptulung* education is based on the circular principle. In other words, everything moves in a circle from life to death and birth, seeds to plants, and plants to seeds.

Methods of Learning in Suptulung Education

Suptulung education applies conversation, performance, and imitation methods of learning. The conversational method is the most beautiful way of teaching-learning of *Suptulung* education. As Absolon (2010) put it, the conversational method can express the link between the past, present, and future. In conversation, we use storytelling, reflection on someone's thoughts, and critical comments on what the others said

(Kovach, 2010). Observation and learning by doing in the field are methods of teaching-learning in this education. Parents and elders stand as teachers as models for the use of conversation (Davison & Díaz Andrade, 2018). Imitation is the follow-up method used in *Suptulung* education. This method teaches plough making, cloth making, bamboo work, and shamanic activities (Rai, 2021).

Contents of the Learning Suptulung Education

The contents of *Suptulung* education are based on Mundumic Risiyas. These contents are related to ethical values and the responsibility of human beings. Apart from them are contents like the law, justice, lifestyle, healing practice, and spiritual knowledge (Rai, 2022). The spiritual contents include meditation, rhizomes message, ginger message, rice divination message, animal sacrifice message, flower offering message, fruit offering message, and alcohol offering message (Nicoletti, 2006). Content learning in the *Suptulung* is evaluated through participatory assessment, self-reflection, and mentoring.

Ways of Integrating Suptulung Education with Formal Education

Suptulung education is an orally transmitted education. *Suptulung* education has been limited in specific communities because it does not have a written form. As I have mentioned the aims, content, method, and evaluation of *Suptulung* education, I have suggested some ways to integrate them with mainstream education. Aims can be linked; contents can be integrated; methods can be used reciprocally; experts can be shared for learning, and an evaluation system can be integrated. In order to put this integration system operationally, we need the following methods:

1. Project work on two sides

2. Interaction with the *Mundum* experts and curriculum experts of the mainstream system
3. Discussion between the *Suptulung* education providers and the teachers of mainstream education at the local government level
4. Experience sharing of the *Suptulung* education learners and school students
5. Cross-sectional participatory action research on both ends
6. Periodic seminar and symposium modular curriculum, teaching guide, and textbook writings on both ends

These activities can be used to integrate the indigenous knowledge system of Kirat/Rais, Dalits, Muslims, and other ethnic groups of the country.

Suptulung as Fire Place; as an Institution; as Cultural School; as an Artifact

I found that *Suptulung* is both a cooking place and a God place. It is called 'Me Sam' or 'Me Mang.' Me Mang introduces the God of fire. 'Me Mang' represents the metaphorical name 'Mehenmalung'. Through the name of 'Mehenmalung,' people worship fire, and respect fire, believing it keeps the *Suptulung* holy forever and protects from the evil soul. That means the fire balances between a good soul and an evil soul. Therefore, spiritually fire remains in *Suptulung* as God, but physically it looks like a fireplace.

Moreover, this study found that *Suptulung* is an institution of God, a good soul, belief, thoughts, knowledge, power, energy, and everything for the people to meet their requirements. Three different god stones embed the cosmos' knowledge. That knowledge

enlightens the people for a good livelihood. The soul of knowledge is linked with the 'Lung' such as 'Chasumlung'. This represents the soul of land production.

This study found that *Suptulung* transfers knowledge to people through cultural practices. It found new knowledge about the knowledge transfer system. Knowledge delivers with link the soul in the god stone 'Lung'. People can perceive comprehensive knowledge according to their capacity.

It is also found that knowledge is embedded in the *Suptulung* by their creator Naima/Sumnima-Paruhang. Another important finding of this study is that *Suptulung* is the image of Naima/Sumnima-Paruhang, so their almighty knowledge is embedded here. It is an institution founded for caring for human beings and understanding their responsibility to nature and natural resources.

The finding of this study indicates that *Suptulung* is also a cultural school. Through *Suptulung*, people get knowledge of culture. For example, all rituals are performed from the womb to the tomb at the *Suptlung*. It forms the norms and values which are the foundation of social norms and values of the Kirat Rai community. Similarly, found that it is an informant of the human and human relationships in the relationship and area of bride and groom. It can link with the modern science of DNA systems. Moreover, ritual, knowledge, belief, culture, tradition, language, identity, customary law, and *Mundum* philosophy are practiced because of the *Suptulung*. If the *Suptlung* is destroyed, damaged, or ignored, it would immediately close the chapter Kirat Rai, and whatever belongs to them.

The study found that *Suptulung* is a cultural school that imparts moral education because it teaches values to respect for ancestors, nature, and natural resources. It teaches

us to nurture nature and others on the earth, giving equal respect to all living and non-living things. It teaches that because of these things, people are here, so being human is a great responsibility to protect the beauty of each thing. That is the law of nature. In the cultural school, knowledge is transferred through the cultural performance of ‘Yari Churi’the.

The study found that *Suptulung* is a communication ‘artifact’ and an art. People suppose it as like an ‘almighty person’ or ‘humanizes’ as a people. Through the metaphorical name of ‘Lung’, communicate with the creator, God, supernature, and ancestors. The Kirat Rai demand prosperity, well-being, health, and money for any necessary things through the *Suptlung*. It is a unique way to observe knowledge rather than formal education.

Chapter Seven

Summary and Conclusion

The *Suptulung* education assumes that human beings have a strong relationship with nature. In this study, I discussed how the metaphorical ideologies of the *Suptulung* are practiced in the lifestyles of the Kirat Rai and how they are transferred from one generation to another. Similarly, I discussed how *Suptulung* education is practiced to transfer knowledge to sustain natural resources and explore ecological knowledge. I also discussed the objectives, content, methodology, and evaluation system of *Suptulung* education, along with the impacts of the formal education system on the native education of Kirat Rai. The conversations with Mangpas, Rishimis, and Khimtakis provided key information about the practices of Mundumic *Suptulung* among Kirat Rai communities. I articulated the processes of conversations for building enhanced indigenous knowledge and spiritual ideologies of Kirat Rai. In this chapter, I summarize the issues raised in the preceding chapters.

Significance and Impact of Mundumic *Suptulung*

One of the objectives of this research study was to analyze the significance and impacts of Mundumic *Suptulung* ideology in Kirat Rai communities, which have been practiced since the beginning of Kirat Rai civilization. I analyzed how the Mundumic *Suptulung* is significant in the Kirat Rai community. The *Suptulung* is the informant of ancestors' knowledge. Indigenous knowledge reflects ancestors 'experiences of surviving in nature (Warren, 1991).

I agree with Warren (1991), who claimed that the *Suptulung* reflects the ancestor's experience, which they integrated from the struggles with nature to survive. The multiple

experiences of the ancestors reflect in the metaphors of the *Suptulung*. Metaphorically, the *Suptulung* is supposed as a holy place, a sacred place, and a place of ritual practice (Rai, 2020d). The *Suptulung* primarily uses a shrine with three-apex stones representing the metaphors of the relationship between human beings and nature. The metaphors are used to have conversations with the invisible spirits. Indigenous knowledge views rocks, seas, hills, and mountains are animated things (Cajete, 2004). The analysis shows that *Suptulung* is metaphorically personified as the creator Sumnima/Naima- Paruhang by the Kirat Rai.

The findings of the study show that the metaphors of the *Suptulung* are divided into various responsibilities. Ancestors developed this theme to maintain discipline among the members of their community. The *Suptulung* is a source of the rules and norms for the Kirat Rai community. These findings of this study comply with McDougal (1979), who stated that Kirat Rai determine the sitting place of the family members and the relatives according to the composition of *Suptulung*. Similarly, the metaphors make people aware of following cultural practices and maintaining harmonious relations with whatever belongs to the earth.

The findings suggested that Kirat Rai's lifestyles move on according to the metaphors of the *Suptulung*. The metaphorical name Papalung makes the lineage people's duties and responsibilities noticeably clear. Kirat Rai describes acceptable and unacceptable behaviours through the *Suptulung*. The findings indicate that knowledge, idea and morality are used as metaphors for the *Suptulung*. Every metaphor identifies a unique meaning. Therefore, the *Suptulung* is the truthful source of the Kirat Rai civilization. From the metaphors of the *Suptulung*, one can explore innovative ideas to

reach the roots of human civilization. It helps to understand the root of human knowledge, culture and relation with the land. The *Suptulung* is the most important part of every ritual ceremony among Kirat Rai because they can perform any ritual celebration only at the *Suptulung*. The Kirat Rai people suppose the *Suptulung* as a cultural agency. Kirat Rai people can understand, do, sing, and chant the *Mundum*. Obviously, the *Munudm* is known as the celebration, performance, and reciting of Rishya with melodious (scripture) and chanting Rishya (speak). On the other hand, the *Munudm* is the philosophy of Kirat and Kirat Rai (Rai, 2021), and the *Suptulung* is the educational agency.

Get Knowledge About Ancestors

My analysis showed that Kirat Rai ancestors had fully stored their experience in the *Suptulung*. That experience is applied as knowledge, education, or rule and regulation for good livelihood. Moreover, the Kirat Rai ancestors embedded knowledge place is known as *Suptulung* and pounce the sacred words or advocacy of that knowledge is known as *Mundum*. Therefore, *Suptulung* and *Mundum* are interconnected as two sides of a single coin. The *Mundum* and *Suptulung* distinguish the Kirat Rai community from the indigenous communities of the people (Rai, 2022). *Mundum* is the immortal strength of Kirat (Chemjong, 2003). The energy and the courage emerge from the *Mundum*. The *Mundum* is practised as the strength of the lifestyle gathered from the *Suptulung* as the belief of the Kirat Rai people.

Mangpas invoke supernatural power from the *Suptulung* in their bodies for shaman practice (Nicoletti, 2006). My analysis showed that the Mangpas are the spiritual leaders who perform the shaman for the wellbeing of individual families and the

community. They can converse with the invisible spirit to get blessings for prosperity (Rumsey & Weiner, 2000). Every ritual is the process of a conversation with the invisible spirits. On the other hand, the conversation is used to drive away evils and welcome good spirits (Adam, 2011). They send evil far to the mountains and the seas. The Mangpa's objective is to keep a peaceful spiritual environment in the community. Sumnima/Naima-Paruhang created Mangpas like Surlumi, Kubimi and Kharumi to protect from the evil spirits and balance the spiritual world. Spiritual belief determines the social structure and identification among the indigenous groups (Cajete, 2004).

The metaphors of the *Suptulung* manifest the Kirat Rai social structure and the ways of identification of social structure. Every God stone represents a different part of the social pattern. For example, Papalung represents the genealogy/father group, Mamalung represents the maternal/ mother group, and the Chhekulung/Ramilung represents the children/relatives' groups. The place is also divided according to the god stone of *Suptulung* (Gaenszle, 2000; Hardman, 2000; McDougal, 1979). These three stones determine the whole cultural practice of Kirat Rai from womb to tomb. It determines the cultural practices even after death. The *Munudm* views death changes the body into energy for the nourishment of nature.

The *Suptulung* is made by the metaphorical mind that reflects the relationship between humans and the human and nature (Cajete, 2004). The fine structure of the *Suptulung* gives a clear vision of Kirat Rai about the complex relationship between humans and nature. The metaphors of *Suptulung* narrate the history of human relations with nature. Knowledge of different phenomena is embedded in the *Suptulung* according to the requirements of people to enhance their lifestyles. The entire knowledge of the

universe is encapsulated in the *Suptulung* according to the belief of the Kirat Rai community. The knowledge is collected from the collective experiences, which emerged from the relation co-existence with nature. *Suptulung* is the manifestation of both spiritual and physical knowledge. The whole life of Kirat Rai is orientated from the *Suptulung*. They believe that *Suptulung* is a holy place for blessing (S. D. Rai, 2018b) and the touchstone of the lifestyle of the Kirat Rai people. The *Suptulung* reflects the theme of traditional knowledge, the traditional education system, and the identification of the primeval group. The *Suptulung* is an agency that helps with life journeys. Kirat Rai people have personified the *Suptulung* (Cajete, 2004), which can converse with physical and spiritual spirits. The *Suptulung* represents a creative person who reflects the diverse and distinct knowledge of the sustainability of human life and the natural world.

These findings agree with the (Rai, 2020c). *Suptulung* interprets the cultural norms and values of the specific area of Kira Rai landscape. The finding indicates that every social activity depends on the norms and values of the *Suptulung*. The *Suptulung* is a social power centre where people pray and worship for power. The *Suptulung* is a blessing place for any socio-cultural practice. People pray in the *Suptulung* as a holy for the wellbeing of all. The *Suptulung* is the supernatural abode of the spirits of the ancestors. The finding of this study demonstrates that the socio-cultural values of the *Suptulung* have been recognized from the beginning of the Kirat Rai civilization. Similar to other indigenous communities, Kirat people belong to the nature-worshipping community. They do not worship a single person as a god-like Ram, Vishnu, Krishna, Sivaji, Muhammad, and Jesus Christ. They believe that their ancestors are the god. Their knowledge is embedded in the *Suptulung*.

Understand and Practice Community Rules and Norms

The findings indicated that the metaphorical name as Figure 6 of the *Suptulung* carries spiritual values. According to Rai (2022), the *Suptulung* is linked to where humans learn spiritual knowledge. Additionally, this place is known as 'Niyama'. Kirat Rai people do not know the physical location of this place. However, with the knowledge of shaman practice, they visit that place in every ritual practice. 'Niyama' is recognized as a lowland covered with water similar to the sea. Similarly, the *Suptulung* is spiritually linked with the 'Paru', such as an apex or the mountain. According to the spiritual literature, 'Niyama' and 'Paru' identify the place of origin of the Kirat Rai. The *Suptulung* is linked with many spiritual places, where the ancestors of the Kirat Rai people inhabited, such as the 'Khuwalung', 'Salpa' ' Silichung'. There are many sub-spiritual places such as the Terpachung (Temke sacred place)', 'Tuwachung (First clothing place, sacred place), Dhiburung (high hills)', and Chhiburung (low hills) . These places are celebrated as sources of knowledge. Shaman narrates the knowledge about the environment of each place when they spiritually reach there. After reaching every place, the shaman rest and narrates what is happening there, what happened in the past, and what will happen in the future.

As a custom, the socio-cultural values of the *Suptulung* continue in the Kirat Rai community because they respect the *Suptulung* as a source of knowledge. The knowledge and skill transfer orally through stories, songs, and cultural practices. The findings also indicate that knowledge of livelihood is engraved in the *Suptulung*. Moreover, the three-god stones provide guidelines for livelihood (Nicoletti, 2006). Symbolically, Papalung represents the Paruhang, Mamalung represents the Sumnima/Naima, and Ramilung

represents the 'Hongchha'. The Papalung contains all the knowledge of Paruhang. Mamalung contains all the knowledge of Sumnima/ Naima, and Ramilung contains the knowledge of 'Hongchha'. Kirat Rais worship *Suptulung* twice a year in Dhiriyamlo (irrigation time) and Chhiriyamlo (harvesting time). They worship the *Suptulung* for healing, blessing, and the prediction of the future.

I found that the *Suptulung* ideology enlightens the Kirat Rai community. The *Suptulung* ideology has given a distinct identity to the Kirat Rai. All the ritual practices are performed in the *Suptulung* (Rai, 2020d). The *Suptulung* is the only entity which can provide legal authority to the Kirat Rai community. This finding aligns with Hermans and Altena (2003), who said that ritual is an action that would be over by the power. From this point of view, *Suptulung* is a supreme entity for all ritual practices. Kirat Rai conduct all ceremonies such as Sakela *Silly*, head raising, Sakela Dhirinam, Sakela Chhirina, and Sopuiya in the *Suptulung*. The findings of this study indicated that rituals encourage and remind people to fulfil their responsibilities. This finding aligns with (Kenny, 2013); Rumsey and Weiner (2000), who argued that ritual links with the land and is used to communicate with the ancestors' spirit. The objective of the ritual practice is to work as a messenger for the livelihood (Turner, 2018).

One ritual practice is the "Sakela" celebration, which presents the different types of beliefs (Gaenszle, 2000) associated with the *Suptulung*. The celebrations narrate the specific time as the cultivation schedule and crop harvesting (Bernstein et al., 1966). Similarly, the finding confirmed that every ritual brings new information and inspiration for livelihood. The rituals connect people with the spiritual, belief, reality, and humanity. This finding aligns with (Wallace, 1966), who argued that rituals are identified as pre-

learning, pre-information, separation, suggestion, execution, and livelihood maintenance. The ritual rites are performed to share the knowledge of the social norms and values with the community members. Every ritual rite is generated from the experience of the ancestors. Therefore, the ritual rites narrate the livelihood and ecology of their surrounding. Ancestors' findings indicated that ritual motivates individuals for meaning-making and applying the knowledge in the community as local knowledge (Warren, 1991). The finding indicates that rituals are the ways of knowledge transmission from one generation to another. Therefore, the result illustrates how ritual rites deliver the knowledge of past, present, and future lifestyles (Absolon, 1993).

Another important finding is that shaman gathers spiritual power from the *Suptulung*. During the ritual performance, Kirat Rai tremble and feel supernatural power in their body. It is a sign of readiness for the ritual journey (Nicoletti, 2006). They wait and continue for the paranormal power until they get a blessing from their ancestors. Some ancestors take more time to give spiritual power or to find the pure soul than others. The pure soul can easily complete the ritual journey. Sometimes there are *Silly* by witches or demons. Mangpas should go through the water ritual journey to control them. For safety, Mangpa offers and informs ancestors in the *Suptulung* as soon as possible. The demons and witches walk over the land and rock. Shaman scolds the witch and demon by chanting the Rishya *Mundum*: " Hilawa lentim, Mamapa, Issakhali, Tamrahira"(die with blood, die by falling, all of restless sprit).

The evil sprit, bad fortune, demons and witches descend under the guidance of the *Suptulung*. The finding shows that the souls of those with unnatural death do not get their place in the *Suptulung*. They try to find out an appropriate location but never get one.

Nonetheless, the bad spirit wants to sacrifice blood, whatever animal, birds. Their goal is to use blood as food for individual satisfaction. That soul wanders over the land through pandemics, epidemics, and other similar illnesses for food. Evil souls become ready to drink water in new souls hurriedly. They actively want to reside in pure souls. However, only the pure souls are taken to new souls into the *Suptulung* by Mundumic ritual rites. This belief agrees with the African indigenous lifestyle (Adam, 2011). After the death, Kirat Rai's soul wants to reside in the *Suptulung*. The *Suptulung* is a kind of paradise for Kirat Rai people after death. Findings show that the *Suptulung* is culturally important before death and after death for the Kirat Rai people. The ancestors welcome those with pure heart in the physical life or living in the *Suptulung*. However, ancestors ignore impure souls in the *Suptulung*.

The findings indicate that *Suptulung* is where every ritual work is performed as a healing activity (Absolon, 2010). It controls unnecessary thought, meaning-making, and interpretation. The *Suptulung* promote people for good livelihood, good health, and a healthy environment. The study's findings suggest that *Suptulung* is the corner stone for Kirat Rai civilization. This finding agrees with (Geisler, 1987), who reported that the *Suptulung* is a complete structure of Kirat Rai's life. The entire knowledge of ancestors is embedded in the *Suptulung*. Kirat Rai's native belief is founded on the conceptual framework of the *Suptulung*. The *Suptulung* framework gives them the knowledge and skill to survive distinctly in nature.

However, Kirat Rai are ignoring *Suptulung* education because of urbanization, formal education, unemployment, and elite lifestyles among the educated people. I found that most members of this community are adopting the formal education system.

Therefore, they are ignoring the norms and values of the *Suptulung* knowingly and unknowingly. They show unwillingness to participate in the ritual and share the knowledge with their children. Consequently, their children are deprived of the native knowledge of the Kirat Rai people. The children adapt cultural practices and festivals such as the Dashain, Teej from non-Kirat Rai community instead of celebrating Sakela Dhirinam and Chhirinam ceremony. The children educated in the country's formal education system lack conversation skills with their relatives. They lack knowledge of lifestyle, morality, the cultivation of land, nature, animals, plants, and family gatherings. Some educated people are far from the classical knowledge to contribute to good human life (Maila & Loubser, 2003).

In summary, the findings of the study indicate that through the *Suptulung*, Kirat Rai people can transfer the knowledge to survive in nature to protect, preserve and nourish nature and natural resources distinctly. They complete the life cycles in the *Suptulung*. The *Suptulung* shapes the cultural practices of Kirat Rai as an active ancestral agency or as a God. The *Suptulung* sustains the distinct belief of the Kirat Rai people. They explore the relationship between humans and land, structure, and rule and regulations of the community.

Develop Faith in Spiritual Values Belief and Power

The findings of the study also indicate that metaphors of *Suptulung* represent the power, identity, and faith of the Kirat Rai people. Papalung gathers power from all paternal gods. Mamalung integrates the power from all maternal gods, and Ramilung/ Chhekulung integrates the power from the all-relatives gods. The three-apex stones of the *Suptulung* integrate the total power of the world. Kirat Rai people believe that the

Suptulung is a place of supernatural power. They worship the *Suptulung* twice a year for power. The power of *Suptulung* is used to drive away the evil spirits and bring pleasant moments in the community and the family. The *Suptulung* is established to protect from evil spirits, illness, sickness, pandemics, epidemics, and food scarcity. The *Suptulung* awards and motivates Kirat Rai to explore innovative ideas to manage their lifestyle and develop positive thoughts. The *Suptulung* heals human disorder and trouble of nature physically, emotionally, and spiritually (Absolon, 2010). Both physical and spiritual powers are embedded in the *Suptulung*.

They respect the *Suptulung* because it embeds the power of knowledge. The Kirat Rai believes the *Suptulung* is the god stone where are the god and their ancestors reside. I found that the spiritual power is rooted in the *Suptulung*. Kirat Rai people believe that *Suptulung* is the center of supernatural power. This statement agrees with (Allen, 2012). The *Suptulung* is both a ritual and spiritual place. Spiritual belief guides the knowledge of social norms and values, the belief that reflects the experience of the ancestors (Grieves, 2009). The spiritual belief focuses on the link between past, present, and future human activities. Similarly, the finding indicates that spiritual belief motivates people to be honest and ensures equity. Those who have spiritual knowledge respect nature and ancestors. This finding agrees with (Solomchenko et al., 2019). Spiritual belief enlightens people, making them more capable, confident, and independent. People with spiritual beliefs prevent themselves from doing injustice and unfair activities.

The Kirat Rai people consider the *Suptulung* as a valid spiritual power location for rituals. Moreover, a pilgrim receives happiness, taking away the sorrow. They trust that *Suptulung* is the only place their god and ancestors reside. The *Suptulung* is for the

good heart and good souls because it rejects the unkind hearts and the evil souls and people from other communities (S. D. Rai, 2018b). The Kirat Rai community values the *Suptulung* because of its spiritual values. The finding agrees with who reported that different communities have different spiritual values (Ermine et al., 1995) . It also aligns with who argued that spiritual belief uniquely holds social values (Raymond et al., 2019). The findings of this study are associated with the holistic theory as Adam (2011) argued that holistic theory is an appropriate tool to understand the life of African indigenous people.

Similarly, the findings of this study also agree with the indigenous theory. The findings show that spiritual belief is linked with the land and the specific inhabitants of the ancestorists. This study concludes that the spiritual beliefs raise from the place of origin of the Kirat Rai civilization. The knowledge of ancestors is embedded in the *Suptulung*. The spiritual value arises from the specific context (Jack et al., 2013). It focuses on the exploration of the skills to survive with nature. The exploration includes the knowledge of the sea, water, earth, forest fauna, flora, sun, air, and inhabitant. Simmins (2008) argued that spiritual belief and place identify social values and identity. The study also concludes that the spiritual place provides a sustainable direction to local knowledge because it rises from the local practices individually and collectively.

Practice Socio-Cultural Values

Socially, this study indicates that spiritual belief supports maintaining the discipline of natives. Kirat Rai people practice discipline through the *Suptulung*. This study found that people cannot spit, fight, or kill in the *Suptulung*. People have to walk very silently, not allowed to use offensive words. They believe that *Suptulung* will punish

them if they speak offensively. People pray in the *Suptulung* for reparation. Another important finding of this study is that Kirat Rai people will soon forget this system. They believe that it brings a big misfortune, disaster, and destruction. The axiology of the *Suptulung* is gradually disappearing because of the lack of native education. This finding agrees with who argued that the Western paradigm is inappropriate for understanding indigenous knowledge (Emeagwali & Dei, 2014). Chapter Two described that the indigenous belief system is a different belief system. The indigenous belief system is collective, which arises from the ancestors' land, inhabitant, and experience with a collective decision.

The *Suptulung* has been assigned certain rights and responsibilities by the related community which is directly connected with spiritualism (Levi-Strauss, 2019). I found the spiritual beliefs of Kirat Rai survive in their stories, songs, myths, cultural practices, and dreams.

The spiritual power of the *Suptulung* focuses on making people aware of peace, non-violence, and moral right for any work. It is also aware of respecting bad souls. Therefore, spiritual belief teaches them to respect all souls: “Silam laappsi, dhilam laappsi oof ...oof ..oof..”(sprite from the lowland, spirit from highland).

Therefore, those who live in the mountain area respect those who live in the lowland and sea areas. This finding agrees with who reported that souls move around the earth and the sky (Adam, 2011). Additionally, the Kirat Rai community believes evil soul wanders restlessly in the air (Schlemmer, 2004). [The shaman drives them away by beating the drum and chanting. Findings show that they manage spiritual aspects of life using the *Suptulung*. The result indicates that *Suptulung* always guides people in positive

ways of life. People follow inappropriate practices when they lose faith in spiritual knowledge. Another important finding of this study is that *Suptulung* represents the belief system and promotes people's confidence. The belief system extends emotionally, spiritually, physically, and mentally as Absolon (2010) reported.

Culturally, the *Suptulung* is a legacy of the Kirat Rai ancestors. All the cultural rituals from the womb to the tomb are included in the value system of *Suptulung*. The study found that the *Suptulung* symbolizes the lifestyle of the Kirat Rai people. It represents their unique cultural practices, values, laws, and languages. Although Kirat Rai share the native land with other cultural groups, the cultural value of *Suptulung* is a distinct practice among them. The *Suptulung* requires the Mangpa and Rishimi to practice cultural knowledge. The knowledge transfer process is verbal and non-verbal ritual practice, as Simmins (2008) argued that both verbal and nonverbal practices enlighten people. Additionally, the non-verbal knowledge transformation system is more spiritual and experienced as a deeply meditated feeling. That feeling is an experienced lovely moment. The joyful non-verbal moment enlightens people as a holy experience of spiritual culture (Dederen & jour, 2000). The finding of this study indicates that people need to build trust in themselves, and self-determination and self-satisfaction are essential in life.

Take Pride in Cultural Identity

The study found that the composition of the *Suptulung* represents the whole family. The three-god stones are associated with father, mother and children (Nicoletti, 2006). The study shows that the norms and values of Kirat Rai assume that the *Suptulung* is a religious faith (Bonney, 2004). The finding of this study aligns with the findings of

Angelo (2018, p. 4) ,who reported that “culture tends to change as time passes by while the fundamentals of religious are fixed from the start”. The study found that religions use written holy scriptures while cultural beliefs are practical and experimental. Cultural practice is a lifelong practice (Battiste, 2014). Cultural practice empowers about the cultural values of the *Suptulung*.

My analysis shows that revealing the genealogy and the territory through Same/ Samet is the transcendent name that introduces the origin territory and activities. Mangnung /Mechinung/ Debchinung address the inheritance names. Bobby has introduced the original land of the Kirat Rai. These names are unavoidable in every ritual rite and cultural practice. It is mandatory to recite these names during the ritual to have a conversation with the spirits of the ancestors. Gaenszle (2000) clearly described the Samek introduces to “transcendent essence” or “soul” of a clan. *Samek* is the proto name that helps identify the family or blood relation group (Hardman, 2000). Blood relation is highly respected. Same/Smet, Bobby, and Mangnung/ Mechinung/ Debchinung /Debchinung exist among Kirat Rai people because of the *Suptulung*. These names are limited to the Shaman, Rishimi, and Khimtoki. These are as the significant tools of the cultural practice and shaman activities. This study found that Same/Samet recognizes Kirat Rai’s clan and culture group. Bobby, /Bakhaphopi is understood as the inhabitance of Kirat Rais. Same/Samet identifies the clan and is used to identify the clan when they need to make quick decisions.

The Same/Samet, Bobby and Mechinung are connected with the formation social structure (Rai, 2020c). The Same/Samet and the Bobby determine the marriage relation. Same/Samet can not be changed up to seven generations traditionally. Decedents of

sisters are allowed to bond in the marriage relation, which is accepted in the *Suptulung* after five generations. The finding shows that the Same should be different for better the marriage relation, and both bride and bridegroom need the *Suptulung* with the Same.

Develop Knowledge About Land, Ecology and Environment

The findings of this study agree that the aboriginal ritual story belongs to the land, the sea, and other people (Poroch et al., 2009). *Suptulung* is for the knowledge of the land, ecology, environment, and climate change. The knowledge of the land and a land cover by the *Suptulung*. People can identify the land's climate and what type of farming is appropriate there through Same/Samet. This indicates that Kirat Rai people have excess knowledge because of the *Suptulung*. The *Suptulung* is the center of knowledge for food and shelter. The holistic theory suggests that *Suptulung* represents an idea or knowledge for a good livelihood. Knowledge is gathered through several visions, thoughts, and decisions. This statement agrees with Warren (1991), who claimed that indigenous knowledge is the ancestors' experience. These experiences are the outcomes of a long struggle for life. These experiences are delivered through the *Suptulung*. Traditional knowledge is gradually diminishing because of a lack of native language knowledge. This is a painful situation for culturally sensitive Kirat Rai.

Develop Knowledge to Survive Protect Preserve and Nourish Nature

Ermine et al. (1995) noted that knowledge of ancestors is the source of skill that helps them to survive in nature. The ancestors' knowledge is known as the native science, which helps to solve natural problems. The finding of this study highlights that local knowledge is embedded in the *Suptulung*. This view is related to Warren (1991), who reported that indigenous knowledge is local knowledge that flourished in a specific area

among the members of specific clans. Obviously, *Suptulung* is only a fireplace for non-Kirat Rai. However, it is a source of knowledge for the Kirat Rai people. It is a god-residing place.

In brief, the metaphors of the *Suptulung* facilitate the original process, motivate us to be creative, and integrate life with nature and natural resources. They encourage people to experience the lifestyle envisioned in the *Munudm*. Oral stories are used to communicate the holistic structure of *Suptulung*. These metaphors are connected with the spirit of nature and ancestors. The metaphors of the *Suptulung* surround the Kirat Rai's lifestyle.

Practice of Suptulung: In the Sense of Academic Approach

The study indicates that Kirat Rai people suppose the *Suptulung* as a source of education. Formal education is limited in the community. *Suptulung* education is linked to the land or experiences gathered from the land. Sumnima/Naima-Paruhang wished to construct the *Suptulung* as a lesson plan or a book. They can immediately consult these resources to solve the problem of their livelihood. The study found that *Suptulung* is the unique educational agency of the Kirat Rai people. Therefore, practical education is embedded in *Suptulung*. The *Suptulung* provides a separate identity to the Kirat Rai among the indigenous people because the Kirat Rai people have had it from the beginning of their civilization.

The *Suptulung* education provides whatever the Kirat Rai civilization requires to solve the problem of their livelihood in the present or future. The *Suptulung* primarily reflects the religious and cultural education of the Kirat Rai people. However, it is more inclined to cultural aspects than religious aspects. *Suptulung* is the source of holistic

education among the Kirat Rai people. The *Suptulung* education is based on the practices of the Kirat Rai people. *Suptulung* education is the total education associated with life's physical, emotional, mental, and spiritual aspects (Absolon, 2010). The *Suptulung* education is guided by the spiritual belief raised from a specific place where the Kirat Rai civilization began. Therefore, the *Suptulung* education is unique.

The findings of this study show that *Suptulung* education prepares humans to take responsibility for family members, community, and their surroundings. The *Suptulung* education make people aware to protect nature and natural resources. It motivates them to nurture the land according to the wish of the creators- Sumnima and Paruhang. This finding agrees with Solomchenko et al. (2019), who argued that the purpose of the *Suptulung* education is to make the man more creative and generous to others. The *Suptulung* education continues to enhance their community despite the influence of mainstream education in the country.

Because of the feeling of insignificance of native education or the subconscious influence of formal education, indigenous people are missing their native educational identity. Simpson (2002) reported that Canada's environmental education program is slaking and slowing to implement in formal education. Despite the hegemony of formal education, *Suptulung* education represents the essence of the Kirat Rai civilization. The findings demonstrate that *Suptulung* education can be practiced as formal education with its own cultural norms. The study found some dilemmas in the curriculum and the content of this education because of the lack of native experts.

The study found that the *Suptulung* education is the gift of the ancestors from generation to generation to handover the legacy to new generation (Senanayake, 2006).

This finding agrees with Mushi (2018), who reported that African indigenous education is inherited knowledge, value, skill, norms, and cultural tradition. *Suptulung* education is based on spiritualism, which provides distinct values to the education system. The spirituality tacitly presents in every part of the *Suptulung* activities. The education in the *Suptulung* is linked to the land which is practiced through the cultural practice. The western educational philosophy and *Suptulung* educational philosophy have different orientations (Ermine et al., 1995). Eastern education starts from the classroom, and the *Suptulung* education starts from the field. This finding was supported by Kawagley (2006), who argued that the root of the *Suptulung* education is nature and environment. Similarly, the findings also aligned with Absolon (2010), who claimed that *Suptulung* education is the source of every education, such as the socio-economy, politics, and natural law. This finding is consistent with Schlemmer (2004), who described that Kirat education enhances the socio-economy by waiving, carpenter, hunting, netting, farming, and irrigation.

Hunting skills refer to protecting them from the wild animal, picking up the fruits from the cliff, and cutting down the dry branch from the tree. Hunting means to be innovative and actively search for the skill to do something or generate new knowledge to survive on earth, rather than being killed by the animal. The findings of this study disagree with the modern definition of hunting, which recognizes hunting as killing animals and birds because the *Suptulung* prohibit sacrificing birds and animals. If there is blood in *Suptulung*, they immediately have to venerate that *Suptulung* with ginger and Sayachyuki water and pray for forgiveness to stop the curse of the ancestors. The god or

the ancestors do not want any sacrifice in the *Suptulung*. They want the drop of the liquors, ginger, and uncooked rice to worship the *Suptulung*.

This finding of the study shows that the purpose of *Suptulung* education is to make people generous to all creatures and balance nature. It aims to manage the social structure, identify the sacred places, and continue the *Mundum* scripture. This findings support T. Rai (2018), who argued that the objectives of *Suptulung* education are to connect living things and non-living things, including land, water, sky, fauna, flora, and spirit. The finding study also support Absolon (1993), who argued that *Suptulung* education reflects the connection with the water, earth, air, and sun as medicine wheel layers as reflected in the holistic theory. The *Suptulung* education provides the skills to protect and preserve food and save the life from the famine Rai (2021).

This finding agrees with the Nakata (2002) who reported that objectives of the *Suptulung* education are powerless, but the culture it associated with is immensely powerful. The *Suptulung* education continues from the human civilization to educate people on practical life skills. The written or formal education system can change content every year. However, the content of the *Suptulung* education is relatively stable. This finding is consistent with Marsden (2006), who claimed that *Suptulung* education is for humanity. This education teaches the healing process, as reported by Regmi (2001). The treatment methods are different from the mainstream people's methods. Moreover, every Kirat Rai sub-clan differently interprets the belief in healing system because of the *Suptulung* education (Rai, 2021). Most of the healing system is used individually with herbal medicine. It is affected by the language and the practices of the *Suptulung*. The *Suptulung* education is supposed to renew the civilization of the Kirat Rai, which is

related to the primitive tradition and culture (Bhattachan, 2008). This education assists in decolonizing the indigenous education system. The result revealed that the purpose of *Suptulung* education is to clean polluted atmospheres (Shiva, 1999). Semali and Kincheloe (2002) and (Omolewa, 2007) claimed that the *Suptulung* education is an attempt to adjust to the natural environment. The finding of this study agrees with Tzanakis (2011), who reported that *Suptulung* education is confined within specific place and community.

The findings indicated that *Suptulung* education was founded on the cultural activities in the native environment (Mushi, 2018). *Suptulung* education attempts to follow the native methods and processes. This finding supports Jacob et al. (2015, p. 6), who argued that “indigenous education is the path and process whereby individuals gain knowledge and meaning from their indigenous heritage.” *Suptulung* education is flexible enough to generate, gain and adapt or replace knowledge in the historical context. Similarly, findings show that *Suptulung* education is significant for all education, as Williams (2011) argued. Because it is a native or local education, it helps develop inclusive education. Ethnic and academic knowledge assist people in facing the challenges of formal education (Tzanakis, 2011). *Suptulung* education is limited in informal education because formal education has narrow scope (Ducoin, 2018). However, it has a distinct understanding of the world. It is a precious property of Kirat Rai, similar to the African education, which transfers the inherited knowledge, cultural tradition, skill, and values to the new generation of the tribe (Mutema, 2013). The *Suptulung* education enhances socio-economy, cultural values, norms, and culture in the native ways (Schlemmer, 2004). *Suptulung* education protects cultural tradition,

language, and ritual rites (Hamilton-Ekeke & Dorgu, 2015). Cultural values are essential because they support to the construction of innovative ideas and a new vision for a good lifestyle. Additionally, the *Suptulung* education encourages them to perform cultural activities to renew their connection with nature.

Suptulung education is significant for managing the natural environment in traditional ways. This remark agrees with Abah et al. (2015), who argued that education is for saving the legacy of ancestors and the preserve the ancestors' knowledge. With the knowledge of the *Suptulung* education, people can understand the civilization of the Kirat Rai community (Adam, 2011).

This study found that storytelling, cultural practice, and demonstration are effective methods of teaching-learning in *Suptulung* education. The teaching-learning system of *Suptulung* education is associated with holistic and indigenous teaching-learning systems. The holistic theory represents ecological, cyclical, and rational educational views (Absolon, 2010). Moreover, the holistic theory is grounded on indigenous knowledge. Indigenous knowledge is assimilated as part of the holistic theory. Indigenous holism considers that all are connected to the earth and nature. The holistic theory can recognize kinship and genealogy's roots (Little Bear, 2000). According to Absolon (2010), Waabinong people describe that ancestors' souls, origin, and history are the elements of the holistic theory. Holistic ideas are understanding human civilization, welfare, health care, and education (Dederen & jour, 2000). Laura and Heaney (1990) said that holistic theories are the healers and ways of living, which give considerable knowledge for livelihood and also refers to factors such as mental, emotional, and physical health.

Holism rejects the compartmentalization of Western curriculum and focuses on the interrelation education system. Holistic education connects with nature, creatures, humans, earth, and spirituality. Holism refers to the indigenous teaching that learning should be intercultural between subject and area. Holistic theory empowers the indigenous teaching-learning process, gradually reflecting holism (Watt-Cloutier, 2000).

Battiste (2014) argued that holistic education manifests learning of the earth and the complexity of the human experience. It encourages lifelong education and builds a strong community. Hampton (1995) argued that holistic teaching-learning takes a long time and creates multiple dimensions of the teaching-learning process. The *Suptulung* teaching-learning processes are based on holistic education, which assumes that teaching-learning is voluntary participation, contribution, observation, reflection, experience, imitation, demonstration, creation, and spiritual. *Suptulung* education refers lifelong learning process. The teaching-learning process changes according to the environment. It means Kirat Rai people can generate knowledge and adapt it according to their requirements from the *Suptulung*.

Suptulung Education and Guidance From the Cultural Practice

Kirat Rai people believe that the visible and invisible souls are connected to the *Suptulung*. The sacred stories, cultural practices, and demonstrations describe the connections. Kirat Rai traditionally believe that spiritual power is generated from the *Suptulung*, which manages lifestyle and nature. Spirituality or Supernaturalism is connected with nature, as they are nature-worshippers and protectors (Rai, 2021). Moreover, Collins (2006) argued that spiritualism is a powerful weapon for truth and fact. They are afraid of the invisible power of spiritualism. Spirituality is connected with

the land of origin, health, past, present, and future (Poroch et al., 2009). They worship their ancestors in the *Suptulung* for blessing for a good season and good relations between humans and natural things (Rai, 2020c). Hardman (2000) argued that *Mundum* comprises the ancestor's thoughts, experiences, interactions, practices, and analysis reflected in the *Suptulung*. Warren (1991) expresses that indigenous knowledge reflects the ancestors' activities and experiences. It is outcome of long practices and interactions. The *Suptulung* is spiritual place, sacred place, holy place (T. Rai, 2018). The Spiritual education is connected with health care, personal and social wellbeing, and moral values.

Suptulung education rises from daily activities (Rai, 2020a). *Suptulung* education was founded to fill the cultural and educational requirements of the Kirat Rai people. *Suptulung* education has been interrelated with the Kirat Rai cultural history of genealogy and heritage (Gaenszle, 2000). *Suptulung*, as a cultural heritage, has various names. However, it has a common educational meaning among Kirat Rai communities. McDougal (1979) said that *Suptulung* is the source of ritual education. The various names of the *Suptulung* represent the different ritual activities and interpretations of the various aspects of education (Rai, 2020a). Moreover, the practices of *Suptulung* education are diverse among Kirat Rai, such as Rawa-Rawa and Pachha- Pachha. It means these practices are specific to the group of people and geographical location. For example, Dharan (Wakdatta) in Rai is called Dyokhum in Puma Rai. The *Suptulung* is a respectable place holy place. It is a supreme cultural authority from Kirat Rai. Difficulties, feelings, and obstacles are resolved in the *Suptulung* for decision-making. The *Suptulung* education encourages Kirat Rai people to continue their traditional culture, transfer cultural knowledge, respect ancestors, and keep proportional relations

with nature (S. D. Rai, 2017). Moreover, rites are needed for living, but the people do not live for the rites. T. Rai (2018) said that *the Suptulung* is the store of life education according to the requirements of people to survive. *Suptulung* education can reconfigure its parameters according to the requirements of the communities to develop their civilization.

Subba (1998) said that *Mundum* is a conceptual frame of the Kirat religion and culture. H. Yamphu (2018)aid that *Mundum* is the source of every aspect of Kirat Rai culture. Rapacha (2013) noted that *Mundum* identifies the Kirat people and their landscape of the education system. Moreover, for Kirat Rai people, the *Suptulung* reflects education as lifelong learning. Rai (2020a) argued that they can construct knowledge according to their requirements. The *Suptulung* is the vision of Kirat Rai's livelihood, which provides lifelong education as described in the *Mundum* Scripture. Chemjong (2003) said that *Mundum* is the holy scripture in eastern Nepal. Rai (2020d) express that *Mundum* scripture can be sung melodiously or chanted verbally. The performance of the ritual is said to be *Mundum* between Kirat Rai. Scott and Lambert (2012) said that every scripture comes from divine inspiration. Some scriptures are composed by individuals, whereas others are compiled collectively by the community members from their long practice (Warren, 1991) to identify the local place. As mentioned earlier, *Suptulung* has common themes. However, actual practices vary because of geographical and linguistic variations among the members of the Kirat Rai people. The *Mundum* scripture is the expression and reflection of the ancestors. The metaphors of the Rishya or *Mundum* scripture reflect the relationship between human and humans and nature and the sustainability of natural resources. Chapter Four gives us a clear vision of

Rishya/Mundum scripture. Rishya/*Mundum* scripture explains the connection of certain land, culture, trees, bush, water, animals, language, food production, food security, skill, waiving, netting, plantation, harvesting, weather, climate, birds' activities, struggle, experiences, human activities, usable tool, season, originality and human working place. However, the *Suptulung* is seen as cultural practice place, spiritual place, holy place, and educational place. Every ritual must be performed at the *Suptulung* or for the *Suptulung*. The individual name of the *Suptulung* focuses the particular work, ritual, and rites. They believe the tradition of the *Suptulung* has been passing down to the newer generation from the beginning of the civilization. The teaching-learning process is conducted according to individual's interest and requirement.

Belief and Values of the Suptulung Used in Education

The study found that Same/Samet is the transcendent name, which introduces the origin territory and activities of Kirat Rai. Mangnung /Mechinung /Debchinung addresses the inherited name. Bobby introduces the original land of Kirat Rai People. These names are most necessary to establish the *Suptulung*. They have developed the *Suptulung* in legal form. These names are mandatory in every ritual. These findings are consistent with the findings of some of the scholars. For example, (Gaenszle, 2000) noted that *Samek* introduces to the “transcendent essence” or “soul” of a clan. Similarly, (Hardman, 2000) reported that *Samek* is the proto name that helps to identify the genealogy. Same/ Smet, Bobby, and Mangnung/ Mechinung/ Debchinung /Debchinung are described in the *Suptulung*. These are tools of cultural practice and shaman activities. Kirat Rai people understand Same/Samet as the Kirat Rai's clan and culture. They understand Bobby /Bakhaphopi as the inhabitation of Kirat Rai. Same/Samet identifies the clan and can be

used in emergencies. Same/Samet is more important to develop social values and sustain beauty society (Rai, 2020c). Blood relation family is determined according to the Same/Some. Kirat Rai can change their Same/Samet after the seven generations. Family members in these families can marry after the completion of the seventh generation. However, the informant of the sisters can marry after the completion of five generations. Those who do not belong to the Same/Samet, are prohibited from going to the *Suptulung*. After holding the Same/Samet they should not eat the goat meat. Same/Samet is interpreted as the social formation, construction of social norm and values. Different clans of Kirat Rai have various same/ Samet, Mangnung/ Mechinung/ Debchinung/ Debchinung /Dasning.

Aboriginal ritual story belongs to the land, the sea, and the other communities (Poroch et al., 2009). Same/Samet, Mangnung/ Mechinung/ Debchinung /Debchinung are the main elements of *Suptulung* knowledge and clan information. Same/Samet can educate people on primitive knowledge, origin clan, land, and features. It is a tool to reconnect with the invisible and invisible spiritual world and for the ritual journey and rites. *Suptulung* is an agency of academic and spiritual knowledge. Kirat Rai people have been getting information about their ancestors and their place of origin from the Same/Samet. Warren (1991) expressed that indigenous knowledge is local knowledge that flourished in a specific territory among the members of a particular clan. Indigenous knowledge is the source of indigenous education founded on the ancestors' experience. Same/Samet interprets the social formation and construction of social norms and values. Diverse clans of Kirat Rai have diverse same/ Samet, Mangnung/ Mechinung/ Debchinung/Debchinung /Dasning.

The findings of this study agree with the (Bunn & Lumb, 2019), who said the *Suptulung* is an educational agency that provides particular services with new possibilities in both formal and informal education, similar to educational agencies such as the school, television, spiritual place, holy place, cinema, library, book, religious institution, and religious organizations. Formal education has teachers, classrooms, textbooks, and examinations to assess learning effectiveness. However, informal education is based on the practical experiences of the learners without the provisions, teachers, textbooks, classrooms, and examinations. Teaching-learning is structure-based and conducted in a controlled environment, whereas teaching-learning in informal learning is unstructured and flexible.

This study found that the *Suptulung* serves as a permanent educational agency, which has been assisting in transferring knowledge from the older generation to the new generation in the community. It functions as the cultural identification code of the Kirat Rai, which has earned prestige in their community. It has strong connections with nature, which provides knowledge about the origin of land, water, environment, and spirituality. Spirituality provides knowledge, courage, energy, and self-confidence and maintains the social order. It also provides knowledge about good livelihood, creativity, and respect for all living and nonliving things. Another important finding of the study is that *Suptulung* education impart moral and social values even though such values are not recognized in the formal education system. The *Suptulung* educational system values holistic or lifelong education (Battiste, 2014). The ancestor's knowledge provides systematic guidelines for running the community (Warren, 1991).

Teaching Learning Base

The study indicated that the *Suptulung* teaching-learning is place base teaching-learning. Specially focused on the ecological and ethical bases. *Suptulung* education has emerged from cultural practices. It is related to the ancestors' experiences. Spirituality is connected with the land, ancestors' history, and others (Porocho et al., 2009). Ancestors' knowledge and their rituals are the sources of education. *Suptulung* education does not involve the school, curriculum, and teachers linked with the mainstream education system. Moral education is imparted through the spiritual base. Teaching-learning rules are based on a holistic education theory (Boswell et al., 2001). Spiritualism supposes an invisible power gathering in the *Suptulung* (Nicoletti, 2006; Rai, 2020c). Such power is the blessing of ancestors. Ideas in all aspects of livelihoods are included in spiritual education.

The *Suptulung* education is aware of independent spiritual life. Lawa and Sayaremma are the spiritual healer system to balance them emotionally, physically, and mentally. In the context of Nepal, the indigenous people practice healing through spiritual activities (Regmi, 2001). Another study finding is that teaching learning strategies in *Suptulung* education focuses on harmony, truth, goodness, beauty, and reality. In this education, teaching-learning is a voluntary practice, and education reflects individual experiences (Jacob et al., 2015).

Spiritual Base Teaching Learning

The spiritual base of teaching-learning focuses values of harmony, truth, reality, good, and beauty. This community values obedience, politeness, and virtue with ancestors, elders, nature, and natural things. I briefly discuss some of these values below.

Harmony

Spiritualism guides people to be kind to everything that belongs to the earth. Human beings extend relationships with each other along with the natural environment (Semali & Kincheloe, 2002). They are interested in their origin and folk knowledge associated with their civilization. Spiritualism is the ancestors' voice, a god for them (Ermine et al., 1995). It wants to seek harmony with nature and natural resources. The study's findings suggested that people want to live in a peaceful environment, leaving ego, arrogance, and quarrels behind and mentioning the balance of nature. Kirat Rai worships land, forest, water, and ancestors to keep harmony with nature (Rai, 2020c). They celebrate Sakela Sopuiya, a festival for this purpose. Each celebration is a pre-learning for this community.

Truth

Spiritualism influences them to support the truth. The *Suptulung* is supposed to be a court where people should speak only the truth. Their ancestors will punish them if they speak prohibited words and lie at the *Suptulung*. They decide justice and injustice by touching the *Suptulung* (Rai, 2020a).

Reality

Spiritually focuses on real things such as death, sky, air, earth, and water. The real things are incontrovertible (Absolon, 2010). Mundumic myths and stories interpret the sky or sun as a father and the earth as a mother. The *Mundum* names them as Sumnima/Naima – Paruhang. There are different names for them according to linguistic variations. However, most people know them as Sumnima/Naima –Paruhang.

Good

Every ritual celebration is performed for positive power. Every celebration brings new experiences for better livelihoods. Therefore, they try to respect and convince their ancestors of the well-being of all things on earth.

Beauty

The finding of this study suggests that spiritual beauty is different from physical beauty. Spiritual beauty maintains peace in the community. It refers to the positive quality, which encourages us to survive by being responsible towards nature and new generations. It makes people aware that people have a happy life being responsible for other living and non-living things.

Environmental (Contextual) Based Teaching-Learning

The finding of this study indicated that *Suptulung* education can be flexible and adapted according to context (T. Rai, 2018). This education is not as rigid as mainstream education. Whenever they need, they can apply for livelihoods. The main elements in the education environment are humanitarianism, peace, and continuity.

Humanitarian

When people go outside social norms, they may be excused on humanitarian grounds. Those who marry within the hard relationship are granted a new sub-clan (Pachha) in Kirat Rai. This is done by respecting their right to live, not by excusing there for the crime. Similarly, people are given opportunities to improve their wrong behaviors and to be honest in the future.

Peace

They adapt the appropriate decision according to the requirements of the condition to keep the environment peaceful. They believe that evil spirits bring conflict

and illness to the community. They always respect, worship, and pray not to bring unwanted things into the community.

Continuity

They decide to adopt the appropriate environment for the new generation and handover it over to the new generation. They focus on the need of their children in the future rather than their needs.

Norms and Value (Ethical) Based Teaching Learning

This teaching-learning encourages participation from all age groups (Rai, 2020c). Teaching-learning prioritizes learning of the culture and the ancestors' knowledge and activities. The learners learn by actively participating in cultural activities, experiments, observation, and imitation. Similarly, they learn from dreams and reflection. The teaching-learning provides knowledge on agricultural processes, native language, and ecology.

Identity

This education gives priority to individual attitudes and thoughts. It respects both individual and collective vision. It provides facilities to each sub-clan to understand and care for them individually.

Native Language

The teaching-learning process values the use of the native language. The use of the native language provides the Kirta Rai people with the feeling of their ownership of the cultural heritages and educational process. The use of their native language enriches their linguistic heritage.

Originate /Inhabitancy

The local education environment is most important because it helps them for their livelihood. The education from the cultural practice and ritual rites makes them responsible to the community.

In summary, the teaching-learning process of the *Suptulung* education is guided by the community's spiritual, ecological and social values. The teaching-learning is a lifelong process (Battiste, 2014). This education system assists children in gaining self-awareness of life and encourages them to be independent, keep the environment peaceful, and accept the natural reality. The students' agency strengthens relationships with the local environment and develops individual skills and capacity. This education provides flexibility to learners from formal education restrictions and allows them to explore their potentialities in a caring environment. The learners have freedom from restrictions imposed by the book and classroom environment. It assists to be more creative and understand their potentialities. *Suptulung* education emphasizes voluntary participation in teaching-learning.

Educational Agency

The study suggested that scripture enlightens the concerned community (Roberts & Ashley Sr, 2008). This study found that children gain education through demonstration, observation, and imitation, which is different from the Western education system (Overmars, 2010). This education system focuses on modeling (Schissel et al., 2002). Storytelling is accumulated from daily life activities. Grandparents are very often models for their children. The main objectives of the educational scripture are to prepare for the future life (Absolon, 1993; Bear, 2000; Brush, 1984; Hart, 1996). With this

knowledge, children blend the ideas and skills of good livelihood. They will be strong to face the problems of life and familiar with the skills and knowledge of their life cycle.

Learning Phases

People learn by imitating the activities of the older people. Mundumic scripture is orally recited. People interpret the metaphors of the scripture differently. People gain different ideas from the scripture relating to their social and spiritual context. In the Kirat Rai community, the main objective of the scripture is to understand the origin, culture, and characteristics of human civilization. According to *Mundum* scripture, the Kirat Rai civilization starts from the Sumnima-Paruhang. It describes the earth, air, water, sun, and sky. People experience the scripture/Rishya spiritually (Simmins, 2008). The finding of this study indicated that individual learning is the most appropriate form of learning, which makes children more creative learning. This education is learner-centered, which promotes the individual thoughts of the learners., rejects the punishment, and respects individual opinions.

This study found that *Suptulung* education is connected with the land. *Suptulung* education aims to make people practical. *Suptulung* education is extended to the land and nature. However, school education has a limited scope. *Suptulung* education might be the source of the all-education system. The *Suptulung* education is the local education, which inspires other education to fulfill their needs. This study's findings are consistent with (Morcom, 2017), who reported that indigenous knowledge is the source of indigenous education.

The *Suptulung* education is comprehensive. Therefore, this education contributes to enhancing the community. Moreover, it encourages self-determination and contribution to the community. Thus, the finding shows that *Suptulung* education brings new potentiality to the education system by decreasing discrimination in the education system and promoting classroom teaching-learning, making formal education more inclusive.

This study found that, unlike Western education, *Suptulung* education teaches for the survival of all. *Suptulung* education promotes cooperation rather than competition to survive in nature. It assigns people distinct roles according to age, gender, and physical capacity. It teaches people food production, preservation, cloth making, and healing processes. This finding is consistent with (Omolewa, 2007; Semali & Kincheloe, 2002), who found that indigenous knowledge teaches people to adjust to nature. Similarly, it focuses on the shelter, which provides permanent protection for peaceful life.

My study found that stories, tales, and myths about clothesmaking are common in this community. For example, the story of Tayama and Khiyama illustrates the cloth-making tradition in the Kirat Rai community. The finding of this study is consistent with (Ermine et al., 1995), who reported that the root of education is ancestors' knowledge from the specific community. The study found that knowledge passes down from the older generation to the younger generation to teaching survival skills, ecology, and norms and values of the community, as (Senanayake, 2006) reported earlier.

Among the indigenous cultural heritages, the *Suptulung* is one of the cultural heritages of the Kirat Rai community. It has given a distinct identity to Kirat Rai in the country and the world. Sakela is one of the cultural practices recognized in the different countries where Kirat Rai are found. It gives them the identity of Kirat Rai.

Human activities, thoughts, perspectives, construction, creation, and skills are interconnected with culture. The Kirat Rai communities understand culture as an inherited property and knowledge source (Tzanakis, 2011). The community's capital has been used to educate their children from the beginning of civilization (Kawagley, 2006). The circumstances of epidemics and pandemics can be controlled by cultural practices annually among these communities. They get holistic knowledge for their livelihood.

This study found that the evaluation system of *Suptulung* education is concerned with individual skills, knowledge, ability, and capacity. Elders' community members or parents facilitate the learners according to their capacity. *Suptulung* education does not use a grading system as practiced in the formal school education system (Treviño Villarreal, 2006). Learners are evaluated according to their performances in the activities. *Suptulung* education is holistic education. Therefore the evaluation system focuses the comprehensive education and lifelong learning, as (Battiste, 2014) argued.

My finding indicates that *Suptulung* education can be applied as a school education. Obviously, it was a formal education system during the Kirat dynasty. However, this is limited among the Kirat Rai communities because of the influence of formal education. The study also found that Kirat Rai people believe the creators of the human civilization (Sumnima/Naima-Paruhang) embedded the knowledge in the

Suptulung for their son Hongchha and instructed him to get knowledge from *Suptulung* for his livelihood.

Spiritual Implication of Suptulung Education

Suptulung education has three main spiritual implications. These include moral, corrective, and social aspects of human life.

Moral Education

Kirat Rai people are self-aware of their communities' norms, beliefs, and values. Their spiritual belief guides them. This finding is consistent with Junaedi and Syukur (2017), who argued that moral education is guided by the spiritual. This education develops according to certain community norms, beliefs, and values. The *Suptulung* education prevents Kirat Rai from committing crimes. This finding is associated with (Solomchenko et al., 2019), who found that spiritual-moral education is required to minimize crimes. Spirituality is a supernatural power and invisible experience. It is used for respecting truth and balance of cultural values.

This study suggests that teaching-learning process of *Suptulung* education is guided by spirituality. They participate in teaching-learning voluntarily. They experience and observe the reality of life. Moral education makes people responsible for a harmonious life and rejects the compartmentalization of knowledge because it belongs to holistic education (Boswell et al., 2001). Different names of the *Suptulung* god stones educate people on spiritual power senses such as history, genealogy, and sacred places (Rai, 2002). Their whole life moves with the *Suptulung*. For example, Papalung represents a father's activity. The Papalung specifically carry the values of genealogy. This is the process of identifying the family members. Papalung educates them as the

leader of a family who should take care of all the members. Papalung has to adopt the moral character of a father.

Mamalung is the rule of quiet, as Gaenzle (2000) reported. Mamalung is the supporter and advisor of the Papalung. Mamalung should be involved and included in every action. Mamalung always support Papalung (T. Rai, 2018). Pap

alung gains strengths from the support of the Mamalung. Spiritually, Mamalung represents the soul of the maternal side. This indicates that both side parents are equally responsible for the good livelihoods of their children. Morally, Mamalung reflects the character of love and patience. Mamalung educates Kirat Rai people to take female person as source of love and care gifted by the god. Mother role is to spread the light of love to other members and feel happiness in happiness of the other members of the family.

The Chhekulung represents the role of the guardian as reported by (Gaenzle, 2000). The Chhekulung is to care for both the Papalung and the Mamalung. The Chhekulung is connected to kinship relations. Their role is to guide society under *Mundum's* norms and values. Chhekulung protects from enemies. The *Mundum* says that the Chhekulung drives away disaster, demons, and evil souls, as (Nicoletti, 2006). The crucial role of the Chhekulung is to protect the Papalung and Mamalung from the inconvenient environment. The composition of the *Suptulung* teaches the Kirat Rai people to help others and stop quarrels and fighting.

In summary, the Papalung, the Mamalung, and the Chhekulung are the individual names of the apexes of the *Suptulung*, which generate spirituality among the Kirat Rai people. They have diverse names to guide people in different activities in their daily life

as metaphors. The *Suptulung* education reflects ancestors' experiences, which transfer from one generation to another (Senanayake, 2006). *Suptulung* education is linked with the earth, agriculture, spirituality, food security, food preparation, and the care of natural resources among the Kirat Rai communities, as said by (Abah et al., 2015). The *Suptulung* education educates Kirat Rai about the culture of a specific clan (Warren, 1991). Spiritually, the *Suptulung* represents the paternal god, maternal god, and common relative's god. Kirat Rai learn spirituality from cultural practice, rites performance, observation, imitation, and contribution.

Corrective Education

The study's finding suggests that *Suptulung* education changes according to the requirements of the environment (Behroozi & Karimnia, 2017). The teaching-learning process of corrective education focuses on the environment, not the result. For example, the community grants another Same/Samet/Samek and Pachha to protect the right to live on the earth for those who marry or have sexual relations outside the cultural norms. The cultural practice continues to keep the beauty and peace of the society with a win-win situation. This education is concerned with the improvement of the lifestyle of people.

The rules and guidelines of the *Suptulung* encourage people for a good life, creation, and a positive perspective. One of the cultural practices is Sayaremma (head-rising ceremony). If a young one does not respect elders, fights with them, use vulgar words, or feels depressed, the Kirat Rai conducts this ceremony to correct such behaviors and increase morale. When Kirat Rai take their children away from home, they put the mark of ash from the *Suptulung* on the forehead. When the children return home, they are presented in the *Suptulung* reciting *Mundum*:

"Chhilam laappsi, oof, oof, oof Dhilam laappsi oof, oof, oof".

This statement means that all evil souls that rise from the plane land and highland go away. These words are cited three times. Another is that Lawa when the child gets frightened during the sleeping time, belief is the soul of the baby is out from the heart; by small ceremony, they called the lawa/soul pounce as like:

"Banau lawa, Banau lawa, Banau lawa", (the meaning of this statement, come the soul) pounce three times and by folding the right-hand finger put into the ear through to be unfastened in the ear. All these processes for lifelong learning, it is a permanent knowledge to enhance the good life.

Societal Education

The Papalung, Mamalung, and Chhekulung represent the social culture, social norms, values, and beliefs of Kirat Rai. This education focuses on the native language, inhabitation, and cultural identity. *Suptulung* education exists among Kirat Rai people in eastern Nepal, as (Warren, 1991) reported that indigenous knowledge flourishes at specific places and clans. Mundumic world views are connected with the land, inhabitation, identity, and language. Native languages assist in understanding primitive knowledge. The saying "Das Rai, Das Boli and Eak bhansa" (ten Rais speak ten different dialects but belong to the same clan) illustrates how Kirat Rai can change the Pachha, Same/Samet/Samek, but the property of *Suptulung* cannot be changed, (S. D. Rai, 2018b).

Spiritually the Chhekulung represents the social responsibility of the community to protect itself from the enemies. The Chhekulung drives away evil and demons (Nicoletti, 2006) and stands for the defense against sickness.

Suptulung is the blessing place of Kirat Rais (Allen, 2012; McDougal, 1979); Nicoletti (2006). The Mangpas use the *Suptulung* as a weapon for shaman activities. He visits every house in the Kirat Rai community for health care. Moreover, *Suptulung* is the blessing place of Kirat Rai (Allen, 2012; McDougal, 1979); Nicoletti (2006). This society provides Mangpas food as a wage and assists them in cultivation once a year. This reflects the social values, norms, and education for mutual social support. Cultural practices in the *Suptulung* are mandatory among Kirat Rai to preserve their identity.

Integration Process of the Suptulung Education

This study found that *Suptulung* is a source of education. Education is transferred orally from cultural practices. Indigenous education does not have a formal curriculum, although it can impart informal, vocational, and local education. Indigenous education is known as marginalized education or the education system of backward communities. Indigenous education is rooted in the ancestors' experience (Warren, 1991) and emerged from the local environment. The *Suptulung* encourages exploring local ecological education. The finding agrees with Ajayi & Mafongoya, (2017), who argued that education is reflected in daily activities and natural resources. This education does not belong to formal education with a fixed curriculum, textbook, tutor, examination, grading, and homework.

The study found that field experience is the school, classroom, and learning model. The demonstration is the lesson plan guided by the ancestor's experience as a teacher (Mawere, 2015). It supposes the parents, elders, and community members, Mangpas, and Rishimis, as teachers. Similar to the findings of (Kovach, 2010), spiritual education is delivered through the storytelling practice. *Suptulung* education is practiced

for survival in nature. It provides knowledge of the plant, domestic animals, ecological experience, and physical struggle in the field as (Cajete, 2004) outlined. The study's findings agree with Warren (1991), who reported that western philosophers described the indigenous education system distinctively. The *Suptulung* education is different from the other education system. The concept of *Suptulung* education survives in nature and respects the natural resources as the siblings.

The study also found that *Suptulung* education believes that human is responsible for caring for whatever belongs to the earth. This finding agreed with (T. Rai, 2018), who argued that *Suptulung* fulfills the community's requirements. In this sense, *Suptulung* education is flexible and can change according to environmental conditions. This finding agrees with (Marchant, 2009), who argued that *Suptulung* education educates people to handle any situation. Additionally, the *Suptulung* education prepares people to face challenges by pre-learning them in demonstration, cultural practices, ritual rites, and storytelling. The *Suptulung* education makes people practically aware about the future challenges. Therefore, both individual or the collective experience are important in the *Suptulung* education.

The study found that *Suptulung* education focuses primarily on food security, shelter, and the healing system, distinct from formal education. Formal education is pre-planned education. The *Suptulung* education is generated from the spiritual place where the Sumnima /Naima-Paruhang were inhabitants. *Suptulung* education is a complex education, as reported (Battiste, 2002) . It rejects the compartmentalized education system and embraces comprehensive or holistic education. *Suptulung* education focuses on learning the skills required to solve daily problems. This finding is consistent with

who reported that African indigenous education aimed to develop an appropriate problem-solving curriculum and promote lifelong education (Hamilton-Ekeke & Dorgu, 2015). *Suptulung* education differs from Charles Darwin's theory "Survival of the fittest" because the *Suptulung* education encourages the survival of all.

To summaries, this study found that the *Suptulung* education is the practical education linked with the field and the nature. *Suptulung* education transfers knowledge through stories, conversations, cultural practices, or performances. Moreover, the *Suptulung* education explores the relationship between humans and the land. The system of *Suptulung* education is practiced randomly through oral practices. The *Suptulung* education system is limited among some communities of Kirat Rai, and the country's formal education system seriously challenges its existence because it has not recognized the values of the indigenous learning system. The practice of *Suptulung* education is diminishing every day. However, it can educate people with knowledge of the land, native languages, traditions, customs, practices, and spiritual beliefs through local education.

Theoretical Implications

This study has numerous theoretical implications for the native education system. The major implications of this education are described below.

Suptulung is Informant of Native Knowledge of Kirat Rai

The *Suptulung* represents the native knowledge of Kirat Rai. Native knowledge is developed from experiences with land and perceptions of nature (Cajet, 2004). Moreover, native knowledge is constructed by active participation in nature, information exploration, and creative thinking. Warren (1991) said that native knowledge is the local

knowledge that emerges from the experience of people in certain areas. These areas include the physical and spiritual worlds. In other words, native knowledge is related to the land, nature, and natural resources (Absolon, 2010). The metaphors of land and nature is insightful for holistic education. The metaphorical mind is used to converse with the spiritual and the physical world.

This study shows that the educational practice of the *Suptulung* contributes to exploring the hidden native knowledge and realizing the significance of the native knowledge of indigenous people. Native knowledge represents distinct lifestyles, cultural practices, spiritual beliefs, social structure, ritual rites, and creative ability (Cajete, 2004; Warren, 1991). The native knowledge describes the link between humans and space. Mangpas, Rishimis, and Khimtakis clearly articulated that the *Suptulung* is the native identity of Kirat Rai, where the native knowledge is embedded with the metaphors of the *Suptulung*. The metaphors assist in exploring the deep knowledge to survive in nature. The knowledge gives information on the subtle universes and invisible spirits. The knowledge and information emerge from stone, soil, water, fauna, and flora. Soil is not only soil; the knowledge of soil informs about the energy of life (Cajete, 2004). The *Suptulung* education is based on oral tradition. Therefore, the knowledge is not readily available. Hidden knowledge of the *Suptulung* education can be explored and reinterpreted by the metaphors of the *Suptulung*. The reinterpretation of knowledge can bring new ideas and thoughts to avoid the hegemony of mainstream education and provide a proper lifestyle to live with nature. Native knowledge focuses on holistic knowledge and exploration of native visions. With their native visions, they can reflect on their lived experiences, cultural practices, rituals, knowledge transfer systems, belief

systems, social structures, and kinship systems more critically. They can understand their marginalized condition and develop ideas to preserve their native knowledge and native identity. In the senses of the western knowledge system, the knowledge of the *Suptulung* may be meaningless (Smith, 2021). However, this dissertation shows that it can decolonize education and provide the sovereign knowledge of the *Suptulung*.

Indigenous knowledge is developed from the practice and experiences of life (Rai, 2021). While discussing with the informants of this study, I found that the *Suptulung* is personified as a source of the native knowledge from the human civilization on the earth. Through the metaphors of the *Suptulung*, all *Munudmic verses* are transformed. Information about complete life is embedded in the *Suptulung*. The *Suptulung* is here to serve natural knowledge for the peace and the balance of the universe. The knowledge of the *Suptulung* encourages saving nature and natural resources and awareness of people not to destroy nature. The Mangpas, Rishimi, and Khimtakis have narrated the native knowledge of *Suptulung* since the beginning of the Kirat Rai civilization as a legacy of their ancestors. Cultural practice, holistic knowledge, sociocultural, socioeconomic, social structure, languages, tradition, and customs are the aspects of the native knowledge which reflect the legacy of ancestors' knowledge.

The knowledge of the *Suptulung* raises the awareness to make self-decision (McDougal, 1979), promoting native knowledge. As Chapter Two mentions, only a few indigenous people are in the decision and policy-making place. Therefore, native knowledge is not unified in writing as western knowledge. The native knowledge of the *Suptulung* empowers them to integrate traditional knowledge, sacred places, sacred songs, sacred stories, and other sacred things. Indigenous knowledge provides the skill to

adapt the contextual changes (Dei, 2015). As discussed earlier in this study, the metaphors of the *Suptulung* can be used in multiple ways to develop the required knowledge, bringing a good community environment. The holistic knowledge of the *Suptulung* is linked with the natural resources, especially the land (Rai, 2021). The *Suptulung* regards the land as the energy, mother, and teacher. Kenny (2013) said that indigenous people are strongly connected with land of their ancestors, which they recite in every cultural ritual. Obviously, the Same/ Samet, Boby, and the Mechinung/Debchinung/ Dasning/ Mangnung reflect the deep connection with the land. These metaphorical names give complete information on human evolution and nature. Such practice seems to break the hegemony of western knowledge. This is the knowledge of the marginalized people.

This study claimed that native knowledge is the source of other knowledge. Native knowledge personifies the rock, soil, water, and place. People provide them nourishment as described in the Mundumic *Suptulung*. This study suggests that native knowledge is reflected among cultural groups uniquely (Ducoin, 2018). It emphasizes 'people's knowledge', 'folk knowledge', 'traditional wisdom' or 'traditional science' (Cajete, 2004; Warren, 1991) as decolonized knowledge forms. It narrates the native identity of indigenous people. Native knowledge finds the relationship between humans and nature and makes them able to survive in nature. It empowers them to reclaim their knowledge system and apply it officially in the concerned area.

Form the above discussion, I have generated the following theoretical implications. They are:

1. Scholars can work to make indigenous theories of Nepal. They can also work more for developing the *Suptulung* theoretical framework as Mauri of Australia developed ‘Kaupapa’ theory by blending the spirituality of the native people, holistic theory, and relational pedagogy.
2. They can apply the *Suptulung* pedagogy to educate children or enhance the teaching-learning system of the formal education system.

Right to Preserve the Native Culture

This study is concerned with the preservation of native culture. *Suptulung* is a cultural practice. Culture transfers specific knowledge to survive in nature (Rai, 2021). Native culture is the energy and reflection of the potentiality of the people. Native or authentic knowledge protects native languages, cultures, and customs. The native culture ensures sovereignty, pride, and ideology of lifestyle. This prospective focuses on the right to preserve the native culture and provide equal opportunities and equal respect for all cultures. As Pio (2020) remarked, the United Nations has declared the indigenous community’s right to preserve their culture, territory, language, and other heritages. The holistic approach assumes culture as the heart of the society, which assists in moving the whole community with unification. This study was conducted with an ethnographic method, grounding on cultural practices, indigenous knowledge, and the academic approach. This study concludes that the *Suptulung* reflects the continuity of the Kirat Rai civilization.

The study found that the informants placed high values on native cultural practices. They worried that these practices are gradually diminishing because of the threat of the modern education system. Every individual group has the right to preserve

the native culture. In Nepal, the government grants a holiday for cultural celebration, which is inadequate to preserve the cultural heritage. The informants argued that the state has not equally treated their culture despite the equality mentioned in the constitution. The right to preserve the native culture might empower indigenous people to stop the hegemony of the mainstream culture.

The study found that the culture of the *Suptulung* urges people to manage nature and natural resources, nourish the land, and keep a rational relationship with nature and natural resources. This finding supports Swiderska (2020, p. 1), who argued that "protecting indigenous culture is crucial for saving the world's biodiversity." Right to preserve the native culture empowers the concerned community to identify their original location, practices, and traditional culture, characteristics of their ancestors, climate change, and ecological balance. Students immersed in their culture perform better in academic work, build self-confidence, and promote more productive learning. Moreover, the right to preserve native culture defines the roles and creates the distinction among cultural groups. It assists in transferring a sense of identity among community members.

In this study, views of participation are deeply grounded their own experiences of cultural practice. The finding of this study clearly shows that indigenous people practice knowledge through their culture. Culture is the center of living strategy (Warren, 1991). Additionally, native culture highlights the community's civilization, the pride of the community, the perception process, and the native world view of the community (Cajete, 2004). The right to preserve native culture recognizes the indigenous people's lived experience and respects their culture as mainstream culture. Respect means advocating for the cultural rights of the culture without any dilemma. This study found that culture

advocates rights, cultivates morality, creates ideology. It also describes origin, characters, visions, tradition of certain group. The theme of culture is the total life style of the community.

I argue that through the right to preserve native culture, the members of the concerned community might be empowered to reclaim the land of origin, language, traditional cultural practices, native socio-economic system, native socio-culture, native custom, native laws, native astronomy, native skills to survive in the nature holistically.

The *Suptulung* is constructed with ancestors' experiences. It embeds knowledge in different areas which are practiced through cultural practice. The culture provides them with energy and ethical consideration, which are transferred orally and metaphorically from the older generation to the younger generation through lifelong learning.

Cultural learning provides a unique ideology for both academic and non-academic life. Indigenous community practice native culture to survive in the state and provide learning opportunities to their children. The formal education system does not recognize the indigenous culture. Many children of current generations are far from the knowledge of their native culture. By preserving native cultural ideology, Kirat Rai people can preserve their ancestors' legacy. It will ensure equality among the different cultures of the country. Cultural norms and values of *Suptulung* and *Mundum* can open up new possibilities for extending formal education policy and practice and facilitate all students for equal academic opportunities.

From the above discussion, I have derived the following implications:

1. *Suptulung* is the cultural practice place, and that culture is the source of local education.

2. Learners can learn this education through project work, short drama, perform cultural celebrations in the class room.

Promoting Knowledge Transfer

This study investigated the practice of the indigenous knowledge system among the Kirat Rai. Indigenous knowledge is local knowledge that flourished the certain land and people (Warren, 1991). This study was based Kirat Rai communities of Wallo Kirat, Pallo Kirat, and Majh Kirat; this study agreed with Rai (2021), who reported that *Suptulung* is the holy place, holy shrine, sacred place and ritual rites place and knowledge transfer agency. It is a center for the spiritual power.

The *Suptulung* is a heritage, unique cultural icon of Kirat Rai. The *Suptulung* is the foundation of the Kirat Rai civilization. Thus, every Kirat Rai is morally responsible for respecting the *Suptulung*. The *Suptulung* is made to unify Kirat's rule and regulations for centuries (Rai, 2020d).

Academically the *Suptulung* is an agency for education. It provides moral, social, and corrective education. This education can be integrated into the formal education. It can natively provide primitive skills. They can be included in the content of books, curricula, and education system as a formal education system.

They adapt the teaching-learning process through cultural practice, demonstration, and experimentation. The educational teaching-learning process is subjective and individual. Teaching-learning is a voluntary practice based on spiritual, environmental, and social norms and values, and learners cantered concerning lifelong education guided by spiritual belief (Absolon, 2010; Bear, 2000; Brush, 1984; Hart, 1996). The finding

highlighted that research on the *Suptulung* or other aspects of Kirat Rai's life requires the indigenous research method. The indigenous research study is appropriate for the cultural study (Simmins, 2008). Every situation of the teaching-learning process requires individual reflection, experiment, observation, imitation, and participation. The curriculum designers need to recognize these teaching-learning methods. This research encourages developing the *Suptulung* teaching-learning methods and teacher training strategy.

Finally, I derive the following implications based on the above discussions:

1. *Suptulung* education flourishes in the Kirat nation as well as the education system of Kirat Rai.
2. It helps learners learn moral, corrective, and societal education in the classroom teaching-learning situation.

Conclusion

This study concludes that native culture is the mirror of the lifestyle of people. The social, knowledge, language, custom, and lifestyle structures transfer from one generation to another through the native culture.

The second conclusion is that native culture addresses the rational relation with all the earth's living and non-living things. The native culture emerges from the experiences of the land and ecological environment of a specific place and community. Each indigenous group has a unique native culture. The native culture contributes to keeping the natural balance. The informants understood that culture makes their community alive and distinct from other communities.

The third conclusion is that native culture has the power to resist other cultures' hegemony. It provides a unique identity and intelligence to balance the universe. Native culture is concerned with holistic activities as a lifelong teaching-learning. The study indicated that culture is human life's tool to make them sovereign in their lifestyles.

The fourth conclusion is that native culture manifests lifestyles guided by spiritual power. Spiritualism guides the native people in the various aspects of their life.

The fifth conclusion is that knowledge is transferred through active participation in cultural activities. Indigenous knowledge emerges from the lifelong learning process. During learning time, people can perceive individual experiences differently from the formal education system.

The sixth conclusion is that native knowledge promotes comprehensive, inclusive teaching-learning and rejects the compartmentalization of the teaching-learning system. *Suptulung* education refers to lifelong teaching-learning or holistic education. The content of the *Suptulung* education is related to the land and nature, reflecting the uniqueness of the indigenous education system. Indeed, the *Suptulung* education system promotes native education and improves the Kirat Rai children's academic and non-academic achievements. It supports developing their education system or fulfilling the inclusive education system requirement.

I conclude by arguing in this way that the *Suptulung* mirrors the total lifestyles of Kirat Rai at national, provincial, and local levels. The ideology of the *Suptulung* is related to the land and nature, which requires collective participation with nature. The knowledge transfers from the cultural practices as lifelong learning argued. Culture is the indigenous people's power, which keeps them independent from others' ideologies. It provides them

the sovereignty and a distinct identity. The ideology of the *Suptulung* continues in the *Mundum* philosophy and Kirat Rai community. It makes people aware of having a rational relationship with nature. It reflects the holistic knowledge of the Kirat Rai community as a legacy of their ancestors from previous generations. The metaphorical ideology of the *Suptulung* can challenge colonial ideology. The ideology of the *Suptulung* can empower Kirat Rai communities to reclaim the native education system. This study indicated that the practice of its education can challenge the hegemony of the mainstream education system and promotes equitable opportunities by including the indigenous cultures in formal education policies of the country.

This dissertation addresses the gap identified in the literature and introduces *Suptulung* education system and the knowledge transfer system of Kirat Rai. It helps to raise Kirat Rai's awareness about preserving their oral traditions in the written tradition. Written tradition makes knowledge homogenous. In this way, many children, elders, parents, or the entire community might be enlightened about the native education system. It can preserve the native knowledge, which can be easily transferred again to the communities.

Finally, I conclude with the claim of new knowledge that *Suptulung* is an informant of Kirat Rai's origin. It is an institution to impart local knowledge in a comprehensive system. This education system is guided by spirituality. The sources of knowledge are the stories, myths, songs, traditions, and cultural practices. This education focuses on the collective achievements of the community rather than an individual's achievements.

This study contributes to attaching the native knowledge to the Kirat Rai communities. Extinct knowledge gets rebirth which makes people proud, and they get the knowledge in written form. It might contribute to further study, explore new knowledge, enlighten people academically, and can help in academia for inclusive education. It helps to reduce the conflict between formal education and informal education. It might guide the link between the mainstream and local education systems. It might contribute to the approach of *Suptulung* Pedagogy. Furthermore, this study motivates people to write the *Mundum* similarly to the other religious scriptures. It motivates educators to write context-based curricula for teaching learning.

Areas for Further Research

This research has taken a broader outlook to consider indigenous knowledge from the perspective of indigenous people and their cultural practice. Moreover, indigenous knowledge flourishes in the specific place and community recognized as complete knowledge. Through the Mundumic practice on the *Suptulung*, I studied the indigenous knowledge and knowledge transfer (teaching-learning) of the Kirat Rai people of Nepal. The study found that the *Suptulung* is the entity that transfers the native knowledge through symbolic names such as the Papalung, Mamalung, and Chhekulung/Ramilung. Different types of knowledge are embedded within these three lungs (God stones). The community uses them according to their requirement. The knowledge is constructed by the ancestors' profound and sustained experience. The experience reflects sociocultural and socioeconomic relations between humans and nature. Experience is found in the activities for projects of nature and natural resources that experience shared to generation

to generation as a skill for survival in nature and recognized as a local knowledge, as well as the local education.

There are various forms of local education in practice in the form of native knowledge, which can be practiced over formal education's supremacy. This local knowledge might be helpful for better academic performance.

On the other hand, analysis shows that the study of 'culture' support to study of indigenous knowledge. Local education transforms through cultural practice. On the other hand, local knowledge transfers through cultural practice. Cultural practice impacts *Mundum* practice on the *Suptulung*, the learning achievement of the people, and the students.

Further research is required to identify the particular learning process of the indigenous culture. Holistic teaching-learning is total learning according to the learner's capacity. Culture-based research might contribute effectively to exploring the teaching-learning process of indigenous people that might contribute to developing indigenous and inclusive teaching-learning systems.

In this study, I discussed the practice of *Suptulung*, knowledge transformation, and the integration of *Suptulung* education and formal education. I could not discuss the physical part of the *Suptulung*, the reason behind the Same/Samek, the unnatural death soul, the teaching process, and the learning steps in this study. These areas need further study.

Another area of further research can be the link between the formal and indigenous education systems. The finding of this study indicated that the *Suptulung* education system is practical education and self-governing education system. The

ancestors' knowledge reflects as a teacher. From the human civilization, Kirat Rai people used their ancestors' knowledge to guide their lifestyle. Unlike formal education, Suptlung education is against the compartmentalization of knowledge and accepts elderly community members' roles in the education process. Roles of teachers, experienced community members, parents, and curriculum might be other research areas.

Although I discussed the practice of *Suptlung*, knowledge transformation, and the integration of the *Suptlung*, I did not include reasons behind the Same/Samek. Moreover, Manga's category, spiritual knowledge, and spiritual belief are important areas for further study.

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Appendics

Appendix A: Glossary of Non-English Words

<i>Mundum</i>	Philosophy
<i>Suptulung</i>	holy place, spiritual place, (Tinchula)
Rishya	Holy Scripture (Mantra)
Papalung	Paternal god stone
Mamalung	maternal god stone
Chheku/Ramilung	children and relatives god stone
Daya huilung/Dayahppo	hearth
Saya	courage of spirit
Lawa	soul (bad and good)
Same/Samet	clan origin name
Mechhenung/Debchinung/	mundum name of people
Mangnung	God name
Mangpa	priest (dhami)
Risimi/dalapa/sadapa/	educated people in mundum
bongtomi/muktimi	educated people in mundum
Madam	material for offering to God (Prasad)
Aarawa	virgin rice, unbroken rice
Chhyatiwa	clay pot
Ngalaa	banana leaf
Bechhu/subi /yari	ginger/rhizome

Sayachyokiwa	alcohol /mix of herbal water
Sasungpa	Haritaki
Silippa	Mugwort
Khabai	herbal yeast
Wabu/Soliya	earth vessel/ bottle grout
Mang	God
Sasiya muliyaa	cleanness of <i>Suptulung</i>
Sopuiya	cleanness of blessing
Chamri	prosperity
Paruhang	Creator(male)
Sumnima	creator (female)
Hongchha	First Human of Kirat Rai
Wailingma	Wife of Hongchha Minapongkha
	Human revel place
Khuwalung	Kirat Rai sacred place
Salpa	Sacred place
Saya Remma/Saya Pmma/Saya Chongma	Head rising ceremony
Kharadhimma	Pregnant women
Malida Pama	Naming ceremony
Dyo Pamma	Waning Ceremony
Takhoma Heair	Cutting Ceremony
Tuiimaa	Clothing Ceremony
Rungri Khramma	Marriage Ceremony

Silam hawala

Funeral Ceremony

Terpachung

Sacred place

Appendix B: Guidelines Interview With Mangpa

1. What are you doing?
2. Are you will? How you passing your daily life?
3. I would like to know something about your work.
4. May I ask some question you?
5. Are you work of Mangpa?
6. What kind of Mangpa you? Can you do all type of ritual?
7. How you involve in this area? Your own interest.
8. How you got this shaman knowledge? Do you have guru?
9. since when you start this work? Are you doing continue?
10. Do you need *Suptulung*? Why given the different name of *Suptulung*?
11. How you gather power in *Suptulung*? Why this work conducts in the evening, night?
12. How you can see ancestor in *Suptulung*? All soul is remaining there?
13. Who will give you trouble in the ritual journey? Is there really obstacle?
14. How *Suptulung* give you authentic to do the ritual journey? In addition, how protect you?
15. Without, *Suptulung* you cannot do this work, if you do so what will happen.
16. Why worship of *Suptulung* twice a year? If not done what will happen?
15. Why cannot explain except ritual work? Really, does not work mantra?
16. If other people want to learn, can you teach?
17. Do you have any choice; I mean you can leave this work?
18. Why other people restrict to go *Suptulung*?

19. Why other cast bride cannot introduce in to the *Suptulung*?
20. Is there any alternative way to perform the ritual rites?
22. Why you take helper? You cannot do yourself.
23. Why need the ginger, liquors, virgin rice?
24. Absent of Mangpa how do this work?
25. Mangpa how know the *Mundum*?
26. *Mundum* and *Suptulung* are connection?
27. Is there need the *Suptulung* for all ritual rites?
28. How Mangpas knowledge transfer to new generation?
29. Is it can teach as school education?
30. All mantra can write?

Appendix C: Guidelines Interview With Rishimi/Purkha

1. I am interested to understand first of their livelihood how is going now?
Focus on the appropriate time for question.
2. What are the *Mundum* and *Suptulung*?
3. How the *Mundum* and *Suptulung* generate the name?
4. Do you perform any kind of ritual? How did you feel, when you perform the ritual?
5. When will start the practice of *Mundum* and *Suptulung*? Which is start before?
6. How this knowledge pass one generation to another generation? How you learn?
7. Do want to someone learn with your ritual knowledge? Do you feel how it learning?
8. How much significance of Rai language in the ritual work? Can do the ritual in other language?
9. Being the Rishimi, have you seen the ancestor's soul in the *Suptulung*?
10. Do you can perform all type of ritual? Why you cannot perform all type of ritual?
11. *Mundumic* ritual according to pace and language are different?
12. In the context, of migration city *Suptulung* can put top of the house.
13. Why the *Suptulung* names diverse represented meaning?
14. Do absent of *Suptulung* Kirat Rai lose the prosperity, spiritual power and identity.

15. How next generation prepared for the ritual? It is necessary to develop as a book.
16. Do all informant are the same type of experience of the ritual?
17. Written *Mundum*, does work as practice of oral, do you believe that?
18. People will be agreeing in written process of ritual, that do you did any discourse about this?
19. *Suptulung* is necessary to give continue?
20. What type of knowledge can generate from the *Suptulung*?
21. If this knowledge loose what will happened?
22. Why the new generation people do not familiar with the knowledge of *Suptulung*?
23. How can give the knowledge of *Suptulung* and motivate towards *Mundum* and *Suptulung*?
24. How the name of *Suptulung* represent the different belief, meaning and value?
25. what are your expiration and reflection about the *Suptulung*?
26. Do you can explain why *Suptulung* need for every ritual practice?
27. Is it *Mundum* possible without *Suptulung*?
28. Oral text is better or written text is better to apply in regular life style?
29. Is the *Suptulung* can use as a resource of Knowledge?
30. It can say it is an educational place?
31. Can it suppose, it is a universe of knowledge?
32. Can the knowledge methodically apply as school education?

Appendix D: Guidelines Interview With Khimtoki/House Leader

1. Do you have *Suptulung* at your home? When did you keep it?
2. Why did you keep it? Is it necessary?
3. *Suptulung* might be use common, who do worship here, Mangpa, Purkha or you yourself?
4. How did you know *Suptulung* protect of home? Since when you know about the *Suptulung*?
5. *Mundum* can perform without *Suptulung*?
6. How make separate *Suptulung* from the join family? When is the particular time establish of *Suptulung*?
7. How do you feel *Suptulung* is pilgrim, holy place? Can you explain the Rashia when you use the *Suptulung* worship as well in ritual?
8. How this knowledge transforms Kirat Rai form Kirat Rai civilization until now?
9. Do you believe all the aural of *Suptulung* and *Mundum*? is it really happened in that time?
10. How *Suptulung* is cultural identification? *Suptulung* are seen as like cooking place, how its ritual place?
11. Do you feel this knowledge need to teach to new generation? Suppose your son, daughter, nephew, and niece.
12. Do you feel need to change something this traditional tradition?
13. Mangpa are going to decrease, *Mundum* knowledge are going to die day by day how can interpret the value and belief of *Suptulung* further future?

14. Is it necessary to develop in written form as Veda? How can make it flexible for everyone at any time?
15. Language is important or culture is important to be Kirat Rai people?
16. How this knowledge reflects by the people between Kirat Rai?
17. What is your opinion between the *Suptulung* education and school education?
18. Why the children are become confusion in both education?
19. Why Kirat Rai children do not show interest to learn school education at school?
20. How you can say it is whole life education as well teaching learning?
21. Do you have anything else to say about the *Suptulung* education?
22. How people know the origin through the Same/Samet and Mechenung ?
23. Is it compulsory to of ritual worship?
24. So, every people should know Same/Samet and Mechinung/ Mangnung/ Debchinung?
25. Is it necessary to teach as a school education?
26. How can make this knowledge continue as mainstream knowledge?
27. How do feel to integrate the knowledge with the main stream knowledge?

Appendix E: Celebration Observation Celebration Guidelines

(This guide focus on whilst the ritual is performed, Mangpa. Purkha and house leader during the celebration time in *Suptulung* and experience, reflection, implication).

The Mangpa: Who is the main character here? What material use? Why they do this celebration?

How he explains the holy scripiter? Which language are using? How he starts the Ritual journey? How use the *Suptulung* spiritual power? When he set the ritual place? How he connects the invisible soul and visible soul? How he delivers the blessing message to visible people? At the end of ritual work, how he concludes?

The Purkha: How they participate in the ritual work? What about their role in ritual place?

How they advise to the Mangpa for right tract? How convey the message of Mangpas voice to house leader? How, they suggest to other participate people?

The house leader: Why they conduct this celebration at their home? What is the object to celebrate of ritual rites? How they feel the message of ancestor?

Document: How use the *Suptulung* in the story? What is the significance value of *Suptulung*? Is there justice of *Suptulung* or not? What teach the value of *Suptulung* between Kirat Rai and other Audience? What is the main information of the *Suptulung*?

Appendix F: Name of Selemi Informants

No.	Name	Age/Yrs	Address
1	Chandra Kala Thulung Rai	52	Solu
2	Dhak Bahadur Rai	63	Bhojpur, Hatuwagadhi-6
3	Dhani Ram Rai		Khotang, Solma
4	Dilli Sher Rai		Khotang Sunkhu
5	Gamim Puma Rai		Khotang, Ghorle
6	Garas Dumi Rai	42	Khotang Kapila's Gadhi-4
7	Gyan Bahadur Kulung Rai	62	Bhojpur, Wosepla Khamdak-6
8	Mani Kumar Dumi Rai	71	Pachthar, Yangworak-2
9	Purna Bahadur Nachhiring Rai	56	Solu, mapya-2
10	Rahari Maya Rai	73	Sunsari, Tarahara
11	Ratna Kumar Chamling Rai	29	Khotang, Sakela-2
12	Ranjit Dumi Rai	72	Bharat, Dalsin pada Tauke Line
13	Rekha Bungchhyan Rai	24	Sikkim Namchi

14	Sagar Wambule Rai		Okhaldhunga Ubu
15	Shankar Wantawa Rai	25	Udayapur, Belaka-2
16	Sukaraj Koyee Rai	52	Sikkm, Siche
17	Udim Bahadur Nachhiring Rai	71	Morang, Sundar Haraicha-6

Appendix G: Name of Kharumi Informants

No.	Name	Age/Yrs	Address
1	Cha Bir Nachhiring Rai	65	Bhojpur, Fedi
2	Dal Bahadur Sampang Rai	36	Khotang, Kapila's Gadhi-3
3	Desbir Rai	57	Khotang, Sakela-2
4	Dill Bahadur Sambewa Rai	68	Bhojpur, Salpa silichho-2
5	Jaya Prasad Bantawa Rai	79	Bhojpur, Temke Maiyoung-2
6	Jeet man Chamling Rai	42	Khotang, Sakela-2
7	Hom Bahadur Wambule Rai	54	Khotang, Haleshi Tuwachung-1
8	Khadga Bahadur Nachhiring Rai	65	Ilam, Peltimari-2
9	Mani Kumari Chamling Rai	74	Sunsari, Tarahara
10	Maniraj Dumi Rai	78	Pachthar, Yangworak-2

11	Man, Bahadur Chamling Rai		Khotang, Solma
12	Narayan Prasad Belhare Rai	63	Dhankuta
13	Narendra Thulung Rai		Wokhaldhunga
14	Premlala Sampang Rai	62	Ilam
15	Ramkaji Chamling Rai	33	Khotang, Chiuridada Dorpa

Appendix H: Name of Rishimi(Mundum Experties).

No.	Name	Age/Yrs	Address
1	Amrit Prasad Sampang Rai	91	Pachthar, Milkajung-6
2	Bal Kumar Thulung Rai	55	Bhojpur, Salpasilichho-6 Wosepla
3	Buddhi Kumar Baying Rai	77	Okhaldhunga, Shidicharan-12 Gorumare
4	Dill Bahadur Rai	88	Bhojpur, Sadananda Dingla-2 Dang maya
5	Dill Kumar Rai	79	Bharat, Sikkim Gangtok
6	Farindra Koyee Rai		Khotang, Songdel
7	Gadulman Chamling Rai	74	Khotang, Sakela-2 Ratanchha
8	Jaya Bahadur Chamling Rai	77	Khotang, Sakela-2 Salmesiran
9	Jeeten Dumi Rai	64	Jhapa, Shibasatachhi-3 Kamichoun
10	Kajiman Sampang Rai	76	Pachthar, Ithung Lalabote,
11	Khadga Bahadur Thulung Rai	89	Khotang, Rawabesi-3 Chiuribas

12	Krishnamani Chamling Rai	58	Udayapur,
13	Kul Bahadur Rai	72	Khotang, Sakela-2 Amatung
14	Laxman Lohorung Rai	59	Sangkhuwasabha,
15	Lilawati Chamling Rai	73	Khotang, Sakela-2 Ratanchha
16	Malla Rai	48	Udayapur, Limchingbung-4 Tamli
17	Mani Kumar Dumi Rai	61	Pachthar, Yangworak-2
18	Megha Raj Shubhara Rai	80	Dhankuta, Sahidbhumi-2
19	Nain Setalchu Jerung Rai		Okhaldhunga
20	Odan Bahadur Rai	74	Khotang, Chiuridada Dorpa
21	Parashuram Nachhiring Rai	79	Bhojpur, Fedi
22	Patnashila Chamling Rai	81	Khotang, Sakela-2Salmesiran
23	Purnachandra Sampang Rai	61	Ilam
24	Purna Chhilig Rai	49	Dhankuta, Belhara-2
25	Rana Bahadur Bokhim Rai	66	Morang, Pathri-10

26	Santa Kumar Ranasampang Rai	75	Jhapa, Kamal-4
27	Shukrashila Chamling Rai	82	Khotang, Sakela-2 Ratanchha
28	Suraj Mewahang Rai		Sangkhuwasabha

Appendix I: Name of Khimtoki (House Leader)

No.	Name	Age/Yrs	Address
1	Arjun Dungmali Rai		Bhojpur, Pauwadungma
2	Balram Dumi Rai		Khotang, Ubhokhola
3	Babita Belhare Rai		Dhankuta, Belhara-2
4	Bikram Thulung Rai		Khotang, Nunthala
5	Bimla Kulung Rai	58	Bhojpur, Tendo
6	Bir Bahadur Thulung Rai	65	Bhojpur, Salpasilichho-6 Wosepla
7	Bir Chandra Kulung Rai	82	Sangkhuwasabha, Tamku
8	Buddha Koyee Rai	53	Bhojpur, Salpasilichho-6 Wosepla
9	Chhabi Raj Rai		Udayapur, Limchingbung-4
10	Emansing Rumdali Rai		Okhaldhunga
11	Harishankar Rai		Bhojpur, Temke Maiyoung-5
12	Jeevan Kumar Bantawa Rai		Bhojpur
13	Laxim Bhakta Rai		Khotang, Sakela -2 Dhikurtung
14	Machhindar Yakkha		Sangkhuwasabha

15	Muluksing Yamphu Rai		Sangkhuwasabha
16	Naubir Rai	34	Khotang, Sakela-2 Machaskha
17	Prabha Lohorung Rai		Sangkhuwasabha
18	Purna Bahadur Dungmali Rai		Dhankuta, Sagurigadhi-10
19	Rajati Kulung Rai	63	Sangkhuwasabha
20	Ramkar Wambule Rai		Okhaldhunga
21	Rishi Nachhiring Rai	69	Bhojpur, Fedi
22	Sita Lachhangna Newahang Rai	64	Sangkhuwasabha, Tamku
23	Sita Chamling Rai	63	Khotang, Chiuridada Dorpa
24	Surya Walling Rai		Dhankuta, Chhintang
25	Tirthraj Mukarung Rai		Bhojpur, Annapurna
26	Tulasa Tilung Rai		Khotang, Haleshi Tuwachung
27	Tularam Chamling Rai		Khotang, Chiuridada Dorpa