

**Globalisation, Ethnic Identity and Tribe: A
Sociological Study of Limboo Tribe of Sikkim**

ABSTRACT OF

Thesis

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Reshmi Limboo

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Prof. Birendra Narain Dubey

HEAD

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BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY

(A CENTRAL UNIVERSITY)

VIDHYA VIHAR, RAEBARELI ROAD, LUCKNOW- 226025

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Abstract

This present study focuses on the globalisation and the process of ethnic identity formation among Limboo tribe of Sikkim. The first important point to highlight is that the Limboo tribes have fluid identity, so these tribes are reconstructing their ethnic identity and relinking their past histories. Secondly, through the political, socio-cultural and economic processes of globalisation, the increasing identity consciousness has seen among the Limboo tribe of Sikkim. The research has been done in order to understand the cultural revitalization and ethnic consciousness among Limboo tribe.

Sikkim, a tiny Himalayan State having a multi-cultural society cohabited by multiple cultural-linguistic groups. With the typical population, distinctive settlement patterns and unique economic system, the Sikkimese has been able to preserve their cultural individuality. Basically, the ethnic group of Sikkim has been categories into three i.e. Lepchas, Bhutias and Nepalese. The three ethnic groups are living together whereas the globalisation drives these three ethnic groups into the transformative phase. The era in which we are living today is known as globalization. Globalisation which is a complex set of fluid and dynamic processes. Globalisation is neither good nor bad it depends on what people make of it. Studies on globalisation tend to emphasize on the macro-level forces and events such as the rise and fall of the empire, the spread of democracy, increasing volumes of trade, global recession, and cross-continent industrial process. Globalisation increases the interdependence of people's live (Chirico, 2014). Globalisation is most commonly applied to the economy of international markets and it has also a various impacts on social and cultural life. The process of globalisation it describes the change in the overall society or nation but rarely describe the impacts on the local community (Dasgupta & Ray, 2006). Globalisation changes how people view themselves-their needs, desires, goals, and motivations. It changes what people expect from their society its obligations around the world. Globalisation changes how individuals view their relations to humanity, their responsibilities to other humans in light of their common humanity (Chirico, 2014).

Globalisation as we consider that it relates to the economic aspect. But sociologist sees it in a different that moves beyond the economic factor to understand the

globalisation phenomenon. During the past in many decades, we can see half of the most nation-states all over the world experienced the emergence of a phenomenon hitherto uncharted. Almost everywhere there are ongoing identifiable ethnic, social or cultural formations that have registered a demand for recognition of their respective identities delineated in cultural terms. And also in many cases the initial assertions for recognition of identity that got transformed to the demand for the fulfillment of socio-political aspiration (Danda, 1999).

In a multi-ethnic country like India, the base of ethnic identities has different varieties; it varies from religion, language, caste, territory or even occupation. Ethnic identity refers to an individual's identity within a group who shares physical and/ or cultural traits that signal a blood relationship or a common and enduring descent. Beyond physical similarities, those are the characters include a common language, common ancestry, and shared history, tradition, culture, religion, and/ or kinship. When an individual recognizes that he or she shares these characteristics with others, unique individual and personal identities can dissolve, and a common identity with an enduring collectivity can emerge. The Scholars debate in global studies on the nature of ethnic identity whether it is immutable and primordial or a social construction that shaped by dynamic historical conditions and crafty ethnic politicians. The ethnic identity is additionally a key issue of debate within the current literature on globalisation (Anheier & Juergensmeyer, 2012).

On the other side, the numerous observers argue that globalisation erodes distinct ethnic identities by erasing boundaries and separate people and set free forces that would turn out into a 'global culture' (ibid). Indian society has evidenced continuous interaction among the caste and the tribal groups which resulted in some few groups of the tribe have lost their tribal identity and have transformed into caste and few caste groups owing to the facilities provided to the tribal groups have changed their identity to tribes. Since, tribes have no longer isolated. Tribes make up with the advancement to modern life, consequently natural desire to bring the necessary amount of social change (Tiwari, 2013). Today in India's North-East (NE) there are hardly any primitive tribes that are untouched by modernity. Although the communities still follow many traditional tribal practices in the economic and political senses they have already emerged as ethnic communities,

the consciousness of their rights and their role in the Indian national polity and economy (Ngaihte, 2013).

Unlike in the context of Sikkim revivalism towards ethnic identity for every community which is under-examined phenomena. In the past, the Limboo tribe had to face a deteriorated phase in all spheres. In other words, we can say an 'ethnocide' was committed on the Limboos by the Aryan-Centric State of Nepal (Subba T. B., 1999). Contemporary in Sikkim the 'politics of identity' is the emerging issue so that a study on the impact of globalisation is needed for the Sikkimese society is facing a transition at large (Arora, 2007). The Limboo tribes are indulging in demand of distinct identity and their provisional and constitutional rights are leading towards the identity consciousness relinking their roots of origin. The identity assertion and identity consciousness have become one of the issues in modern Sikkim for all communities living in Sikkim. The Limboos is one of the communities that have been identity consciousness processing through methodologies of Delinking, relinking and linking pedagogies. The tribal have become aware of the rights and the privileges provide to them. Tribes of contemporary times are moving forward and are availing the benefits of reservation and other governmental policies which focus on their upliftment as a whole. The impact of globalisation in Sikkimese societies can be seen in both positive and negative aspects. The study of the impact of globalisation on ethnic identity is a very new phenomena in the context of Sikkimese societies.

Statement of the Problem

The study of the available literature shows that though there have been several studies done on the impact of globalisation in every aspect of human being neither it is good or bad. The tribal people of India have been undergoing various societal transitions because of globalisation forces. Globalisation changes the culture and changes people's views on themselves of their need, desire, goals, and mobilization. globalisation has both positive and negative impacts in every society; Sikkimese society is no more exception. Likewise, Sikkimese society has been transformed from traditional to modern societies. Sikkim is a multicultural, multi-ethnic and multilingual society. Today the Nepalese groups are the numerically and politically

predominant in Sikkim. The Limboo tribes are deprived and had faced the deteriorated transition in terms of the social, cultural, political, and economic sphere. The Limboo tribal identities have been politicized and are politically deprived since the monarchial period till date, due to the fluctuation in the social status of the Limboo tribe in the past and deteriorated history which resulted in the fluid identity so-called 'Nepalese' which has been clubbed with Nepalese identity. It is injustice for the Limboo tribe that Limboo tribe being an aboriginal inhabitant of Sikkim they has been tagged with the later migrant Nepalese. The other cultural influences like Western, Korean cultures which are prevailing in Sikkimese society. The Limboos are demanding for the distinct Limboo tribal identity, and also for their constitutional rights of restoration of the seat in a state legislative assembly which they had before.

The present scenario of Limboo tribal identity is blurred as an indigenous tribe of Sikkim because it lacks recognition as an indigenous inhabitant of Sikkim. The relinking histories, constructing the symbols, to create a dead history of Limboo tribe into living memory is a hard task and the voice is seeking distinct identity and justice at present. Though the Limboo tribes have identity complexities the globalisation process has been playing a vital role in revivalism in every aspect. Cultural revivalism is very common in every community of Sikkim and among this Limboo tribe is a prominent one. In spite of all the problems, the Limboo tribe is making an effort to build their distinct ethnic identity. The impact of globalisation into a Sikkimese society is at a large. This study has focused especially on the impact of globalisation on ethnic identity and also studies the continuity and change in the culture of the Limboo tribe of Sikkim. Therefore, this study proposes to address and contribute to the existing knowledge of literature.

Objectives of the study

1. To understand the dimension of Globalisation and Ethnic Identity.
2. To explore Limboo tribe through Historical, Social and Cultural Perspectives.
3. To study the Politics of identity in Sikkim and its linkages with Limboo tribe.
4. To analyze the religious change and construction of ethnic identity among Limboo tribe of Sikkim.
5. To interpret the processes of Globalisation and changing the Ethnic Identity of Limboo.

Hypotheses of the study

1. Globalisation has influenced various aspects of social life and ethnicity is no more exceptions.
2. Politics of identity is a post merger phenomena and closely associated with monarchy.
3. The religion has significant role in the process of construction of Limboo ethnic identity in Sikkim.
4. The Limboo identity and Nepalese Identity are one and same.
5. The impact of Globalisation creating identity consciousness among Limboo tribe in Sikkim.

Research Methodology

The main aim of this study is to analyse on the impact of globalisation on ethnic identity through revivalism and consciousness generations of the cultural aspect of the indigenous Limboo tribe of Sikkim. Ever since the history of Limboo tribe has been deteriorated because of socially, politically and economically deprived which has led the fluid identity. The relationship of globalisation and the changing ethnic identity of Limboo tribe and their assimilation, as well as acculturation process with the different communities residing in Sikkim and their recent identity assertion for distinct identity, is in the main focus.

The universe of study consists of two villages namely Darap and Soreng in West district of Sikkim. In this research, both primary and secondary sources of data have been used. For the secondary data, the published and unpublished books, manuscripts, journals, newspapers, thesis, dissertations, census, reports, achieves, booklets, etc which immensely provide deeper insight in understanding of the Limboo indigenous change in social, cultural history from the changing perspective that helped to carried out the development of the present study. The primary data have been collected with the help of a questionnaire and interview schedule in both forms of structured and unstructured manner. The tools and techniques for this study is basically a descriptive study with historical analytical and ethnography studies in nature and followed by mixed methodology i.e. a combination of two types of qualitative and quantitative methods. In terms of self-chosen ethnic groups, the sample is homogeneous to the Limboo tribal people. The purposive sampling has been used for (n=200) sample size

consisting of the common villagers, village elders, youths and religious head of Limboo society. For the processing and analysis of quantitative data, the IBM SPSS Statistics 20 software has been used.

Findings and Conclusion

The findings and interpretations of the present study on the basis of various parameters and conclude that globalisation has both positive and negative impact in social, economic, cultural and political spheres on the Limboo society in Sikkim. Globalisation has tremendously affected every corner of society not only in the urban area but also in rural areas too. In the context of the Sikkim, the effect of globalisation has been seen after the integration of Sikkim into the Indian Union. Since, the culture includes knowledge, customs, beliefs of arts, morals, and laws any other capabilities acquired by man as a member of society. In the 21st century, culture became a crucial phenomenon, not only socially, but also economically and politically. While in this present study the globalisation has an impact on every aspect of social life. Globalisation has brought both positive impacts on the culture and also both material and non-material culture has been influenced due to globalisation.

The socio-cultural processes through globalisation among Limboo tribe in detailing facet of folk culture that covers dance, music, food, and dress, lifestyle, changing attitude, and sense of belonging. The family and marriage are the key structures of the society while these institution have found completely blend with traditional and modern. The nuclear family is the trend in the globalized era and most of the families are found nuclear type. It has been noted that people are mostly shifted to the nuclear family but somehow the practice of the old tradition of joint family is still prevailing in the rural areas of Sikkim. However, people agreed that the impact of globalisation resulted in the disintegration of families. The Indian society is male-dominated society as well as Sikkimese society too where male members are head of the family and also female members are head of the family in the case of separation with husband, widow and divorced. In the Limboo society, the individual has full independent choices while selecting the partner for marriage. The inter-caste marriage is very commonly found in among the Limboo tribal society but the choices and interest regarding the marriage like to have marriage within the community than marriage outside the community.

Sikkim is marked by diverse cultures and religions too where we see the tolerance level and mutual understanding that have the people of Sikkim with distinct religions subsisting together peacefully. The process redefined the meaning of life and brought about social reformation tremendously in the Limboo community. The transition of society in a globalized world led to the reformation or change and continuity of Limboo culture witnessed in a large manner mainly focusing on religion which has been deviated in two different forms. There is a gap between the old and new traditions and maximum community members expressed their dissatisfaction regarding the division of Limboo tribal people and desire for the unity to form a uniform identity. However, these two groups have the collective identities shared of being Limboo tribe.

The rise of media and the entertainment industries in the 21st century has led a serious impact on traditional dance and music and shifted to the adoption of the modern form of dance and music but there is still exists a section of people whose livelihood is based upon the musical demonstration. The Limboo tribes are the fond of their dance and music. Among the youths of Sikkim, there is the very much influence of Korean culture seen around every street, right from the dress, food, language, music, movies, etc. literally it can say they have adopted the halfway of life of Korean culture. Western culture is no exception that had influences every corner of society. Nowadays for conservation, the tradition of folk music is being fostered through various public programmes at the community, state, and national level. The dress culture of Sikkim is changing faster with the increase in the literacy rate of Sikkim. Earlier especially Limboo tribal people do not wear their dresses in their day to day life and used to wear occasionally but nowadays we can see around people are wearing their dress in a daily life. The fast-food culture have become the first choice mostly for the youngster although the other food has taken over the in rural areas too through observation and living in that society the practice of traditional food is still in vogue.

Nowadays the hi-tech gadgets have high demands in the market. The effect of these gadgets is tremendous in society and it has a negative and positive impact. These gadgets are having a positive impact on enhancing the mind or knowledge of the young generation and negative impact that make people completely isolated from society. The home appliance has an impact on women's lives directly and indirectly.

Talking about lifestyle, it is a part of the culture that people's lifestyles are influenced by their national culture and the times in which they live. The change in the human lifestyle is one of the outcomes of Globalisation. This is the new era of technology where the internet becomes part of our lives. People have changed their attitudes toward living. Online knowledge blogs have been playing an immense role to fill the gap and many youngsters are highly participated in spreading the knowledge. Online shopping is one of the trends in our present society. The shopping malls are the outcome of the globalisation and become an inseparable element. Brand consciousnesses are mostly widespread throughout society.

The impact of media and information technology is one of the parameters that can be studied under the effect of globalisation which has been playing a vital role in functioning in every society. The choice has been shifted to new digital media i.e. mobile phone, laptop, etc. The global technologies have become a platform to mobilize ideas, viewpoints, campaigns, and strategies to protect and cultivate interest. The government of Sikkim initiated the governmental portals from the Information and Public Relations (IPR) department in the field of media, which has many functions and aims to reach out up to each and every individual through digital media. A social media like Facebook there are various pages of Limboo communities dealing with all the programmes and issues and share cultural awareness worldwide and also the educational YouTube channel is helping people to learn more about Limboo culture and present scenario all over the world. The new means of communication and interaction represents entirely new ways of engaging with the other member of society this is people are defining the term of belonging. The younger generation has been raised with these new media creating space with the social life and also opened up new possibilities for the older generation to exchange ideas and share an interest with the different groups of people.

In the study of changing attitude and acceptance of globalization among Limboo tribes that gender sensitization is much needed to bring equilibrium in society. Homosexuality which took lots of effort to made acceptance of in open society like Sikkim. Women of Sikkim are empowered in every aspect where they participated in decision-making in domestic as well as external issues. The practices of live-in relationships have found in the urban areas but it has remains hidden in the Sikkimese society. The practices of live-in relationship have been seen as bad practice and also

relate to the family's honour and violating the societal norms however it has partially accepted the live-in relationship is a good option for marriage.

The cultural dimensions of globalisation we see the emergence of new ideas, values, norms, and the global diffusion of ideas. Sikkim is marked by a linguistically diverse society where Nepali is the lingua franca for the entire Sikkimese people. Although the regional language of the respective states has been adopted in the region the English language has dominance over every corner of the society. The Limboo language has been declared as one of the endangered languages of the world by UNESCO. The people affirm and promote their languages in a globalizing world as the language is their identity and also it is important to cultural identity. It has been seen young generation youths are keen to learn about their language and literature. Many literary society, associations, organizations, and literate personalities had made contributions to the development of language and literature to institutionalized the Limboo language from the lower-class till the university level.

The politics of identity in Sikkim is one of the emerging issues. In the history of Sikkim, Limboo tribes have been always subjugated by the Monarch elite which has been a threat to the Limboo ethnic identity. The polarization of politics among various ethnic groups was developed in the 1950s in Sikkim where political parties seek to expand their support base and often appeal including raising ethnic demands. The Limboo tribe organizationally asserted their separate identity distinct from the general Nepalese identity which many organizations and associations came forward for the demand. The demands of political rights are an ongoing process in Sikkim they accepted that the Limboo tribe is politically deprived. The quest for distinct identity deals with how the Limboo people are gaining political consciousness and dealing with the political movement.

Multiculturalism is the view that where cultural differences should be respected and celebrated. The cultural assimilation process and dominant culture have created their culture in a state of confusion and also created ethnic consciousness among the particular ethnic group while the Limboo tribe are living in a multicultural society is very comfortably under such influences of globalisation, the local communities have been affected and losing their indigenous culture. Within the state also the Limboo tribes have felt identity threats because of the dominant culture. The regional cultural

influences have seen among the different communities of Sikkim within a Sikkimese society. The hatred feelings towards the other cultures have been seen at zero level that Limboo tribes believe in the cultural relativism perspectives. They have felt the threat to their identity but also the equilibrium has maintained between the other culture and their own culture to sustain the Limboo ethnic identity so a feeling of insecurities of globalisation is a threat to their culture led the consciousness and cultural revivalism. It is stated, the consciousness of their culture is needed among their community members if they would not, the consequences they have to face the cultural weakening in the future.

The idea of belonging is the central understanding that how people give meaning to their lives. The Limboo tribes feel proud of their ethnicity and the family values and traditions are followed in their family. The attachment towards their cultural traits provides a strong sense of belonging. The majority of Limboo tribes are living in mixed society as a result; the inter-caste marriage has become one of the biggest challenges and unstoppable practices such as contents lead to the mixed culture that to find a partner from their ancestor culture is important and also to pass the ancestor's culture to their children is important.

Tourism has now gained universal acceptance as a potent engine for inclusive socio-economic development. The village tourism with homestay facilities is encouraged by the state government. Globalisation has brought the concept of ethno-tourism to tribal that one of my selected field areas for survey Darap has now become a budding destination for Village tourism. Income There is a number of local homestays in Darap that offer a village retreat, glorious scenic wonders of the charismatic village-like old Limboo traditional house, animal feeding, fishing, village walk, jungle walk, and serve the local traditional food, drinks, and music. However, the Limboo tribe have self-identified themselves and become conscious of the preservation and conservation of their traditional culture and customs for shaping their ethnic identity.

The Limboo tribes have fluid identity and the tribes are relinking and digging the histories to claim as the indigenous group of Sikkim. There are many places in Sikkim that have the origin of Limboo's name that proves to be an indigenous inhabitant of Sikkim. It is said that the history of Limboo tribe based on the oral history and the

plainsmen, Western and European authors basically misinterpreted so the history of Sikkim and it has to rewrite and recreate.

The Limboo tribe being underprivileged in society and have a fluid identity so these tribes need identity recognition for ethnic identity survival. The concept of McDonaldization that the spread of a single dominant culture based on individualism, secularism, democracy, and the free market economics that result in cultural convergence can be seen through the socio-cultural processes where other cultures have influenced. The concept of Creolization generally refers to people of mixed race but it has been extended to the idea of the creolization of language and culture involving a combination of language and cultures which has been also seen among the Limboo tribe. In the present scenario, impacts of globalisation resulted into the mobilization process that has created Limboo tribal people consciousness and revivalism have been taking place, and for the conformity its need time.

Testing of Hypothesis

Hypothesis 1: Globalisation has influenced various aspects of social life and ethnicity is no more exceptions.

Sikkim is a melting pot of various cultures. The people of Sikkim consist of three ethnic groups i.e. Lepcha, Bhutia, and Nepalese. The communities of different people are freely intermingling in Sikkim to constitute a homogenous blend. Globalisation has influences in all spheres and influenced the existing Sikkimese society. Globalisation has both positive and negative impacts and both material and non-material culture have been influenced due to globalisation.

At the societal level, the projection of globalisation brought about the development changes in attitudes and behavior of local people. In a globalized world it is well connected by web technologies, the geographical distance is no more constrained to reach. The development of the internet provides every single individual to access the internet for a different purpose. Firstly the internet has changed the attitude and behavior pattern of every individual in a society and maximum respondents use the internet. The consumer culture is one of the major outcomes of Globalisation. The respondent said that they used to visit the shopping malls, shops online, and also traditional market shopping according to their comfort zone. As we see that the success of fashion trend sees it in a way that people interpret the trends and judge it.

Brand consciousnesses are mostly widespread throughout society as their preference is branded than the local brand one.

The mass media has both positively and negatively impact. Today TV is the reservoir of information dealt with everything like the nation, world, science, entertainment, finance, and sports, etc. that every household have a TV connection at home now their choice has been shifted to new digital media. Digital media has the potential in time-saving and surf programmes or content according to their choice. The gadgets in the market are flooded with several latest and technically advanced. People across the globe are getting too much addicted for all age groups towards the latest gadgets and it has become one of the important parts in our daily lives without a gadget the life becomes impossible that the people are in touch with hi-tech gadgets made their life easier. Technological advancement has been changing the role of women in the multiple spheres of their lives.

Globalisation has been the driving force of value creation as well as brings equality and breaks the stereotypes in society. The acceptance of new technology enhances the changing attitude and lifestyle of people and also changed the individual being rational. Homosexuality is very controversial socially and religiously obstruct and in some ways, homosexuality and queer identities have accepted by people in Sikkim. The women of Sikkim are empowered in every aspect that women took participation decision-making process domestic as well as external issues.

Today due to the outcome of the modernization the generation that broke out of the old joint family system and started a new family called the nuclear family which is a predominant in the existing society. In Limboo tribal society family pattern found as a nuclear type of family which they agreed the impact of globalisation resulted in the disintegration of families.

The contemporary societies have become hybrid i.e. totally mixed with a traditional and modern culture where maximum people have completely mixed types of views regarding family and marriage. The practice in the selection of mates found completely different in Sikkimese society than the rest of the country. The choices regarding marriage within their community are high than the marriage outside the community. The preference of forms of marriage that love arranged marriage found high than purely arranged marriage and elopement marriage. The relationship norms

are changing as rapidly. In spite of all progress but society still remains conservative. As per the society norms, the live-in relationship does not legitimate by our society. The new trend of live-in relationships has found in the urban areas but it has remained hidden in the Sikkimese society.

While talking about folk culture (dance, music, dress, and food) of the Limboo tribe that Limboo tribe are so fond of their dance and music and in other hands the choices in the music like the people have different taste in their dance and music i.e. traditional, Nepali, Hindi, Western and more. The change in the traditional dress of Limboo tribe began from the advent of people who came from the outside and adopted the other dress in daily life but these days the change and continuity in Limboo traditional dress have seen around and equally wear the other dress. The traditional food culture, now that has been totally dominated by fast-food items though it has been seen the people are evenly fond of their traditional food.

The transmission of massive languages and culture in the society through the major languages is common the English and Hindi are dominant at the national level in Sikkimese society the local language has been dominated by other languages like mostly Hindi and English. Globalisation is allowing the minority languages and their cultures to spread through social media on a global scale.

The tolerance or resistance towards other cultures has been seen as positive in Sikkimese society. Multiculturalism promotes diversity through the recognition and celebration of separate cultures and also focuses on the preservation of separated individual cultural traditions and customs. Multiculturalism is the view that where cultural differences should be respected and celebrated so the Limboo tribes living comfortably in a multicultural society.

We see that the entire world is dominated by western culture due to the advancement in the development of technology and their level of promotion. Under such influences, the local small communities have been affected and losing their indigenous culture. As we have found the people are much adopted and attracted to the Western, Korean, Thai, and Chinese culture with this influences people started realizing the loss of their culture so nowadays that revivalism process is taking place for identity survival. So a feeling of insecurity of globalisation is a threat to their culture led the consciousness and cultural revivalism. The loss in the Limboo cultural traits has been seen earlier

but nowadays the cultural elements have been reviving. Thus, the hypothesis Globalisation has influenced various aspects of social life and ethnicity is no more exceptions is true.

Hypothesis 2: Politics of identity is a post-merger phenomena and closely associated with monarchy.

The ethnic polarization took place of different ethnic communities in Sikkim and also another community has been subjugated by the Bhutia Lepcha (BL) supremacy in the past. The Limboo identity has been remained unstable from the time of the monarchial rule. The fluctuated Limboo identity that has been clubbed with BL as in the popular treaty signed 'Lho-Mon-Tsong-Sum' i.e. Bhutia, Lepcha and Limboo and also in Sikkim Subject Regulation of 1961 it was categorically recognized the Lepcha, Bhutia, and Tsong as the bonafide subjects while such ethnic reference in case of the Nepalese was avoided. On the other hand, the Limboos and Nepalese had to pay a higher rate of land revenue while the Bhutia-Lepcha (BL) tribes had to pay lesser. The State policy towards the Limboo was uncertain and accordingly, sometimes they were considered as original inhabitants and sometimes discriminated against because of cultural-linguistic reasons or differences.

The anti-Nepali approach has been implemented by the elites that Nepalese and plainsmen and described as a non-hereditary subject over the Bhutias and Lepchas, defined as hereditary subjects. The Land revenue system, parity formula, definition of Sikkim Subject, revenue order No. 1 and etc. are reflective of the exclusionist policies of the government. This was because of their cultural, racial, and religious affinities with the ruling dynasty and elites and also discrimination was prevailed in the distribution of rewards and in high government positions. The Government of Chogyal (King) defined 'Sikkimese Notion' in such a manner as to exclude the Nepalese and Nepalese tribes who were in Sikkim even before the establishment of Chogyal rule in Sikkim. The Limboo tribes were left out communities along with Nepalese.

In February 1974 the Assembly election was announced the total strength of the Assembly was decided to be 32 out of which 15 seats were reserved for the Bhutia-Lepcha and 15 seats for Nepalese, the Sangha and Scheduled Caste (SC) reserved one seat each and the Tsongs (Limboo) were denied reservation of seat in the Assembly.

The Lepchas and Bhutias are given 'privileged status' in the political mobilization in Sikkim, therefore, the Limboo tribe being left out.

At present, the ethnic association has been playing an important role to reach upto the desired goal. The active Limboo tribal association seeks to provide the original identity and preserving the distinct identity, demanding special rights and privileges granted to the original inhabitant of Sikkim. The political process presents an explanation of the conditions, mindset, and action that makes social movements successful in achieving goals. The movements ultimately attempt to make change through the political structure and processes. Political identity is always a vital topic when it is discussed within the globalisation context. The Limboo tribes accepted that they are politically deprived so they are collectively participating in the political processes of the state to give expression to their identity.

The history of Limboo has been dimmed so that leads to the Limboo identity politicized so as a result, the demands of political rights are an ongoing process in Sikkim. The tribal group people in Sikkim are enjoying full-fledged rights and also the Limboo Tamang (LT) tribal groups are enjoying some rights regarding reservation in jobs, relaxation, financially aids from the department and so on but the important aspects for safeguarding the tribal identity, demand for restoration of the seat is still in process. The demands for political rights of the Limboo tribe are a long-pending history in Sikkim. Now the LT demands political reservation in the constitution similar to that of BL to provide the privilege to LT communities and also demands the strength of the State Legislative Assembly should be increased from 32 to 40 seats. The demand for restoration of the seat in the State Legislative Assembly (SLA) is an ongoing demand for political representation to sustain the ethnic identity of the Limboo tribe. The Limboo tribe agreed that the demand for restoration of the seat in an SLA helps to sustain Limboo ethnic identity alive. At present, seeing the enthusiasm for the political processes among Limboo tribes that can be concluded that hypothesis politics of identity is a post-merger phenomena and closely associated with the monarchy is true.

Hypothesis 3: The religion has a significant role in the process of construction of Limboo ethnic identity in Sikkim.

Sikkim has witnessed the influences and conversion of a different religion in the past. Buddhism, Hinduism, and Christianity have been greatly affected in the Sikkimese society which has highly influenced the Limboo tribe. Sikkim is a multi-religious state and the Sikkimese people are highly religious. Buddhism and Hinduism are the two major religions in Sikkim, whereas Buddhism views it as the predominant religious practice of Sikkim. The Limboo tribes are living together in multicultural and multi-religious societies that have found the more influence of Christianity and Hinduism present in Limboo society and the least influence is Buddhism at present. The Limboo tribes follow Hinduism along with their own but in today's date they are making out the differences and categories in Yumaism. In the case of Christian they gave away the tradition of Limboo practices but those who consider themselves as Hinduism and Buddhism as they are the followers of Yumaism too. The transition of society in a globalized world led to the reformation or change and continuity of Limboo culture witnessed in a large manner mainly focusing on religion.

In these present days, Yumaism has deviated in two different forms. The breakaway groups from the mainstream religion tend to be tension in the society. Firstly, are those who followed the old tradition, indigenous religious belief systems, customs, and tradition, and secondly, are those reformation ones defining the new ways and the meaning of life in Yumaism. The core teachings of Yumaism are the same for both. The Yuma holds the central position for the two groups. The new tradition of Yumaism propagates the ideas based on purity, non-violence, meaning opposing ritual sacrifice, vegetarianism, no consumption of alcohol, and upliftment of society. The variation in the Yumaism has resulted in the state of questioning of their ethnic identity. There is a gap between the old and new traditions of Yumaism; maximum community members expressed their dissatisfaction regarding the division of Limboo tribal people and desire for the unity to form a uniform identity. However, these two groups have the collective identities shared of being Limboo tribe i.e. Manghim (community worship or temple), Silam Sakma (symbol), Limboo Flag (Neessa), Language, Sirijunga script, food and beverages, dress and ornaments. Although the Limboo religion has deviated, collective solidarity has been seen from both sides to keep the Limboo ethnic identity alive. Every member of the Limboo community is

concerning and conscious regarding ethnic identity and also focuses on every cultural trait to revive. Religion is one part of the culture. Yet with the process of Globalisation has a significant shift is taking place in the perception of culture but the culture still has its roots in the customs and practices. Many scholars, authors, political activists, and civil society are affirmed to preserve the culture and construction of ethnic identity through the social, cultural, and political processes. Therefore, the hypothesis the religion has a significant role in the process of construction of Limboo ethnic identity in Sikkim is true.

Hypothesis 4: The Limboo identity and Nepalese Identity are one and same.

The Limboo tribes have a very rich and distinct culture which their identity has been politicized. The Limboo identity has been clubbed with the Nepalese fold and also tagged with the immigrant identity but the Limboo tribe asserted to be a distinct identity. The assertion of being a separate identity is the issue raised from the monarchy reign. With this ambition, various organizations, ethnic associations have been established. The feeling of deprivation and differential treatment gradually resulted in the consolidation of consciousness for a separate identity other than the larger Nepali identity. The Limboo tribe claimed to be the original inhabitants of Sikkim officially proving true historical evidence. There are many places in Sikkim that have the origin of Limboo's name that proves they have dwelled there to be an indigenous inhabitant of Sikkim. The Limboo tribes have witnessed the Lho-Mon-Tsong-Sum event and even under signee are the majority of Limboo tribe and the country name Sikkim derived from Limboo word.

The Limboo tribes feel that they should recognize officially as indigenous of Sikkim. They revealed that plainsmen, Western and European authors basically misinterpreted the history of Sikkim and it has to rewrite and recreate. The documentation should be there for identity survival and for reference in the future. The deteriorated and overshadowed history by the Nepalese identity resulted in into the complex Limboo identity. They agreed that revisiting history helps to sustain ethnic identity alive and also revealed to clubbed Limboo tribe with Nepalese identity been endangered to Limboo ethnic identity so they seek that Limboo community should have a distinct identity. As the ethnic associations have been continuously working for the development of Limboo society and claims that the Limboo tribe are not Nepalese

and they have a distinct identity. Thus, the hypothesis the Limboo identity and Nepalese Identity are one and same is false.

Hypothesis 5: The impact of Globalisation creating identity consciousness among Limboo tribe in Sikkim.

The cultural, political, and economic processes of globalization studied to understand the impact of globalisation among Limboo tribal society. The media has an important role in the cultural globalisation in which the global media empires media rely on powerful communication technologies to spread their message. The advent of technology helps people to create cultural awareness and helps in to revive their blurring culture. The culture has been playing an important role in sustaining a particular ethnic identity. To preserve the culture the utmost things is to depend on mass media these days, the various processes have to follow like the documentation of every traditional event; audiovisual recordings have been carried out, collection of knowledge about unique traditional medicines, treatment, the healing process should be documented otherwise it can be lost forever.

The types of digital media like social media, search engine web, mobile app, websites, and blogs, emails have emerged nowadays. To raise the voices of tribal's social media like YouTube, Facebook, and WhatsApp are helping out which everyone can easily access it. In Sikkim, people have used websites, social media, and apps platforms that are very helpful and playing an important role to reach information for the people of Sikkim. . The government of Sikkim also initiated the governmental portals from the Information and Public Relations (IPR) department in the field of media to create awareness and also which has many functions and aims to reach out upto each and every individual. To preserve the different culture of Sikkim and releases the news in the different local languages of Sikkim that indicates the concerning growth of particular languages. A trending digital social media like Facebook pages and YouTube educational channel related to Limboo communities dealing with all the programmes and issues and also share cultural awareness worldwide. The younger generation has been raised with these new media creating space with the social life and also opened up new possibilities for the older generation to exchange ideas and share an interest with the different groups of people.

The outcome of the globalisation shattered the culture but now people have realized the preservation of culture is important. The sense of identity is the central understanding that how people give meaning to their lives that shows our belongings to particular communities through shared beliefs, values and practice. The membership of particular groups is the most important in constructing a sense of identity. The Limboo tribes feel proud of their ethnicity. Due to the influence of other culture, their own culture which has been diminishing now the people have taken up forward for identity survival. The basic traits of culture which has a significant role in the society now have been giving priority that they followed family values and traditions are in their family and cultural traits i.e. their dress and ornaments, food and beverages, music and dance, language and literature, religion, festivals, their towns and etc. provide a strong sense of belonging. The cultural traits are very important to identify ourselves in society so their cultural elements are reviving for the survival of ethnic identity.

The process of urbanization and industrialization are the prime example of such profound social upheavals. The majority of Limboo tribe are living in mixed society as a result, the inter-caste marriage has become one of the biggest challenges and unstoppable practice such contents leads to the mixed culture that they realize to find a partner from their ancestor culture is important, and also to pass the ancestor's culture to their children is important to keep the ethnic identity alive. Cultural awareness is very important for the safeguard of ethnic identity that they talked to people in order to learn more about their cultural background.

The Limboo tribes have been more serious and conscious about identity which is directly proportional to revivalism of culture. The old tradition connected with rituals, beliefs, and ways of life which belong to an older generation is now relinking and regenerated. In this globalized era where the Limboo ethnic identity is in a threat that the diversity of culture makes conscious about their ethnic identity. Even the state government has been initiated by funding and establishing the institutions to preserve every unique culture. The State Government is endeavoring to promote 'Rural Village, Eco-friendly and Religious Tourism' and also the village tourism with homestay facilities is encouraged where one of the selected areas Limboo family operate homestay where they serve their guests in Limboo traditional way. The architect of the house also reflects the particular Limboo traditional house example

like silamsakma design that is engraved in the entry door. Due to the advent of the internet, it became so easy for the promotion of their homestay. Their tourism business is a substitute of income apart from agriculture and the motive of homestay is to share the traditional Limboo cultural traits and preserve the Limboo ethnic identity.

The Limboo tribes have been influenced by the Western, Korean, etc, and as well as regional culture too which has been very difficult to confine with their culture but they observed their cultural traditions are as a way of life. The tradition and customs which were diminishing now have been relocating and reconstructing by the community member. Hence, the hypothesis the impact of globalisation creating identity consciousness among the Limboo tribe in Sikkim is found to be true.