

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

**Thesis
SUBMITTED TO THE
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY
LUCKNOW**

**BABASAHEB
BHIMRAO
AMBEDKAR
UNIVERSITY**



**प्रज्ञा शील करुणा
ESTABLISHED 1996**

**FOR THE AWARD OF THE DEGREE OF
Doctor of Philosophy
IN
SOCIOLOGY**

**SUBMITTED BY
Reshmi Limboo
Enrollment No-1389/15**

**UNDER THE SUPERVISION OF
Prof. Birendra Narain Dubey
HEAD**

**DEPARTMENT OF SOCIOLOGY
SCHOOL FOR AMBEDKAR STUDIES
BABASAHEB BHIMRAO AMBEDKAR UNIVERSITY
(A CENTRAL UNIVERSITY)**

**VIDHYA VIHAR, RAEBARELI ROAD, LUCKNOW- 226025
UTTAR PRADESH, INDIA**

2020

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2020


DECLARATION

I, **Reshmi Limboo**, declare that the work embodied in this thesis entitled "**Globalisation, Ethnic Identity and Tribe: A Sociological Study of Limboo Tribe of Sikkim**" has been carried out by me, under the supervision of Prof. Birendra Narian Dubey, Head, Department of Sociology, Babasaheb Bhimrao Ambedkar University (A Central University), Lucknow.

The work included in this thesis has not been submitted for any other degree and unless otherwise stated, is all original. I have duly acknowledged all the sources used by me in the preparation of this thesis.

Place: Lucknow

Date: 05/12/2020



(Reshmi Limboo)

Research Scholar

Department of Sociology

BBAU, Lucknow

CERTIFICATE

This is to certify that the thesis titled “**Globalisation, Ethnic Identity and Tribe: A Sociological Study of Limboo Tribe of Sikkim**” submitted by **Reshmi Limboo** is an original research work and has not been previously submitted in part or full for the award of any other degree or diploma to this or any other University.

The thesis submitted to Babasaheb Bhimrao Ambedkar University Lucknow satisfies all requirements as stipulated in the *Doctor of Philosophy (Ph.D.) Regulations-1999 as amended in 2008/2010/2013* and it is fit for submission and evaluation for the award of the degree of Doctor of Philosophy of the University.

Date

09/12/2020



Supervisor
Dept of Sociology
BBAU, Lucknow



Head of the Department
Head
Dept. of. Sociology
BBAU, Lucknow

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LIST OF ABBREVIATION AND ACRONYMS

APEC	:	Asian Pacific Economic Cooperation
ASDC	:	Autonomous State Demands Committee
AYUSH	:	Ayurvedic, Yoga & Naturopathy, Unani, Siddha and Homeopathy.
BL	:	Bhutia and Lepcha
CATCH	:	Check-Up for Healthy Sikkim
CBSE	:	Central Board of Secondary Education
CM	:	Chief Minister
COI	:	Certificate of Identification
COI	:	Census of India 2011
CHC	:	Community Health Centers
CRH	:	Central Referral Hospital
DESME	:	Department of Economics, Statistics & Monitoring and Evaluation
DSA	:	Denzong Sherpa Association
EIECOS	:	Eleven Indigenous Ethnic Communities of Sikkim
EU	:	European Union
ECT	:	Elite Competition Theory
GOI	:	Government of India
GOS	:	Government of Sikkim
GDP	:	Gross domestic products
H&FWD	:	Health & Family Welfare Department
HDR	:	Human Development Report

IPT	:	Identity Process Theory
ICT	:	Imagined Community Theory
IT	:	Information Technology
IPR	:	Information and Public Relation
IPC	:	Indian Penal Code
IMR	:	Infant mortality rate
JAC	:	Joint Action Committee
LPG	:	Liberalization, Privatization, and Globalisation
LT	:	Limboo and Tamang
LTVC	:	Limboo Tamang Voluntary Committee
LGBTQI	:	Lesbain, Gay, Bisexual, Transgender, Queer or Questioning and Intersex
MP	:	Member of Parliament
MMR	:	Measles, Mumps, and Rubella
MNCs	:	Multinational Corporation
MPT	:	Most Primitive Tribe
NE	:	North-East
NSM	:	New Social Movement
NER	:	North East Region
NIT	:	Namgyal Institute of Tibetology
NGOs	:	Non-governmental organizations
NHP	:	National Health Profile
NBC	:	Non-Backward Class

MBC	:	Most Backward Classes
OBC	:	Other Backward Class
PVTGs	:	Particularly Vulnerable Tribal Groups
PG	:	Post Graduate
PHC	:	Primary Health Centers
PM	:	Prime Minister
PHSC	:	Primary Health Sub Centers
RCC	:	Reinforced Cement Concrete
RCT	:	Rational Choice Theory
RDT	:	Relative Deprivation Theory
RoPA	:	Representations of the Peoples' Act
RHA	:	Rainbow Hills Association
SDF	:	Sikkim Democratic Front
SGC	:	Sikkim Government College
SC	:	Schedule Caste
SSP	:	Sikkim Sangram Parishad
SSA	:	Sikkim Sherpa Association
ST	:	Scheduled Tribe
SIBLAC	:	Sikkim Bhutia Lepcha Apex Committee
SILTAC	:	Sikkim Limboo-Tamang Apex Committee
SLTJAC	:	Sikkim Limboo-Tamang Joint Action
SLTTF	:	Sikkim Limboo-Tamang Tribal Forum
STWA	:	Sikkim Tribal Welfare Association

STYC	:	Sikkim Tribal Yargay Chogpa
SLA	:	State Legislative Assembly
TV	:	Television
TB	:	Tibeto-Burman
TNCs	:	Transnational corporations
TB	:	Tuberculosis
UGC	:	University of Grant Commission
UNESCO	:	The United Nations Educational, Scientific and Cultural Organization
UTS	:	Union Territories
US	:	United States
UT	:	Union Territories
WHO	:	World Health Organization
YMMCC	:	Yuma Mang Meditation Committee Centre

MAP OF SIKKIM



Sources: www.mapsofindia.com



Chapter-I
Introduction



Chapter I

Introduction

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.

1.1 Background

Sikkim is a heavenly kingdom at the heart of the Eastern Himalayas and it has established itself as the most diverse biological hotspot and strategically one of the important states of India. Sikkim merged in the Indian Union as the 22nd state and bounded on the North and North-East by Tibet, East by Bhutan, West by Nepal and South by the Darjeeling district of West Bengal. It is a hilly state in mountainous regions with an area of 7096 Sq.km, with a low population of 607,688 as per the census of 2011. The state is divided into four administrative zones i.e. East, West, North and South. In 2002, Sikkim became an 8th Indian state in the North Eastern Region (NER). Sinha (2009) writes Sikkim counted as Buddhist followers which had strong cultural ties with the Tibetan region of the Peoples' Republic of China and has its feudal history were known as 'the Himalayan Kingdoms' which was one of the three 'states' along with Nepal and Bhutan till 1975 the year of its merger with Indian states (Sinha, 2009).

The history of emergence of the Kingdom of Sikkim can be traced back to 1642 A.D when Phuntshong Namgyal¹ was consecrated as the first Chogyal² (king) of Sikkim by three monks³ at Yuksom in West Sikkim and ruled over Sikkim till 1975, prior to this there were many self-governing Chieftains who belonged to the Lepcha,

¹ First king of Sikkim

² The title was conferred upon Sikkimese Buddhist kings during the reign of the Namgyal Monarchy as "Dharma King", "Religious King" and "righteous ruler".

³ Three monks played a significant role in the establishment of Sikkim by Lha-Tsun Chhenpo Nam-Kha Jig-med, Nga-Dag Sempa Phunsog Rinzing, and Kathog Kuntu Zangpo.

Tsong (Limboos) and Manger community who ruled the territory of the Greater Sikkim. But eventually most of these chieftains, only other than the Manger Chieftains accepted the supremacy of the Namgyal Dynasty⁴ in 1642 with signing the Tripartite Treaty ‘Lho-Mon-Tsong-Sum’⁵ (Subba, J.R., 2008). At that time, the boundary was extended as far as “Dibdala in the North, Shinsa Day-pay, Walung, Yangmag Khangchen, Yarlung and Tamar in the West, down along Arun and Dudh Kosi rivers, down to the Maha Nodi, Nuxulbar in and Titalia in the South, on the east Tagong La, and Tang La on the North” (Rishley, 1894) & (Subba, J. R, 1999). This frontier would include in the greater Sikkim of those days whole of Limbuwan, now in the eastern part o Nepal, Southern Tibet from Nathu La and the Jelep La to the Thang La beyond Phari Jong, Western Bhutan upto the watershed range between the Ammo Chu valley and Har Chu valley, and the Northern Plains of Bengal as far as south as Titalia and Purnea of Bihar (Subba, J.R., 1999).

However, from the beginning of the 17th century, greater Sikkim had to face numerous invasions from the neighbouring countries i.e. Bhutan and Nepal. Consequently, a large portion of its land was annexed. The Nepalese conquered lower Teesta Basin, Bhutan annexed the entire region on the east of the Teesta region including the present-day Kalimpong, West Bengal and Tibet took over Chumbi Valley and thus made the Chola and Jalepla ranges (Singh K. S., 1993) and also integrated into constituent state of Indian Union in 1975 however the greater Sikkim disintegrated part by part (Subba, J. R., 2008). 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.

⁴ Namgyal dynasty ruled Sikkim for 333 years, from 1642. Sikkim was established in 1642 where Phuntsog Namgyal was the first King who came from the Bhutia community. The Founder of Namgyal dynasty belongs to the fifth-generation descendants of Guru Tashi, a prince of the Minyak House who came to Sikkim from the Kham district of Tibet. The Namgyal dynasty ended with the merger of Sikkim in the Indian Union in 1975.

⁵ Agreement signed on the Water Horse Year in 1642 at Denzong Phuntsong Khangsar between Lho (Bhutia), Mon (Lepcha), Tsong (Limboo) and pledge they have one destiny and one government. They will fight together with their foes and they will feast together with their friends.

The ‘Lepchas’ also called Rongs/Monpas are the Mongoloid people living in the Himalayas on the Southern and Eastern slopes of Mount Kanchenjunga⁶. Lepchas are one of the original inhabitants of Sikkim and as well as district Ilam of present Nepal, Chumbi valley of Tibet autonomous region of China, Har Chu valley and Ammo Chu valley of present Bhutan. According to the anthropologist, believes on migration theory that the Lepchas migrated in antiquity from the various parts of Tibet and Mongolia. However, the Lepchas claim to be the original inhabitant of Sikkim and home of their ancestors. They refer to Sikkim as ‘Ne mayel lyang’ meaning hidden paradise or ‘ne mayel maluk lyang’ meaning land of eternal purity. The name Lepcha has been derived from the Nepali word Lapche meaning La (vile) and Che (speaker) i.e. vile speakers. The Lepchas call themselves ‘Rongkup’ meaning children of gods or Rong. The Tibetans call them Monpa and Bhutias calls them Meri (Subba, J. R. 2008).

The histories of Lepcha are obscure and it is said their records and manuscripts were destroyed during the Tibetan invasion. It is difficult to ascertain the date of the reign of the Lepcha king but it is the Lepcha king (petty tribal king) ruled Sikkim from the 7th century the first Lepcha king Thekong Adek then the other Lepcha chieftains till the 1642 A.D, the year of establishment of Namgyal dynasty. The Lepchas have their own culture, custom, and tradition. Their language is known as ‘Rongring’, and the script is known as ‘Mutanchi Rong Aming’. They are the animist by faith and worship the Mt. Kanchenjunga as a guardian deity. The central religious roles are traditionally occupied by the bongthing and mun, both functions as the shamans. The Lepchas are highly concentrated in North Sikkim than the other district of Sikkim. The Dzongu area in North Sikkim has been treated for the Lepchas reserved area that lies in the lower ranges of Kanchenjunga where the main river Teesta⁷ flows. The outsider people are not allowed to settle in this Lepcha reserved areas (ibid).

⁶ It is the third highest mountain in the world and it lies between Nepal and Sikkim. The Lepchas believe their earliest ancestors were created from the snows on the summit of the peak, which towers over their homeland.

⁷ It is a 315 km long that rises in the eastern Himalayas, flows through the Indian state of Sikkim and West Bengal and through Bangladesh it enters the Bay of Bengal. It forms the borderline between Sikkim and West Bengal. For the Lepcha tribes the river plays a central role in their folktales and beliefs like after the death, the soul departed and travels upto the Teesta and Rangyong River to the base of Mt. Kanchenjunga for their sacred final resting.

The '**Bhutias**' also called Denzongpas/Lhopas who have Tibetan origin and migrated from Tibet since the 13th century onwards. According to Namgyal and Dolma (1908), the migration took place continuously after the blood brotherhood treaty between Khe-Bhumsa (Bhutia king) and Thekong-Tek (Lepcha king) at Kabi Lunchok in 1275 A.D. It is said the first king of Sikkim (1642) was the sixth generation of Khey-Bumsa. The Bhutias called Sikkim as 'Denzong' meaning the land of paddy. The Bhutias are known as by their place of habitations such as the Drukpas are the people from Drukul of Bhutan, Chumbipas from chumbi valley (now eastern Tibet), Dhophthapas from Dhophtha (South Tibet), the Tromopas or Do-mu-pas from Domu, Lachungpas of Lachung valley migrated from Hah valley, Lachenpas of Lachen valley migrated from Hah valley, these all places were once the part of greater Sikkim. It is said they are the descendants of Khe-Bhumsa's three sons and that have multiplied. They have their own culture, custom and tradition followed the Mahayana Buddhism. The highest concentration of these tribes is in the North district than the other three districts. The Dzumsa system is one of the unique traditional administrations of the villages of Lachen and Luchung in North Sikkim. This system of self-governance was initiated to provide structure and cohesion for society (Subba, J. R. 2008).

The '**Nepalese**' also called Gorkhas/Paharias who migrated from Nepal started in the 19th century (Gurung S. K., 2011). The Nepalese are scattered all over India like Assam, Sikkim and West Bengal. In Sikkim, as per the 2001 census Nepali comprises 62.61% to the total population of Sikkim, i.e., 540,851. The term Gorkha and Nepali are used synonymously to mean nationality of those who are Indian citizens either by being indigenous people of the region or those who migrated from Nepal to India. The Britishers encouraged Nepalese migration to fulfill their colonial interests. First, the Britishers need of workers in the tea gardens. Secondly, Britishers adopted the policy of large scale recruitment of Gorkhas in the Army. Thirdly, Nepalese were skilled agriculturalists and developments were needed in Northeast India and Sikkim. Lastly, due to social, economic and cultural reasons people to people contact had taken facilitating to and for migration between the people on either side of the border between India and Nepal (Dhakal, 2009). The Nepalese community has been categorized into 'Aryan' and 'Mongoloid'. The elite Nepalese i.e. Bahun, Chettri, Thakuris, and Dalit Nepalese i.e. Kami, Damai and Sarki belong to the Aryan groups

and Rai, Limboo, Tamang, Sunuwar, Gurung, Manger, etc belongs to Mongoloid groups (Acharya, 2009). In the context of Indian Nepalese, the word jati refers to the assimilated identity of the heterogeneous group of people speaking the Indo-Aryan Nepali language and the various speakers of various Tibeto-Burman languages for whom the Nepali language is the lingua-franca (Dhakal, 2009) .

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 in general, Giddens defines globalisation as “*Globalisation can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa*”. The ‘intensification of worldwide social relations’ can be thought of as a long term process which finds its beginning in the first migrations of peoples and long-distance trade connection, and subsequently accelerates under particular conditions (the spread of technologies, religions, literacy, empires, and capitalism) or it can be thought of as consisting only of the later stages of this process from time to time accelerating formation of global relations and as a especially global momentum associated with particular condition (the development of a world market, western imperialism, modernity) (Pieterse, 1995).

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 is considered both a social and an individual construct (Waters, 1990). 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. Though, ethnic identity can marked themselves simply as distinct cultural practices and institution of particular ethnic group example like Chinese food, Latin Music, the German language and so on. Ethnic identity is an enduring sense of self in regards to ethnic group membership; including the feeling of belongingness to a group and sense of shared values and attitudes towards the particular ethnic group. 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'. Others argue that globalisation

strengthens exclusive ethnic identity as a more independent world that exposes more visible differences through more frequent contacts. Further that the transnational migration has led to ethnic diversity where ethnic minority groups have asserted their rights and called on their collective identities in order to build solidarity and affirm their group's claims to territory and resources (ibid). India has a rich and varied tribal heritage. There are the number of tribes have been found in India. In the contemporary scenario where the forces of globalisation and industrialization dominant Indian society the tribes have been also experienced some major changes in their characteristics. Globalisation had badly affected tribal areas. In the socio-cultural sphere, the religious and cultural life had been adversely affected. The various tribal movements had been seen in the land issues but now the tribal identity issues are the new trending issues that have been found mainly in the northeastern parts of India. Although globalisation has affected tribal people very badly the other side tribes have got an exposure to face the outside world.

Tiwari (2013) writes, the forces of globalisation in Indian society have successfully preserved its identity and culture from eroding but the changes have come into the setting of Indian society as well as Indian tribes. In contemporary times the tribes as the social group transforming rapidly in terms of social, cultural and economic organization. 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). Burman says with the concept and objectives of globalisation in relation to the tribes of NE India. It explores how the process is contributing to homogenization and oneness of both material and non-material culture. For him the history of globalisation of history in NE goes back to the coming of East India Company, a British tea planter,

Christian missionaries, and church, etc. these interventions are responsible for the change in tribal identity. But, in due course, the church is engaged in reviving the culture of the past which enables tribes to reinforce their roots of identity (Burman J. R., 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. 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 g-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.

1.2 Review of Literature

Literature review for any research helps to formulate the research problem. It shows the researcher a novel path to find suitable research questions and collect enough of secondary sources to eventually answer those questions. On the other hand it also sensitizes the reader to the background and the overall area of the research. Thus it acts as an essential catalyser for the laying down of the research foundations. The Review of Literature is divided into three themes: 1. Globalisation. 2. Ethnic Identity and 3. Tribe.

1.2.1 Globalisation

Globalisation is one of the trending words for politicians, academicians, economists, media and marketing people, television executives, environmentalists, and others. Meanwhile, globalisation has become a major topic of study in universities especially in cultural, media and communication studies, sociology, and international studies and so on. Before going to the definition of globalisation there are three possibilities concerning the origins of globalisation, which Waters has summarized: i.e. the form of globalisation which has been in progress throughout the history like for example, the unrecorded, prehistoric movements of people across the planet is the outcome of capitalism in the modern period, and it is the product of the 'disorganized capital' of post-industrialism and post-modernity (Beynon & Dunkerley, 2012).

In a book 'The end of the Nation-state' (1995) by Kenichi Ohmae and 'The Lexus and the Olive Tree' (1999) by Thomas Friedman's made the simplistic impression that globalisation was a predictable techno-economic juggernaut that spreading the logic of capitalism and western values by eradicating the local traditions and national cultures. The more shades of understanding of globalisation as a thickening 'global-local nexus'⁸ (Steger, 2013). Globalisation is a worldwide interconnectedness in all aspects of contemporary social life. Appadurai has discussed influential terms of five specific 'scapes' of globalisation, he discussed the global scapes or flows i.e. 'ethnoscape', 'mediascapes', 'technoscapes', 'financescapes', and 'ideoscapes'. The 'ethnoscape' describes the landscape of individuals who constitute the shifting world in which we live in that can be tourists, immigrants, refugees, guest workers, and other moving groups and individual, therefore this is characterized by the transnational flow of people (Derne, 2008) . A key aspect of this phenomena is that 'as international capital shifts its needs, production and technological generate needs' and 'nation-states shift policies on refugee population', then 'these moving group of people can never afford to let their imaginations rest excessively long' (Jones, 2010).

⁸ 'Global-local nexus' or some global studies scholars refer to as 'glocalization'- for example considering the world's most popular sports event: FIFA world cup. This started from 1930 and the event was soon seen as the ultimate national contest well country against country in the relentless pursuit of patriotic glory. The event held every four years in host countries located all continents except Oceania. In fact, this transnational rotation of the host countries coupled with the events name 'World Cup'.

Appadurai proposes that ‘technoscapes’ consist of the global configuration of technology as well as the fact that technology now moves at high speeds across various kinds of boundaries that were impervious. A central role is played in this by transnational corporations (TNCs) but Appadurai argues the peculiarities of these technoscapes are increasingly driven not only by economies of scale, political control or market rationality but rather by increasingly complex amongst monetary flows, political possibilities and the availability of all forms of labour. The third ‘finanscapes’ he defines as ‘the disposition of global capital’ which is a landscape composed of the currency market, national stock market and commodity speculation. The ‘mediascape’ refers to the distribution of the electronics potential to produce and spread information like magazines, newspapers, television stations, and film production studios which are now accessible to a growing number of public and private interests throughout the globe. Mediascapes are ‘image-centered’ and ‘narrative-based accounts of strops of reality’ when they tend to offer ‘a series of elements out of which scripts can be formed of imagined lives, their own as well as those of others living in other places’. Mediascapes are closely related landscapes of images as another concept of ideascapes. This refers to ‘concatenations of images’ which are often directly political ideologies of the state and the counter-ideologies of the movements explicitly oriented to confined state power (ibid).

Appadurai's ideaspape are most commonly composed of elements of the Enlightenment world-view which consists of chains of ideas, terms, and images that include the idea of freedom, welfare, rights, sovereignty, representation and the matter of democracy. Democracy is at the center of a variety of ideascapes, composed of distinctive programmatic configurations of rough translations of other central terms from the vocabulary of the Enlightenment (Jones, 2010).

Globalisation is not a single concept that can be defined and included within a set time frame, nor is it a process that can be defined clearly with a beginning and an end. Furthermore, it cannot be explained upon with certainty and be applicable to all people and in all situations. Globalisation involves the economic integration that transfers policies across the borders, transmit the knowledge, cultural stability, the reproduction, relations, and discourses of power. It is a global process, a concept of revolution, and an establishment of the global market free from sociopolitical control.

Globalisation encompasses all of these things and even Globalisation is interpreted that how an individual's political ideology, geographic location, social status, cultural background, ethnic and religious affiliation provide the background of that determines (R.F & Al-Rodhan, 2006). The conceptualization of globalisation demands an engagement with the changing implications of spatiality and temporality with the time-space compressions, an increased rate of flows of people, objects and symbols around the world. It requires re-thinking the concept of society, its boundedness and processes of formation, and the relationship between social systems in the world (Walby, 2009).

The aspects in the process of globalisation are economics, politics, and cultural. The economics, politics, and culture are typically analyzed at societal levels. Every group has economics, politics and culture system. Globalisation has changed economic systems and shaped the economic relations among societies and there is now a global capitalist economy. The activities of multinational corporations around the world, moving jobs, acquiring resources, selling goods, finance, banking and the electronic flow of capital are the visible dimensions of global capitalism. The political aspect of globalisation is the development of politics within societies. It results in structurally homogeneous states and political processes. The democracy has been spread and now which is significant and has intensified. The global opinion is converging on what it means to be a legitimate state or society. The importance of the rule of law, representative governments, civil liberties, and human rights are normative now. Cultural Globalisation is the most expansive of the globalisation processes. Lifestyle is also a part of the culture. People's lifestyles are influenced by their national culture and the times in which they live. An example like the lifestyle is based on similar consumption and use of patterns of communication and leisure technologies i.e. widespread mobile phones, surfing YouTube and various social media. The ubiquity things from the US, such as blue jeans, cola drink, and hamburger are striking is a striking feature of global life. Foreign movies, food, language, and imported goods are regular features of life everywhere (Chirico, 2014)

Globalisation stands for universalization and oneness. It has believed in the formula of survival of the fittest at the cost of the culture of 'live and let live'. Globalisation has its two-sided. If one side is shining the other side is full of discord,

differences, demarcation, discrimination, and dissonance. Globalisation has created a three-tier structure across national boundaries. The globalist has represents the core of the circle, at the second level those who are secured form of employment and cut-throat competition in the global market and the third are the excluded population (Chaudhary, 2013). Globalisation as a process signifies a unique development in human history. It gives new dimensions to the debate on modernization in contemporary societies. In developed societies as well as developing societies the cultural implications of such economic and demographic are changing through globalisation. The issue of cultural identity assumes significance in the process of globalisation and its impact upon the social, cultural and economic life of the people in different societies (Singh Y. , 2000).

India had entered into the era of globalisation after adopting economic liberal policy since 1991. Globalisation is the process of widening, deepening and speeding up worldwide interconnectedness. It makes the world borderless and it brings changes all over the world. India is also not free from it as the impacts of globalisation are found all over India. Globalisation is creating a market for fresh ideas and voices. With globalisation, a global cultural system has emerged in our society. Globalisation not always plays a negative role rather sometimes this culture is beneficial in upholding diverse traditional skill and knowledge. This system has both positive and negative implications over it. Globalisation influences every aspect of our lives. Earlier people don't know about others' cultures, lifestyles, they live with their own. But they come to know about other cultures because of globalisation (Das N. , 2015). The emerging forces of globalisation and Westernization have reshuffled the entire Indian social, structural and population dynamics. The increased in transportation facilities and industrialization have exposed the sections of the society to the diverse cultural groups and have opened the arena for the forces of diffusion. The tribal's they are no more aloof of the developments, isolated and monotonous life rather they are also incorporating the new traits and adopting the so-called modern life and they are progressing on the way of improving their socio-economic and techno-economic status (Tiwari, 2013).

North-East (NE) India is a diverse region of India and it is also not free from the impact of globalisation. NE India with over 220 ethnic groups and tribes as well

as an equal number of dialects makes it a hugely diverse region. All these people have a unique style of living. They have different types of settlements, different livelihood patterns, different systems of social structures, life-cycle patterns, and different systems of social control, different regions and ethics. Their cultures, languages, food habits are different and attractive. The ethnic and cultural diversities have marked their life unique. Ethnic women of North-east India have different kinds of traditional skills and knowledge. Traditional skill and knowledge of ethnic women is the acquired knowledge of them through time and pace but again it creates a threat for the women of their confidentiality of most private and sacred knowledge. The lifestyles of ethnic women are very different, their food habits, working styles are also different. For example the Naga women in their traditional clothing skill, other ethnic women with their food habits as well as handicrafts skill, etc. Now-a-days the traditional knowledge of the ethnic women of North-East India has been greatly appreciated and recognized in society. The present era of the world is the era of globalisation; that means the whole world has transformed into a village. It connects all the parts of the whole world. It is now easy for one to get information and have knowledge about other cultures, lifestyles, etc (Das N. , 2015).

It is often argued that globalisation possesses the potential of bringing economic and social benefits to societies all over the world. There are also critical voices pointing out the negative, disruptive and marginalizing impact of globalisation. The idea of neoliberalism which asserts the strength of worldwide market processes regulated by free competition conceals the fact that globalisation “has the capacity to do extraordinary harm as well as good”. Not only are those regions located on the periphery of the rich and powerful possessors of the international economic and political influence becoming increasingly marginalized in the worldwide market, where the flow of money, trade, technological and information freely spread throughout the national boundaries and also the gap between men and women are widening (Kumari, 2010).

1.2.2 Ethnic Identity

The identity word is derived from the Latin word ‘Idem’ implying sameness and continuity and considered to be the process of construction of meaning on the basis of a cultural attribute that enables people to find meaning in what they do in their life

(Castells, 2010). The identity for any community, region or society is a construct of historical forces. The historical forces are not uniform in constructing identity rather it is the world view of the community which helps to construct the identity. According to M. Miri (1993) identity is an emotive concept. These concepts are emotionally used therefore it may not tag with cognitive and objective comprehension (Chaudhary, 2013). Within the historical evolution of the concept of identity, there are two common approaches that question of 'what identity means' and 'how it is constituted'. The traditional approach particularly before the industrial revolution that the identity is defined as a constitution based on the identification of common and shared derivations including but not limited to ethnic, linguistic, religious, historical, territorial, cultural and political attributes but with other people, groups or ideal. The concepts of familiarity and share are also associated with the meanings of sameness, belongingness, and unity. From this perspective of cultural identity, there is a one and shared culture that a sort of collective and one true self that hiding inside the many other and more superficial or artificially imposed selves which people with a shared history and ancestry hold in common (Koc, 2006).

At the beginning of 1960s, words such as ethnic group, ethnic identity, and ethnicity became increasingly common place both in academic analysis of social phenomena and in the mass media. The word ethnic has a long history. It is a derivative of the Greek word 'ethos' meaning "nation". The references, however, is not a political unity, but to the unity of persons of common blood or descent (Cornell & Hartmann, 2007). Aristotle used this term to denote the natural inferiority of the slaves to the citizen (Burman B. R., 1999). In social science, an ethnic group is also characterized in terms of the multiplicity of attributes like religion, sect, caste, region, language, nationality, descent, race, colour, and culture. These all attributes single or in different combination are used to define ethnic groups and ethnicity (Oommen, 1999). The definition of ethnicity is a sense of identification with a group that is perceived by its members and external observers as culturally different from the larger group within which it exists (Chacko, 2005). In these present days ethnicity is much trend talked issues in the contemporary world, especially in the third world and underdeveloped countries (Regmi, 2003).

The ethnic identification is an intimate, permanent, primary, and always active part of the person's identity (Chacko, 2005). For the formation of ethnic identity combination of factors are common descent, a socially relevant cultural or physical characteristic, and a set of attitudes and behaviors is necessary. In this process, common descent may be real or accepted and it is not necessary that there actually be a common racial origin. Cultural characteristics like distinctive beliefs and religion, practices, institutions, and language are a form of the bases of identity. In some instances the physical attributes like skin or body shape that provide the foundation of ethnic identity. To strengthen such an identity the members of an ethnic group also share the ideas, behavior patterns, feelings, and meaning. Etymologically, the concept traces its origin from the word ethnic which related to a community of physical and mental traits possessed by the members of a group considered as a product of their common hereditary and cultural tradition. Ethnicity as such does not appear to have fulfilled all conditions of becoming a standardized concept yet, since the meaning it conveys even now is more or less society specific and to a major extent depends upon the overall social and political orientation of the concerned society. The same as a concept is also found to have been attributed with different meanings in the context of a mono national state and plural-cultural agglomerate bound by a system of authority or in majority-minority situations. The phenomenon of ethnicity is the expressive aspect of ethnic identities: it involves consolidation, mobilization, goal setting, and goal attainment. Ethnicity is thus a nebulous concept; it is confusing and complex (Regmi, 2003).

T. K Oommen in his article '*Ethnicity, Nationalism and Integration*' mentioned that there are at least five different senses in which an ethnic group and the ethnicity are conceptualized. We see the disciplinary orientations of the authors in the nature of the societies where the studies were done. i) Francis (1976) stated an ethnic group is conceptualized as a relatively small entity that shares a common culture and traces descent to a common ancestor, the tribe is one of the favorite examples is cited. But in today's world, societies and groups are not insulated by the descent and kinship. They are constantly exposed to alien influences through immigration and colonization as well as through the mass media. As the time changing there is a change in the context that has invested ethnicity and ethnic groups with new meaning which most of the writers do not use the original sense. Gordon (1964) noted

'Ethnicity as representing a special ancestral identification with some portion of mankind.... disappeared entirely' although some argue that ethnicity should be defined in terms of common descent, that is, race. This definition is based on the classical field situation of social and cultural anthropology that is the isolated tribal societies. ii) Barth (1969) stated an ethnic group is viewed as a self-defined group based on subjective factors that are chosen by the members from their past history or present existential conditions. The cultural traits are selected that provide for the construction and maintenance of a socio-cultural boundary in comparison with other ethnic groups with whom they interact. iii) Glazer and Moynihan (1963) stated ethnic group are viewed as interest groups competing for benefits from welfare. Racial, religious and linguistic groups are included in this definition which views ethnicity as a resource used by deprived immigrant groups. This definition is formulated by a sociologist in the context of a multi-ethnic United States of America. They documented the way in which successive immigrant groups use their ethnic identity as a resource to improve their material conditions through democratic bargaining. iv) Horowitz (1985) stated ethnicity is considered as an identity-seeking instrumental by the people of multi-racial and multi-cultural societies. In this latter case, ethnicity is not always instrumentally oriented. Horowitz instead undertaken a comparative study across Asia, Africa and the Caribbean finds the ethnicity to be a feature of even those groups who are native to the soil i.e. nationals. v) Devos and Rose (1975) stated ethnicity is conceptualized as a device through which people seek a profound psychological unity, often based on common origin i.e. sharing common blood, actual or fictitious. The above second and the fifth definitions are also anthropologists their field situation is vastly different. Barth did his work in Afghanistan where different tribes lived in the same geographical area, which perhaps prompted the salience of boundary maintenance in his definition of ethnicity. In contrast, the psychological orientation is brought forward by those authors who did their work in complex multi-cultural situations in which the minority ethnic groups were experiencing deep psychological insecurity (Oommen, 1999). Alter suggested that a social group that defines itself as an ethnic minority or which renounces the aspiration to establish its own separate state, if it strives for cultural and political autonomy within the federal framework should be defined as nationality. Alter's conceptualization implies a hierarchy based on power in that those nations with their own sovereign states are full-fledged 'nations' and other are mere nationalities but Oommen suggest that the

conflation between state and nation should be avoided at all costs and that it is not necessary for a nation to have its own state to maintain its cultural integrity. Those segments of the nation which live outside their accredited homeland should be viewed as an identity anchored to the entity called nation. In such conceptualization, there is no hierarchy of nations (Oommen, 1999).

Ethnic ideologies have been practiced from time immemorial. The two extensively known ideologies are Nazism and apartheid that emphasized domination subordination relationships; the subordinate groups are denied social and economic equality as well as freedom in equal measure. The approaches to nationalism, assimilation, and cultural pluralism have implicit ideological content. The mainstream nationalist try to find take up the sub and micro nationalism; assimilation that aims at the homogenization of all groups and referring ethnic identities to a merely symbolic status which prevailing cultural situation is sought to be stabilized, while consciously abiding the erosion of any of the cultures. The contemporary world that we find numerous patterns of inter-ethnic relations. The dominating pattern was completely represented by South Africa in relation to the blacks and the coloured, and by Israel in relation to the Arabs in general and Palestinians in particular. Australia, Belgium, Canada, Lebanon, Nigeria, Yugoslavia and Switzerland have generally allowing ethnic groups to retain their cultural identities and institutions. On those ethnic terms Lebanon, Nigeria is on a course of self-destruction where Nigeria and previous Yugoslavia have faced serious ethnic problems. Wars and human genocide had divided Croats, Serbs, Bosnians have been divided and thousands of people have died and millions became homeless. There are rumblings in Belgium and Canada also. Ethnic consciousness is increasing every day in Nepal. The ethnic awareness of the communities like Gurung, Magar, Rai, Limboo, Thakali, Sherpa, Tharu, Dhimal is prominently growing to identify themselves as a cultural group rather than political groups. Terai people (Plainsmen) are becoming drastically serious to raise their economic prosperity through developmental efforts (Regmi, 2003).

The issues of politics of identity have been emerging and discussed by a sociologist in their studies on ethnic groups in modern states that belongs to different communities. The identity in the tribal communities one thinks in the terms of politics centering on the demand for 'preservation of identity'. The tribal communities in the Northeastern region have been expressing fears of losing their identity as a result of

increasing interaction with the non-tribal communities. They have been articulating demands for further constitutional and administration provisions to safeguard their 'tribal' identity. To understand the dynamics of politics of identity it is difficult to understand without the historical perspective and the impact on the socio-political relations amongst the tribals themselves and between the tribal and non-tribal communities (Kumar, 2005). The politics of identity in Sikkim and in the other North East region is not a new phenomenon. The locality of the tribal communities in the North-east region is spread over the eight states popularly known as 'seven sisters' and 'one brother' i.e. Assam, Arunachal Pradesh, Meghalaya, Manipur, Mizoram, Nagaland, Sikkim, and Tripura. Sikkim is considered as 'one brother' and became the part of the North-eastern Region as the eighth state in 2002. All these states are surrounded variously by the international border like Bangladesh, Bhutan, China, Nepal, and Myanmar. These states have common features that have multi-tribal in composition.

The issue of identity has been growing since 1960, in the North-eastern region. The state of Assam faced violent language riots between the Bengali and the Assamese population of the state when bill seeking to make the Assamese as an official language in the Assembly. It happens again in 1972 when a decision was taken to adopt the Assamese language as the medium of instruction at all levels of education. In between the movements began in the hill tribals for separation from the state of Assam and having their individual states within the Indian Union like the state of Nagaland, Mizoram, and Meghalaya, however, Meghalaya combining the United Khasi and Jaintia Hills and the Garo Hills district. The demands started the conflicts between the tribal and the non-tribal populations. The hill tribes of the Karbi Anglong and the North Cachar Hills in the state of Assam have been agitating for separate hill states under the banner of Autonomous State Demands Committee (ASDC). The violent movements of hill tribals are still going on in Tripura (Kumar, 2005). The Bodo plains tribe of Assam claims to be 'Original Autochtones' of Assam which they have been marginalized by the economically dominant 'Caste Hindu Assamese'. The Bodo people made the Bodoland movement in the 1990s focusing on the construction of Bodo ethnic identity that the idea of the Bodo nation and the ethnic conflict. In the process of constructing of a united 'tribal identity' various political party has been formed which led the Bodoland movement (Basumatary, 2007).

In the Darjeeling Hill district of West Bengal, the demand of separate state called Gorkhaland movement is still going on since decades. The census report of 1901 said that 61% of the population of Darjeeling belongs to Nepali community. The Nepali Language used in Darjeeling in the admixture of various dialects used by different castes and tribes who have their own distinct dialect like Sherpa, Limboo and Rai, etc. due to the social intercourse in the tea garden and market places among different caste and tribe in the hills and this Khas kura or Ghorkha language develop now the Khas kura or Ghorkali language became lingua-franca in the hill. The emergence of this syncretism language helped in the making of the Gorkha identity. The people of Darjeeling hill trying to make distinct Gorkha identity (Sarkar, 2014).

The ‘Politics of Identity’ is the emerging issues in contemporary Sikkim. Arora writes, “Identity contestations are evident in the debates engendered by the implementation of the Scheduled Tribe (ST) Orders of 1978 and 2002. If constructing cultural identity is about constructing cultural differences and establishing boundaries, then deconstructing these identities is predicated in the act of their origin and transformation. The (de/re) construction of the tribal identities of the Lhopo, Monpa, and Tsong (the Lepchas, Bhutias and the Limboos) takes 1835 to the present period as its canvas. This impressionist painting analyses the crystallization of identities by examining the impact of the colonial rule (1835-1947), self-government (1947-1975) and the post-colonial Indian state (since 1947) on a group’s identification and its self-definition. Deconstructing these identities involves the unsettling of definitions of the indigenous and migrant groups of Sikkim. The current battle to gain recognition as an indigenous group and, more specifically, the entitlements associated with Scheduled Tribe status in Sikkim, indicate that tribal identity does not necessarily signify marginality, subalternate and oppression; it reflects political empowerment of groups in Sikkim” (Arora, 2007).

In the study of relationship between globalisation and ethnic identity that the issue of self and the other has been the subject of much academic debate in the study of subaltern/marginal politics of identity all over the world. This debate addresses the several questions about what is a social identity and how marginal identities are different from other and last how the self is contested with the other politics? Keeping view on these questions, social identity can be defined as the sense that people make of themselves through their subjective feelings based on their everyday

experiences and wider social relations. The politics of self and the other identities have been undermined due to the globalisation and social network revolution that enabled the subaltern communities to look into their own identities and resist the power and hegemony of the agencies in the name of social identity movements. As a result, the caste, tribe and gender identities that have all arisen are some way from a redrawing of the otherness and everyday experiences in the society. The forces of new technologies, social network revolution and globalisation have played an important role in the representation of local/personal identities as a social construction (Dhanaraju, 2017).

1.2.4 Tribes

The tribes are known as Adivasis, aboriginals or as indigenous. The term tribes have been derived from a Roman word ‘Tribus’ which means a political unit, it used to refer to social groups defined by the territory they occupied (Srivastava, 2013). The meaning of Tribe doesn’t have a universal definition after much research and study till date. The word tribe is diverse and dynamics so it has given some characteristics to understand the meaning of tribe. The initial definitions of the term tribe came from the evolutionary school. Henry Maine in 1861 defined it as a group in which the legal relations were based on the principle of status rather than of contract. Later in 1877, Morgan defined it as a group and was used by the evolutionary scheme of social types and widely adopted in American Anthropology (Srivastava, 2013). At the very beginning, the Anthropologists have been engaged in the study of tribes that it is in some sense to this study that their discipline owes its distinctive identity (Chaudhury & Patnaik, 2008). According to D.N Majumdar, the definition of tribe is “*A tribe is a social group with territorial affiliation, endogamous, with no specialization of function, ruled by the tribal officers, hereditary or otherwise, united in language or dialect, recognizing social distance with other tribes or castes, without any other social obloquy attached to them, as it does in the caste structure, following tribal tradition, belief, and customs, illiberal of naturalization of ideas from alien sources, above all conscious of homogeneity of ethnic and territorial integration*”. According to Ralph Linton, in its simplest form that the tribe is a group of bands occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in culture, frequent contacts, and a certain community of interest (Hasnain, 2007) .

Apart from the ongoing discussion on the definition and concept of tribes there are certain characteristic features of tribes that the tribes as a social group living a relatively isolated life, having specific language, territorial nature, primitive economy and technology and segmentary society. The widely accepted definition of the tribe in contemporary time has been provided by T.B. Naik, which is characteristic are: *'the tribe should have functional interdependence within the community, it should be economically backward which primitive means of exploiting natural resources and tribal economy should be at an underdeveloped phase. Other characteristics are there should be comparative geographical isolation and they should have a common dialect, tribes should be politically organized and community panchayats should be influential, tribe should have customary laws'* (Tiwari, 2013). Differences have been the hallmark of Indian Society (Xaxa, 2005). Unity in diversity is an attribute of Indian society. In a diversified society, the varied components are interwoven in such a manner that they present altogether a configurational entity. Every components be it a person, a community, an organization, a caste, a race, an institution, a linguistic group, a cultural trait, a culture, a complex, a culture pattern which is definable as well as identifiable status and role which ultimately make the integration of Indian society and culture possible (Bisht, 2001).

The Usage of term tribe India in general dialect is also accredited to British rule in India. Prior to the advent of the British in India, there were terms in Sanskrit and Hindu religious text like Jana against jati, 'Dasyus', 'Daitayas', 'Rakshasas' and 'Nishadas' to denote these communities. These concepts when putting together in the mid 19th century western racial context manifest the aspect of bestiality attached to the concept of tribal groups or communities. The tribal population in India is also immensely diverse in various aspects. This diversity led the colonial administrators cum ethnographers to conceptualize Indian tribes as those who practiced animism. The Indian tribes were conceptualized in contrast to the general features of Indian society than on the basis of peculiar features they personified. Their distinct cultural and linguistic features are recognized. The review of the census shows that tribal were first differentiated from the general population on the ground of the religion. Till 1941, they were enumerated as 'animist' and after that; it was replaced by the religion of 'tribal origin'. Soon after the independence both tribal religion or animism and tribal origin was done away and included among Hindu. Anthropologists were also

involved in drawing attention to the process of tribes and their involvement in the social organization of the larger Indian society and its production system. Ghurye justified describing the tribes as Hindus in his efforts he even used the expression 'Backward Hindus' on the basis of similarities between Hindu religion and the animist tribal religion. Apart from the controversy, the concept of tribe in India became peculiar and challenging because of the Scheduled Tribe mentioned in the Indian constitution (Chaudhury & Patnaik, 2008). The primary criteria adopted for delimiting Indian backward communities as 'Scheduled tribes' which includes traditional occupation of a definitive geographical area, characteristics culture that includes a whole range of tribal modes of life, i.e. language, customs, traditions, religious beliefs, arts and crafts, archaic traits portraying occupational pattern, economy, lack of educational and economic development (Sagar, 2014). Though there is a difference between tribes and the wider Indian society is largely accepted. In fact, the difference has been taken as the starting point for the understanding of growth and expansion of Indian society and the nature of social transformation in tribal society. The tribes have invariably been seen as lying outside the larger Indian society. Tribes were seen as not being a part of the civilization and yet they were not seen being isolates but in constant interaction with so-called civilization at least in the case of those in the fringe of the larger Indian society. Hence tribal societies have seen as undergoing changes due to the process of acculturation arising from their contact and interaction (Xaxa, 2005).

Indian Scheduled tribes are the group of tribal communities and were given the name 'Scheduled tribes' (ST) during the post-Independence period, under the rule of the Indian Constitution. The primary criteria adopted for delimiting Indian backward communities as 'Scheduled tribes' which includes traditional occupation of a definitive geographical area, characteristics culture that includes a whole range of tribal modes of life, i.e. language, customs, traditions, religious beliefs, arts and crafts, archaic traits portraying occupational pattern, economy, lack of educational and economic development (Sagar, 2014). Article 366 (25) of the constitution of India refers to ST as those communities that are scheduled in accordance with Article 342 of the constitution. This article articulates that those communities who have been declared by the President through an initial public notification or a subsequent amending Act of Parliament will be considered to be ST. The essential characteristic,

first laid down by the Lokur committee, for a community to be identified as Scheduled Tribes are- indications of primitive traits, distinctive culture, shyness of contact with the community at large; geographical isolation, and backwardness. The tribal now are different stages of social, economic and educational development. While some tribes have adopted the mainstream way of life and others are at the end of the spectrum. These tribes are 75 in numbers are known as Particularly Vulnerable Tribal Groups (PVTGs), those are characterized by the pre-agriculture level of technology, stagnant or declining population, extremely low literacy population, and subsistence level of the economy. The distribution of Scheduled Tribes in thirty states and Union Territories (UTs) notified as Scheduled Tribe is the number of individual ethnic groups, etc. According to the report of the Ministry of Tribal affairs census 2011, the tribal population of the country, is 10.43 crore, constituting 8.6 percent of the total population that 89.97 percent of them live in rural areas and 10.03 percent in urban areas. The sex ratio for the overall population is 940 females per 1000 males and that scheduled tribes have 990 females per 1000 males (GoI, 2013).

Table 1.1 Trend in Proportion of Scheduled Tribe Population

Census Year	Total Population (in millions)	Scheduled Tribes Population (in millions)	Proportion of STs Population
1961	439.2	30.1	6.9
1971	547.9	38.0	6.9
1981 [#]	665.3	51.6	7.8
1991 [@]	838.6	67.8	8.1
2001 ^{\$}	1028.6	84.3	8.2
2011	1210.8	104.3	8.6
# Exclude Assam in 1981, @ Exclude Jammu & Kashmir in 1991, \$ Exclude Mao-Maram, Paomata and Purul sub-division of Senapati district of Manipur in 2001			

Source: Statistical Profile of Schedule Tribe in India, 2013, Government of India

The table 1.1 shows the comparative population of all categories and communities and the trend in Scheduled Tribe population in census 1961 from 30.1 million has

increased to 104.3 million in 2011. The increased in the ST population in census between 2001 and 2011 are the state-wise change in the ST list in terms of modification, additions as synonyms/sub-group in existing entry, additions as main entry along with synonyms/sub-group, transfer from Schedule Caste (SC) list, Deletions, Area Restriction Omitted, Area Restriction imposed/redefined and substitution. The STs broadly inhabit two distinct geographical areas- Central India and the North-Eastern area. In Central India there are more than half of the ST population is concentrated i.e. Madhya Pradesh (14.69%), Chhattisgarh (7.5%), Jharkhand (8.29%), Andhra Pradesh (5.7%), Maharashtra (10.8%), Orissa (9.2%), Gujarat (8.55%) and Rajasthan (8.86%). The other distinct area is the North East comprises Assam, Nagaland, Mizoram, Manipur, Meghalaya, Tripura, Sikkim, and Arunachal Pradesh. While in overall Mizoram has the highest proportion of ST (94.43) and Uttar Pradesh has the lowest proportion of STs (GoI, 2013). India is called as the largest 'tribal' population in the world (Sagar, 2014).

The STs are known as tribes, Adivasis, and aboriginals or as indigenous. The tribes have undergone changes and the issues that agitated the tribals led to the struggles. The tribal movements were focused on their land and forest rights in the 19th century and now there has been an issue of identity and ethnicity are emphasized (Shah, 2004). India has a rich and varied tribal heritage. Tribal is not only scattered all over India but they also represent different racial and linguistic stocks and are at different levels of economic and technological development. Several changes have occurred among tribes of India in various aspects like education, social, political and economic with various initiated development programmes by the government (Atal, 2008). There have been many tribal movements in the history of tribal struggle. The authors like Raghavaiah listed seventy 'tribal revolts' from 1778 to 1971 and K.S Singh edited three volumes on Tribal movement in India focused on the northeast frontier tribe, central and south Indian tribes and many different places. The example of tribal movement is like the revolt started in different parts of India during the 19th century, when the British annexed tribal kingdom and introduced the British administration in the tribal areas. The Messianic movements started in different parts of the county by the rebellious prophet to drive out the outsiders and restoring their old golden days. Some tribes launched the Sanskritization movement to defend their status as caste Hindu which is also known as Bhagat movement. The Gond tribe of

Chattisgarh demanded the formation of a separate state for the tribals in 1950s (Shah, 2004).

The study was done on the impact of globalisation on tribal of Kerela and came to the conclusion that the livelihood of the tribal in Kerela has been seriously affected by globalisation. Their employment opportunities were considerably reduced during ten years of the post-reform period since the tribals were depending on work provided by agricultural farms. As a result of a crash in prices of commodities agricultural operations have been stopped those who depended on farms suffered worst. The reduction of the price of agriculture crops due to the liberal imports of the products from other countries which were directly related to the liberalization policy of the government. Globalisation had badly affected the medical needs of the tribals because the policy of the government to withdraw from health sector as part of its policy of privatization. Since there were already very backward in education they have not been able to come up and compete with modern education so education is badly affected by tribal children. In the socio-cultural sphere, the religious and cultural life had been adversely affected. The traditional status of tribal women has been affected when their employment opportunities were drastically reduced by the globalisation policy. In addition poverty and even starvation have led the tribal women to be victims by non-tribals (Aerthayil, 2008).

In the contemporary scenario where the forces of globalisation and industrialization dominant Indian society the tribes have been also experienced major changes in their characteristics. The tribes are no more isolated and cut off from the outside world. The tribal groups are situated near the urban mode of living and earning. The facilities like education, health care, proper housing, employment-generating policies, reservation policies and all, as a result they are oriented towards modern lifestyle. The tribes of Jharkhand show that very few tribal families are still confining themselves to the traditional mode of earning and occupations. The tribes like Menna, Santhals, Oroans, Bhils, Jantias, Khasis, Mizos, etc have been developed themselves in economic and social terms due to the constant efforts made by the governments, missionaries and various voluntary organization. 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 (Chaudhury & Patnaik, 2008).

Around 200 indigenous communities found in North East Region (NER). Ethnic communities living in the NER are seemingly homogenous to laymen from outside but in reality, there is heterogeneous in many aspects- socially linguistically, culturally, religiously and politically. The physical infrastructure like road, communication, water, power, health, education and etc found very weak as compared with the other states of India. The connectivity in inter and intra-state for these regions is very challenging. The weak connectivity and remoteness are some of the factors of the perceived sense of isolation from the 'mainland' India. The overall socio-economic structure is also characterized by inadequate transport, communication facilities, limited industrial activities, high unemployment, limited educational facilities and low per-capital income. These constitute a significant factor in studying conflict for overall economic backward in these regions. Now, this region has become an epicenter of ethnic conflict, identity conflict, armed conflict and violence in the country (Singha & Singh, 2016). After independence like the Naga tribe, they felt that they would be lost their identity and culture which they had retained their old laws and customs and village organizations would be destroyed by the Hindu Indian rulers, therefore, they demanded the independent state outside the Indian Union (Shah, 2004). Like Nagaland, Manipur has also affected severely by protracted conflict since the 1960s, which is primarily political in origin over the question of autonomy, independence, and ethnicity. Manipur's main ethnic group are the Meiteis, the Naga and the Kuki, they are the loggerhead with one another. The Meities are the dominant community of the plain wants an independent homeland. On the other side, Nagas and Kukis living in the hills surrounding the plain want bifurcation of the hill portion from the Meities and further divides hill into two one each for Nagas called Nagalim and the for Kukis called Kukiland. The objectives for these were to enjoying political control over the territories that they dominate. As a consequence a series of ethnic conflict had happened in the 1990s due to demands of the homeland by the Nagas & Kukis and many ethnic-based political parties have emerged. In the case of Tripura, at the time of partition of India 1947 the large number of refugees i.e. Hindu Bengalis fled towards Tripura. Which became the cause for hostilities between the older inhabitants called Boroks and the refugees,

within the few years the Boroks who were majority was reduced to a minority. Bengali and English became the official language and the Kokborok, language of the Broks became an additional language. Currently, Bengalis and Kokborok are the official languages of Tripura. After the decades deadly riot took place between Tripuris and Bengalis because the Boroks blamed Bengali hegemony for their backwardness and accused local government (Singha & Singh, 2016).

Identity is the backbone of any community or social group. In the situation of an identity crisis which is perceived as a transnational phase of an individual, social groups and the community that actors are confused. They are confused to adjust with the emerging identity at the cost of the existing identity and also confused to synthesize certain elements from the existing and the emerging identity which are suitable for them. Ultimately in due course of time, they have to move ahead to achieve a point that is acceptable to both traditional and modern identities and its practitioners. Historically the tribes they have lived in the compartment of both homogeneity and heterogeneity, these two realities all the tribes either commonly or separately have developed their own identity or indicator or marker of identification. These identities which have subsequently become core features of the Tribe (Chaudhary, 2013). The forces of globalisation in Indian society have successfully preserved its identity and culture from eroding but the changes have come into the setting of Indian society as well as Indian tribes. In contemporary times the tribes as the social group transforming rapidly in terms of social, cultural and economic organization. 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 tribal are no longer isolated from mainlands. Tribes make up with the advancement to modern life, consequently natural desire to bring the necessary amount of social change (Tiwari, 2013).

The development of globalisation process has coexisted with a reaffirmation of different cultural identities i.e. religious, ethnic, territorial, gendered and other specific identities. The idea emerges that globalisation also requires a global, cosmopolitan culture and in this point different perspective arise: on the other hand that which speaks unification, the cultural homogenization of the world as a criticism

of this process; on the other hand, the idea that particularisms, and in some ideologies also historical identity atavism will be overcome in order to combine in a kind of undifferentiated universal culture in which we culturally accept ourselves as a single culture linked to the human species (Castells, 2010). The impact of globalisation on personality does not receive as much as economic globalisation but it has a dramatic impact on how individuals think of themselves. The increasing sense of belonging to the globe presents people with a source of identity beyond national society. It alters the sense of responsibilities one feels towards people in different parts of the world. Whereas early societies felt a circle of responsibilities within the context of their tribe, with globalisation we are evolving toward a concept of the individual within the context of universal humanity (Chirico, 2014).

The study of the available literature shows that though there have been a number of studies done in the impact of globalisation on tribal in India and abroad, not many studies have been done in the context of Sikkim. It is the gap in literature this study proposes to address and contribute to the existing knowledge of literature.

1.3 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 monarchical 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 have 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.

1.4 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 tribe in Sikkim.

1.5 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.

1.6 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.

1.6. 1 Universe of the Study

The universe of study consists of two villages namely Darap and Soreng in West district of Sikkim. The villages are generally situated on the slopes of hills are known as busy. According to the census 2011, the total population of Sikkim is 610, 577 and the total tribal population is 206,360 (tribal community comprising Lepcha, Limboo, Bhutia, and Tamang), which comprises 33.8 percent of the total population. According to State Socio-Economic Census 2006, the Limboo communities constitute around 9.74 percent of the total population of the State. The Western part of Sikkim is the central habitat of the Limboo tribe, whereas also found in the other three (East, South and North) districts of Sikkim in a scattered manner. West Sikkim covers an area of 1,166 square kilometers (450 sq mi) and the west districts are divided into eight assembly constituencies i.e. Yoksam-Tashiding, Yangthang, Maneybung-Dentam, Gyalshing-Barnyak, Rinchenpong, Daramdin, Soreng-Chakung, and Salghari-Zoom. According to census 2011, West Sikkim has a population of 136,435 where my first field area is Darap village comes under Yangthang constituencies and has a population of 1,743. Darap is a medium size village 120 km away from capital Gangtok. Historically the Darap name derived from Limboo word as Therap meaning flat or fertile land. Darap village is a settlement of people of the 95 percent of Limboo community and their rich cultural traditions and there are other many communities residing like Bhutia, Chettri, Tamang, Rai, Gurung and Lepcha. My second field area is Soreng village comes under the Soreng-Chakung constituencies and has a population of 3,818. Soreng is a small town from 102 Km far away from the capital

Gangtok. The soreng name is also derived from the Limboo word as Saryong meaning banana orchard. While in these area Limboo tribe have majority than other communities.

1.6.2 Participants and Procedures

1. Source of Data

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 has been collected with the help of a questionnaire and interview schedule.

2. Tools and Techniques

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. Focusing on objectives therefore, the bulk of the data in the empirical findings gathered by the extensive questionnaire and interview techniques which are carried out in both forms of structured and unstructured manner. 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.

3. Processing and Data Analysis

For the processing and analysis of quantitative data, the IBM SPSS Statistics 20 software has been used. Firstly, the raw data has been collected and scrutinized and the irrelevant question or data has been removed from the scope of the study. The table has been prepared to understand the general profile of the respondents. To analyze the data and to draw the findings, the cross-tables were prepared to analyze focusing on the main objectives on the basis of age, gender, social status, and educational qualification.

1.7 Rationale of the Study

Drawing on the theories laid down by several authors, the historiography of Limboo is continuously re-defined and re-interpreted. It is still debatable and controversial due to the Sikkim fluctuating border with Nepal, Bhutan, and Tibet. Straddled between the two countries of Nepal and India, this fringe tribe has sustained fluid identity under the changing history. The flexibility of the geographical boundaries, battles of conquest, conspiracies, and acquisition and the theories of their originality have confused this community and has caused them to search for their identity. The beginning of democracy has further marginalized them. The Limboo is classified which led them to consider as migrated from Nepal in Sikkim that is not true for Limboos of Sikkim. Limboos considered this misrecognition as a threat to their distinct identity.

The forces of globalisation and change in existing societies made consciousness among the Limboo tribe regarding language, religion and electoral politics that result in redefining the ethnic identity. The study of the politics of identity and revivalism of ethnic identity are particularly important for understanding the future of the Sikkim state as well as India with its multilingual and multicultural characteristic. In this regard, the study tries to trace the history of the identity of the Limboo tribe which has been overlapped both in pre-merger and post-merger Sikkim. Limboo community has been struggling to keep their identity alive and to authenticate as the indigenous inhabitant of Sikkim. Therefore, they are trying to make differentiate from the Nepalese community because identifying Limboo as a Nepali is misrecognition of their indigeneity. Thus Limboo tribe are demanding restoration of Tsong Seat in Legislative Assembly which they have lost earlier because they assumed that restoration of the seat will help them to keep identity alive.

The study has been made by various local and plainsmen authors, there are a lot of publications on the culture, customs and tradition of Limboo tribe and the studies on tribal identity, revival of ethnic identity and politics of identity in Sikkim this is one of the rising understudied issues in the contemporary society of Sikkim which needs further research. This study shall seek to make little contribution to the upcoming scholars and for the tribal community.

1.8 Limitations of the Study

There were certain difficulties encountered in the collection of data. The first limitation is there are plenty of resources available in the context of Limboo culture, custom, and tradition from books, magazines, periodicals, articles and so on but it is very difficult to find the changing scenario among Limboo tribe related to globalisation.

Secondly, I belong to this particular tribe though I don't have good command in Limboo Language so I have found a language barrier and could not read the articles and books on Limboo language. During fieldwork also it was very hard to make understanding for me to understand the language which was a big drawback for me.

Lastly, it is the micro study only focused on the Limboo tribe of Sikkim and its finding have been confined within the Sikkim context itself and further, it can go beyond the Sikkim and there is a need of macro-level studies in this respect.

1.9 Chapterization

The present study has been planned into six chapters dealt with the different themes of the study. The various sources from journals, books and reports has been referred and the bibliography has given at the end.

The first chapter of the study is Introduction which outlines the nature of the study consisting of statement of the problem, literature review, objectives, hypotheses, research methodology and rational and scope of the proposed study.

The second chapter is Globalisation and Ethnic Identity: Conceptual and Theoretical Framework which has focused on the conceptual framework and theoretical groundwork of the globalisation and Ethnic Identity. There are various theories and approaches to explain the existence issues, challenges and changes in structure which helps to connect globalisation with ethnic identity.

The third chapter titled as Social System of Limboo Tribe and Construction of Ethnic Identity which has discussed the social system of the Limboo tribe focused on the various aspects i.e. Socio-cultural, Education, Health, and Economy and Religion that had a relationship with globalisation.

The fourth chapter of the thesis is Politics of Ethnic Identity in Sikkim deals with the political processes through which ethnic identity consciousness and revivalism have been placed in Sikkim. The politics of identity in Sikkim is a newly emerging issue. This chapter focuses on the status of Limboo tribal identity at present and how the political processes helping Limboo tribe to create a distinct identity.

The fifth chapter entitled as Globalisation and Changing Ethnic Identity of Limboo Tribe which has discussed the impact of Globalisation in change and continuity of the Ethnic Identity of the Limboo tribe through the various globalisation processes.

The last chapter of the thesis is Conclusion that has summarized the study and end with the major findings and testing hypothesis, recommendations and the further scope of research in the area.



Chapter II
Globalisation and Ethnic Identity:
Conceptual and Theoretical Framework



CHAPTER II

Globalisation and Ethnic Identity: Conceptual and Theoretical Framework

This chapter is divided into two sections firstly Globalisation and secondly, Ethnic Identity that illustrate the conceptual framework and theoretical approach.

I. Globalisation

2.1 Conceptual Framework

Since the beginning of the 1990s, Globalisation has become an increasingly influential paradigm in human sciences. In fact, it can be said the successor to the debates on modernity and post modernity in the understanding of socio-cultural change and as the central thematic for social theory (Pieterse, 1995). In several prominent conceptualizations, Globalisation is the corollary of modernity. In combination with Globalisation, modernity provides a structure and periodization. Together globalisation and modernity make up a readymade package. It is because it closely resembles the earlier well-established conceptualization of globalisation that is the Marxist theme spread of the world market. The timing and pace are the same in both interpretations; the process starts in the 1500s and experiences its high tide from the late nineteenth century. There are several problems associated with the modernity/globalisation approach. Globalisation begins in and originated from Europe and the West and as a result, the theory of Westernization by another name which replicates all the problems associated with Eurocentrism that is a narrow window on the world, historically and culturally. With this agenda, it should be called Westernization and not globalisation. Another problem is that globalisation theory turns into an annex of modernization theory. While modernization theory is a passed in sociology and developmental theory then came back under the name of Globalisation in the 1950s and 1960s revisited under a large global (Pieterse, 1995). The timeframe of some perspective relevant to globalisation is as follows.

Author	Starts	Theme
Marx	1500s	Modern Capitalism
Wallerstein	1500s	Modern world-system
Robertson	1500s,1870-1920s	Multidimensional
Giddens	1800s	Modernity
Tomilnson	1960s	Cultural Planetarization

Sources: (Pieterse, Globalization and Culture: Global Melange, 2004)

The tendency to use ‘globalisation’ instead of ‘globality’ is the idea of globalisation as a consequence of modernity (Robertson, 1995). For Giddens ‘the concept of globalisation is best understood as expressing the fundamental aspects of time-space distanciation’. Communication was no longer confined to the boundaries of particular places as practices became increasingly detached from their local setting (Savage, Bagnall, & Longhurst, 2005). The ‘intensification of worldwide social relations’ can be thought of as a long term process which finds its beginning in the first migrations of peoples and long-distance trade connection, and subsequently accelerates under particular conditions (the spread of technologies, religions, literacy, empires, and capitalism) or it can be thought of as consisting only of the later stages of this process from time to time accelerating formation of global relations and as an especially global momentum associated with particular condition (the development of a world market, western imperialism, modernity) (Pieterse, 1995).

Robertson’s approach to globalisation is multidimensional with an emphasis on socio-cultural processes. Tomlinson’s view of globalisation is the successor to imperialism (rather than imperialism being a mode of globalisation), Jameson’s view of the new cultural space created by late capitalism, and Harvey’s argument where globalisation is associated with the postmodern condition of time-space compression and flexible accumulation umbrella (Pieterse, 1995). A broad and inclusive definition of globalisation is a set of processes through which the world is becoming “a single place”. There are two important concepts in this definition is becoming and a single place. A single place does not mean that the globe is becoming one big city or nation. It means that people are increasingly connected in many ways so that they feel as though they are part of a single place. There is more consciousness of the world as whole and how part forces on the whole. As a globe is becoming a single place connected by systems that transcend states boundaries, corporations, non-

governmental organizational and other non-state actors have significant power to shape social life (Chirico, 2014). According to Albrow, globalisation refers to all those processes by which the peoples of the world are incorporated into a single world society, which is called a 'global society'. It also said that globalisation as a process of hybridization which gives rise to a global *mélange*. Globalisation is the ideas that are becoming more uniform and standardized through technological, commercial and cultural synchronization that originated from the west and that globalisation is tied up with modernity (Pieterse, 1995).

The different approaches have emerged by the mid-1990s with the works of Roland Robertson, Lash, John Urry, Massey and Castell that they did not emphasis on the erosion of place but rather focused on new forms of connection and mobility and their potential to rework social relationship and to reconstruct localism. A key point they have made that the local is not transcended by globalisation but rather that the local is to be understood through the lens of global relationship. Globalisation, therefore, produces a new form of localization in a dialectical relationship that Robertson popularized as 'glocalization', where globalisation has involved the reconstruction of "home", "community" and "locality" (Savage, Bagnall, & Longhurst, 2005). For Ulrich Beck 'Globalisation is a non-linear, dialectic process in which the global and the local do not exist as cultural polarities but as combined and mutually implicating principles'. For Michael Smith 'the global and local are not separate containers but mutually constitutive social processes'. For John Urry, 'the global and local are inextricably and irreversibly bound together through a dynamic relationship (Savage, Bagnall, & Longhurst, 2005).

The concept of globalisation has been flaunted. Theoretically, there are many pioneers in the concept of globalisation. The three of the main approaches are- i) World System Theory, ii) Globalisation is the outcome of Modernity and iii) Globalisation as a dual process that centers on cultures.

World System Theory: Globalisation from the perspective of a world system is associated largely with the work of Immanuel Wallerstein, found that unit in his concept of the 'World system theory' developed since the early 1970s. World system theory is characterized by core-periphery relations and positing that a capitalist world system had become global in scope during the 20th century (Jones, 2010). World

system theory is involved principally with the global capitalist economy and combines a sociological and historical look at its maintenance arguing that it is created by a single 'division of labour' which is more complex, extensive, detailed and unified than ever before. This has had a global geographic dimension as the single capitalist world economy has developed into three structural regions: a) a centre or core, b) a semi-periphery and c) a periphery (Nagla, 2010). The centre or core originally emerged around North-West Europe but in the 20th century, it can be understood as broadly equivalent to the first World (Jones, 2010). The core regions dominate the capitalist world economy and exploit the rest of the other system. The semi-periphery is a residual category that encompasses a set of regions somewhere be positioned between the exploiting and the exploited. The periphery consists of those areas that provide raw materials to the core and are heavily exploited by it (Ritzer, 2011).

Modernization and Globalisation: Giddens understood as a generalized process linked to modernity and it can be identified in almost every dimension of contemporary life. Giddens has made one of the most important contributions that he argue modern life is characterized by the stretching of our experience of space and time which he calls 'time-space distancing'. Social relations are becoming 'stretched' in all forms, facilitated by information and communication technology, global media and transportation (Jones, 2010). Giddens puts social relations at the centre of his analysis, which comprises four areas: a) the world capitalist economy, b) the nation-state system, c) the world military order and d) the international division of labour. These relate to Giddens four dimensions of modernity within which the processes of globalisation take place: a) Capitalism, b) Surveillance, c) military power and d) Industrialism. Capitalism and industrialism are two different dimensions. Capitalism relates the owners to capital wage labour and industrialism applies to the link between people and the natural world including the environment. In this analysis, it is modern institutions such as money that are globalizing as they dissembled mechanism lifting relations out of local contexts and enabling them to take place across the globe in a manner that was previously regarded as inconceivable. Criticism of this approach centre on the complexity of this multidimensionality, as well as its failure to provide any specific implications that arise from these globalizing processes rendering it a 'descriptive, nominalistic definition approach to the global

level phenomenon'. Giddens is also criticized for not taking cultural matters seriously enough (Nagla, 2010).

Culture and Dual Processes: Milton has examined the theoretical approaches from the perspective of culture, defined as 'consisting of everything we know, think and feel about the world'. She distinguished between those who refer to globalisation as the way the world is seen or imagined, defined as a cultural phenomenon and those who refer to events going on in the world, which is dialectically related to culture are not part of it. Robertson treats globalisation as occurring both inside and outside culture that globalisation as a concept refers both to the compression of the world and the intensification is a dual arrangement, not just events taking place in the world but also through transformation (Nagla, 2010).

i) The Global Transformation of Culture

The Global Transformation of Culture that increased frequency of communication across globe has been trending theme of the 20th century. Resulted in globalisation has broken down cultural boundaries through the wide availability of air travel, the accessibility of telecommunications and the promotion of mass tourism. The term 'global culture' now implies both the development of cultural cosmopolitanism across the globe and the rearrangement of cultural consciousness to draw attention to specific identities in global conflicts. In the contemporary West, there is a growing sense that culture as traditionally understood which has lost its attachment. There are two senses to this crisis. The first is the Commodity form that Eagleton speaks of refers in the first place to the global spread of Western capitalism and the consequences of its cultural hegemony. The second sense, imperialist culture becomes an agent of its own leveling. It fall that victim to the commodity form that organizes the marketing of modernity. It is formed that belittles the cultural referents even swallowing them upto the extent that culture can only exist as sign in references to other signs, an image without origin. In the result we see in the cultural experiences engendered by the spreading of fast food chains and amusement parks around the world, Example as McDonalidization (Nagla, 2010).

ii) Global Consciousness

Global Consciousness has begun to dawn on the world community. People are getting more and more familiar with others staying in different parts of the globe. In larger countries, they now know more about their fellow citizens, their customs, tradition, cultures, etc. they are getting more familiar with different heritages, trends, practices and also faiths and beliefs. People around the world are getting more becoming more conscious of their rights. Global consciousness would imply respects for others. One has every right to consider one's community, religion, and culture as 'neumero uno'⁹. At the same time, one must concede that others also have familiar rights. Each culture and each religion has a basic right to treat itself as the very best (Nagla, 2010).

Since these processes are plural we may as conceive of globalisation in the plural. Globalisation reaches into nearly every dimension of social life (Chirico, 2014). In social sciences, there are many conceptualizations of globalisation as the discipline. Globalisation has an impact on every aspect of our social life. Globalisation in every dimension of social life such as the volume of trade, rate of migration, mention of human rights in state constitutions and the number of social media connections among different people in various regions of the globe. Economics, Politics, and Culture are typically analyzed at societal levels. However, every group has an economic, political and cultural system (Chirico, 2014). Globalisation defined as the process of omitting nation-state boundaries and integrating people of the globe at the social, cultural, economic and political level through knowledge revolution and information technology. Thus the process of globalization has social, cultural economic and political dimensions (Pandey, 2013). Each dimension of Globalisation has an impressive body of theory. Globalisation may be understood in terms of an open-ended synthesis of several disciplinary approaches. This extends beyond social sciences for instance to ecological concerns, technology, and agricultural techniques.

The Economic Dimensions of globalisation, as early in the 18th century, Adam Smith- founder of modern economic theory argued that capitalism would spread globally and despite the devastation of colonialism would eventually lift all areas of the world out of misery. Part of Smith's prediction has come to pass. Globalisation

⁹ It is Italian word meaning number one.

has changed economic systems within states. Not all societies have capitalist economies but most have some variation. Globalisation shaped economic relations among societies and there is now a global capitalist economy. From material acquisition through assembly, production is dispersed globally for a global market for goods, services, and labour (Chirico, 2014). 'Economic globalisation refers to the intensification and stretching of economic connections across the globe. The massive flow of capital mediated by digital technology has stimulated trade in goods and services. Extending their reach around the world, markets have migrated to cyberspace and created new linkages among national and regional economics' (Steger, 2013). The activities of multinational corporations around the world, moving jobs, acquiring resources and selling goods are among the most visible dimensions of global capitalism (Chirico, 2014). For example like the huge transnational corporations or powerful international institutional systems i.e. Asian Pacific Economic Cooperation (APEC) or European Union (EU) which has emerged as the major building blocks of the 21st century's global economic order (Steger, 2013). Finance, banking, and other economic processes are also global. The electronic flow of money in and out of societies, as it is invented and divested is one of the most powerful forces of globalisation. Economic functions produce and distribute goods and services for survival (Chirico, 2014).

The Political globalisation is creating a web of connections among societies that continues to expand, where countries and individuals within countries themselves are becoming increasingly interdependent (Chirico, 2014). These processes raise a very important set of political issues that concerning the principle of state sovereignty, the growing impact of intergovernmental organizations and the future prospects for regional and global governance, and environmental policies affecting our planet (Steger, 2013). While discussing political means practices related to the generation and distribution of power in societies (Pieterse, 1995). Political globalisation is the development of politics within societies. Political globalisation results in structurally homogenous states and political processes. The constitutional government covers the world today and the spread of democracy has been significant and has intensified since the late 1960s. The importance of the rule of law, representative governments, civil liberties, and human rights are now normative. Political globalisation has a multiplication of layers of governance. International governmental organizations do

more now than just mediate negotiations among nations. NGOs, MNCs, and financial institutions have a significant influence on governmental and multilateral decision making. More prominently, they make independent decisions and take independent action in the global market and the global community. This makes it difficult for states to manage their own national economies and national social life (Chirico, 2014). In political leaders, make or influences decisions that bear on common good even though decisions are often made in the interests of the powerful (Chirico, 2014). In international relations, the focus is on the increasing density of interstate relations and the development of global politics (Pieterse, 1995). The Cultural Dimensions of globalisation include the emergence of new ideas, values, norms and the global diffusion of ideas from one part of the world, and the changes in local cultures driven by people's experience with globalisation (Chirico, 2014).

Cultural Globalisation refers to the intensification and expansion of cultural flows across the globe. Culture is a very broad concept that is frequently used to describe the human experience. Discussing cultural that concerned with the symbolic construction, articulation, and dissemination of meaning. Given that language, music, and images constitute the major of symbolic expression, which assumes a special significance in the sphere of culture (Steger, 2013). In cultural studies, the focus is on global communication are worldwide cultural standardization as in CocaColonization and McDonaldization on postcolonial culture. In sociological studies, that concerned with increasing world-wide social densities and the emergence of 'World Society' (Pieterse, 1995).

In every cultural group there is a trove of meaning, values, norms, rights, privileges, and boundaries (Chirico, 2014). Lifestyle is a part of the culture. People's lifestyles are influenced by their national culture and the times in which they live. We collectively construct the reality in which we live although some people exercise more power and influence in the processes. The ubiquity of things from West such as blue jeans, cola drinks, and hamburgers are the features of global life. Foreign movies, goods, languages and imported goods are regular features of life that are almost everywhere. The widespread use of cell phones, YouTube and other social media creates possibilities for youths that did not exist in less technologically sophisticated times. Whether, this will generate a greater appreciation for diversity as a youth in search of new ideas and exploring their ideas (Chirico, 2014).

The questions arise most frequently in the discussions on the subject of cultural globalisation that does globalisation make people around the world more like or more different? In the answer that is witnessing the rise of an increasingly homogenized popular culture that underwritten by a Western ‘culture industry’¹⁰. for example, the Amazonian Indians wearing Nike training shoes, denizens of the Southern Sahara purchasing Yankees baseball caps, and Palestinian youths proudly were displaying their Chicago Bulls sweatshirts in downtown Ramallah that referring to the diffusion of Anglo-American values and consumer goods as ‘Americanization of the world’ which is the proponents of this cultural homogenization thesis argue that Western norms and lifestyles are overwhelming more vulnerable cultures (Steger, 2013).

The two important determinants of cultural globalisation are media and language. The ‘media’ in the global media empires that rely on powerful communication technologies to spread their message, saturating global cultural reality with television (TV) shows and mindless advertisement, these corporations increasingly shaping the people’s identities and the structure of desire around the globe. The rise of the global imaginary is inextricably connected to the rise of global media. The important cultural innovators of earlier decade’s i.e. small independent record labels, radio station, movie theatres, newspapers and book publisher have become virtually extinct as they found themselves incapable of competing with the media giants because of the increase in media conglomerates i.e. Yahoo, Google, Microsoft and etc (Steger, 2013).

The sociologist Manuel Castell examines the emergence of a new society, culture, and economy in the light of revolution (Ritzer, 2011). His ideas are widely known about ‘Network society’ and ‘Information society’. These both broadly associated with the impact of information and communication technologies on all aspects of the contemporary economy and society. The ‘network society’ simply refers to far-reaching contention that contemporary society is characterized by ‘key social structure and activities that are organized around electronically processed information networks’. This is the far more ambitious claim than the modest proposition that the rise of informationalism in recent times which equates to the

¹⁰ The culture came from West based in New York, Hollywood, London and Milan.

growing dominance of ‘a specific form of social organization in which information generation, processing, and transmission that become the fundamental sources of productivity and power’. Globalisation is concerning the transformation of contemporary society and economy in relation to technology, organization, identity, and politics. In particular, the first of these, technology is central. Changing information and communication technologies present a unifying thread that provides the link between so many of globalizing processes that are occurring in the contemporary world (Jones, 2010).

The several theories related to the effect brought by the media on individuals and society have propounded by both functionalist and critical schools of communication. The functionalist theorist begins with the assumption that the media have a role and function in society to stabilize, reinforce and maintain the consensus in the society. The functionalists do not see the questions of power and conflicts as a major driving force in society and they assume that the competition among the various groups in society allows for free and fair play and all groups have an equal chance to dominate and to control. The critical theorists on the other hand place the struggle for power among social classes or groups at the centre of the society. While the functionalist research media effects using empirical quantitative methods and the critical theorists are not so much concerned with effects as the cultural and political context in which media experiences take place, the ownership, and economics of the media and the various ways in which audiences read the media (Verma, 2006).

The language is inseparable from the culture which is its very source of sustenance; language embodies and expresses a community’s culture (Verma, 2006). The ‘Language’ which is one of the direct methods of measuring and evaluating cultural changes brought about by globalisation is to study the shifting global patterns of language use. The languages viewed as increasingly used in international communication while others lose their prominence and even disappear because of a lack of speakers. The researchers at globalisation Research Centre in Hawaii have identified five key variables that influence the globalisation language i.e. i) Number of languages: The declining number of languages in different parts of the world points to the strengthening of the homogenizing cultural forces. ii) Movements of people: People carry their languages along with them when they migrate and travel. A migration pattern affects the spread of language. iii) Foreign language learning and

tourism: Foreign language learning and tourism facilitate the spread of languages behind or cultural boundaries. iv) Internet languages: The internet language which has become a global medium for quick access and instant communication to information. The language use on the internet is a key factor in the analysis of the dominance and variety of languages in international communication. v) International scientific publications that contain the languages of worldwide intellectual discourse and thus critically impacts the intellectual communities concerned in the production, reproduction, and circulate the knowledge around the globe (Steger, 2013).

The rising significance of the English language has a long history and approximately seven million people used English as their mother tongue. By the 1990s, this number had swollen to over 350 million native speakers, with 400 million more using English as a second language. Today, more than 80 percent of the content posted on the internet is in English. The number of spoken languages in the world had dropped from about 14,500 in 1500 to less 6,500 in 2012. Given the current rate of decline, some linguists predict that 50-90 percent of the currently existing language will disappear by the end of 21st century. The spread of consumerist values and materialist lifestyles has endangered the ecological health of our planet as well (ibid). Cultural globalisation has profound many consequences that the ideas that people are not just members of societies but accepted humanity as globally (Chirico, 2014).

2.2 Globalisation: Theoretical Approach

Globalisation theory has emerged from the later 1980s in response to new forms of capitalist hegemony (Savage, Bagnall, & Longhurst, 2005). Modernity is a keynote in reflections on Globalisation in sociology.

Cultural Theory on Globalisation

Jan Nederveen Pieterse compares three paradigms of cultural dynamics in a globalized world. The first one was propounded by Samuel Huntington, titled “The Clash of Civilization?”, Huntington described a paradigm of world politics in which the principal patterns of conflict and cooperation were shaped by culture and ultimate by civilization (Mansbach & Rhodes, 2013). A civilization is a cultural entity; the villages, regions, ethnic groups, nationalities, religious group and all have distinctly different levels of cultural heterogeneity. Civilization is the highest cultural grouping of people and also the broadest level of cultural identity, it has been defined by both

common objective elements i.e. the subjective self-identification of people and history, religion, language, customs, and institutions. People have levels of identity¹¹. The civilization to which he/she belongs is the broadest level of identification with which he intensely identifies. People can and do redefine their identities and as a result, the composition and boundaries of civilizations change (Ritzer & Atalay, 2010).

The questions arise about why civilization will clash? In illustrating first, civilizations are differentiated from each other by history, language, culture, traditional and most important religion. The people have different views of different civilization on the relations between God and man, the individual and the group, the citizen and the state, the parents and the children, husband, and wife, as well as different views of the relative importance of rights and responsibilities, liberty and authority, equal and hierarchy. However, the differences among civilizations have generated the most prolonged and the most violent conflicts. Second, the world is becoming a smaller place that the interactions between people of different civilizations are increasing. The interactions intensify civilization consciousness and awareness of differences between civilization and commonalities within civilization and enlarged deep into history. Third, the processes of economic modernization and social change throughout the world those are separating people from longstanding local identities. They also weaken the nation-state as a source of identity and also religion has moved in to fill this gap. The movements that are labeled “fundamentalist” i.e. such movements are found in Western Christianity, Judaism, Buddhism, Hinduism and as well as Islam. Fourth, the growth of civilization denotes the consciousness is enhanced by the dual role of the west. On the one hand, the west is at the peak of power, as a resulting phenomenon is occurring among non-western civilization. Fifth, the cultural characteristics and differences are less changeable and hence less easily compromised and resolved than political & economic ones. In the former Soviet Union, communist become poor and the poor become rich, but Russians cannot become Estonians and Azeris cannot become Armenians. In conflicts between civilization, the question is “what are you?” this is given that cannot be changed. Finally, economic regionalism is increasing. The proportions of total trade

¹¹ E.g. a resident of Rome may define himself with varying degree of intensity as Roman, an Italian, a Catholic, a Christian, a European, and a Westerner.

that were intraregional rise up at a high level. Successful economic regionalism will reinforce civilization consciousness. The identity in ethnic and religious terms are likely to see as “us” versus “them” in relation the existence between themselves and people of different ethnicity or religion (Ritzer & Atalay, 2010).

The second paradigm he terms “McDonaldization”, the spread of a single dominant culture based on individualism, secularism, democracy and the free market economics that results in cultural convergence. Pieterse believes that it takes inadequate account of the local. McDonaldization assumes cultural homogenization owing to diffusion from Western or American culture (Mansbach & Rhodes, 2013). American Sociologist George Ritzer coined the term ‘McDonaldization’ to describe the wide-ranging socio-cultural processes by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as in rest of the world. However, looking behind the façade of a repetitive TV commercial that claims to ‘love to see you smile’; we can identify a number of serious problems. Low nutritional value of fast-food meals and particularly high-fat content food that has been implicated in the risk of serious health problems such as heart disease, diabetes, cancer, and juvenile obesity. The McDonaldization is the world that amounts to the burden of uniform standards that darken human creativity and dehumanize social relations (Steger, 2013).

The third paradigm “Hybridization”, that sees a mixing of cultural elements that resolves the tension between the local and the global. Cultural complexity results owing to the exchange of ideas and styles in cyberspace and in the course of travel and migration and the creation of diasporas. Cultural mixing claims to cultural purity and authenticity because it starts out from the fuzziness of boundaries (Mansbach & Rhodes, 2013).

Globalisation as Glocalization

Globalisation links to a new form of cultural expression. The term glocalization are ‘formed by telescoping global and local to make a blend’. Glocalization can be defined as the interpretation of the global and the local resulting in unique outcomes in different geographical areas (Ritzer & Atalay, 2010). Sociologist Ronald Robertson, for example, contends that global cultural flows often strengthen local cultural function. Consequently, somewhat being totally eradicated by the Western

consumerist forces of sameness and local differences, that particularly still play an important role in creating a unique cultural group. He argued that cultural globalisation always takes place in the local context and rejects the cultural homogenization thesis and speaks instead of “glocalization”, which is a complex interaction of the global and local characterized by cultural borrowing and this resulted in hybridization. The results of expressions of cultural hybridity which cannot be reduced to clear cut manifestation of ‘sameness’ and ‘differences’, and such processes of hybridization have become more visible in fashion, music, dance, film, food, and language (Steger, 2013). Based on the work of Roland Robertson, the essential elements of the perspective on globalisation are; i) *"the world is growing more pluralistic, which glocalization theory is exceptionally alert to differences within and between areas of the world; ii) individual and local groups have great power to adopt the innovation and movement within a glocalized world, which glocalization theory sees individuals and local group as important and creative agents; iii) social processes are relational and contingent, Globalisation provokes a variety of reactions which ranging from nations and entrenchment to cosmopolitan embrace that produce glocalization, and iv) commodities and the media are seen not as coercive but rather as providing material to be used in individual and group creation throughout the glocalized areas of the world"* (Ritzer & Atalay, 2010).

Globalisation can mean the reinforcement of or go together with localism, as in ‘Think globally, act locally’. This kind of dual action of local/global dynamics, global localization or glocalization, is at work in the case of minorities who appeal to transnational human rights standards beyond authorities or indigenous people who find support for local demands from transnational networks. The upsurge of ethnic politics of identity and religious revival movements can also be viewed in the light of globalisation. ‘Identity patterns are becoming more complex, as people assert local loyalties but want to share in global values and lifestyle’. Particularly in this notes Robertson says global value and what is taking place is a ‘universalization of particularism’ or ‘the global valorization of particular identities’. Global dynamics like fluctuation of commodity prices in the world market that can result in the reconstruction of ethnic identities and the state development policies can engender a reaction of ethnic identity. Therefore, globalisation can generate the forces of both fragmentation and unification that stimulate awareness of political differences and an

awareness of common identity that enhanced communications which can highlight conflicts of interest and ideology, and not merely remove obstacles to mutual understanding (Pieterse, 1995).

Giddens have argued that the experience of globalisation processes is characterized by what he terms ‘deterritorialization’. This is where social relations become ‘detached’ from their places of origin and transferred to new locales ‘reterritorial’. Arjun Appadurai and other cultural thinkers about globalisation also make extensive use of this concept of deterritorialization. Appadurai, whose work on cultural interconnectedness destabilizes any simplistic conception of globalisation as one kind of common process. The Spatial theorist Saskia Sassen, who claims that globalisation, is generally characterized by ‘transborderness’. This transformation of the relationship between social practice and territory is often conceptualized as now being constituted at different scales. Marshall McLuhan’s idea of the ‘global village’ which sought to capture the way in which modernity was increasing integrated global society through new forms of communication (Jones, 2010) .

Globalisation as Creolization

The term ‘creole’ 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. The term “Creolization” is traceable to the work of Ulf Hannerz. He defines that the “Creole culture are those draw in some way on two or more historical sources often originally widely different”. In some cases, creole cultures can be based on internal differences such as rural-urban differences, the division of labour, the division of knowledge and so on. Hannerz takes ideas associated with cultural homogeneity. Instead of producing homogeneity, Hannerz sees the world as a new source of diversity. Foreign cultural influence can be destructive, but it also provides people to access technological and symbolic resources for dealing with their own ideas and managing their own culture in a new way and he added the conversation context among cultures. The creolist perspective leads to the view “ that the different cultural streams engaging one another in creolization may all be actively involved in shaping the resultant forms that active handling of the meaning of various local and foreign derivations” (Ritzer & Atalay, 2010).

Globalisation as Hybridization

Hybridization is defined as “*the ways in which forms become separated from existing practices and recombine with the new forms in new practices*” (Pieterse, 1995). Hybridization itself is one such term, emphasizing increase diversity associated with the unique mixtures of the global and the local as opposed to the uniformity often associated with globalisation. A cultural hybrid involves a combination of two or more elements from different cultures and parts of the world. Examples of hybridizations are Uganda tourists visiting Amsterdam to watch Moroccan women engage in Thai Boxing, Americans eating such concoctions as Irish bagels, Chinese tacos, Kosher Pizza and so on. Such hybrids are long and growing rapidly with increasing hybridization (Ritzer & Atalay, 2010). Naverdeen Pieterse distinguishes between cultural and structural hybridization. Structural hybridization can lead to an alteration in, even at the weakening of the nation-state and the national economy. For example, migrants to a given nation can live in it but engage in “long-distance nationalism” with their country of origin (Ritzer & Atalay, 2010). Cultural hybridization refers to the mixing of Asian, African, American, European culture: hybridization is the making of global culture as a global *mélange* (Pieterse, 1995). Cultural hybridization forms diverse cultural influences on management, science and most commonly on “identities consumer behavior, lifestyle, etc” (Ritzer & Atalay, 2010).

Hybridizations principle can be extended to structural forms of social organization. The familiar argument of nation-state formation is an expression and function of globalisation and not a process contrary to it. At the same time, it is apparent that the present phase of globalisation involves the relative weakening of the nation-state as in weakening of the ‘nation economy’ in the context of economic globalism, culturally and the decline of patriotism. But this isn’t simply one-directional process, thus the migration movement that makes up demographic globalisation can provoke absentee patriotism and long-distance nationalism as in the political affinities of Irish, Jewish and Palestinian Diasporas and emigrant or exiled Sikhs in Toronto, Tamils in London, Kurds in Germany, and Tibetans in India (Pieterse, 1995).

Hybridity often does on a note of regret and loss- loss of purity, wholeness, authenticity. Thus, according to Hisham Sharabi, neo-patriarchal society in the

contemporary Arab world is ‘a new hybrid sort of society/culture’ neither ‘modern nor traditional’. In the post-structural and postmodern analysis, hybridity and syncretism have become keywords. Therefore, hybridity is an antidote to essentialist perceptions of identity and ethnicity. Cultural syncretism refers to the methodology of montage and collage to ‘cross-cultural plots of music, clothing, behavior, advertising, theatre, and body language, visual communication, and spreading multi-ethnic and multi-centric patterns. Hybridization refers which bring together the exotic and the familiar, villagers and townsmen, performers and observers. The categories can also be cultures, nations, ethnicities, status group, classes, genres, hybridity, by its existence, blurs the distinctions among them. Hybridity functions as a part of a power relationship between centre and margin, hegemony and minority, and indicates a blurring, destabilization or subversion of that hierarchical relationship. One of the original notions of hybridity is syncretism, the fusion of religious forms. For example Catholic, saints are adapted to serve as marks behind which non-Christian forms of worship are practiced and another virgin of Guadeloupe as a mask for Panch mama. We find syncretism as a *mélange* not only of forms but also of beliefs, a merger in both religions, Christian and native have changed and a ‘third religion’ has developed. Another phenomenon is hybridity as migration *mélange*. A common observation is that second-generation immigrants in the west and elsewhere display mixed cultural patterns (Pieterse, 1995).

II. Ethnic Identity

2.3 Conceptual Framework

“Ethnic identity refers to a set of characteristics by which an individual is recognizable as a member of a discrete group united by ties of blood and heritage. Ethnic identity forms the core of national identity for many of the world's people” (Anheier & Juergensmeyer, 2012). It derived from a sense of peoplehood within a group, a culture, and a particular setting. However ethnic identity is not merely knowledge and understanding of one’s ingroup affiliation, even as such insights and comprehension are part of it. Ethnic identity is dynamic and it changes over time and must be considered with references to its formation and variation. Most of the research on ethnic identity has been based on the study of group of identity by social psychologist and from this perspective; ethnic identity is an aspect of social identity defined by Tajfel (1981) as *“that*

part of an individual's self-concept which derives from [his] knowledge of [his] membership of a social group (or group) together with the value and emotional significance attached to that membership" (Phinney & Ong, 2007). Ethnic identity refers to the ethnic self-awareness on the part of the people as belonging to a particular ethnic community. It includes principles of 'inclusiveness' and 'exclusiveness' that carried out by distinction between 'us' and 'them' (Ngaihte, 2013). The ethnic group describes by Glazer and Moynihan as a social group which consciously shares some aspects of a common culture and primarily descent and also observe that ethnic groups are used in anthropological literature to designate a population which is a part of a plural society and yet it is largely biologically self-perpetuating shares a common cultural tradition and language which has an ascribed membership and identifies itself as being alike by virtue of a real or fictitious common ancestry and also identified by others as constituting a distinct category in a plural society (Burman B. R., 1999).

The term ethnic identity confer with origin, uniqueness, passing on off life, 'blood', solidarity, unity, security, personal integrity, independence, recognition, equality, cultural uniqueness, respect, equal economic rights, territorial integrity and so on, in all possible mixtures, degrees of emotional content and forms of social organization. It is impossible for ethnic identity to mean anything without the existence of ethnic groups or categories, for it is a relational construct. Anthony Smith listed six characteristics of an ethnic i.e. i) a collective name, ii) a common myth of descent, iii) a shared history, iv) a distinctive shared culture, v) an association with a specific territory and vi) a shared culture. In the above characters that feature the sense of solidarity and the concept of the nation so Smith says that an ethnic become a nation only when it acquires its own state. Smith features the listed characteristics except for territory. That is, if and when an ethnic identity itself within the territory it becomes a nation. An ethnic is a cultural collectivity that lives outside its territory i.e. actual and imagined. The settler in new territory when they adopt the territory into which they have immigrated as a homeland they become a nation. However to become nationals in the territory into which a group immigrates is not simply a matter of that group's choice but also its acceptance by their earlier inhabitants. Smith thinks that nationalism emerges from a common bond of religion,

language, customs, shared history and common myths of origin ‘in a word, from the common ethnicity and common culture’ (Oommen, 1999).

Components of Ethnic Identity

Ethnic identity is one dimension of the self that has received much empirical and theoretical attention in the social science that given its wide ranging implication and study includes intergroup relations, linguistic behavior and psychological well being. The ethnic identification barely explored in terms of its relationship with the motivational principles of identity (Jaspal & Cinnirella, 2012). Ashmore et al. (2004) identified the major eight components of ethnic identity i.e. self-categorization and labelling, commitment and attachment, exploration, behavioral involvement, in-group attitudes (private regard), ethnic values and beliefs, importance or salience of group membership and ethnic identity in relation to national identity (Phinney & Ong, 2007).

Self-categorization and labeling is that identifying oneself as a member of a particular grouping to be a basic element of group identity. Measurement of ethnic identity must begin with verifying that the individuals being studied in fact self-identity as members of a particular group. Individual may use several self labels depending on the situation; for example, the same person use the different terms Chinese, Chinese American, Asian and etc. Commitment and Attachment is a sense of belonging which is the most important component of ethnic identity. The term commitment has been used in both social and developmental psychology to refer to a strong attachment and a personal investment in a group. When the term ethnic identity is used in everyday language, which is among the various meanings of the construct and idea of commitment. The strength of commitment is not necessarily related to the content of the identity and it is the specific attitudes or worldviews held by the individual (ibid).

Exploration defined as seeking information and experiences relevant to one’s ethnicity and also it is essential to the process of ethnic identity formation. Exploration can involve a range of activities like learning cultural practices, reading, talking to people, attending cultural events and so on. Evaluation and In-group Attitudes is a strong sense of belonging to a group is assumed to include feelings about one’s group membership. Positive attitudes about one’s group and oneself as a

group member are important because members of minority and lower status are subject to discrimination which may lead to negative in-group attitudes. A developmental perspective suggests the formation of an achieved ethnic identity based on the learning about one's ethnic group and making a commitment to the group leads to the rejection of a negative view based on stereotypes. A positive attitude has been found such as pride and feeling good about one's group to be part of an achieved ethnic identity (Phinney & Ong, 2007).

The assessment of values and beliefs requires content to use across different groups like for example familism for Latinos, filial piety for Asians and Afro-centric values for African Americans. They strongly correlated with commitment or a sense of belongings. Values are an important indicator of one's closeness to the group. Values and beliefs may have different correlates from ethnic identity as such and from a committed sense of belonging to one's group. Therefore the greater clarity can be obtained by assessing separately one's values and one's sense of belonging. Importance and salience assessed with positive well being on a daily basis which was higher for those with a strong ethnic identity. Ethnic identity and National Identity is considered in relation to another prominent group identity of most minority group members that their identity as part of their national culture. The relationship between ethnic and national identity are independent and may be positively or negatively correlated or uncorrelated (ibid).

The components are served to measure ethnic identity that Multigroup Ethnic Identity Measure (MEIM) was developed to provide the simplest way to assess ethnic identity (Phinney, 1992). In addition to this, the ethnic self-identification or ethnic self-label has three subscales measure i.e. (i) affirmation and belonging (the sense of group membership and attitudes toward the individual's group), (ii) ethnic identity achievement (the extent to which a person has achieved a secure and confident sense of his/her ethnicity), and (iii) ethnic behaviors (activities that associated with group membership). The aspect of ethnic identity included in the MEIM involves behaviors associated with ethnicity such as customs, traditions, and social interactions (Roberts et.al, 1999).

There are two distinct theoretical approaches that have been used in most research on ethnic identity i.e. social identity theory by Tajfel & Turner (1986) and

the developmental theory of Erikson (1968). The social identity approach focused on the sense of belonging to a group and also the attitudes and feelings that accompany a sense of group membership. It has been focused mostly on adults and typically has used experimental paradigms in which individuals are assigned randomly to groups. However, this work also has been applied to a wide range of naturally existing social groups. Social identity theory put forward that group identity is an important part of the self-concept that people generally attribute value to the group to which they belong and to derive self-esteem from their sense of belonging to that group. Ethnic identity is one type of group identity which is central to the self-concept of members of ethnic minority groups. In the MEIM, the strength and combination of ethnic identity, termed affirmation and belonging that are represented by assessing attachment, pride, and good feelings about the person's ethnicity (ibid).

The second approach Erikson's (1968) theory of identity development, according to Erikson that identity formation takes place through a process of exploration and commitment that typically occurs during adolescence and that leads eventually to a commitment or decision in important identity domains. The various researchers have developed the models of ethnic/racial identity development that parallel to Erikson's model where each of those models postulates a process that begins with a lack of awareness or understanding of the person's ethnicity. The initial stage ends when adolescents engage as part of the identity formation process in a period of exploration to learn more about their group where that phase leads to an achieved ethnic identity characterized by a commitment to the person's ethnicity which is based on a clear understanding of the implications of achieved ethnic identity and a secure, confident sense of group membership. This developmental approach put forward the ethnic identity will vary with the age, where the younger adolescents would be expected that have a less clear and committed sense of their ethnicity rather than would be the older adolescents. The Developmental theory propounds a positive relationship between psychological well-being and identity. The individuals with an achieved ego identity show a variety of psychological strengths and a similar relationship has been demonstrated for ethnic identity (Roberts et.al, 1999).

The two social identity and developmental theoretical approaches have distinct conceptually but might it on the values in terms of measurement because the achieved ethnic identity is assumed to lead to positive attitudes regarding an individual's

ethnicity together with a sense of belonging. Thus, the social and developmental theoretical approach both indicates the stronger or more committed ethnic identity that would be associated positively with psychological well-being. The two theoretical approaches proposed for understanding ethnic identity are reflected in the two factors, affirmation/belonging and exploration. The first component of ethnic identity consists of commitment and a sense of belonging to an ethnic group, together with pride and positive feelings about the group. This aspect of ethnic identity can be understood in terms of social identity theory which proposes that social identity as a general construct that involves feelings of attachment and belonging to a group and also to the attitudes associated with that sense of belonging. In addition, items originally conceptualized to assess commitment to an ethnic group, and thus as part of ethnic identity achievement (Phinney, 1992), were found to be associated with affirmation/belonging. It appears that the commitment that is part of ethnic identity achievement is associated closely with an affirmation of a group and is perhaps indistinguishable from such affirmation; that is, a commitment to a group necessarily carries with it a sense of belonging and positive feelings (ibid).

2.4 Ethnic Identity: Theoretical Approach

In the social structure where we interact along with the cultural traits, beliefs, values, and habit that shapes our personalities. The impact of globalisation on personality does not receive much popularity like economic, political and cultural globalisation but it has a dramatic impact on the individual. The increasing sense of belonging to the globe presents people with the source of identity beyond national society or others. It alters the sense of responsibility one feels toward people in a different part of the world. Whereas in early societies they felt a circle of responsibility within the context of their tribe only, now with globalisation we are evolving towards the concept of the individual within the context of universal humanity. This creates two forms of identity which are opposite and not much mutually exclusive i.e. Cosmopolitanism and Politics of identity. This Cosmopolitanism and Politics of identity both emerged in the 1960s in response to the globalisation.

The Cosmopolitanism Personality in a broad sense it accepts the validity and value of other cultures and other ways of life. This facilitates a person feeling comfortable in a diverse setting and situations with those people who are culturally different. Politics of identity stresses the experience and circumstances of individuals

because of membership in a particular group such as race, ethnicity, or religion that has been marginalized by the mainstream societies or the global system. Politics of identity encourage people to recognize and celebrate their distinctiveness as well as organized political activities around it. The examples of politics of identity are the Black power movement, feminist, movements are examples of politics of identity. This cosmopolitanism and politics of identity are organizing global movement across the borders (Chirico, 2014).

The various scholars worked on ethnic-related issues to explain ethnic dynamics. There are three basic approaches to understanding ethnicity: i) Primordialist Theories- Ethnicity as rooted in human nature based on the given cultural markers such as religion, language, customs, descent, etc. Primordialist claims that ethnic communities and nations are natural units of history and integral elements of human experience. Life attachments that stem from common descent, place of birth, kinship, religion, language i.e. the sacred and spiritual in character are central to ethnic groups. Ethnic identification relies on deep, 'primordial' attachments to a group or culture. These attachments represent the given rooted within the non-rational fundamentals of human personality (Ngaihte, 2013). ii) Instrumental Theories- Ethnicity is based on people's 'historical' and 'symbolic' memory, are some things created and used and exploited by leaders and others within the pragmatic pursuit of their own interests. Constructivist Theories: Ethnic identity isn't something individuals "possess" however something they "construct" in specific social and historical contexts to further their own interests (Wan & Vanderwerf, 2009). iii) The identity process theory (IPT) proposes the structure of identity should be conceptualized in the terms of its content and value or affect dimensions and this structure is regulated by the two universal processes i.e. assimilation and accommodation process and the evaluation process. The assimilation and accommodation process refers to the absorption of new information in the identity structure and the adjustment which takes place in order for it to become part of the structure. The evaluation process confers the meaning and value of the contents of identity (Jaspal & Cinnirella, 2012).

Breakwell (1986, 1992) has identified four important identity principles that are said to guide the universal processes i.e. continuity across time and situation; uniqueness or distinctiveness from others; feeling confident and in control of one's

life; and feelings of personal worth or social value. IPT refers to as continuity distinctiveness, self-efficacy, and self-esteem. Vignoles et al. (2002, 2006) have proposed two additional identity 'motives', i.e. belonging and meaning; belongings which refers to the need to maintain feelings of closeness to and establish feelings of compatibility between their inter-connected identities; and meaning which refers to the need to find significance and purpose in one's life. This theory suggests that when any of these identity principles are obstructed by changes in the social context like identity is threatened and the individual will engage in coping strategies to alleviate the threat. A coping strategy is defined as 'any activity, in thought or deed, which has its goal the removal or modification of a threat to identity'. IPT offers such an integrative approach. IPT is explicitly concerned with the effect of social change upon identity construction. There are important factors underlying to advocate the use of IPT in studies of ethnic identity construction. ITP identifies multiple identity principles and which provides scope for the exploration of intra-psychic, not just inter-personal and inter-group process. One of the important recommendations of IPT lies in its identification, description, and elaboration of the various in which individuals will engage upon perceiving identity to be threatened. Thus, IPT is not only a theory of identity threat that will require the use of distinct coping strategies. While coping strategies may fit broadly within these three levels of human interdependences as they are likely to differ qualitatively according to the individual and or culture in question. By conceptualizing the behavior intended to safeguard and enhance the principled operation of identity processes as coping strategies and IPT researchers may be able to theorize the inter-relations between behavior and ethnic identity (ibid).

Identity is a reconstruction of the meaning of the life of people when what they had as a form of aggregation of organization which in the modern era was mainly is lost. The market is not enough to provide meaning. The state becomes to a certain extent an agent of globalisation rather than of a particular collective, and the reaction is the alternative construction of meaning based on identity. Social scientist refers to identity that considered being in the process of construction of meaning on the basis of a cultural attribute that enables people to find meaning in what they do in their life. Through a process of individuation, they feel what they're, they need meaning as a result of they confer with something more than themselves; they refer to a cultural

construct. The cultural construct can be individual. Individualism is a form of identity. There is a form of identity that can be illustrated by the following phrase: “*I am the beginning and the end of all things*” or “*My family and I are the beginning and the end of all things*”. This is a form of identity but generally, the identities to which we refer are identities constructed with the materials of history. Everything is constructed with the materials of personal experience, and that personal experience has a density, historical, cultural, linguistic and territorial thickness. But questions arise how is an identity constructed? Who constructed it? Who can identify with it? Here are the theories which illustrate in three types of identities that empirically observed as collective identities (Castells, 2010).

Castells proposes three forms of identity building i.e. the first one is ‘legitimizing identity’ which is constructed from the institution and in particular form the state, the ruling power in order to rationalize, reproduce and expand the existing rule. The second type of identity is ‘resistance identity’ in which human collective feels that either culturally rejected or socially or politically marginalized reacts by constructing with the materials of its history and forms of self-identification enabling it to deal with what would be its assimilation into a system in which the situation would be structurally subordinated. It is an identity which dead to the world and which had not expressed itself with all the strength with which it is expressing itself now. And the cause is that it is structured as a resistance to the marginalization process in which the globalisation of a certain kind places them. Not all the Globalisation generates resistance but globalisation does make certain social groups resist and they cannot do so as citizens because as citizens as minorities that do not have their rights represented. The third type of identity is “project identity” which is structured based on self-identification always with cultural, historical and territorial materials. This is a project of construction of a collective and at that moment it can be the project of a national, generic, kind for instance the feminist or the ecological movements as the project of construction of citizenship of the rights of nature. These three types of identities are fundamentally different. Legitimizing identities become ideological manipulations. If the project of construction of the nation based on the state is simply the interest of the state, this means that those who do not agree with the process existing in the state are marginalized. If the identities of resistance do not open up, do not establish project and communication bridges, they may become

fundamentalism; not necessary but they can. If the project identities are not embodied in constructed historical materials, they become merely subjective projects that can only be assimilated with difficulty by a sector of society (Castells, 2010).

The Relative Deprivation Theory (RDT) stresses the importance of relative deprivation in the distribution of available resources, social benefits, and opportunities between different ethnic groups. Individuals and groups feel that they have certain inalienable rights. They include the right to live a good life and self-sufficient life which the group believed could be achieved which the people think they are capable of. According to this theory the feeling of being marginalized and discriminated against by dominant communities within the state and the resultant feeling of frustration and deprivation swift to ethnic conflicts. In other words, ethnic feelings are aroused by a sense of relative deprivation arising out of objective exploitation of groups by an alien group or of one social class by others. Relative Deprivation Theory talks about the social condition that gives rise to ethnic consciousness and identity but they do not account for individuals and agencies that articulate the needs of the community (Ngaihte, 2013).

One of the well-known instrumentalist approaches is the Rational Choice Theory (RCT). RCT is a theory deployed by different branches of social science to account for many different aspects of human behavior (Davie, 2013). The Rational Choice theory views individual behavior as the result of the interaction of structural constraints and the sovereign preferences of an individual act. The structure first determines the constraints under which an individual acts. Within these constraints, individuals explore various courses of action. The course of action ultimately chosen is selected rationally. The Rational Choice theory sees ethnic identity consciousness and group solidarity as the results of 'rational choices' of the individual within the group (Ngaihte, 2013). According to Michael Banton, the application of the Rational Choice theory for understanding ethnic relations depends on four presuppositions. First, the action of every individual is determined by the net benefit that one gets in return. Second, actions at one moment in time have a corresponding influence on the available alternatives between which individuals will have to choose at subsequent moments. Third, socialization makes people recognize their dependence on others and thus makes realize the necessity of forging group ties. Fourth, it is only through collective action than an individual can realize his/her aim and ends. The realization

of benefits that socialization entails compels individuals to join hands with others for collective action (Banton, 1996).

Benedict Anderson propounded his 'Imagined Community Theory' (ICT) in his book *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. Anderson perceives a nation as an imagined political community that is inherently limited and sovereign. A nation is imagined because the members of the state never understand most of their fellow-members, meet them or maybe hear of them however in the minds of every lives the imagine of their communion. The imagined character of the nation differentiates one nation from another. The imagined character of the nation differentiates one nation from another. The nation is limited as it is bound by boundaries beyond which lie other nations. It is sovereign because the concept comes into the maturity at a stage of human history where the legitimacy of the divinely ordained, the hierarchical dynastic realm was destroyed. Nations dream of being free pre-national religious forces and the stamp of this freedom in the sovereign state. Finally, a nation is imagined as a community as it is always conceived as a deep, horizontal comradeship. This fraternity makes people willing to die for such limited imaginings (Ngaihte, 2013). Max Weber considers that ethnic membership by itself does not constitute a group but it facilitates group formation of any kind particularly in the political sphere (Burman B. R., 1999). The Limboo nation is today actively involved in what Anderson calls 'imagining' their nation. This imagining not only seems to require the nation to retreat to an ideal and convenient past which is often fused with the history of other neighbouring nations but also draw boundaries between themselves and the others. Further, it requires a cultural and ideological homogenization of its people just as with nation-building at the nation-state level. This is not easy due to the various cultural and religious influences the Limboos have received in their respective milieus over the last few centuries (Subba T. B., 1999). The collective ethnic identity consciousness evolves out of the communities' desire to safeguard their social, cultural and political rights and satisfy certain basic and universal human needs such as recognition, security, autonomy, etc. In a situation where different ethnic groups live together one or more groups may attempt to consolidate and strengthen their group identity. They may also strive to secure their social, political and economic rights and interest for the advancement of

the group. Such an assertion of collective identity by one or more groups may lead to conflicts between the different ethnic groups or even with the state (Ngaihte, 2013).

The New Social Movement (NSM) theory moves beyond the Marxist framework to understand the variety of social movements that emerged in the 1960s and 1970s that were apparently organized around social class. Although NSM theory does not employ the language of politics of identity, Touraine (1981) theorists refer to it as an “identity-oriented” paradigm. It represents the first concerted theoretical effort to understand the role of identity in social movements and it ultimately provoked the more rationalist strands of Social Movements theory. The resource mobilization, political process theory also strands to attend to issues of identity and culture. NSM theory attempted to explain the mobilization that is why and when people act. NSM theory displaced the assumption that activism based on anything other than the class was epiphenomena or psychologically rooted, raising the possibility of alternative causal explanation for politics of identity (Bernstein, 2005).

NSM theory challenges both and affirms the idea that the politics of identity is a distinct political practice. Whereas Marxist and neo-Marxist perspectives distinguish the class-based politics and oppression from alternative possible sources of politics and oppression, so the movements particularly past labor and socialist movements from contemporary movements organized on the basis of ideology and values like peace, environmental, youth and antinuclear movements, as well as movements organized around status. Melucci (1989), NSM theory views these movements as historically new forms of collective action resulting from the macrostructural changes of modernization and Touraine (1981), a shift to a postindustrial society. Inglehart (1981, 1990), these microstructural changes produced post material values concerned with achieving democracy rather with economic survival. (Habermas 1985, Cohen, 1985 & Melucci, 1989), thus the new social movements were viewed as an effort to regain control over decisions and areas of life increasingly subject to state control and resist the colonization of the lifeworld, and to transform civil society. Cerulo (1997), NSM theory views these movements as efforts to “fight to expand freedom, not to achieve it; they mobilize for choice rather than emancipation,” and focus primarily on expressing identity and Polletta & Jasper (2001), to seek “recognition for new identities and lifestyles”. Pichardo (1997) NSMs are said to advocate direct democracy, employ disruptive tactics, and enact the democratic organizational forms

they seek to achieve. Melucci (1996) NSMs challenge dominant normative and cultural codes and politics of identity, in particular, evokes the question of how difference is dealt with in a given society. Thus, NMS theory identifies a broader purpose for the politics of identity and does dismiss it for being “merely” cultural, symbolic or psychological. However, NSM theory continues to separate identity and culture from the political economy, example like Duyvendak & Giugni (1995) and Duyvendak (1995) argues that movements such as the lesbian and gay movement are internally pointed and follow “identity” logic of action, so their goals are realized in their expressive actions which are aimed simply at reproducing the identity on which the movement is based (Bernstein, 2005). The approaches to defining politics of identity where Bernstein (2005) used the Neo-Marxist that are concerned with the macro-level issues regarding what constitutes power and what are the forces of oppression. Firstly, the views rest on the theory of power that views class inequality as the only real source of exploitation and oppression. Secondly, many works view activists who want to alleviate economic inequality and to challenge the class structure as the primary agents of social change. These theoretical assumptions, politics of identity aren't seen as a political practice that challenges important relations of power however it is understood in symbolic, cultural or psychological terms. As a result, the literature sometimes makes normative political claims but dismisses the value of politics of identity. Theoretically, these analyses separate culture as constitutive, structuring, and constraining of institutions. As usually observes structure is “thought of as ‘hard’ or ‘material’ and therefore as primary and determinant, whereas culture is considered ‘soft’ and ‘mental’ and thus secondary or derived”. As a result, these accounts don't see class politics as an identity that has dynamic cultural or psychological aspects; therefore politics of identity is viewed as a definite political practice in contradistinction to class politics. Similarly, identities based on social rather than economic status are not seen as having institutional or economic aspects, and the intersections between class and status identities are ignored (Bernstein, 2005).

Another important instrumentalist approach is the Elite Competition Theory ECT of Paul Brass. According to Brass, ethnicity is a modern phenomenon that is socially and politically constructed. To him the emerging elite in modernizing societies undergoing dramatic social change facilitate the process of development of politically conscious ethnic communities out of existing ethnic groups. This process

involves competition and conflict between the ethnic elite of the dominant group and those of the non-dominant group and between the states and the ethnic elite. Ethnic elite refers to the individual(s) within the community who take the lead in educating, organizing, and mobilizing its members in pursuit of the interest of the ethnic community. The ethnic elite comprises a broad spectrum of influential people within the ethnic community, such as traditional chiefs, church leaders, politicians, bureaucrats, the intelligentsia and students or youth leaders. Brass believes that ethnic identity (trans) formation takes place in the course of elite competition and conflict for political power, economic benefits and social status within and among the different ethnic categories. The competition arises from the broader economic and political environment rather than from the cultural values of the ethnic communities in question. However, Brass admits that mere elite competition is not sufficient condition for achieving communal mobilization. The success of the elite is determined by factors like growth of literacy, standardization of the local language, the ability to communicate with group members effectively, strategies pursued by an elite political organization, etc. If the ethnic community and its elite succeeded in mobilizing and transforming an ethnic group, emerging ethnic community or nationality does not necessarily become an entirely new entity, but one whose boundaries have been transformed. The ethnic elite directly or indirectly play an important role in the construction and consolidation of ethnic identity consciousness. As communities become more conscious of their rights and identity, ethnic organizations come into existence to articulate their interests inside and outside ethnic boundaries (Ngaihte, 2013).

The endeavour of this study is to understand globalisation and formation of the ethnic identity consciousness and are connected culture driven change, individual attitudes, and resistance levels enhance them to self-identification. The study of globalisation relationship with ethnic identity results in both negative and positive impacts.



Chapter III
Social System of Limboo Tribe and
Construction of Ethnic Identity



Chapter III

Social System of Limboo Tribe and Construction of Ethnic Identity

The social system is known as the groups and institutions that work together to make a complete whole that is used to identify relationships that connect people and organizations, which ultimately contribute to a larger institution. In this chapter how the social system of the Limboo tribe contributing to the construction of ethnic identity in this contemporary era has been elaborated.

3.1 Socio-Economic Profile of the Respondents

Here, it provides a brief description of the respondent's profile conducted the field survey at Soreng and Darap village of West Sikkim. This includes age, gender, marital status, education, religion, social status, occupation and etc.

Table 3.1: Age and Gender of Respondents

Age		Gender		Total
		Male	Female	
15-25 Years	Count	53	79	132
	% within Age	40.2%	59.8%	100.0%
26-35 Years	Count	22	16	38
	% within Age	57.9%	42.1%	100.0%
36 and above	Count	25	5	30
	% within Age	83.3%	16.7%	100.0%
Total	Count	100	100	200
	% within Age	50.0%	50.0%	100.0%

Source: Field Survey

The age and gender of the respondents are one of the most important characteristics to understand their perspectives about the problems and changing nature in society. The respondent's view depends on their age that indicates the level of maturity. Table 3.1 shows that the respondent's gender is equally distributed which is 50 percent of respondents are male and 50 percent of respondents are female. And also above table shows that the age groups between 15-25 years are the highest respondents about 66 percent, the age of the respondents was from 16 years and above so the children below 16 years were not chosen as respondents. The age group between 26- 35 years

are the 19 percent and 15 percent of the respondent are the age group of 36 and above i.e. upto 65 years.

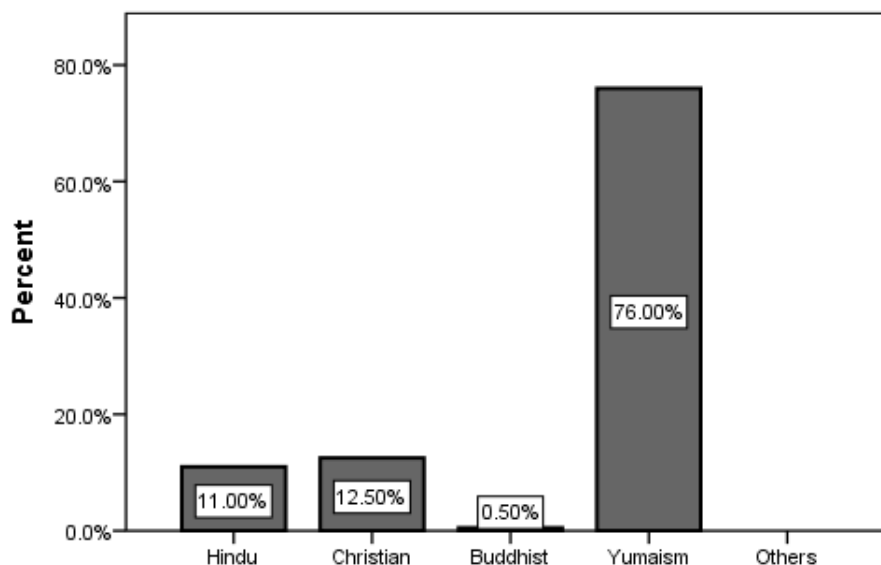
Table 3.2: Marital Status of Respondents

Age		Marital Status			Total
		Single	Married	Widow/Widower	
15-25 Years	Count	132	0	0	132
	% within Age	100.0%	0.0%	0.0%	100.0%
26-35 Years	Count	18	19	1	38
	% within Age	47.4%	50.0%	2.6%	100.0%
36 and above	Count	3	25	2	30
	% within Age	10.0%	83.3%	6.7%	100.0%
Total	Count	153	44	3	200
	% within Age	76.5%	22.0%	1.5%	100.0%

Source: Field Survey

Marriage is one of the important social institutions to function in society. Marriage legitimizes the sexual relationship between men and women and helps to functions in the procreation of children. The perspective and attitudes towards marriage differ from person to person; generally, marriage makes an individual more responsible and nurtured in understanding. In considering table 3.2 shows that the marital status of respondents are 76.5 percent are single, 22 percent are married and widow or widower are 1.5 percent. The age groups between 15-25 years (66 %) are almost single, the age groups of 26-36 years are the 9 percent of respondents who are single and at the late age, 36 and above 1.5 percent of respondents are single. It reveals that in Sikkimese society there is no social and family pressure for the marriage at an early age or right time. The individual chooses their life partner according to their choice.

Figure 3.1: Religion of Respondents



Source: Field Survey

Sikkimese society is a multi-religious society. The Limboo tribes have their own religion called Yumaism or Yuma Samyo. The above figure 3.1 shows that 76 percent are Yumaism, 12.5 are Christian, 11 percent are Hindu and 0.5 percent are Buddhist.

Table 3.3: Structure of Family of Respondents

Gender		Structure of Family		Total
		Joint	Nuclear	
Male	Count	49	51	100
	% within Gender	49.0%	51.0%	100.0%
Female	Count	43	57	100
	% within Gender	43.0%	57.0%	100.0%
Total	Count	92	108	200
	% within Gender	46.0%	54.0%	100.0%

Source: Field Survey

Table 3.3 shows the structure of the family. The structure of Indian family which has been regarded as joint family, somewhere still joint family exists. There have been many factors that family structure has been changed in this globalized era. The structure of the family has been changed that respondents reveal that 54 percent of the respondents have a nuclear family and 46 percent of the respondents have a joint family.

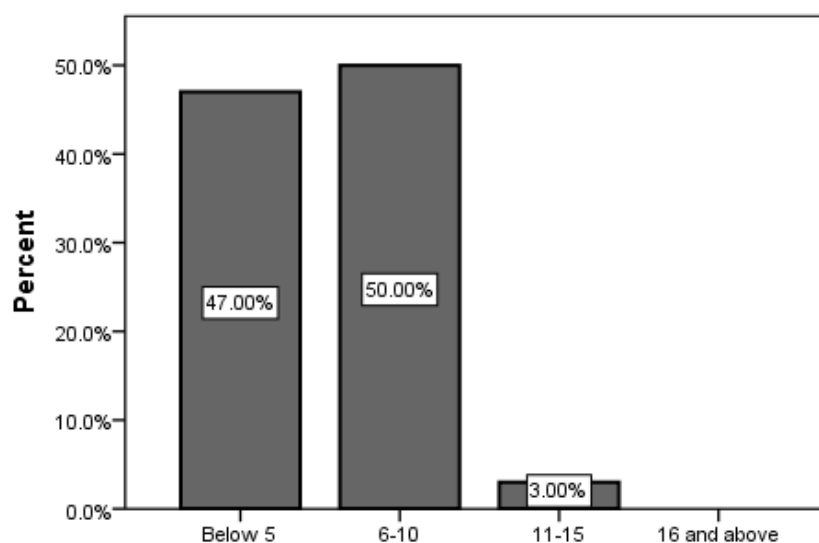
Table 3.4: Head of the Family of Respondents

Gender		Head of the family				Total
		Father	Mother	Self	Husband	
Male	Count	59	13	28	0	100
	% within Gender	59.0%	13.0%	28.0%	0.0%	100.0%
Female	Count	75	12	3	10	100
	% within Gender	75.0%	12.0%	3.0%	10.0%	100.0%
Total	Count	134	25	31	10	200
	% within Gender	67.0%	12.5%	15.5%	5.0%	100.0%

Source: Field Survey

Since, the Indian society is male dominated society as well as Sikkimese society too. The gender disparity is the one of the fact prevails in all over the society. The table 3.4 shows that 86 percent of the male members are head of the family and only 14 percent of the female are head of the family, female members being head of the family in the case of separation with husband, widow and divorced.

Figure 3.2: Distribution of Size of Family



Source: Field Survey

The extended family which has been found rarely and the nuclear pattern of family structure has been found in society. The above figure 3.2 shows that 47 percent of the respondents have the below 5 members in the family and 50 percent of the respondents have the 6-10 members in the family and only 3 percent of respondents have the 11-15 the family members.

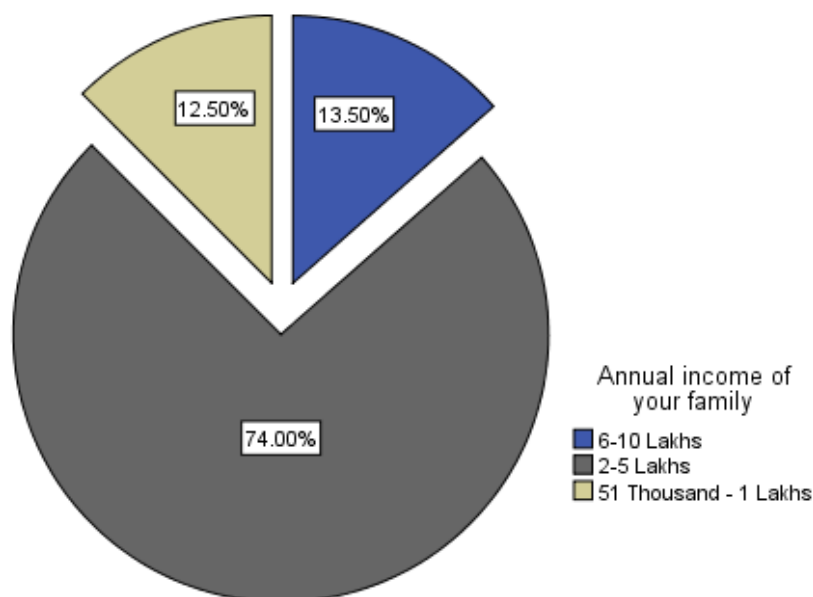
The human societies have always maintained a hierarchy among the members of society like rich, poor, strong, weak, leaders, followers, etc and these classifications are universal. The notion of the class in earlier societies was originally meant to classify the people on the type of source of income wealth or job they have and corresponded to the particular level of social prestige economic means and access to political power which their job afforded (SIRC, 2007).

Table 3.6: Social Status of Respondents

Gender		Social Status			Total
		Upper Class	Middle Class	Lower Class	
Male	Count	10	76	14	100
	% within Gender	10.0%	76.0%	14.0%	100.0%
Female	Count	17	72	11	100
	% within Gender	17.0%	72.0%	11.0%	100.0%
Total	Count	27	148	25	200
	% within Gender	13.5%	74.0%	12.5%	100.0%

Source: Field Survey

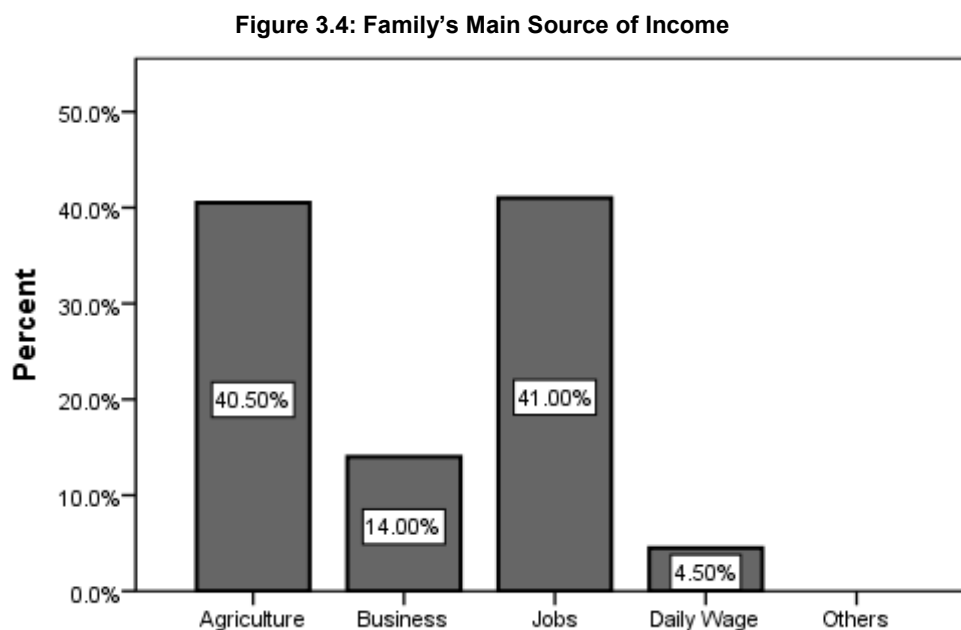
Figure 3.3: Family's Annual Income of Respondents



Source: Field Survey

The above table 3.6 shows that the social status of respondents categories by the monthly family income and figure 3.3 reveals that the 13.5 percent of respondents belong to upper class based on the annual family income from Rs. 6 lakhs to 10 lakhs, 74 percent of the respondents categories as the middle class on the annually income of

Rs. 2 lakhs to 5 lakhs and the 12 percent of the respondents categories as the lower class on the annually income of Rs. 51 thousand to 1 lakhs.

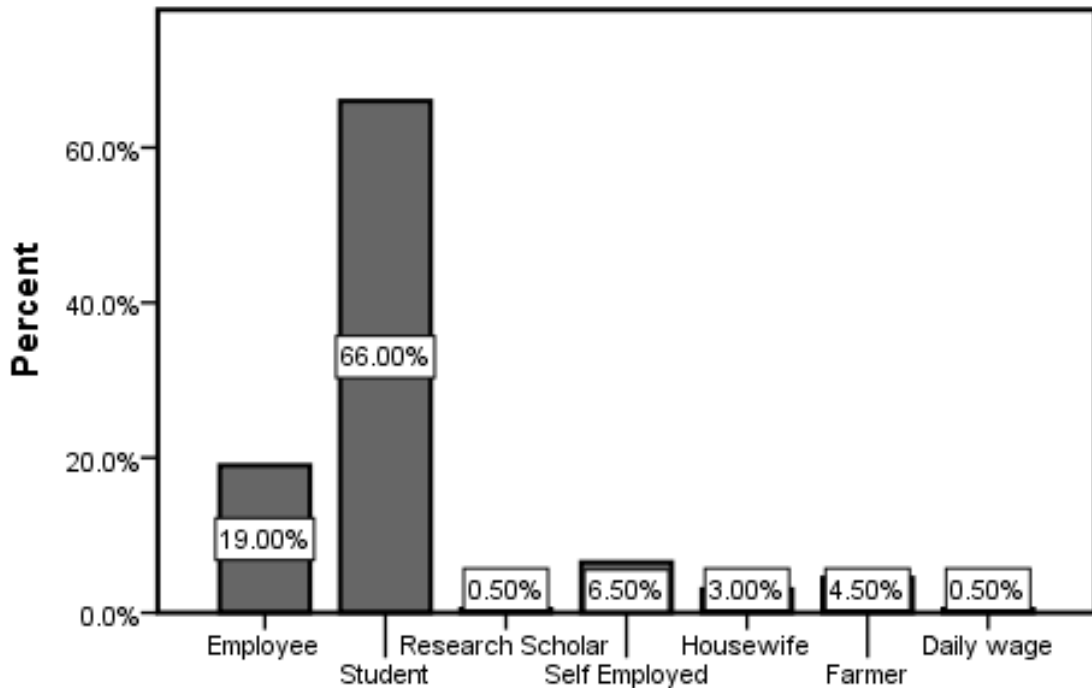


Source: Field Survey

Figure 3.4 shows that the variations of the main source of family income of the Limboo tribe where the highest 41 percent of the respondent are engaged in the various professions. Education played an important role in the job opportunity. Profession like Teaching, Medical, Defense, Technical, clerical and more in both government and private sector, due to the influence of modern lifestyle, industrialization, education, skill development people go for the salary based job which agriculture has become the secondary one and 40.5 percent are depends on agriculture it includes cardamom cash crops also which are the important source of income for the subsistence. The 14 percent are indulged with business, they are the petty businessmen/women, they purchase the item like cardamom, ginger, broom, and vegetables form villagers and sell it in a market and also some of them are shopkeepers and petty contractor and all. And lastly, 4 percent of people are engaged in labourer, they are unskilled and depend on daily wages. Besides these main sources of income, they also depend on the alternative sources of income. The changing pattern of agricultural practices introduces new crops like dal, soya bean, floriculture, and a variety of vegetables which has become commercialization.

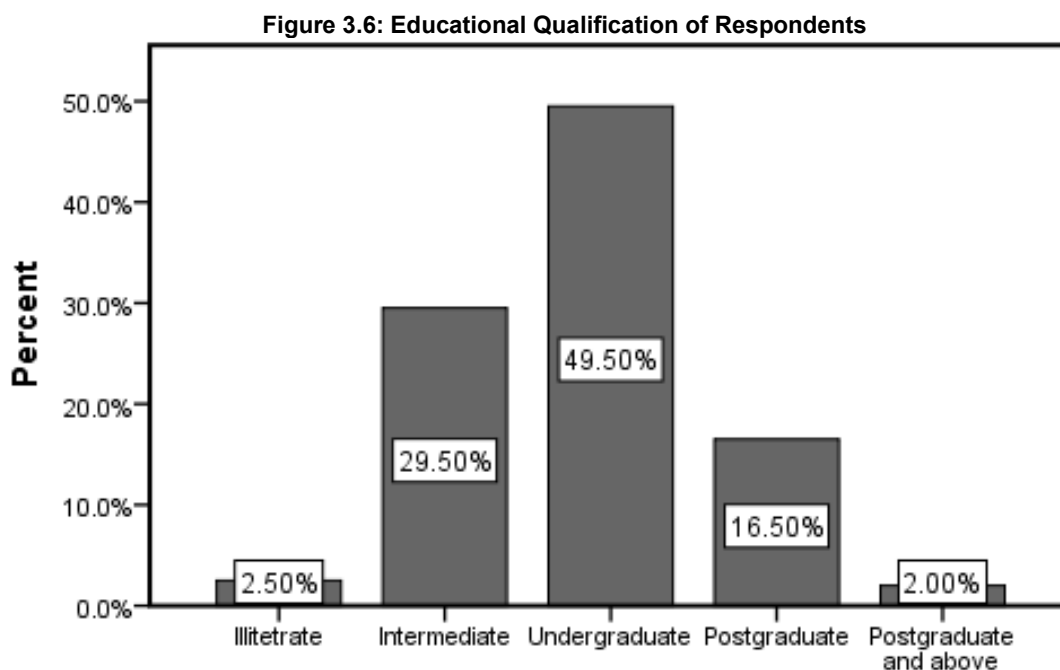
Occupation determines the quality of life of the individual in a society and also socializes the individual in a particularly defined way. In today's world, the occupation has assumed the utmost social importance as well as in economic, psychological and human significance. Occupation satisfies the material needs of a person and reflects the social status in society.

Figure 3.5: Occupation of Respondent's



Source: Field Survey

The above figure 3.5 shows the occupational distribution of respondents there are 66 percent of students that comprise school going students, undergraduate and postgraduates students, 19 percent are employed in both government and private sectors that cover various professions like Teacher, Assistant Professor, defense, Nurse, etc, and Grade D jobs like Peon, Lower Division Clear, Supervisor, Barefoot engineer and etc, 6.5 percent are self-employed that cover business, etc, 3 percent are housewife, 4.5 percent are farmer, 0.5 is research scholar and 0.5 are earned by doing daily wage like carpenters, labours and, etc.



Source: Field Survey

The United Nations Educational, Scientific and Cultural Organization (UNESCO) observed that ‘illiteracy is a grave hindrance to social and economic development’. The globalisation forces make people have realized the value of education somehow the literacy level of the Limboo community which is increasing. The given above table shows the educational qualifications of respondents. During my fieldwork, the maximum numbers of my respondents were youth who helped to understand the cultural shift and attachment towards their culture. Mostly the villagers could read and write. So above figure 3.6 shows the highest qualifications of the respondent are undergraduate (49.5 percent) and followed by intermediate (29.5 percent) and postgraduate (16.5 percent), postgraduate and above (2 percent). The Illiterate are only 2.5 percent. Data reveals the literacy level is increasing among Limboo tribe.

3.2 Introduction: The Limboo Tribe

The Limboo tribes are the native people of the Eastern Himalayas, spread over the hilly regions of Sikkim, Darjeeling, Assam, Nepal, Myanmar and other different parts of India. The Limboo tribes are referred to as ‘Tsong’, ‘Subba’, and ‘Yakthung’. But certainly, the name Limboo and Subba are most widely common in this region as well as outside also. The word Limboo means ‘archers’ and the name Subba means ‘chief of the village’ and the name Tsong is used to call by Lepchas and Bhutias in Sikkim and Yakthung means ‘inhabitant of hills’. Limboo tribes have their own script called

Sirijunga and have their own language associated with a Tibeto-Burman language. Rishley (1894) says the leading principle of the Limboo religion is animism. The Limboo have their own religion called 'Yumaism', worshipped the universal mother goddess 'Tagira Ningwaphuma'. The Limboo has its own Shamans called 'Phedandagmas' and the ritual traditions are based on oral traditions called Mundhum (Subba, J.R., 2008).

The Limboo tribe belongs to the Mongoloid race. They are rich in culture, customs, and traditions. The Limboo tribes are divided into a number of exogamous patrilineal thars (clan or sub-tribe) and have numerous more than one thousand thars and sub-thars scattered around the globe some of them are i.e. Nembang, Thegim, Libang, Tamling, Pandhak, Sering, Laotti, Muringla-Nugo, Phurumbo, Phendua, and more. These thars are totemic or territorial. The thars have certain prohibitions and taboos, among these thars the Nembang and the Thegim they abstain from taking mutton, the Libang they do not eat beef and the Phendua they do not eat buffalo. All the thars have equal status. There is no hierarchy system among the Limboo tribe. They are ranked at par with the Rais, Lepchas, Mangers, and Bhutias. They concede their position in the middle level of social hierarchy (Subba, A.B., 2016).

The Limboo tribe have two gotras, i.e. Lhasa (emigrated from the district of Tsang in Tibet) and Kashi (emigrated from Kashi), and the members tracing their territorial affinity to these places (Subba, J.R., 1999). But it is said there is neither Kashi nor Lhasa gotra in Limboo sub-clans that nobody has emigrated so far from Kashi. Kashi is one of the holy religious places for Hindus in India. It was divide and rule policy by the Hindu King of Nepal, Prithivi Narayan Shah during his campaign for the unification of Nepal in the 1770s as one nation, one language, and one religion principle. At that time Limboo was forced to be converted into the Hindu religion. It was the consequences Limboo were placed in Vaishya category of Hinduism (Subba, A.B., 2016).

The Limboo tribes are one of the indigenous tribe of Sikkim living there even before the formation of Sikkemese Kingdom. In fact, the name Sikkim itself is a Limboo Origin- *Su* (new) and *Khim* (house) and later this name Sukhim became Sikkim (Subba, J.R., 1999). Sikkim has very dim-sighted pre history. No authentic records are found in the context of Sikkim, though effort has been made from time to

time to piece together some coherent accounts of its history from Limboo chronicles, Tibetan text and traditions, Lepcha folklores and legends. As per the legends, Limboos are one of the aborigines, autochthones tribes and living before there was Sikkim and also they are one of the king makers to establish the Namgyal dynasty (Subba, A.B., 2016).

Sikkim was once a part of Nepal. The Limboos were the dominant population of the eastern Nepal hills. There were two regions that were predominant by two Kirats¹² i.e. Rai Kirats and Limboo Kirat which is referred to as Limbuwan (Land of Limboos). Hence, the Limbuwan was annexed by Nepal (Subba, J.R., 2008). Some of the parts of Sikkim are the most prominently west district where the Limboo community lives in the majority were restored during Sughauli Treaty¹³ in 1817. The aboriginal people of Limbuwan resided from immemorial were known as Limbus or Limboos. The legendary eight brothers (Sawa Yethhang) of Limbuwan and their tradition were known as Sawa Yethang-sa, they were left by their father Sutsuru Suhangpheba with their mother Tetlara Lahadongna. The eight brothers multiplied in numbers and they came to contact with Aryans so the Aryan knew them as Kiratas. After many centuries they established their homeland by fighting and they divided their land into Thibong (Ten), Yioks (Regions) and seventeen Thums (Sub-regions) and ruled by the ten Chiefs. Thereafter they were known themselves as “Susuwa Lilim Yakthumba” meaning the brave fighter descendants of Sutsuru Suhangpheba. Later when they came to contact with Gorkhas then given them name as Limbus or Limboos, this is the short form of Susuwa Lilim Yakthumba though they started call themselves by the name Yakthumba (brave fighter). The surname as a Limboo has started using from 1806 A.D (Subba, J.R., 2008).

3.3 Theories of Limboo Origin

The origin of the Limboos is veiled in obscurity. The theories of origin of Limboo tribe are a complex which several authors laid different theories. Subba G.M (2013) noted the four different theories of Limboo origin i.e. i) Kirata origin, ii) Chinese origin, iii) Tibetan origin, and iv) Post Boundary Migration.

¹² The eastern part of the Nepal and the dominant ethnic groups are indigenously called Kirat.

¹³The treaty that established the boundary line of Nepal

The first and the universally accepted theory is the **Kirata origin** which is quite a wider concept as Kirata denotes a wide range of ethnic community. Kirata are the ethnic groups of Himalayans extending eastward from Nepal into India, Bangladesh, Burma, and beyond. The Limboos are considered as an offshoot of the Kirati whose earliest references are found in the Puranas (Rishley, 1891). The various authors have put forward different stories to support the Kirata theory; the Limboos are descended from family of Kirat-asura, who once fought against the Aryans. Kotturan (1983), point out from the Rigveda and drive back the Kirats to the caravans, that the Limboos are the descendent from the ten brothers who decided to leave their home at the Indo-Gangetic plains and due to the onslaught of Aryan invaders and settled down in the mountains of Eastern Himalayas. Sanyal (1979), says the Limboo as inhabitants of the lower Himalayas, talks about their migration from Assam along the river Brahmaputra to India, some period before 1000 B.C. Sinha (1994) supports Sanyal, whereby the migration of this tribe started from north-east of Assam into India and Tibet (Subba, G.M., 2013).

Subba, J.R (1999) on one hand relates Limboo with the people of Indus Valley Civilization and claims them to be the offshoot of the ancient Indian race, at the arrival of Aryans migrated to Eastern part of Tibet and back to Limbuwan (presently Nepal) via Walangchuk and again on the other. He gives a contradictory opinion designating them as the nomads to have wandered in the various places of inner South-Asia and it is quite unsure whether he is trying to explain that the Limboos after the coming of Aryans left their land and became wandering nomads or whether he is referring to something elsewhere (ibid).

Chemjong (1967) the termed Kirata to define a race and one cannot talk about the sole identity of the Limboos, he is the first author who embarked on such a hypothetical archaeological and etymological synthesis and adopted Chaterjee's terminology that he regroups all Mongoloid populations under the category of kirata and perceives them as an essence. In fact, the use of term Kirata is to denote the Mongoloid group in a constructed one as what Schlemmer writes that Kirata indigenist try to write their own attested history by setting themselves up as a dignified nation. Chemjong lists various hypotheses which lead him to see a Kirant origin and influence in all the ancient civilizations from the Mediterranean Sea to

Mongol or Cambodi and to him and his numerous followers, the historical anchorage and the guiding thread of their re-written history are confirmed by the word Kirata, thereby offering Kiratas glorious perspectives (Schlemmer, 2003/2004).

The theory of Limboo migration from the plains of India to the Himalayas is not acceptable as the culture, customs, dress, food habits; etc of this group is opposed to the Indians. Though the oral tradition demarcates the southern boundary of the Limboos to the plains of India and the Indian Ocean, it never talks about their Indian ancestors. The theory put forward by Subba J.R (1999), regarded their migration of Limboos via Walungchuk is a common story that runs among this tribe and there are other stories of Walungpa being brought into Limboo fold. The conversion of people into Limboo fold has performed the ritual of Chokphung, where many people are brought to their ethnic fold, but this ritual is no longer in practice. It is said no doubt the Walungpas mostly settled in western part of Sikkim does share close relation with the Limboos and the ones who have recently migrated from Walung to Sikkim speaks fluently in Limboo language; sometimes even translating the word Wa-Lung to be of Limboo origin as Wa in Limboo refers to fowl and Lung-Stone, often rectifying that it refers to hen like stone (Subba, G.M., 2013). Chemjong (1967) added more history in the conformity of Limboos that there was a Kirat kingdom of Mabo Hang from 865 to 880 A.D (Subba, A.B., 2016).

The second theory of **Chinese origin** explains the migration of Limboo tribe from China. Chemjong (1967) categorizing the Limboos as the Kiratas considers them to be the migrants from the Sichuan Yunan province of China, who had left their native place due to the tribal antagonism and settled in a place i.e. Nam Maw in north Burma under the leadership of Pongbo Hang. After multiplication of this group that spread to east, west, and south which a branch that spread to south-west settled in a place called Mokwan and began to address them as Shan Mokwan. Later migrated towards the hilly terrain of present East Nepal and came across the land of eight Kirata chiefs and settled under the sovereignty of Kirat chiefs, they were suppressed which made the war inevitable. The Shan Mokwan emerged victoriously, seized the country and fixed its boundaries as Tibet in the North, Jalalgarh near Purnea in the south, River Tista in the east and River Dudkosi in the west and termed their land as

Limbuwan, they divided the conquered land among the ten chiefs and changed their name from Shan Mokwan into Yakhthumba¹⁴ (Subba, G.M., 2013).

Chemjong (1967) supports Hooker's views, accepts the similarity between the Limboos and the Karen, natives of Arakan and brings out the similarity in their culture, dress and military skills. To strengthening Chemjong's theory further he writes that the mass of Limboos settled mostly in the western part of Sikkim signifies the existence of their historical kingdom of Limbuwan, which afterward was jeopardized by numerous invasions. There is no doubt within the argument that the majority of Limboos are found in the western part of present-day Sikkim and the east Kingdom of Nepal (ibid).

Subba J.R (2012) gave the opinion that Limboo tribes progenitors were created through the process of biogenesis in North-East Asia throughout the ice age and they started descending downward following the Yellow River of north China and Yangtze River of south China. Limboos started collecting finger millets and dry paddy seeds on the way, and hunter-gatherer nomadic tribe arrived in the Himalayan region during the archaic period or as early as 25,000 years ago, and also bringing with them their practice of soyabean cultivation. Further, Subba added that their Mundhum demarcates their land as China-Tibet (Sinyuk Muden) in the north, the plains of India and the Indian Ocean in the south (Teymen Worong), Arun River in the west (Aruna-Baruna) and the Brahmaputra in the east (Tusroti Umroti). After occupying the land of Limbuwan, they remain isolated from the rest of the world when finally they came into contact with the people of Sikkim in 1642 and Nepal in 1774. The Limboos had no strong monarchical system in which they managed their political, religious and social affairs through the social and religious council of Tumyanghang¹⁵ and Yehang¹⁶ respectively (ibid).

The third and the most accepted theory in the Sikkimese context is **Tibetan origin**, which upholds the view that the Limboos are the immigrants from the Tsang province of Tibet. The numerous authors like Rishley, Sinah, Hooker, Jones & Jones, Balikci, Sagant, Dutta Roy, Subba J.R, Wangchuk & Zulca and others have all

¹⁴ The head of hill tribes

¹⁵ Village elderly people

¹⁶ Enlightened person

supported this theory. This theory has found in favour of Sikkimese historical writings that Limboos are known as 'Tsong' in the local Bhutia language (Subba, G. M., 2013).

Rishley (1894) has recorded that the Limboos are believed to have migrated to Sikkim from Shigatsi, Penam, Norpu, Kheyongtse, Samdubling and Gyangtse places in the Tibetan province of Tsang, south of Tsangpo. Their original homeland was supposed to be in Tsang province of Tibet from where they had immigrated to eastern Nepal before they finally came to Sikkim. They considered one of the earliest settlers of Sikkim (Subba, J.R., 2008).

Sagant (1996) comparing Nahangma, the Limboo goddesses, with God dgra-lha, brings out similarity among the Limboos and the Tibetans. In Tibet, around 1900, the ga-ra butchers slaughtered their pigs in the same way as the Limboos by piercing the heart with the boar-spear. Wangchuk and Zulca (2007) also talk about the Limboo ancestral affinity with the Tibetans. The opinion regarding revived Yuma Samyo i.e. Uba Hang discouraged Buddhism among the Limboos led the campaign in April 846CE southwards into Limbuwan and carved a new kingdom for himself. And even today the Tong-Sum-Tong-Nam festival is celebrated in his name (Subba, G. M., 2013).

Sarat Chandra Das (1902) noted the popular belief that Tibetan ancestors of Yakthungbas migrated to Limbuwan through Kangla pass following the lost Yak and created their first settlement in Yangma valley of Tamar Khola region (Subba, J.R., 1999). Jones & Jones (1776) writes that the ten Kingdoms of Limbuwan corresponds to the legendary foundation of the Limbuwan by ten brothers who are believed to possess migrated from Tibet and India. According to him, there were three brothers namely Khampen Hang, Tokle Hang, and Murek Hang. It was the second brother Tokle hang who travelled to Assam crossing Teesta River and it was his descendants who defeated the Lepchas and ruled over Limbuwan (Fitzpatrick, 2011).

Dahal (1984) talk about the religious conversion that led to the mass migration of Limboos from Tibet to Bhutan and Nepal. He said the spread of Buddhism in Tibet led to the conversion of some Limboos into the new Buddhist fold which led to the religious division among the Limboos. The Buddhist Limboos got closer to other

ethnic Tibetans belonging and the dominated non- Buddhist Limboos were forced to migrate to Bhutan and Nepal. Guru Padmasambhava arrived in Bhutan during the 7th century A.D. and tried to bring Limboos into Buddhist fold where the Limboos discarded and the Guru returned back north. This angered the Tibetan Buddhists who made them attack the Limboo settlement in Bhutan. They massacred the Limboos and the place in which this incident occurred is named as Tsong as Dzong by the Dukpas of Bhutan. Whereas the remaining Limboo refugee moved towards eastward and settled down in Sikkim and were under the domain of the Lepcha panu. The theory proposes by Dahal seems quite unacceptable because the Buddhist groups are shown to have travelled too far chasing the Limboos (Subba, G. M., 2013).

Subba G.M (2013) writes when one tradition talks about the migration of Limboos with the pioneer Lama Katog from the Tsang province, the shamans that she met during field visit narrated stories about their migration from the Tibetan land along with their Guru Lha tsun Chenpo. According to narration, Lha tsun Chenpo during his journey to the hidden land was accompanied by Limboo followers. On the way, he climbs the mountain of Kanchenjunga (Phoktanglungma) for meditation and conferring with the Sikkimese guardian deities. When he doesn't return for several days, the Limboos believing him to be dead and mourn but finally, he returns that added joy to the Limboos, thereby they enter into Sikkim. The Khamdaks (Limboo sub-group), mostly settled in western Sikkim talks of their migration from the Tibetan region following their Guru Lha tsun Chenpo. Even during the Manghenna, the Shamans once used to take their soul to the region of Kham in Tibet (Subba, G. M., 2013).

Mullard (2012) writes even the Limboo migration with Guru Lha tsun Chenpo seems constructed as on the basis of the evidence which appears that Lha tsun Chenpo departed Tibet in the fifth month of 1646 and arrived in Sikkim tenth month. It was when Guru Lha tsun Chenpo met the first Sikkimese Chogyal in Yuksam near Narbugang, where he offered him the ritual ornaments of Chakravatin. as this proof makes not possible to simply accept the idea of Limboo migration following with their Guru Lha tsun Chenpo, and if it'd are true then there, in fact, would have been no need of signing the treaty of Lho Mon Tsong Sum, which shows that the rule of

Phuntsok Namgyal did not remain uncontested but was challenged by the rebellion or war (ibid).

The fourth “**Theory of Post-Boundary Migration**” is one of the recent origins and speaks of the migration of the Limboos from the region of modern Nepal to modern Sikkim. Balikci (2008) divides the Limboo population in Sikkim as earlier migrants and later migrants. According to her, the Tsongs of the western Sikkim mostly belonging to Lasha gotra and Buddhist by faith are the early settlers of Sikkim and has a close affinity with the Bhutias and the Lepchas. The later migration took place during the reign of Eleventh King Sir Tashi Namgyal (1915-1963) in 1938 a dozen of Limboos from Dhankuta in east Nepal who did the construction of Tsuk-La-khang (the royal Chapel) were later granted permission to settle and open fields within the Phodong Estate of Mangshila. The most significant changes brought about in Tingchim by the arrival of the Limboo settlers were first in the expansion of methods of cultivation and later in the transformation of the whole economic structure of the region. The Limboo population of neighborhood Mangshila has increased at a much faster rate than the Lhopos (Subba, G. M., 2013).

Sagant (1996) supports the view of Balikci talks about the transformation of the Kipat¹⁷ land in East Nepal and the successive wave of immigration which reduced the land available for farming and forced the Limboo people to emigrate other areas like Assam and Sikkim. The plot of land left by the Limboos who emigrated to Assam or Sikkim went with the office of the Subba who had no time in selling it in order to avoid trouble. They go down to Assam or Sikkim for a few months, looking for work to make up the deficit from their inadequate farms and there they join relatives who have been there for several generations. Some of the migrants settle permanently as there is no longer enough land in Nepal and they are overhead and ears in debt. For the poor, there was only one solution: flight to Sikkim or Assam (ibid).

The case study provided by Fitzpatrick (2011) also talks about the migration of the Limboos from Nepal to Sikkim mostly came as cardamom labourers, which enabled a section of the Limboo society in the villages of east Nepal, that to become wealthy and either buy a land or pay back the debts that they incurred, therefore

¹⁷ The Kipat is a system of land tenure which is based on communal land ownership and originated in the eastern hills and also practiced in some western hills of Nepal.

reclaiming their land. Apart from the labour migration, Fitzpatrick even writes about the households of Jhapa, Nepal having the longest trend to have members who either worked in the army or in Sikkim. the Limboos hard hit by economic or else social problems, they chose Sikkim as their safest destination, and their choice for Sikkim might be due to cultural similarity as well as the presence of their kin group in that distant land (Subba, G. M., 2013). The late migration of Limboos in Sikkim is temporary as well as permanent which few households viewed as the later migrants. They had come as the labourers among whom some of them have settled permanently while others returned back to their own homeland. This wave of early and later migrants is often denoted as U-Tsong and Khar-Tsong respectively. It is, in fact, this wave of continuous migration from the region of modern Nepal that might have made the writers designate them as the Nepalese (ibid).

Rose (1963) noted that the large proportion of Nepali immigrants in Sikkim is Limboos from eastern Nepal, having a long historical relationship with the Lepchas of Sikkim. Basnet (1974) writes clubbing the Limboos with the Nepalese has claimed that the name Sikkim is of the Nepali origin. It might have been a political move to make the fate of the Nepalese secure in the atmosphere of the then political turmoil. As the accepted fact is that the name Sikkim is of the Limboo origin, “Su” “new” and “him” “house” and it was named by the Limboo Queen of the second Chogyal Tensung Namgyal. The Limboos claim present eastern Nepal and western Sikkim to be their ancestral land and that they have been living there from the time immemorial. The elderly Limboos believed that the names given below are those names that were given by their ancestors (Subba, G. M., 2013).

3.4 Socio-Cultural System

Here in this section this helps to understand the Socio-Cultural aspect of Limboo tribe which covers every aspect of the social, cultural life and issues, status and changing perspectives. Firstly socio-cultural indicators provide a background for understanding the basic institution of society i.e. family, marriage, religion and also changing scenario. Secondly, discuss the education; thirdly discuss health scenario and traditional practices and lastly employment and other economic indicators. With this entire indicator, it will help in identifying the linkages between globalisation and the process of the preserve of the Limboo ethnic identity.

3.4.1 Family Pattern, Ownership and Marriage

The family is the most fundamental social unit for every community. The family is a “group defined by the sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children”. It is common in every human society characterized by a mating relationship, a form of marriage, reckoning descent, form of a family cycle and common habitation (MacIVER & Page, 2009). The family and marriage are considered to be the oldest and basic fundamental institutions of society. We found Indian society is based on patriarchy mindset except some of the tribal society of the North East region. Unlike the Limboo society is a patriarchal society where the head of the family is generally the senior male member on the basis of most respected for his seniority, experience, and good judgment. He is the in-charge of the running of the family and his authority. He set up the rules of his family controls the finances and serves as a judge in case of family disputes and also responsible for the education, marriage, etc of his sons and daughters and everything. The system of property inheritance usually the son succeeds the father’s property. The father’s property is equally divided among the sons. If the daughter is unmarried so she will receive the share of the father’s property (Subba, J.R., 2008). Indian society is regarded as strong, stable, flexible and enduring. Historically, the tradition of the Indian family is the joint family consists of three to four living generations including grandparents, uncles, aunts, nephews, nieces living together under the same roof. Today due to the outcome of the modernization the generation that broke out the old joint family system and started a new family called nuclear family which is predominance in the existing society. The nuclear family gave immense freedom from the traditions and ways of life the old system attached. The nuclear family is most prevalent among the Limboo tribe. As describe in table 1.4 in first chapter about the structure of the family that 54 percent of respondent living in a nuclear family and then 46 percent of respondents living in a joint family. 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.

Table 3.7: Respondent's Likes Type of Family

Gender		What type of family do you like?			Total
		Joint	Nuclear	Individual	
Male	Count	60	37	3	100
	% within Gender	60.0%	37.0%	3.0%	100.0%
Female	Count	65	31	4	100
	% within Gender	65.0%	31.0%	4.0%	100.0%
Total	Count	125	68	7	200
	% within Gender	62.5%	34.0%	3.5%	100.0%

Source: Field Survey

In this globalized era, every individual needs space and comfort zone and the family pattern is changing from joint to nuclear family. The above 3.7 data shows that 62.5 percent of respondents still like to have a joint family, 34 percent of respondents like to have a nuclear family and only 3.2 percent of respondents like to live individual. This individual home is now one of the emerging types that people want to stay alone and spend the third private life isolated. The above table reveals that the comparing with men that women still like the joint family as they have to take care of everything and living in joint the shared task help in reducing some burden for women whereas men respondent like the nuclear family that the women.

Table 3.8: Impact of Globalisation Resulted into the Disintegration of Families in Society

Gender		To what extent do you agree the impact of Globalisation resulted into the disintegration of families in society?			Total
		To the great extent	To some extent	Not at all	
Male	Count	61	31	8	100
	% within Gender	61.0%	31.0%	8.0%	100.0%
Female	Count	64	31	5	100
	% within Gender	64.0%	31.0%	5.0%	100.0%
Total	Count	125	62	13	200
	% within Gender	62.5%	31.0%	6.5%	100.0%

Source: Field Survey

The above table 3.8 shows that 93.5 percent of respondents are agreed that the impact of globalisation resulted in the disintegration of families where 62.5 percent of the respondents agreed to the great extent, 31 percent agreed to some extent and 6.5

percent disagreed with this statement. Urbanization and industrialization play an important role in every sphere of humankind. The responses are the self-interest of the individual and seeking freedom, the employment opportunity is one of the pull factors are in the search of a better life. According to the respondents, there are various factors for the disintegration of families in societies. People moved out of their places in search of a better lifestyle. People need their comfort zone and do not want to take extra burden of a whole family. The whole family gathered only in the family function and festival only.

Marriage is a social institution comprising a mating relationship. It is an institution that socially approves mating between the marriage partners. Hoebel quoted "*Marriage is the complex of social norms that define and control the relations of a mated pair to each other, their kins, their offspring, and society at large*" (Atal, Y., 2012). In marriage institution there are certain norms has to be followed. In the Limboo tribe, the regulations of marriage alliances and an indication of descents are the main functions of the thars (subclans). The community endogamy and subclans exogamy are marriage rules. The junior sororate and junior levirate are allowed. The practice of mates is acquired either through mangni (arrange) or by chori (elopement) (Singh K. S., 1993). In the case of arranged marriage, there are customary laws called "lee mellung thapla" that have to follow then only it observed to be a valid marriage (Subba, J.R., 2008). While Limboo society has been influenced by the various factors of lifestyle, education, industrialization, skill development, cyber technology, and inter-caste marriage, so lack of value observe in all performing the customary norms. Both monogamy and polygamy are practiced (Singh K. S., 1993). Now the Limboo cultural norms as a stand against polygamy practice. The polyandry forms of marriage which are not recognized as a kind of marital relationship, further it is believed that this relationship encourages prostitution and sex racket. Bigamy is also practiced in a lesser but it will be treated as valid after nazong (divorce) only otherwise they have a less important role to play in the society (Subba, J.R., 2008). The customs of payment of rith (bride price) in cash and pigs and other gifts are compulsory. The residence after marriage is patrilocal. Both husband and wife can divorce each other with social approval (Singh K. S., 1993). There are some marriage which is not acceptable by the eco-socio supreme authority of Limboo community like if someone marries own kin, relative falling within prohibited degree and some inter-caste and inter-religion

marriage in viewing that this may cause endanger the existence of the Limboo community as a whole (Subba, J.R., 2008). Yarak (dance) practices just for entertainment and to sustain tradition practice. In the case of inter-caste marriage, chok phung and jat danda rituals are required like if a Limboo girl and boy marry into some other community, he or she has to pay them some amount as a fine. There is some immemorial marriage between Limboo and Rai community is practiced and valid and accepted by both communities. If a Limboo boy marries Rai girl the marriage customary norms followed by Limboo custom on the groom side and Rai custom on bride side. There are no chok phung and jat danda rituals are required (Subba, J.R., 2008). These communities are believed to have descended from the common Kiranti Stock which is called rit-bhatey (Singh K. S., 1993). The practice of remarriage is allowed by divorce or widow but no formal ceremony is held. In another case, if the wife chooses to live with another man after divorce, the second husband has to pay jari (fine) to the first husband depending upon the financial position and status. The union is legitimized by the Phegandmas (Shaman) in the dark hours of the night by sacrificing one hen and one cock. She is considered as his wife and her children are considered legitimate and they get the share in their father's property on equal terms with the children of a wife married in regular form. The rules of avoidance are observed between the younger brother's wife and husband's elder brothers (Singh K. S., 1993) & (Muringla, 2016).

The process of change in the social structure is the universal social reality. The processes of industrialization, urbanization, and secularization have brought many socio-psychological changes in the attitudes and values of the people. These above-mentioned processes and proceedings are the traditional form of marriage; now the process and proceeding for marriage rituals and the selection of partners do not found exactly there have been some changes in it. In every society, there are changes in the marriage trend. The inter-caste marriage is very commonly found in among the Limboo tribal society.

Table 3. 9: Distribution of Respondents like type of Marriage

Age	What type of marriage do you like?			Total	
	Within community	Outside community	Both equally		
15-25 Years	Count	67	6	59	132
	% within Age	50.8%	4.5%	44.7%	100.0%
26-35 Years	Count	24	0	14	38
	% within Age	63.2%	0.0%	36.8%	100.0%
36 and above	Count	30	0	0	30
	% within Age	100.0%	0.0%	0.0%	100.0%
Total	Count	121	6	73	200
	% within Age	60.5%	3.0%	36.5%	100.0%

Source: Field Survey

The above table 3.9 shows that 60.5 percent of respondents like to have marriage within community, 3 percent of the respondents like to have marriage outside community and 36.5 percent of the respondents like to have in both inside and outside community where the age group 36 and above they prefer within community marriage only and the age group between 15-25 years preference of marriage within and outside the community and both equally found high. The age group between 26-35 years they mostly prefer the within community marriage that outside. In the Limboo society, the individual has full independent choices while selecting the partner for marriage. There is no family pressure comes from the family and relatives. The elopement marriage is widely accepted in Sikkimese society. The intercaste marriage also accepted but the marriage with the lower caste categories in the Hindu caste system is not acceptable because of the family honor and prestige that may be led down in the society. In the Limboo marriage, the verification of prohibited degree is most pertinent and it is an important sacred ceremony. The relationship details up to three to five generations from mother and father side would not be eligible or valid for marriage. A family constituted invalid marriage thus the members of such families can inherit property, heritage but not regarded as valid and socially not entertained (Muringla, 2016). In the present day also the prohibited degree still followed by the entire community of Limboos, mostly up to three generations from the father and the mother side.

Table 3. 10: Respondent's like forms of Marriage

Age		Which forms of marriage do you like?				Total
		Arrange	Love/ love arrange	Elope	Not interested	
15-25 Years	Count	25	101	1	5	132
	% within Age	18.9%	76.5%	0.8%	3.8%	100.0%
26-35 Years	Count	11	24	3	0	38
	% within Age	28.9%	63.2%	7.9%	0.0%	100.0%
36 and above	Count	26	3	1	0	30
	% within Age	86.7%	10.0%	3.3%	0.0%	100.0%
Total	Count	62	128	5	5	200
	% within Age	31.0%	64.0%	2.5%	2.5%	100.0%

Source: Field Survey

According to the early Limboo traditional social laws, there are fifteen types of forms of marriages. That is i) Na-aksingma Mekhim (arrange marriage), ii) Nanupana Khepma Mekhim (loved and elopement marriage), iii) Jari Marriage (elopement of other's wife), iv) Namna Mekhim (love marriage), v) marriage after children, vi) marriage with in-laws, vii) Khupna Mekhim (elopement marriage), viii) marriage with agreement, ix) polygamy marriage, x) divorce marriage, xi) widow marriage, xii) widow widower marriage, xiii) dependent relative's marriage, xiv) orphan's marriage and xv) Yok's marriage (servants' marriage) (Subba, J.R., 2008). The above-mentioned types of marriage do not exist in society. The table shown below shows the new trends and preference of marriage occurring in the Limboo tribal society. However, arranged marriage, love marriage, and elopement marriage are the most common forms of marriage in society today. The above table 3.10 shows 64 percent of the people highly prefer love/love arrange marriage than 31 percent of the pure arrange marriage. Elope marriage is also acceptable in society only 2.5 percent have the preference. According to the respondents in today's society, we have found the elopement marriage is the most common as the arrange marriage is considered one of the best and prestigious marriage but it cost very high and could not effort. The practice in mate selection found completely different in Sikkimese society than the rest of the country. The relevance of purely arranged marriage have found rarely in society and mostly prefer love to arrange marriage.

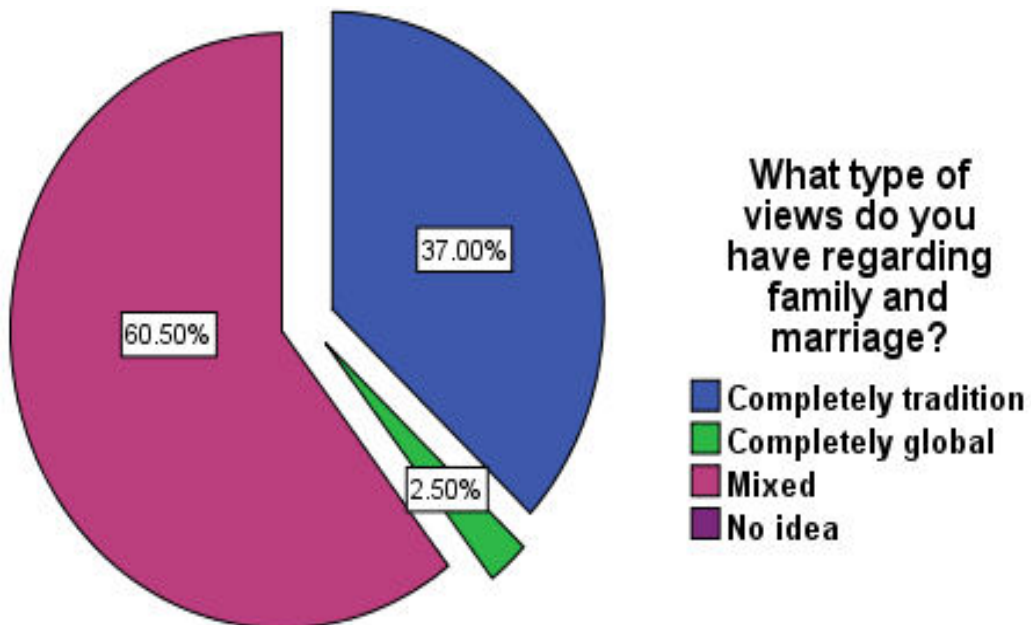
Table 3.11: Respondent's like Modes of Marriage

Age		Which mode of marriage do you like?				Total
		Traditional	Court	Both equally	Not interested	
15-25 Years	Count	97	7	26	2	132
	% within Age	73.5%	5.3%	19.7%	1.5%	100.0%
26-35 Years	Count	29	1	8	0	38
	% within Age	76.3%	2.6%	21.1%	0.0%	100.0%
36 and above	Count	29	1	0	0	30
	% within Age	96.7%	3.3%	0.0%	0.0%	100.0%
Total	Count	155	9	34	2	200
	% within Age	77.5%	4.5%	17.0%	1.0%	100.0%

Source: Field Survey

The traditional ways of marriage how has shifted to another level in society. It doesn't found as a pure form of traditional marriage like earlier but still, traditions and rituals are following. The table 3.11 shows that 77.5 percent of people would like to follow the traditional ways of marriage, the 4.5 percent like to follow the court marriage, and 17 percent like to follow both traditional and court marriage, 1 percent those are not interested.

Figure 3.7: Views Regarding Family and Marriage



Source: Field Survey

The family and marriage are key structure of the society. These two institutions are closely linked and now it has become complex in society. The contemporary societies have become hybrid i.e. totally mixed with traditional and modern culture. The above figure 3.7 shows that 60.5 percent of respondents have completely mixed types of views regarding family and marriage, 2.5 percent have the completely modern and 37 percent have the traditional one.

Table 3.12: Considering Live-In Relationship is a Good option of Marriage

Gender		To what extent do you consider live-in relationship is a good option of marriage?				Total
		To the great extent	To some extent	Not at all	No idea	
Male	Count	19	22	49	10	100
	% within Gender	19.0%	22.0%	49.0%	10.0%	100.0%
Female	Count	4	22	62	12	100
	% within Gender	4.0%	22.0%	62.0%	12.0%	100.0%
Total	Count	23	44	111	22	200
	% within Gender	11.5%	22.0%	55.5%	11.0%	100.0%

Source: Field Survey

Indian society has been gone through drastic changes in its living pattern in the past few years. A live-in relationship or Cohabitation where two people are not married but live together gives the couple an opportunity to know the partner without having to engage in a legally binding relationship. The relationship norms are changing as rapidly around us. In spite of all progress but society remains conservative. As per the society norms, the live-in relationship does not legitimate by our society. It is common and with the class system where the politicians, Bollywood stars, the business class whereas the middle class or the rural people are restricted. Basically, it is referred to as an elite affair rather common public affair. In this contemporary society, now people are opening their minds slowly and gradually towards the idea of pre-marital sex and live-in relationships. However, this change has been continuously under criticism and highly discussed as such concepts lack legality and acceptance by society (Saxena, 2019). The above table 3.12 shows that 33.5 percent of respondents considered a live-in relationship are a good option of marriage where 55.5 percent of respondents don't agree with the live-in relationship for marriage, and 11 percent responded with no idea. 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.

3.4.2 Kinship System and Terminology

The kinship system of the Limboos may term as "Classificatory" as the fundamental features of the application of the same term for a number of persons that belongings to both lineal as also collateral relationships. Besides the classificatory form, a few denotative terms are also used. E.g. like Thoba is used for Grandfather for the both Father's Father and Mother's Father, Yuma is used for Grand Mother for the both Mother's Mother and Father's Mother, Suma is used for Father's younger brother's wife, step Mother and Mother's younger sister, etc (Subba,J.R., 1999). At present in Limboo society the terminology followed as same as the traditional way.

3.4.3 Social Exchange and Alliance

The social exchange and alliance viewed as social behavior in the interaction of members that maximize benefits and minimize costs in society. Indian society is very rigid in the caste system and unlike in the Nepalese Hindu society, the Kami, Damai, Sarki and other are categorized as the lower strata in society and termed as Scheduled Caste (SC) who serve as a blacksmith, tailor, and cobbler, etc whereas the Brahmans and Chhetris regarded as high caste in the Hindu society do not accept the cooked food and drink water from their hands. The Limboos exchange the food and drinks as par with the other ethnic groups i.e. Bhutia, Lepchas, Rais, Mangers, Gurung, and others not with the Kamis, Damais, and Sarki who are leveled in the Shudras category in Hindu caste system (Singh K. S., 1993). With the observation and living the same society due to the social awareness and being educated these exchange practiced which has been practiced in earlier society but nowadays it has been found rarely in the rural areas. We see the different scenario in society as SC people they have got privileges from the government on the ground of humanity and people cannot humiliate other people in the basis of caste and if found this practices people are charged with action and fine. But we see within the Hindu Nepalese society in Sikkim, these practices still prevailing in some rural areas of Sikkim.

The social alliance that has been practiced with the other community in which the relation is very unique called *Sobu Sona Supma* (friendship bond), Mityery in the

Nepali language which is another social bond on two families belonging to different caste, creed, and religion. If a person's established relationship of ceremonial friendship (mitery) with someone from the other communities then the relationship continues the seventh generation to generation. Their offspring shall not enter into the matrimonial alliance. This relationship grounded upon mutual consent and trust which two families help each other in distress and share happiness alike. It was treated as a valuable and respectful relationship and had esteemed regard in the society however now it has been declining (Subba, J.R., 2008).

3.4.4 Settlement Pattern

Sikkim has a sensitive ecology cuddle up in the middle Himalayas in the lap of the majestic Kanchenjunga, the third highest mountain in the world, the landscape has blessed with flora, fauna, especially medicinal plant, green climatic variety, and unique customs and lifestyle. The root of shelter and settlement involves climate, materials, and technology. Since Sikkim has an extremely cold climate at higher mountains, the seasonal cold climate at the mid and humid hot summer at lowers hills. The climate zones can be categorized in the state with areas as unique as low, mid and high mountains, diverse topography, vegetation, soil types, recipient of heavy rainfalls, areas of extreme climate, area of high winds, areas of snow and blizzards, humid and wet and material variables influence the land use pattern, what can be built, and materials. The early settlement pattern was followed by their economic interests. The Bhutia's ethnic group preferred the higher altitudes for the pasturing of their cattle and trade, the Lepcha's ethnic group preferred the middle valley between 5000 to 7000 ft for hunting and the Nepalese preferred the lower river valleys for their fertile soil and the farmlands for terrace cultivation. The mountain terrace creates fields where rice, wheat, maize, barley, buckwheat, finger millet, pulses, oilseeds, large cardamom, and orange fruit and other crops can be grown. Villagers are generally situated on the slopes of hills known as busty (village). A number of houses are found to be clustered together in one place constituting one hamlet. The settlement patterns of the Limboo tribe are melange which is practiced by the traditional and modern ones. The Limboo villages are of multi clan types and people do not follow any typical kin or clan pattern in their settlement structure. Every hamlet consists of different clans, kin, and communities (Subba, J.R., 2008). The settlement patterns of Limboos in the rural areas of Sikkim are mostly dispersed type. The Limboos were

mostly scattered in the western part of Sikkim (Singh K. S., 1993). Each village is composed of a number of houses, besides this, there are other huts such as farmhouse, sheds for firewood, cattle, pig, and goat, etc which has constructed few yards away from the house for hygienic reason. The dwelling house of a Limboo is known as 'Khim' in Limboo language. The typical Limboo house which has generally rectangular shape, roof with winged flaps at the two narrow sides made of the up bamboo mat called 'chim'. The floor of the house is generally made of mud or wooden planks and the walls with stone and plastered with a thin layer of clay. The main pillar in the middle of the house is known as 'Hangsitlang' which has extended up to the roof of the house. It is believed that 'Akwanama' stays at the main pillar of the house, which protects the house from the evil spirits and brings prosperity to the family (Subba, J.R., 2008). Most of the house architect depends upon the income of the family (Singh K. S., 1993). Now we found the architecture of the house has been changed and shift away with the modern technology that the houses made up of Reinforced Cement Concrete (RCC) but the symbol of Limboo culture silamsakma has been put up in the main entrance of the house and the Limboo flag has been found fluttering.

3.4.5 Social Organization

The social organization of Sikkimese has a distinct pattern. Every community has its own social organization and functioning. While the kinship and clan association give a sense of social and territorial belongings. Among the Nepalese, there are various caste organizations generally known as Samaj means society, like the Tamang Samaj, the Rai Samaj, the Kami Samaj, etc. These councils functions as agencies of social control. The Khi-dug constitute the social organization of the Bhutia tribe. The Khi-dug is identified with one territorial clan. The functions of Khi-dug are to help its clan members at times of need. In Lachen and Lachung of North Sikkim, there is Dzumsa organization. The State shall continue to exist in accordance with the traditional and customary laws of the Dzumsa for more than 350 years from now. The village headman called pipon was elected by adult members drawn from each of the family for a term of two years. There is another body of village elders called the Gyemmi, for aiding and advising the pipon in the functioning of the community as a whole. The function of these two villages proved to be a rural self-government unit when the Sikkim Panchayat Act, 1965 and later the Sikkim Panchayat Act, 1982 were enacted

(Singh K. S., 1993). In Limboo traditional council which is called Tumyanghang or jati samaj is still in vogue. This traditional council consists of ten elders from different clans and is called thibong-yakthung along with thibong-yakthung, we can found many modern form organization and associations which works for the welfare of the society and also actively take participate in the modern statutory Gram Panchayats look after the general developmental activities of the village as a whole and the maintenance of social boundaries and settling of intra-ethnic disputes are its main functions.

3.5 The Religions in Sikkim

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. Besides Buddhism and Hinduism, there are other religions like Christian, Islam, Sikh and other minor religions. As all the primitive tribes, the Lepchas, Limboos and the Mangers were basically animists. Beside the small fraction of the population is still continuing with animism found among the Lepcha, Limboo, and Mongoloid stocks of the Nepalese. Basically the Bhutia and Tibetan are the followers of Buddhism and the other community like Sherpa, Tamang and Gurung also follow Buddhism. The Bhutia and Tibetan are less in the population as compare with the other but has their dominance over the other community in Sikkim in the administrative and business sector. The fact history behind the predominant of Buddhism was forceful continue conversion of non-Buddhist to Buddhist. The numerous monasteries were built at the expense of the government, though the Lepcha and other converts were prohibited admission in some monasteries. Even the Bhutia community being ruling the subsidy grants for the festivals receive from the government for example In 1958, the establishment of the Namgyal Institute of Tibetology (NIT) in the capital was an effort to dislodge the dominance of the Nepalese who are basically Hindus by religion (Gurung S. K., 2011). At present, the Namgyal Institute of Tibetology (NIT) has been sponsored and promoted research on the topic of religion, history, language, art, and culture of the people of the Tibetan cultural area and also includes Sikkim (tibetology.net). We can see the tolerance level and mutual understanding that have the people of (tibetology.net) Sikkim with distinct religious subsisting together peacefully.

Table 3.13: Religious Composition of Sikkim According to Census 1981 and 2011

Religion	Percentage of the Total Population in 1981	Percentage of the Total Population in 2011
Buddhist	28.72	27.39
Hindu	53.04	57.76
Christian	2.23	9.91
Muslim	1.03	1.62
Sikh	0.10	0.30
Jain	0.03	0.05
Yumaism	14.22	-----
Other religions	0.63	2.67
Not Stated	-----	0.30

Source: Compiled from Subba, J.R., 2008 and Census 2011

The above table 3.7 shows the religion wise census of 1981 and 2011, according to the comparing both data of three decades the Buddhist population have decreased by the 1.33 and the growth of population the believers of every religion has been increased. The Yumaism had separately listed in the 1981 census whereas in latest 2011 census it has not been listed separately.

3.5.1 The Religious Influences in Sikkim

Globalisation has been significant in the development of diffuse religious civilizations into formal and specific religious systems. There has been a historical process in which the ancient religious cultures have been reconstructed as religious systems. This process of institutionalized reification has transformed local, diverse, and fragmentation cultural practices into a recognition system of religion. Globalisation has had the paradoxical effect of making religions through their religious intellectual more self-conscious of themselves as ‘world religion’ (Turner, 2012). Sikkim is a multi-racial, multilingual, multicultural, secular and democratic State of India. Sikkim has witnessed the influences and transformation of different religions in the past. The main three religions have influenced the indigenous people of Sikkim which has an impact in these modern days i.e. Buddhism, Hinduism, and Christianity.

Buddhism was very first religious influenced in Sikkim. Subba J. R (2009) writes, unlike Sikkimese cultural and religious history as related in old anecdotal

accounts, at first Mahayana Buddhism was introduced in the 8th century A.D and the land was blessed by Padmasambhava is popularly known as Guru Rimpoche. He personally consecrated many of Sikkim's sacred landmarks and blessed Drakar Tashiding as the land's spiritual center. The mythic blood brotherhood treaty was signed by the legendary leaders, Khe-Bumsa- the Lhopo (Bhutia) and Thekong-Tek- the Lepcha during the 13th century and after this the migration of Tibetans has been increased in Sikkim. The Himalayan Kingdom, "the Greater Sikkim" came to existence when the first installation of Chogyal Phunshog Namgyal (King) was enthroned at Yuksom, West Sikkim and was accomplished in Chu-Ta (water horse) the year corresponding to the year 1642 A.D (Subba, J.R., 2009). The Introduction of Buddhism in Sikkim coincides with the establishment of a political institution in Sikkim in the 17th century. The three monks who had come to Sikkim from Tibet started propagating Buddhism and constructing monasteries. The newly introduced religion and philosophy of Mahayana Buddhism exerted pressure on the Lepcha and Limboo tribe of Sikkim. The full emergence and spread of the new religion weakened their old religion and faith of the Limboos and the Lepchas tribes and they started seeking new ways to understand the meaning of life. The new religion affected the existing faith of Animism and Yumaism of the respective Lepcha and Limboo communities and banned in learning and practicing their own culture, custom, and tradition and also imposed to learn Buddhist tradition. Some of the Limboo also adopted Buddhism and started Buddhist learning with the Lepchas at Sangacholing monasteries during the late half 17th centuries and continued up to 1741. As a result, most of the Lepchas abandoned their existing faith and adopted Buddhism and some of the Limboos also adopted Buddhism. The turning point came when Teyongsi Sirijunga played an important role in revival or awaken Limboo faith by teaching the Limboo script reading and writing. The majority of the Buddhist and Lepchas are the Buddhists. There are some Buddhists among the Nepalese like Tamang, Gurung but also worship the Hindu god and goddesses. While the cultural influence of the Bhutias on the Lepchas, especially the conversion of the Lepchas into the Buddhist fold (Subba, J.R., 2008). However, Buddhism has tremendously affected the Lepcha community from that period to till date.

After Buddhism, the Gorkha invasion in Sikkim led to the emergence and spread of Hinduism from 1774 onwards. The landmark contribution was to bring the

socio-cultural transformation of the entire hill tribe of Himalayans into a single community known as Nepalese through the process of Nepal unification by the greatest visionary King Prithvi Narayan Shah¹⁸ of Nepal. It has been greatly affected by the existing people especially inhabiting these areas i.e. the Limboos, the Lepchas and the Mangers. The Gorkha rulers imposed 'Char Jat Chattish Varna' or Hindu caste classification, which they placed all the hill tribe communities in lowest social status under Sudras, which however they never accepted. They also banned reading and writing of their language and literature and imposed to adopt Sanskrit or Khas Kura (Nepali), which continued banned the promotion of particular identity up to 1930 and the Nepal unification process promoted and imposed one language (Nepali), one religion (Hinduism), one administration (Gurkha rule) and suppressed the overall development of language and literature, religion and faith, culture and tradition etc of the entire Hill tribe communities and it has a great impact on tribals even today. The Yumaism considerably started affected by the Gorkha Administration's Nepal Unification Policy i.e. making all citizens Hindu that affected the social solidarity of the Limboo society (Subba, 2009). Most of the Kirant follow one of the major religions in Sikkim is Hinduism or Buddhism although they have their own religious specialist. Today around 60 percent of the Sikkim population is Hindu (Vandenhelsken, 2010).

After the Gorkhas invasion, the emergence and spread of Christianity started from 1817 onwards. Sikkim came under the British protectorate through the Treaty of Titalia¹⁹ in 1817 A.D. they also annexed Darjeeling through the Tumlong Treaty²⁰ of

¹⁸ Prithvi Narayan Shah (1723-1775) - He was last Gurkha King of Nepal and father of modern Nepal. He was an ambitious ruler; he was able to quickly enlarge his territory by conquering the quarrelsome and disunited principalities around Gurkha. He conquered the three Malla kingdoms of Kathmandu, Patan, and Bhadgaon in 1769 and consolidated them to found the modern state of Nepal. He also established the capital of Nepal at Kathmandu. Nepal once at that time extended from the Punjab to Sikkim and was almost twice as large in land area as it is today. He had annexed Tarai, Kumaon, Garhwal, Shimla, and Sikkim as well as large portions of the Plateau of Tibet and of the valleys of the Inner Himalayas. By conquering Makwanpur, however, he brought down upon himself the combined military forces of the East India Company and the Nawab of Bengal, who together succeeded in retaking that area.

¹⁹ The **Treaty of Titalia** in 1817 was signed between the Chogyal Tsugphud Namgyal (seventh King) of Sikkim and the British East India Company (EIC). The treaty, which was negotiated by Captain Barre Latter in February 1817, guaranteed security of Sikkim by the British and returned Sikkimese land annexed by the Nepalese over the centuries. With this treaty Sikkim came under British Protectorate.

²⁰ The **Treaty of Tumlong** in 1861 signed between Great Britain and the Kingdom of Sikkim by Sir Ashley Eden on behalf of the British and Sikkimese Chogyal, Sidkeong Namgyal (eighth King), the

1861. In the 1880s, the Church of Scotland missionaries came to Sikkim from Kalimpong, West Bengal. The Reverend MacFarlane started gospel among the tribesmen of Sikkim. Until late in the 19th century, education in Sikkim was confined to the study of scriptures and religious philosophy in the various monasteries. The missionary's main activities in Sikkim were evangelistic, educational, vocational training and health. Job opportunities attracted the local people many dispensaries were established in many parts of Sikkim by recruiting local Christian compounders and Nurses. However, Christianity spread in a large manner at present numerous churches have been established. The first church has been established at Gangtok in 1936 with the permission of Chogyal (king). Christianity has affected the Lepcha and Khambu rai most than the other community. After the Sikkim integrated with the Indian Union, the people of the diverse religion and faith started to visit Sikkim. Many people from diverse religions have settled in the holy land for religious practices and religious institutions such as Hindu temple, Gurudwara, Musjid have been established. In Sikkim, the individual religiosity varies ranging from atheism to deep belief. In Sikkim today there are tribes like Khasas, Newars, Sunuwars, Bhujels, Thami, Majhis, Mangers, and Gurung mostly affected and almost forgot their identifiable races (Subba, J.R., 2009). The influence of religion as we have seen globally in the context of Sikkim that Buddhism came from Tibet, Hinduism came from Nepal and Christianity came from the west. Besides the Buddhists, Hindus, and Christian there are other religions like Muslims, Sikhs, and Jains and also the newly emerging religion like Bahai society, Sai Baba society, Sri Hans society, Kabir Path and other has impacted them on the existed religion of tribal people of Sikkim.

3.5.2 Yumaism: The Religion of Limboo Tribe

A Scholar Philipp Sagant (1976) stated “the Limbu are neither Hindu nor Buddhist, even though numerous syncretic elements appear in their beliefs. They have a religion which is peculiar to them a traditional religion ‘without a name’, that might formerly have been termed ‘animist’. It has its own mythology, the pantheon of gods and goddesses and its own group of priests.” At present the Limboo people gave the term their religion as “Yumaism” or “Yuma Samyo” (Subba, A.B., 2016). Yumaism is the collective beliefs and practices of the Limboo society. Yumaism is a form of culture

treaty secured protection for travellers to Sikkim and guaranteed free trade, thereby making the state a *de facto* British protectorate.

consists of the shared beliefs, values, norms and ideas that create a common identity among the Limboo society. Yumaism comprises of three components i.e. Ancestor worship, Shamanism, and Totemism that encompassed and interwoven each other form a religion known as Yumaism. There is none of the society in the world without beliefs and various kinds of rituals and there exist no beliefs and rituals without some sacred narratives (Subba, J. R., 2013). The Yumaism belief system was developed in the time immemorial and retained generation after generation among the aboriginal Limboo tribe and some Yakhas²¹ in the part of the Himalayan region as an oral tradition (Subba, J.R., 2009). Yumaism was originally an ‘ancestral worship’ religion originate in the upper Paleolithic Age around 50,000 to 13,000 years ago. Yumaism is a Henotheist or Kathenotheist religion and believes in a single Almighty goddess ‘Tagera Ningwaphuma’, which is popularly known as ‘Yuma’ generally meaning grandmother. Tagera Ningwaphuma is the ultimate Goddess, Omniscient, Omnipresent, Omnipotent, Infinite and Eternal force or power of Existence. She is the Creator, the Preserver, and the sustainer and should pray every day to establish a close relationship with her. Based on the Mundhum Yumaism believes in the creation with the ‘biogenesis theory of life’ believes the life is created by the blessing of Almighty goddess Tagera Ningwaphuma. All other gods and goddesses are considered as secondary. Along with Mother Goddesses, a male god is also worshipped. A Male God ‘Sigera Yabhumdinmang Porokmi Wanbhaminang’ is considered as a creator god and placed in a second amongst the gods and goddesses. Further, ‘Sodhung Lepmuhang’ is considered a power ancestor Demi-god unlike Lord Shiva in Hinduism. Subba, J. R noted down the Limboo tribe believed in some female energy as the source of all creation. The creator god Sigera Yabhumdinmang Porokmi Wanbhaminang tried to create immortal life with elements like gold, silver, copper, bronze, etc but failed. Ultimately, he took the advice of the Almighty Goddess Tagera Ningwa Phuma and her advice and her blessings. He succeeded with the biotic material such as Simikla Khappu (Himalayan Bamboo), Wahichelleckma (fowl’s excreta), Wadumpakwa (rainwater collected on rocks or tree trunks), various plants – parts/gums and atmospheric air and Pogen Surit (atmospheric air). The messenger God wanted to create degradable biotic materials, thus he cursed with mortality (Subba, J.R., 2008).

²¹ Belongs to one of the Kiranti stock

The religious belief is that belief in the reality of the supernatural, mythological, or spiritual aspects of a religion. The religious beliefs are derived from the concepts that are exclusive to faith often associated with the existence, characteristics, and worship of divinity or deities, divine intervention in the universe and human life, or the deontological explanation for the values and practices focused on the teachings. Religious beliefs are universal cultural phenomena as they are found in all societies. They are the system of knowledge that the ideas contain thoughts or cognitive functions and acted out in religious rituals that are actions or social functions (Subba J. R., 2013).

In Yumaism the believers believe that they have been blessed from their apica ancestor great feminine Goddess Tagera Ningwaphuma as (Yuma Mang = grandmother goddess) the dawn of consciousness and thus they exist as intangible spirits. The beliefs of all the ancestors are formed in their god and goddesses in the intangible life (soul/spirit) form. Their existence on the earth realm with the body is simply for purification of impurities caused by the curse, incestuous relationship, envy, and jealousy, etc to each other during their existence in the sacred space. Yumaism believes that purification is possible only in the earth realm which the Suyo-Kheyo (positive or negative karma) practices followed in the Yumaism way of life. Yumaism also believes that this is only the realm of existence where acquired outer perception system i.e. Ni-Sam (sub-soul of sight), Khem-Sam (sub-soul of hearing) and multi or inner perception system i.e. Sikkum-Sam (sub-soul of intuition), Ningwa-Sam (sub-soul of mind), and Thona-Sam (sub-soul of wisdom). These are essential for Suyo-Kheyo (karma) practices, once they get purified and they leave the earthly realm of existence to continue their intangible infinite life. Yumaism does not believe in Moksha (Subba J. R., 2013).

In Yumaism there is a belief in numerous deities and the Limboo tribe pray and worship a number of other Gods and Goddess which are distinguished into three categories, Viz., **1) The Mangs** (Deities or messenger God and Goddess, **2) The Sammangs** (Divinities): Sammangs are the spirit or soul gods and goddesses. They worshipped with the offering and even with blood sacrifices for what of worldly comport and thus the act is liable to result of one's negative Karma. The Sammangs comprises all incarnations of Mangs which is in Soul/Spirit/San forms, which

inclusive of Yuma Sam Sammangs (Soul/Spirit/Sam forms of Tagera Ningwa Phuma) and host of divinity forms of the Almighty God and Goddess of nature.

Sammangs are again divided it into divinity forms of Almighty Goddess: i) Khim Sammang: Household Divinities, ii) Tap Sammang: Nature Divinities, iii) Thokley Sammang: Clan Divinities, iv) Sam Sire: (Auvtars) incarnation of Limboo Phedangmas (Shamans/religious priest). The Limboo tribes have their own Shaman collectively known as Phedangma. They are classified into nine types: (i) Muhikkum Ongshi, (ii) Phejiri Phedangma, (iii) Samboko Samba, (iv) YabokoYeba (v) YabokoYem, these five priests are the incarnate deities that are as follow- i.e. (vi) Yuma Sam, (vii) Sammudhums, (viii) Yepmundhums, (ix) Dida-Sams/Sidapangdang. While the remaining four are not incarnate and they do not perform shamanic functions but perform some priestly functions in the society and the last one is Herbalist. Yuma Sam has its own philosophy and teachings. All these Phedangmas have their own gear and costumes; and have their functional differences in the society (Subba, J.R., 2008).

A Shamanic Phedangmas in Yuma religion is the one who communicates myth for the Yuma adherents today in our society. They are the spiritual advisors who understand mythology and humanity. There is a major difference between a Shaman and Priest. A simple priest is a functionary of a social sort. The society worship certain deities in a certain way and for the priest to whom devoted is diety that was there before he came along but the Shaman's power is symbolized in his own families, deities of his own experience. His authority comes out from the psychological experience, not a social ordination. In Yumaism, the Shamanic Phedangma performs both as shaman as well as a priest in the society (Subba, J.R., 2008). The Phedangmas or Shamans or Religious Priest are the most respected personalities in Limboo's traditional society. Shamans are the custodian of Mundhums till present days because they are the mediator of humans to God and Goddesses and also with all local deities. A Shaman has to carry out the multi-purpose social functions of Limboo tribal society (Subba, A.B., 2016). **3) The Sammang chyangs** (followers of divinities): The Sammang chyangs are the followers of Sammangs forming a coterie of attendant around each of the Sammangs. Most of them are known as malicious, obnoxious, detrimental and wicked. They have to be propitiated before initiating the invocation rites of the main divinities so that they may not cause

disturbance beforehand, e.g. huge followers of 'Nahen' (God of envy and Jealousy) (Subba, J.R., 2008).

3.5.3 Totemism in Yumaism

"Totemism is a complex system of idea and belief in which each human is thought to have a spiritual connection or a kinship with another physical being such as an animal or plant, or it may be a natural phenomenon or feature of the landscape with which a groups believes itself linked in some way that often called a spirit being or totem. The totem is thought to interact with given kin or an individual and to serve as their emblem or symbol" (Subba, J.R., 2013). Totemism was an elementary form for Durkheim because it is simple in terms of its organization and also it could be explained without borrowed features from any previous religion. In other words, the features of totemism were unique to themselves. All religions are true in their own fashion for believers. He rejected animism and naturism as they arose out of primitive people's ignorance about nature. He also questioned the assumption that animism was found only in primitive societies. On the contrary, the primitive groups took for granted ever-recurring natural events and showed little interest in natural phenomena. Durkheim called naturism as a false explanation of religious behavior. When criticizing the argument in naturism and animism, he began to explain how totemism gives rise to the distinction between 'sacred' and 'profane' and thus concluded that totemism is the elementary form of religion of every society (Subba, J.R., 2013).

The Yumaism is the best example of a traditional religion described by Durkheim. Yumaism religious beliefs are based on two contrasting dualism sacred and profane dichotomy, sacred or hierophanic plant and animal spices and profane or non – hierophanic plant and animal spices that started mythical time or time of establishment of the sacred spaces and ordinary time, "eternal return" both while living for life renewal or life purification for vigor or strength and at death "philosophical eternal return" to its origin (Subbba, J. R., 2013).

The Limboo tribe is divided into several clans or mingsras. A clan is a group of people originated in a particular place which is known as *Mangenna Yock* (sacred place) of that particular clan united by a name i.e. clan name or *mingsras ming* into a common bond. There are more than a thousand of clans in the Limboo tribe. The clan group is based on blood relations i.e. family tree or genealogy. The name of the clan

is identified by its common name of their sacred place which differs from one clan to the other that indicates its totem. The sacred place is a clan's 'Sacred totem' of the profane or nominal world. It is a symbol or totem of the identity of a clan for avoiding consanguineous matrimony and inbreeding and thus established a social order in the Limboo Society. It helps in establishing the identity of an individual person or clan group. Totem is employed in rituals and other religious ceremonies. The totem has a religious character and it is sacred things. A number of Limboo clans also have 'Animal Totem' as the clan identity. A number of totem animals such as buffalo, cattle, pig, fowl, sparrow, swallow, partridge, etc for certain clans and or sub-clans of Yumaism is adherents, for example, buffalo is totem Mangyung clan, fowls or birds are totems of Khewa clan, goat is a totem of Nembang clan, pig is totem of Angbohang clan. Those all totem birds and animals are sacred for the particular clans and they are restricted from eating (Subba, J.R., 2013).

The Limboo society compares human life with a flower garden ever blooming, fresh, and vibrant with a lake. The first flower grew in the garden known as *Sekmari Wandayo Phung* (celery, *Apium graveolens*) and used to represent *Namsami* (human being) by their mother *Ipnana Sarengdhangma* during life and death fighting and also a 'Totem flower' representing the human life of the Yumaism adherent Limboo society. It is the most sacred flower and revered with respect and reverence and always encouraged to grow in the garden during rituals of *Tongsing*, *Nahangma*, *Phunwachngma*, etc. It is a human flower of the adherents of Yumaism that totemically separate humans from other animals. *Namyoba flower* (*Artemisia vulgaris*) is a 'totem flower' of Phedangma (Shaman religious priest). The type of incarnate Shaman always uses this flowering plant while conducting various religious rituals that totemic identify and separate them from other shaman priests in the Limboo society. The *Muktubung* (*Neyraudia Medagascariensis*) and *Sapsing* (*Pheoba lanceolata*) is 'totem flower' for the Sawara Yetchhammuk Samba (another kind of Shamans). They use these plants while conducting various religious rituals that totemical identify and separate them from other shaman priests. The *Tiamla Theamla* (*Cymbidium* spp. orchids) is 'totem flower' of Yeba and Yema (another kind of Shamans). They use these plants while conducting various religious rituals that totemic identify and separate them from other shaman priests. The *Chuwat phung* (*Hyacinthus orientalis*), *Lekwasen Kopiphung* (Water White Lilly or *Nymphaea alba*),

Yamsampha phung (*Melastoma normale*), etc these flowers became dwelling flower of evil spirit as ‘Totem Evil Spirit flowers’. These all flowers have to be weeded out from the garden and thrown away during rituals and so on (Subba, J.R., 2013).

Mundhum is the sacred totem of the Limboo society and the main character in Yumaism Mundhum are usually the great feminine apical *ancestor Goddess Tagera Ningwa Phuma (Yuma Mang)*, and her Matriarchal components Yuma Sam and its humanity will Yuma Sammangs; and the Patriarchal components *Hang-sam or Thoba Pa-Sam*; Her Messenger Gods and Goddesses (*Sijoingmisa Mang*), mythical demigods and demi goddesses (*Khambongba Lungbongba Mangs*) and Shamans (*Phedangmas*) (Subba, J.R., 2013). It is generally referred to as inherited knowledge concerning the universe creation, creation of living beings, human beings, ancestors, etc. It comprises the creation of the universe, god and goddesses, living being and non-living being, creation of human beings and origin of the ancestors, the emergence of natural and cultural orders, the means of communication through Phedangmas with god and goddesses and ancestors and ritually maintaining the order they have established, continuing to the settlement to the ancestral territory, it evokes a way of life predefined by the ancestral, a self-enclosed world rooted in the past and it is very essence of their culture and the foundation of their identity (Subba, J.R., 2008). In Yumaism, Mundhum represents the religious sacred narratives and it is also ‘a collection of spiritual wisdom’ for the Limboo society. Mundhum is the part as well as the philosophy of the entire life of Limboo people. It is a symbol of animism and also the source of language and literature, folktales, traditional dances, songs, culture and traditions, cosmology, the evolution of organisms, planets and stars and human beings. Mundhum word is a combination of two words i.e. ‘Mun’ meaning moving and ‘dhum’ or (thum) stands for strong means the sounds or words which have great power and strength. Mundhum has no appropriate definition but some scholars have tried to explain it (Subba, A. B., 2016).

Iman Singh Chemjong²² (1955) has defined Mundhum as the power of great strength. A. Weidert and B. Subba (1986) defines Mundhum is a legend, a folktale, prehistoric account, sermon and moral or philosophical exertion in poetic language. It

²²Iman Singh Chemjong (1904-1975) was a Limbu historian, writer, linguist, lexicographer, folklorist and philosopher. Chemjong devoted his entire life to studying and documenting various facets of Kirati tradition and culture. He worked on the Limbu language and culture in Limbuwan, i.e. East Nepal, the neighbouring hill areas of Darjeeling and Sikkim and also in Assam.

is scripture living in oral tradition. It devotes a Limboo religion and literature. An eminent social scientist, Dr. Chaitanya Subba (1995) has expressed that Mundhum is the source of inspiration, information, and enlightenment for the Limboo people. The language of Mundhum is classical, allegorical and religion (Subba, A. B., 2016). The eminent Scholar from Sikkim J. R Subba (2013) opined that the Mundhum is a 'Mythic structure', or 'Collective Spiritual Wisdom' or 'Ethnography of the primitive Limboo ancestors' constituting the most important sacred narratives or 'Sacred Totems' of the Limboo society. Mundhum defined as 'Religious Sacred Narratives' explained how the world and humankind came to existence in this present form. It is an approach in which most stories of the Limboo society were boiled down to a series of narrative and character archetypes that described through mythological allegory (Subba, J.R., 2013). These oral traditions are the most important means of cultural continuity and are inherited and pass down from generation to generation through their shamanic priesthood system i.e. Phedangmas. These oral myths (Mundhum) are not composed by a man but are supposed to be the sacred spiritual instruction the Almighty Goddess Tagera Ningwa Phuma and her messenger god and goddesses (Subba, J.R. Subba, 2009).

Mundhums are the 'Sacred Totem' of the Limboo tribe and its power, virtues and relationship bridges between the sacred places of the phenomenal world and the profane or nominal world. Mundhum explains the cognitive (beliefs/thoughts) and social functions of Limboo society (Subba, J.R., 2013). The Limboo tribe recognizes Mundhum as their way of life. Mundhum is considered necessary in every passage of life of Limboo people, i.e. every occasions like marriage, death rituals in both natural and unnatural, birth purification and naming child, worshipping of household deities and other local deities, house warming, weaving worshipping during sowing season and harvesting season for the good outcome of crops, to keep the peace of the village and calm and etc. Limboo Shamans have the role to maintain perfectly in traditional society (Subba, A.B. 2016).

The Manghim is a community worship place of the Limboo tribe. The word Manghim is a combination of two words in Limboo language i.e. Mang meaning Almighty god/goddess especially universal supreme goddess 'Tagira Ningwaphuma' and Him meaning Home. The Manghim is a sacred place for the Limboo tribe. The Manghim is described as an authentic and important part of Yumaism constructed on

the basis of Limboo mythology. The structure of Manghim is pyramidal shaped and it is a three-storied with five one star on the top, thus representing a total of eight dens (atmospheric layers). With the living layer of the earth, it represents nine dens as they believe nine dens with earth above and below the earthen layers. Limboos believes that the different gods and goddesses govern all eighteen dens (Subba, J.R., 2008). Nowadays the world has become quite materialistic which is insisting only on the shreds of evidence. Therefore, the Limboo tribe has started establishing the temple in different places to keep their identity in safe custody. The Limboo communities have been targeted and easy victim of different situations because of their submissive nature, bad politics divided them into a small fraction. The fraction in the religion has put the community in the confused state and pushed backward which led to the gradual loss and recognition of their culture. The conversion of religion from one religion to another has become another reason to dilute the Yumaism. Therefore the religion of Limboo tribe needs to be institutionalised (Subba, A.B. 2016).

The establishment of Manghim in Sikkim started for the first time in 1983 at Mangshila. It has been increasing in the Limboo habitation villages in Sikkim and adjoining state West Bengal (Subba, J.R., 2008). There were no such established tangible heritages or sacred spaces easily accessible in the profane world their collective prayers and worship of God and goddesses without Phedangmas (shamans) were lacking. Although private individual's prayer place exists in every household as Mangdhan and a temporary lasso (altar) was constructed for offering newly harvested crop and etc. due to the lack of Phedangma's (shamans) institution and also with the influence of modern environment the establishment of Manghim in the Limboo tribal villages as a 'Sacred spaces' for the collective prayer have been a successful alternative for the Limboo society (Subba, 2013). It has become a tangible heritage and a symbol of the social solidarity of Yumaism.

3.5.4 Rivalist Movement of the Limboo Tribe in the Past

Yumaism has provided a common set of norms and values to the Limboo society from the time immemorial that has been a major source of social solidarity so far in Nepal and Sikkim. The Limboo society was sandwiched from both the organized proselytizing religion of Buddhism and Hinduism since 1642 A.D the installation of the Chogyal dynasty in Sikkim (Subba, J.R., 2013). During the 17th century, the Limboo community of Sikkim realized the declining of their faith. The awakening

started by Teyongsi Sirijunga Singthebe II²³ with his eight disciples entered West Sikkim from Ginam Yangwarok, Nepal in 1734. At that time the Chogyal of Sikkim had banned any religion other than Buddhism and the dominance of Bhutia administration put a ban on reading and writing of Limboo script and also teaching and learning of Limboo Yumaism, so he secretly hides in Martam West Sikkim and started awakening, strengthening and reaffirmation the faith on Yuma Samyo by teaching the Limboo script reading and writing and Mundhum. At that time Limboos and Lepchas were learning Buddhist teaching at Sangacholing monasteries. Eventually, Chogyal men caught him and the Ta-Tsang Lamas (Buddhist monk) of Pemayangtse monastery²⁴ assassinated Teyongsi Sirijunga and with some disciples to stopped the awakening. They tied him in a tree and shot him with an arrow. The sacrifice of Teyongsi Sirijunga created a great awakening in the Limboo community and affirmed the Yumaism faith.

The process redefined the meaning of life and brought about social reformation tremendously in the community (Subba, J.R., 2009). Teyongsi Sirijunga became the martyr for the sake of Limboo language and culture, remembering his sacrifice for the whole Limboo community around the world the birth anniversary of Teyongsi Sirijunga celebrated on the month of December in Sikkim. According to some respondents during the fieldwork after the death of Teyongsi Sirijunga, it was a dark Phase for Limboo people that the Chogyal destroyed the documents and could not develop the Limboo culture. Fortunately, few documents were saved and later in the early 19th century Lt. Iman Singh Chemzong rediscovered and encouraged people to learn. However, in the remembrance giant historian for his selfless deeds and contribution towards Limboo society, the Birth anniversary celebrated on the 1st day of January in Sikkim. Yumaism has now developed and spread throughout the Eastern Himalayas amongst the Limboos and Some Yakhas in Nepal, West Bengal, Assam,

²³ Sirijunga was born in the 9th century as a prince in Limbuwan (presently Nepal). That time he found his countymen illiterate and backward. Then He received a vision while dreaming that the Yuma guide him to the Himalayas in the cave and he saw the script written on the stone then he studied, learned and returned to his kingdom. He named the script as 'Sirijunga script' and taught the people of his country but it was dark period that there was no development of the languages. At the beginning of the 17th century, Sirijunga reincarnated and revived the script and the Limboo's religion.

²⁴ It is one of the oldest and premier Buddhist monasteries of Sikkim, also the most famous in west Sikkim. It is originally built, planned, designed and founded by Lama Lhatsun Chempo in 1705.

Sikkim & other North Eastern States of India, Bhutan, Myanmar, Singapore, U.K., Canada, and the USA.

3.5.5 Religious Beliefs Change and Construction of Ethnic Identity

However, the major issues confronting the understanding of religion in modern societies related to globalisation. Turner (2012) writes as the consequences of globalisation, modern societies are predominantly multicultural and consequently, it has multi-faith societies in which the state more and more intervenes to organize and regulate religion through diverse policies that he collectively refers to under the notion of ‘the management of religions’. In a multicultural society, there are almost invariably many typically large diasporic communities that are held together less by the secular ties of citizenship than by a shared religious culture. However with the creation of ethnically complex and spatially diasporic communities and religions is modified by the diverse processes of exclusion, accommodation or integration. In the radical religious movements, religious nationalism and the war on terror there has also been a transformation of civil society with which increasing securitization may evolve towards what he called ‘the enclave society’. With the emergence of enclaves, ghettos, diasporas and walled communities the society as a whole is divided and fragmented. He argues that the development of global and mobile societies is, therefore, producing an ‘immobility regime’ in which the movement of people is in fact severely restricted by the new demands for security. The religious diversity, cultural fragmentation, parallel communities, and social ‘enclavement’ pose significant problems for liberalism, democracy, and multiculturalism (Turner, 2012).

In the 1970s and 1980s, religion ceased to be the topic of central importance in sociology and the sociology of religion was increasingly confined to the study of sects and cults. The secularization was assumed to be a necessary component of modernization. Modernization is a cluster of processes emphasizing individualism, democratic politics, liberal values, and norms of efficiency and economic growth. Because modernization undermines traditions, it cuts off communal and social foundations that supported religion as a traditional institution. Turner (2012) writes “*Secularization may simply be the transformation (metamorphosis) of religion as it adjusts to new conditions*”. Sociologists have argued that the social is essentially

religious and what a count as 'religion' does not decline it is just keeps transforming (Turner, 2012).

The transformations of the modern world demand to do better and inquire about new areas and generate new ways of thinking. The history of religion and socio-religious transformation in Sikkim moved the time in the past, as the land the people kept on changing since antiquity. The change in religious faith and belief systems in a different point of time subjected the different ethnic people of Sikkim differently and changed the new ways to understand the meaning of life. Every society is a continuation of the past, a series of continuity is maintained even in the middle of change coming into the same society from time to time. Religion is both a set of ideas and beliefs which is integral to other aspects of cultural activity and what people do on a day-to-day level. Globalisation is a multidimensional and multi-centered historical development where the religion placed at the center. In the study of religion, culture cannot be separated whereas religion is a part of the culture. The history of religion and socio-religious transformation in Sikkim moved with the time in the past as the land that the people kept on changing since antiquity. The changes in religious faith and belief system in a different point of time subjected the different ethnic groups of Sikkim which changed the new ways to understand the meaning of life. With the influence of various religions in the hills which still reflects the impacts. There are numerous sections of people who have been shifted to another religion. In the recent past, Christianity has been rising. The two important religions professed by the people of Sikkim are Mahayana Buddhism and Hinduism.

Though Limboo tribe 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. According to respondents, they follow the Hinduism along with their own but in present days they are making out the differences and categories in Yumaism. In the case of Christianity they gave away the tradition of Limboo tradition and customs. Those who consider themselves as Hinduism and Buddhism, they are also 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, the Yumaism has deviated in two different forms. The breakaway groups from the mainstream religion tend to be tension in the society.

Firstly, are those followed the old tradition, indigenous religious belief systems, customs and tradition and secondly, are those reformation ones defining the new ways the meaning of life in Yumaism. The core teachings of Yumaism are the same for both. The Yuma²⁵ holds the central position for the two groups. The origin of the new tradition started from at very first Hindu agent Phalam Singh after adopting Sahayana sect of Shiv Panthi Hinduism evolved in the Garhwal region of India during the 6th century. He came to Nepal in around 1918 A.D and started proselytizing adherents of Yumaism to Sahayana religion in Limbuwan. His effort remained unsuccessful due to the presence of its deity Shiva then he modified the Sahayana religion replacing Shiva Deity with Tagera Ningwaphuma (mother goddess) but keeping all the rituals of Sahayana religion as it is. With this initiated, some Yumaism adherents started adopting Sahayana religion popularly known as Sattayhangma by the Limboos of Nepal. This action created a division amidst the Limboo society of Nepal into Samriti (Sam means equivalent, riti means tradition). That means equivalent to Hindu which considerably affected the Limboo social solidarity in Nepal. Presently both in Nepal and Sikkim, the new deviated Yumaism affected the solidarity and stability of Limboo society through their agents from Nepal who have implanted the reformation in Yumaism (Subba, J.R., 2013). The new media of communication have intensified the interaction between religions, creating a reflexive awareness of religions as separate and differentiated areas of social activity (Turner, 2012). In this cyber age there are too much involvement in business, TV serials & movies, ultra-modern technologies, western culture, alien language, etc have made the people less concern and forgetful of their identity but the concerned society and associations should play a vital role to make people aware of their right to practice the faith and to exercise the fundamental to keep themselves in a safe place (Subba, A.B., 2016).

The new tradition of Yumaism seeks for the change aspect of the Limboo religious change. The new tradition of Yumaism also called Sattayhangma or Satya Hangma (truthful princess) movement and established the Yuma Mang Meditation Committee Centre (YMMCC)²⁶ in Darap²⁷ claims to be Limboo religion. During the

²⁵ Universal Mother Goddess Tagera NingwaPhuma

²⁶ The YMMCC established in 2004 which is the central for the new tradition of Yumaism.

²⁷ One of my study area

field visit, I have met with Yuma²⁸ or religious head in Darap, She explained why there is a need for reformation in Yumaism. She narrates that she has been summoned by Tagira Ningwaphuma to show a new direction for purification and rectification in Yumaism. The new tradition of Yumaism propagates the ideas of non-violence, meaning opposing ritual sacrifice, vegetarianism, no consumption of alcohol and upliftment of society. The reformation Yumaism beliefs are based on purity, the ideas of being polluted to the deities performing the ritual by the Shamans. The followers are not only from the Limboo community though they have welcomed all from every community, caste and groups. The changes in the new tradition or contrast between new and old Yumaism are as follows:

Firstly, Phedangmas (Shamans) are the identity keeper of a particular ethnic group. They followed the traditional religious beliefs and carried the culture. It has been witnessing the young layman have been incarnated and living the life of Shamans. The importance of Shamans has been overthrown where Shamans have a very important role in the society from birth till death; instead, the new tradition of Yumaism has the Suinim who followed proceedings.

Second, the Murumsitlang (main pillar) of the dwelling-house of the Limboo tribe has a significant role and according to respondents, the new tradition followers are encouraged to remove.

Third, the traditional musical instruments like ‘Chakbrung’ (drums play at the time of marriage and festivals) and ‘Negra’ (drums play at the time of marriage and death but rhythm remain different) which has the important significance in Limboo culture and also which represents the Limboo identity whereas they have been giving away these items.

Fourth, the way in religious gathering is similar to Christian gatherings. The differentiation in greeting they greet saying NeeMingMee and generally in Limboo dialect Sewaro (Namaste) use for greetings.

Fifth, the idea of impurity that animal sacrifice is replaced by milk, fruit or flower for the performing rituals and also replaces offering alcohol to the deities.

²⁸ A young woman in the age of late 20s claims to be Sri Sri Srima Yuma Mang and believed worldly incarnation of Mother Goddess Tagira Ningwaphuma or messenger.

Sixth, adopted vegetarian diet basically Limboo tribes are non-vegetarian and alcoholic by diet. Yumaism as an animistic religion and it claims that the alcohol and meat are central in the Limboo primitive culture. The 'thi' traditional beverage and pork/ fowl have important facets in the various customs, it has been overthrown. The new tradition of Yumaism is purely based on pure vegetarian and non-alcoholic ideas.

Seventh, The YMMCC in Darap has successfully way out urging people to know about your soul and take part in regular worship and meetings. In order to become a member of YMMCC one must have to take vows in front of all members promising that you will lead your life according to be the teaching of YMMCC. Unlike in the old tradition of Yumaism, the Mundhum are not scripted and is based on oral and does not need for the vows and regular meetings it is only that connection should be established with god. Whereas the community member in Soreng followed the old tradition of Yumaism and there is no YMMCC that has been found in the rest part of Sikkim.

According to the respondents, the reformation of religion which emphasized on the layman of society for social upliftment of the society by showing the new alternative way by giving away with a non-vegetarian and alcoholic diet which is the cause of social problems occurred in the society and also keeping in the view of health consciousness and economic upliftment too. They have focused on the welfare of Limboo society enlightens through Yumaism. Viewing the culture in the mind with the abandon of traditional cultural elements led the difficulties in the future to identify their own identity. The transformation of the Yuma religion led to the complex identity among the Limboo tribe in contemporary society. The variation in the Yumaism has resulted in the state of questioning of their ethnic identity. These reformations have brought a drastic change in the existing Limboo society of Sikkim and put into a serious state where the Limboo identities are heading. There is a gap between 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. The Limboo tribe division into two groups which results in the cultural structure change and efforts has been made to sustain ethnic identity alive. In view of the reformative Yumaism being ideas of liberal is good and bad too for the society it's like the two faces of the coin. The good aspects are in focusing on social issues for the upliftment of society whereas the bad

aspects that creating a complex identity among the Limboo community as a whole. However, these two groups have the collective identities shared of being Limboo tribe.

Firstly, the community worship or temple is known as ‘Manghim’ which is increasing day by day not only in the state of Sikkim but in other areas like West Bengal.

Table 3.14: Respondent’s Response that Manghim (Temple) is Increasing

Age		Do you feel Manghim (temple) is increasing?			Total
		Very highly	Highly	Not at all	
15-25 Years	Count	60	67	5	132
	% within Age	45.5%	50.8%	3.8%	100.0%
26-35 Years	Count	23	15	0	38
	% within Age	60.5%	39.5%	0.0%	100.0%
36 and above	Count	22	8	0	30
	% within Age	73.3%	26.7%	0.0%	100.0%
Total	Count	105	90	5	200
	% within Age	52.5%	45.0%	2.5%	100.0%

Source: Field Survey

The table 3.14 shows the 52.5 percent of people are agreed with very highly that the Manghim (temple) is increasing in the Limboo society and 45 percent are agreed with only highly and lastly 2.5 percent disagree with the Manghim (temple) are increasing. According to the respondents, basically the Manghim were associated with the celebration of grand community festivals like Sirijunga birth anniversary, New Year celebration and etc. And the new traditions of Yumaism have been influential for the spread of the concept of Manghim. Whether the religion has deviated but they are sharing the same traits of being Limboo tribe. The community meeting place further creates a stronger sense of the membership of Yumaism and belonging to the ethnic group.

Second, the symbol of Silam Sakma i.e. Silam meaning path of the death and Sakma meaning block hence, it is the symbol used for blocking the path of death or symbol of protection from evil spirits. The Silam Sakma has the central position and one of the totems for the identifying Limboo tribe as a whole. Nowadays it has become popular and symbolizes being the Limboo community and provide solidarity and provide ‘we feeling’ among the Limboo tribe. Among the youths the Silamsakma

have emerged as design for ring finger rings that made of silver or gold and handmade Silamsakma design broach pin made up of yarn or silver every Limboo people wear in a daily lives by both men and women in Sikkim and also the Silam Sakma design has been made in front of the main entrance of the dwelling houses.

Third, the Limboo Flag (Neessa) has tri-color i.e. Blue on the top, White on the middle and image of Silam Sakma and Green at the below. Blue color represents water and sky, white represents peace and purity and Green represents the growth and harmony. The Limboo flag symbolizes the oneness of the whole Limboo tribes. It has gained more importance during the movement of demand for restoration of Tshong seats in the Sikkim Legislative Assembly.

Fourth are the Language, Sirijunga script, 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 consciousness 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 in affirmed to preserve the culture and construction of ethnic identity through the social, cultural and political processes.

Theorizing the new traditional way of life of Yumaism can be linked with the process of Sanskritization²⁹. The Karl Marx view on religion and inequality that Religion in its traditional form and shall disappear, yet this is because the positive values embodied in religion can become guiding ideals for improving a lot of humanity on the earth. Religion defers happiness and rewards to the afterlife, teaching the resigned acceptance of existing conditions in this life. The attention is thus diverted away from inequalities and injustices in this world by promises of what is to come in the next. According to him, religion has strong ideological elements: religious beliefs and values often provide justification for the inequalities of wealth and power. Unlike Karl Marx, Durkheim's functionalism and religions and religious ritual do not connect religion primarily with social inequalities or power, but instead,

²⁹ Sanskritization process was introduced by the Sociologist M.N Srinivas that refers to a process where low caste imitates the higher caste elements as strategy to improve their status.

relate it to the overall nature of the institution of society. In his view, totemism represents religion in its elementary form. Subba J.R writes “A totem was originally an animal or plant taken as having particular symbolic significance for a group”. It is a sacred object regarded with worship and surrounded by various ritual activities. Totem is sacred because it is the symbol of the group itself and it stands for the values central to the group or community. The reverence which people feel for the totem derives from the respect they hold for central social life (Subba, J.R., 2013).

With the development of modern societies, Durkheim saw the influence of traditional religion getting faded. As scientifically thinking replaces religious explanation, ceremonial and ritual activities come to occupy only a small part of religion involving divine forces or gods on the verge of disappearing. Religion is not just a matter of beliefs. All religions involve regular ceremonial and ritual activities in which a group of believers meets together. In collective ceremonials, a sense of group solidarity is affirmed when people are forced to adjust to major changes in their lives. Ceremony and rituals are essential to bringing the members of the group together only not they found in regular situations of worship but also in the various life crises when major social transitions are experienced like birth, marriage, and death. Turner (2012) writes the sociology of religion in the global age has to be more than macro-sociology of religion in modern societies. The fundamental question is whether globalisation produces new phenomena rather than simply a modification of existing social reality. This argument is somewhat parallel to the position taken by Manuel Castells and John Urry stated a ‘mobile sociology’ of global flows and networks to deal with the social change brought by globalisation. The specific issues that lie behind this notion of ‘mobilities’ is whether we can generate global sociology (sociology not embedded in local or national paradigms) of global religion (religious phenomena that are not simply the products of the international connectedness of separate and distinct religious culture). The growth of religious fundamentalism is often regarded as the principal or indeed the only consequences of globalisation. Religious fundamentalism is often mistakenly defined as traditionalism because it is seen as to be the anti-modern approach. Turner (2012) says religious revivalism is thus seen to protest against the secular consequences of global consumerism and westernization. This shows that how fundamentalism has attempted to constrain and contain the growth of cultural hybridization to sustain religion authority and orthodoxy. As we see in

feminist theory, the gender disparity from the mythological point of view is inevitable. The modern society is rooted in gender disparity lies in our human creation. In Yumaism we see the females are equated with males as Limboo tribe worship the mother Goddess Tagera Ningwaphuma as a supreme god. And there is no stratification with the Limboo tribe that all different sub-tribes have an equal status in society.

3.6 Educational Overview of Limboo Tribe in Sikkim

Education is the basic human rights which play an important role in growth, empowering individual, community, and society in the development process. Education is a life-long process. It begins with the birth of a child and ends with death so it is a continuous process. According to the 2011 Census, the overall literacy rate of India is 73 percent. While at the time of independence, the country's literacy rate was a low of 14 percent. Over the years literacy rate has been increasing but with varied rates in different states with some states like Kerala (94 percent) and Mizoram (91.3 percent) are well above the national average while states like Bihar have a dismal rate of 61.8 percent. There is also a concern for the female literacy rate (64.6 percent) which is much below the male literacy rate (80.9 percent). There is a strong need to improve the overall literacy rate as improved literacy rate has an impact on increasing a country's economic growth rate and decreasing population growth rate. India has a very young population and literacy will play a very important role in turning the young population into potential human capital (NHP, 2018).

In Sikkim, the education system was confined to the study of scriptures and religious philosophy in the monasteries. The modern education systems in Sikkim have started in the late 19th century. In 1880 the Finnish, Scottish and other missionaries entered Sikkim and established various schools. Earlier the medium of instruction was Hindi and later, the Bhutia boarding school; Nepali boarding schools were started in 1889 and 1909. In 1966, English became the medium of instruction for all schools and colleges. By 1970, there were 226 primary schools, 31 junior high schools, 6 higher secondary schools besides public schools and evening college and the literacy rate in Sikkim was 17.7 percent by 1971 census. Since 1925, Nepali was introduced as a medium of instruction in Schools. The Nepali language and literature took rapidly development in Sikkim during the 19th century. In Sikkim, there are the number of newspaper started such as Sikkim Herald, Kanchanjungha, Tintara, and

Sikkim. The establishment of “Apatan Sahitya Parishad” in 1947 was a historic event in the literary history in Sikkim which spearheaded the Nepali literary movement. The Nepali literary works were published by 1975 and the Nepali language and literature has been fully developed which had become a lingua franca of the Sikkimese people. After the Sikkim merger with Indian Union, the Nepali language got recognition and included in the Eight Scheduled of the Indian Constitution by the Parliament on 20th August 1992 along with Konkani and Manipuri languages (Subba, J. R., 2009). According to the census 2011, Sikkim has 81.42 percent literacy rate. In Sikkim, there are three language formulas in the school, that are English is the first language, Hindi as a second language and regional vernacular language is the third language (Bhutia, 2012).

The impact of globalisation on culture is one of the newly emerging institutions as education hampering the traditional culture and also to some extent by breaking the social processes of the village communities. However such institutions came into existence for the good cause of civilization. Here in this section will discuss about the Limboo literature development, issues and status.

3.6.1 Limboo Literature and its Development

The Limboo Language ranks among the oldest of the language of the aboriginals of Sikkim. Limboo language has been classified under Sino-Tibetan great grand family. Although Limboo tribes have been subjugated and being marginalized group they have made efforts upto the standard level till date. Limboo has four dialects i.e. *Chatterry*³⁰, *Panchtharey*³¹, *Tammerkholey*³², and *Phedappey*³³. All the dialects are grammatically similar but few words make differences in meaning. Panchtharey dialect is spoken in Sikkim and other states of India and it has been recognized as

³⁰ It is a dialect of Khewa Sub clans of Limboo. It has six sub-clans. The majority of Khewa Limboos are concentrated and mostly spoken in Dhankuta district of Limbuwan, Nepal. It is also a common dialect for all sub-clan of Limboo.

³¹ It is a dialect of Nembang which has five sub-clans. Panchthar itself is one of the district in Limbuwan, Nepal. It is mostly spoken in eastern Tammor River, centers of Phidim and Ilam, etc. It is common dialect to entire Limboo.

³² It is referred to as Taplejung and further subdivided into Meiwakholey and Yangrokkey. These dialects have very few speakers left. It is spoken in the north of Phedap and the north of Tammor River Taplejung district of Limbuwan, Nepal.

³³ It is a dialect of Phedap of Limboo sub-clan and referred as the name of the place. This dialect is spoken in the entire Tehrathum district in Limbuwan, Nepal.

standard dialect of Limboo community. The other dialects Phedappe, Tammarkhole and Chathare are mostly spoken in some areas of Nepal (Subba, J. R., 2002).

The education transcends human beings from ignorance to enlightenment, from the shade of social backwardness to the light of social amelioration and the nation from underdevelopment towards social and economic development. In Sikkim, the use of Limboo script started at Hee-Martam³⁴ in 1737 by Teyongsi Sirijunga Singthebe³⁵, before it was primary oral due to the sanction of the prohibition of the use of script by the administration, the Limboo could not develop after the 220 years of suppression (Subba, A. B., 2016). It is said after the death of Teyongsi Sirijunga, which was a dark Phase for Limboo people that the Chogyal destroyed the documents and could not develop the Limboo culture. Fortunately, few documents were saved and later in the early 19th century Lt. Iman Singh Chemzong³⁶ rediscovered and encouraged people to learn. He worked selflessly to propagate Limboo language and culture that has made an immense contribution for the growth and development of Limboo language in the present days. He has written volumes of research-based books in both Nepali and English languages on the basis of which the modern Limboo language and literature. Subba J.R (2002) writes by 1914-15, the Sirijunga script had almost disappeared, when late Lalshor Sendang came to Thambong and Daramdin and started teaching Sirijunga script reading and writing and also Mundhum to the Limboo people of Sikkim again. He spread and taught in Kalimpong (presently West Bengal) and under his inspiration, a literary society 'Yakthung Hang Chumlung' has been established in 1925. In 1938, the society established a Limboo language school known as 'Jambok Memorial School' at Kalimpong for the first time in the world (Subba, J.R., 2002).

³⁴ It's a name of place in west Sikkim.

³⁵ Sirijunga was born in the 9th century as a prince in Limbuwan (presently Nepal). That time he found his countymen illiterate and backward. Then He received a vision while dreaming that the Yuma guide him to the Himalayas in the cave and he saw the script written on the stone then he studied, learned and returned to his kingdom. He named the script as 'Sirijunga script' and taught the people of his country but it was dark period that there was no development of the languages. At the beginning of the 17th century, Sirijunga reincarnated and revived the script and the Limboo's religion.

³⁶ Iman Singh Chemjong (1904-1975) was a Limbu historian, writer, linguist, lexicographer, folklorist and philosopher. Chemjong devoted his entire life to studying and documenting various facets of Kirati tradition and culture. He worked on the Limbu language and culture in Limbuwan, i.e. East Nepal, the neighbouring hill areas of Darjeeling and Sikkim and also in Assam.

In 1957, the three personalities Mondal Lal Man, Mondal Tilak Singh Nugo and Mondal Bharna Dhoj Tamling made forward to introduce Limboo language in schools of Sikkim (Subba, A. B., 2016). The Limboo community was one of the Most Backward Communities of Sikkim. However, it is not introduced in any of the Educational Institutions of the State till the late 1960s. The result was that the Limboo children, though belonging to a linguistic minority group, were deprived of the facilities to have their education in their mother even at the primary stage and had to read Nepali, a language which they could not pronounce and speak properly and correctly in their childhood. Since only Limboo language speaks only in the family the children are hardly familiar with the Nepali language at the age they were sent to be schools. Not only the children but even the grownups experience difficulty in speaking the language properly. The problem of the Limboo student in the school, therefore, they had to choose a combination from any two alternative subjects i.e. English, Hindi & Nepali or English, Hindi & Tibetan. This is one of the reasons for the educational backwardness of the community. Later after many years for the development of Limboo language, the last King of Sikkim, Shri Palden Thondup Namgyal of Namgyal dynasty granted permission to introduce Limboo language as an optional subject in the schools of Sikkim upto class II in 1968 and upgraded as a regular subject upto primary level of class V in 1975 (Subba, J.R., 2008).

The Sikkim Yakthung Sapsok Songchumpho (the Sikkim Limboo Literary Society) established in 1979 on behalf of the Limboo Community of Sikkim took initiatives for the development of Limboo language (Subba, J.R., 1999). After the introduction of the Limboo language, the language stands as one of the compulsory vernacular subjects upto class VIII level and optional subject in class IX & X (Subba, J.R., 2005). In 1981, the Central Board of Secondary Education (CBSE) New Delhi introduced Limboo as a core subject in schools of Sikkim for class IX and X, again in 1983 CBSE upgraded Limboo as a core subject for class XI and XII (Subba, A. B., 2016). The All India Radio in Gangtok started broadcasting from 3rd March 1983 like news, literary articles, poetry recitations, and songs, etc and even Limboo songs and news started broadcasted (Subba, J. R., 2008). The state provided such adequate facilities to study the language at even higher levels at of education has been paying rich dividends in terms of increased enthusiasm of the students in pursuing their studies to a higher level. Limboo language is one of the oldest languages of Sikkim

and is spoken about 25-30 percent of the population in Sikkim. Within a span of many decades after its introduction in school has made rapid progress. It has ever-growing literature. There was a lack of only adequate facilities for growth and development. A number of books and periodicals have been published in Limboo language like Sikkim Herald was started by the Department of Information and Public Relation (IPR) from 1989. The Sirijunga script was computerized in 1995 (Subba, J.R., 2005). The North Bengal University agreed to introduced Bhutia, Lepcha and Limboo languages at the university level from the academic session 2001 in response to the persistent request made by the ruling Government. The government Colleges Tadong and Namchi started teaching languages from 2002 (Khamdak, 2011) & (Subba, J.R., 2002).

For the up-gradation of Limboo language in higher level on 6th April 2011, The Department of Limboo of Sikkim Government College (SGC) submitted first representation letter to the Sikkim University to start Limboo language programme at the postgraduate level, in results recently on 7th April 2016 that the Post Graduate (PG) Course in Limboo has been institutionalized with the approval of University of Grant Commission (UGC) (Subba, A. B., 2016). At present Limboo language is strongly at stage 4b in Sikkim (Subba, J.R., 2002). It is the biggest achievement to reach upto mark for the entire Limboo community for that The King Shri Palden Thondup Namgyal deserves a lot of appreciation for a good deed and will be remembered forever. There are many indigenous tribal languages that are recognized by the Government of Sikkim. All the languages were introduced in the schools which are in written form, only Thangmi and Yakkha languages are unwritten because of they have a very small population and less number of speakers as well. They are not introduced in the school education yet not recognized by the Government of Sikkim. The Lepcha language education was formally started in 1951 followed by Limboo in 1968 and Bhutia in 1973-74. Other languages like Gurung, Manger, Rai, Newari, Sherpa, Tamang and Sunuwar are the latest developments of the Government of Sikkim (Subba, A. B., 2016).

3.6.2 Linguistic Identity

The Linguistic identity is deeply connected with society and history and it gets changed in its own course. Burgarski (2010) has defined linguistic identity as *“Linguistic identity is the part of individuality or a group’s identity which is*

connected to language that speaks” (Burgarski, 2010). The language is inseparable from the culture which is its very source of sustenance; language embodies and expresses a community’s culture (Verma, 2006). Sikkim is marked by linguistic diversity. The Limboo language is rooted in the ancient period which belongs to the Tibeto-Burman (TB) family and written in Sirijunga script. There are many languages e.g. Limboo, Bhutia, Lepcha, Nepali, Tamang, Rai, Tibetan and etc. Language is an important attribute that has great relevance and significance. The Sikkim official language Act 1977, the Sikkim Assembly passed Lepcha, Bhutia, and Nepali as state language for the official purpose (Bhutia, 2012). The Limboo language was recognized as an official language on 31st March 1981 through the Sikkim official language (Amendment) Bill, 1981. The Sikkim official language Act 1977 was further amended in 1997 and recognized Newari, Khambu Rai (Bantawa), Gurung, Manger, Sherpa, Tamang, and Sunuwar. Thus there are a total of eleven official languages in Sikkim (Subba, J. R., 2008). English is also an official language of the state whereas Nepali is largely spoken by all sections of the society. Now the Nepali is the lingua franca for the entire Sikkimese people (Bhutia, 2012). There are several dialects within the different Nepali folds that included Rai, Tamang, Gurung, Manger, Newar, etc. However, these dialects are spoken very rarely spoken even within the same community so speakers usually speak the standard Nepali language.

According to the UNESCO report, there are more than a hundred regional languages in the NE region which are in the endangered situation. And even all the regional languages of Sikkim are minority languages. Language is an important social, cultural, and ethnic maker of identity and identity belongs to race, caste, society, the relationship between language and identity is significant and multi-faceted. Identities are constructed in discourses, thought and meanings expressed through language (Subba, A.B., 2016).

Multilingualism is an integral part of every social segment of life which is seen as a normal and natural phenomenon, especially in India. India being a multilingual nation and each state has dominant regional language. In this era of globalisation, every minority language is endangered. 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. Recently in India, the problem faced by tribal and other minority languages has been raised and debated by linguists,

educationists, and politicians from various perspectives. The tribal languages are currently on the lowest ring of hierarchy after English, Hindi and other languages in the VIII schedule. Along with the development of education and technology, the effect of globalisation resulted in positive and negative effects in the language. Globalisation allows the languages and their cultures to spread and dominate on a global scale which can force the extinction of other languages and cultures. Language is important in the formation of culture through vocabulary, greetings, humour, etc. Languages are the symbols of group belongings and the sharing of common heritage. Sikkim has a linguistic diversity like other states in India. English is the associate language for the elites, bureaucracy, judiciary, tourism, schools, and colleges. Hindi has been accepted as the National language by the Sikkimese people. Nepali is recognized under the Eight Schedule of the Indian Constitution and the lingua-franca of Sikkim. Sikkim has attempted to keep its multicultural and multilingual nature intact (Subba, A.B., 2016).

Sikkim is a multilingual state that has flourished the state. The linguistic survey brings out the figures of different communities mentioning them as multilingual.

Table 3.15: Multilingual Speaker in Sikkim

Linguistic Community	Multilingual Speakers (in %)	Linguistic Community	Multilingual Speakers (in %)
Bhutia	77.68	Rai	74.43
Lepcha	74.51	Tibetan	80.32
Limboo	72.50	Sunuwar	-----
Tamang	81.83	Newar	-----
Sherpa	78.29	Manger	-----

Source: (Manger K. M., 2014)

The state has recognized the eleven indigenous languages such as Bhutia, Lepcha, Limboo, Rai, Tamang, Manger, Gurung, Newar, Bhujel, Sunuwar and Sherpa as the state language. The table 3.15 shows that though linguist skills are different 80 percent of the people have figured as multilingual. The maximum indigenous communities have the ability to speak and understand more than two languages. Apart from their indigenous they can speak and understand in English, Hindi, and

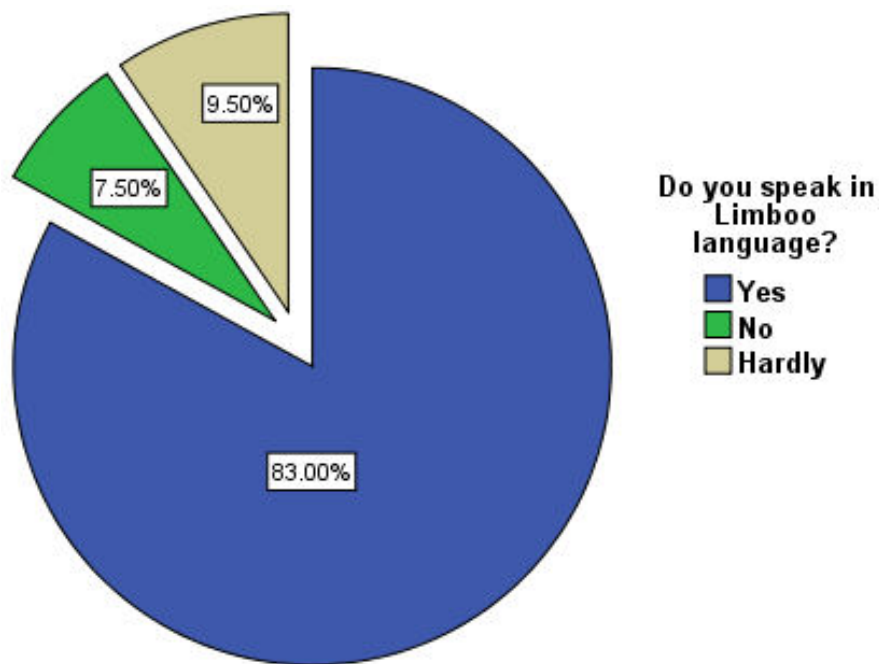
Nepali. The Nepali language is the primary language and it is a first choice for the people of all communities. The other language like English and Hindi too are used as a second language by a large section of the people in Sikkim. Since Hindi is the national language of our country it has been used widely for business and academic purposes. English is a massive means of communication universally. The education system of Sikkim has made it the mandatory medium of communication in the educational institution. The majority of the educated people of Sikkim speak English as the second language (Manger K. M., 2014).

Steger (2013) writes that the 'Language' which is one of the direct methods of measuring and evaluating cultural changes brought about by globalisation is to study the shifting global patterns of language use. The globalisation process in languages can be viewed some languages are increasingly used in international communication while others lose their prominence and even disappear for lack of speakers. The effect of globalisation is one of the declining numbers of languages in different parts of the world that points to the strengthening of the homogenizing cultural forces. The movements of people carry their languages along with them when they migrate and travel. A migration pattern affects the spread of language. Foreign language learning and tourism: Foreign language learning and tourism facilitate the spread of languages behind or cultural boundaries. Internet languages: The internet language has become a global medium for instant communication and quick access to information. The language used on the internet is a key factor in the analysis of the dominance and variety of languages in international communication. The Limboo language has been declared as one of the endangered modern languages of the world by UNESCO. Muringla says '*no one will protect your mother tongue unless and until if you do not lead the revolution*'. The present hard fact of the demise of senior Limboo members means the loss of the Limboo language speakers. So before it too late Limboo community must understand the importance of the situation and mend their ways by speaking, writing the script by each member of community whether it may be inside and outside the community (Muringla, 2016). The consequences of losing language that generation will not know that language, their cultures and tradition may be lost. The positive steps that members of a group might take to affirm their language and identity i.e. talk about the history of the culture, do traditional events, speak the language more often and teach younger generations the language. 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.

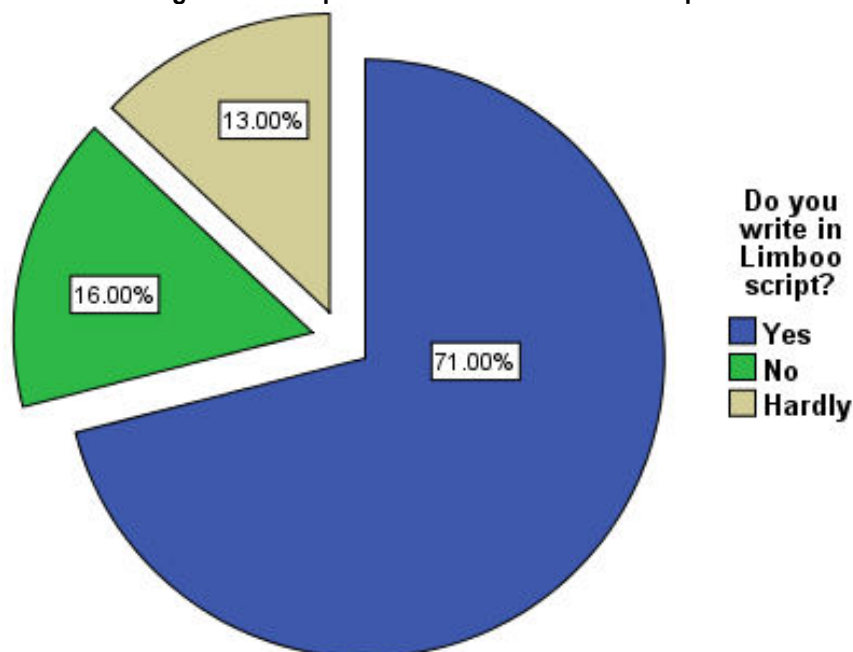
As discussed the development of Limboo literature that the along with the other community Limboo tribal people are getting support from the state government for the welfare and conserve all the endangered language of Sikkim. The focus is on the aspiration, contribution and situation for the Limboo languages based on the field survey.

Figure 3.8: Respondents Speaks in Limboo Language



Source: Field Survey

Figure 3.9: Respondents Writes in Limboo Script



Source: Field Survey

The above two figure 3.8 and 3.9 shows that respondents those who can speak and write Limboo language. Comparing the above figure the strength of Limboo language speaker is higher of 83 percent then that of Sirijunga scriptwriter is 71 percent. The non-speakers of Limboo language are 7.5 percent and hardly speakers are 9.5 percent. The script non-writers are 16 percent and hardly writers are 13 percent. That shows the development of the language whereas language is the core element of culture. The Nepalese group of people belongs to the Indo-Aryan family spoken by a large number of people in Sikkim. Nepali is the Lingua franca of people of Sikkim so it has been difficult to learn the own language if the parents are not fluent.

Globalisation has contributed to an increasing fascination in English language education worldwide. In response to the emergence of English as a world-linking, global language, an increasing number of schools have stepped up English language requirements even from the playgroups to higher levels. It has an effect on the children's upbringing which is a good aspect that encourages competing with the outside world as well as the bad aspect that lags in learning their language. Steger (2013) writes the rising significance of the English language has a long history and approximately seven million people using English as their mother tongue. By the 1990s, this number had swollen to over 350 million native speakers, with 400 million more using English as a second language. Today, more than 80 percent of the content

posted on the internet is in English. The number of spoken languages in the world had dropped from about 14,500 in 1500 to less 6,500 in 2012. Given the current rate of decline, some linguists predict that 50-90 percent of the currently existing language will disappear by the end of the 21st century (Steger, 2013).

Table 3.16: Respondents use Medium of Language at Home

Gender		Which medium of language do you speak at home?			Total
		Limboo	Nepali	Both	
Male	Count	77	17	6	100
	% within Gender	77.0%	17.0%	6.0%	100.0%
Female	Count	66	30	4	100
	% within Gender	66.0%	30.0%	4.0%	100.0%
Total	Count	143	47	10	200
	% within Gender	71.5%	23.5%	5.0%	100.0%

Source: Field Survey

Subba A. B (2016) writes as far as concerned that Limboo tribe are not much inclined to their language as comparing to Bhutia and Lepcha that only 66 percent use to speak their Limboo language as a mother tongue (Subba, A. B., 2016). The table 3.16 shows that 71.5 percent of respondents use the Limboo language as a medium of interaction at home, and 23.5 percent of respondents use the Nepali language, and 10 percent of respondents use both languages. This reveals that the inclination towards their language is somewhere lacking behind.

Table 3.17: Respondents use Medium of Language outside Home

Gender		Which medium of language do you speak outside the home?				Total
		Limboo	Nepali	English	All equally	
Male	Count	10	54	2	34	100
	% within Gender	10.0%	54.0%	2.0%	34.0%	100.0%
Female	Count	1	52	0	47	100
	% within Gender	1.0%	52.0%	0.0%	47.0%	100.0%
Total	Count	11	106	2	81	200
	% within Gender	5.5%	53.0%	1.0%	40.5%	100.0%

Source: Field Survey

Globalisation has changed the ways we interact with one another in societies. The advent of modern education and media has kept people aloof from their native

language as they are indulged with other languages like English, Hindi and Nepali and others. The above table 3.17 shows that the 5.5 percent of respondent use the Limboo language as a medium of interaction outside home in case if they come across with the own community member, 53 percent of respondent use the Nepali language, 1 percent of respondent use English language and 40.5 percent of respondent use the all their languages as medium to interact with people outside the home. Nepali as the common medium of language in their mutual conversation in the shared life because of the social need and the other language use less. The minority groups of people are the main bearers of linguistic and cultural diversity. The globalisation has triggered the language shift of Limboo tribe. Subba A.B (2016) writes the migration of people for the employment opportunity and to achieve an education from rural to urban areas in one of the factors of language shift of the Limboo tribe. The process of language shift takes place for cultural assimilation. In this process, people have changed their religion and converted into Christian giving away their traditional way of life. The educated people have concentrated more on the dominant language like English.

Table 3.18: Respondents use Medium of Language with own Community Member

Gender		Which medium of language do you speak with own community member?			Total
		Limboo	Nepali	All equally	
Male	Count	81	13	6	100
	% within Gender	81.0%	13.0%	6.0%	100.0%
Female	Count	68	24	8	100
	% within Gender	68.0%	24.0%	8.0%	100.0%
Total	Count	149	37	14	200
	% within Gender	74.5%	18.5%	7.0%	100.0%

Source: Field Survey

The above table 3.18 shows that 43.5 percent of respondents use the Limboo language as a medium of interaction with the own community member, 18.5 percent of respondents use the Nepali language and 7 percent of respondents use the both languages equally as a medium to interaction. According to the respondents the attitude towards their language is that having an inferiority complex and also given more priority to other language like English, Hindi, and Nepali.

Table 3.19: Respondents use Language as Easiest Medium for Interaction

Gender		Which language is easiest medium for interaction?				Total
		Limboo	Nepali	English	All equally	
Male	Count	48	34	0	18	100
	% within Gender	48.0%	34.0%	0.0%	18.0%	100.0%
Female	Count	41	42	4	13	100
	% within Gender	41.0%	42.0%	4.0%	13.0%	100.0%
Total	Count	89	76	4	31	200
	% within Gender	44.5%	38.0%	2.0%	15.5%	100.0%

Source: Field Survey

The above table 3.19 shows that the 44.5 percent of respondent feel that the Limboo language as the easiest medium of interaction, 38 percent of respondent feel Nepali language as the easiest medium of interaction, 2 percent of respondent feel the English language as the easiest medium of interaction and 15.5 percent of respondent use all these languages equally as easiest medium to interaction. Sikkim is a multilingual society. The language shift in such a society is a common phenomenon. The Limboo tribes are bilingual in Nepali and Limboo in both rural and urban areas. The migration from rural areas to urban areas is one of the factors of language shifts in the community. There is a language shift from Limboo to Nepali or English for the educated section of Limboos. Limboo is a minority language that tends to shift to the dominant language and merged with the larger group like Nepali.

In the field of education in the era of globalization, it has introduced the IT and Management sector, knowledge centre and online literary. The concept of outsourcing and off-shoring has also been introduced. The online knowledge blogs which have been playing an immense role to fill the gap and many youngsters are highly participated in spreading the knowledge related to Limboo culture. Globalisation came up with the positive and negative impact in society and somehow the growth in technology playing an important role. Globalisation is allowing the minority languages and their cultures to spread through social media on a global scale. Though the Limboo tribes have been surviving in the multicultural society the revivalism or consciousness is the need of time to protect the Limboo ethnic identity.

3.7 Health Overview of Sikkim

The definition of health defined by the World Health Organization (WHO) is “*Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity*”. Health is an essential input for the development of human resources and quality of life and in turn the social and economic development of the nation (Padder, 2013). A healthy population doubtlessly contributes to the economic process and development of a country. The various National health programmes launched by the government of India have been enjoying crucial roles in an attempt on many serious health issues. According to the National Health Profile (2018), India has made considerable progress in many health indicators like Life expectancy at birth, infant mortality and crude death rates have been greatly reduced, diseases such as smallpox, polio, and guinea worm have been eradicated, and leprosy has been nearly eliminated and etc (NHP, 2018). In this new era in striving for the goal of “Health for All” as a public health professional looking at the 20th century picture of our health, or lack of it, the view is primarily filled with the images of our struggles against the “old” diseases that have plagued our ancestors for centuries. But as we look towards the 21st century, the view is markedly different as we see ourselves confronting “new” diseases in a world where borders and geographic distances are increasingly irrelevant to the pattern of disease in our “globe village” yet we also perceive ourselves continuing to fight many of those “old” diseases that are learning “new tricks” to foil our attempts to combat them (Padder, 2013). Education is the most important indicator of health. The level of education of the people has a lot of bearing on health consciousness and health practices.

In Sikkim, the health sector has been given a consistent priority by the state government. The visionary of government has always been advocating health as a key component for the development of the State that brings major gains in terms of well-being and economic productivity. Under guidance of ex CM³⁷, the Mission Healthy Sikkim 2015 has been introduced for sustainable development by ensuring equality in healthcare throughout the State and facilitating everyone to attain the highest standard of health. To achieve this aim, the mission has some path-breaking initiatives to comprehensive the health indicators of people in Sikkim with their participation. The

³⁷ Pawan Kumar Chamling was the Founder and President of the Sikkim Democratic Front (SDF), which governed the state for five successive terms from 1994 to 2019.

mission is remitted to create accessible healthcare in a socially equitable, accessible and affordable manner inside a reasonable timeframe, making a partnership between the general public, voluntary and private health sector. Another such exemplary initiative was the Comprehensive Annual and Total Check-Up for Healthy Sikkim (CATCH) programme. The CATCH aims to extend the annual health checkup facilities right upto the doorsteps of the poorest of the poor and seeks for early detection of diseases before they reach life-threatening proportions. The various schemes like Mukhya Mantri Netra Jyoti Yojna for people suffering from eye-related diseases and Mukhya Mantri Sravana Shakti Samridhi Yojna for people with acquired hearing impairment have also been introduced to attain the fulfill the Healthy Sikkim Mission. The Healthy Sikkim Mission and other health schemes have provisions for strengthening healthcare facilities at all primary, secondary and tertiary levels. It is a well-documented fact that Sikkim has made substantial progress in the health sector over the past two decades. The critical health indicators including Infant mortality rate (IMR), Measles Mumps and Rubella (MMR), disease prevalence morbidity and mortality rates have shown a consistent decline over the last two decades. There have been no confirmed cases of diphtheria, acute poliomyelitis, neonatal tetanus, whooping cough and other diseases in Sikkim from the last 15 years. A major achievement within this period was the decrease in the prevalence rate of goiter (iodine deficiency disorder) from 54.03 to 14.17 percent. This all achievements are the accumulative results of improved coverage and efficiency of the general public health system alongside several interlinked interventions and changed. The Healthy Sikkim Mission has significant targets that a number of the health indicators seek to be achieved 100 percent antenatal care and deliveries by trained attendants, increase life expectancy upto 70 years and tuberculosis (TB) cure rate to 85 percent. Through the mission and roadmaps designed, the Health Care, Human Services & Family Welfare Department seeks to make positive changes in health and healthcare besides promoting an enabling environment for the development of the health sector.

A series of awards and recognition endorse the improvement in the healthcare system in Sikkim under the leadership of the Hon'ble Chief Minister. The State has received the 4th JRD Tata Memorial Award 2008 for outstanding improvement in health indicators. Recently, in the capital of Sikkim, there is one multi-specialty hospital with a strength of 1000 beds and qualified doctors for all the special fields

and there are altogether 24 Primary Health Centers (PHC), 147 Primary Health Sub Centers (PHSC), 4 Community Health Centers (CHC) and 400 bedded Central Referral Hospital (CRH) cum Medical College in collaboration with medical group and there is one Leprosy hospital in Sikkim (H&FW).

The negative fallout of western medicine is leading many to seek solace in the indigenous medicines including herbal and spiritual cure. This has led many scholars from different traits like medical science, psychology, social workers and the policymakers to explore into the study of tribal medicines (Burman J. R., 2003). There is a great diversity seen in medicinal flora of India. According to the World Health Organization (WHO), more than 1 billion rely on herbal medicinal. In many countries, traditional medicinal provide to poor people because of affordable treatment. In developing countries, upto 80 percent of the population depends on traditional medicines to meet their healthcare needs (Jha, 2009).

3.7.1 Traditional Knowledge System

The society is based on where the social foundation ultimately rests on knowledge. Traditional knowledge based on discriminatory (on caste, creed, gender), access and control. The discriminatory traditional knowledge system was legitimized and fortified under suitable institutional frameworks, culture, and practices. The traditional knowledge system still exists date back to 2 million years. Since the dawn of history, different people have contributed to different branches of science and technology. Human communities have always regenerated and passed on knowledge from generation to generation. Such traditional knowledge is often an important part of the cultural identities (Jha, 2009). The traditional medicinal practices are associated with their cultural values. The various traditional healers across the globe have diverse beliefs and practices but the common aim of all is to cure ailments and maintain human health (Panda & Misra, 2010).

In Sikkim, the uses of medicinal plants are very common in both rural and urban areas. From the immemorial, the package of herbal medicine has been gradually nurtured and brought to the present. Although modernization is reaching fast to the remote places of Sikkim, most of the rural folk and even a good percentage of educated people living in urban areas have persistent faith on herbal charms (Burman J. R., 2003). The three ethnic groups of Sikkim, the Lepcha, Bhutia, and Nepalese

have long practiced their traditional system of medicine and have strong beliefs in herbs. There are 490 medicinal plants found in Sikkim due to its large variation in altitude and climate. The tribals of Sikkim have immense faith in herbal medicine based on trial and error experiences gained continuously from generation to generation. Culture is the foundation of civilization and social strength which is enriched by the transforming power of knowledge and experienced. The health culture of Sikkim is a composite heritage of practices of medicine in different rituals and other measures of prevention and cure (Panda & Misra, 2010).

The Limboo tribe has their own system of medicinal knowledge which includes treatment with herbs and using magico-religious supernatural cure. Faith healing is so popular among the Limboo community. Their faith in supernatural powers is very strong. Even in other communities like Lepcha, Bhutia, Sherpa, Rai and others are also believe in supernatural power. A Phedangmas (shaman) plays an important role in healing for illness (Burman J. R., 2003). It is believed that illness among Limboo tribe are attributed either to the natural power of evil spirits lying in any awkward region of their neighborhood or as a punishment given by the discontent angry gods and Goddesses. We committed sins through conscious mind so it may cause diseases and death also. For the treatment Shamans performed rituals mostly utters the mantras and appellation to the ghost and the spirits offering of thi (local millet beer), flowers, fruit, tubers, bamboo, etc (Subba, J.R., 2015) and sometimes Shamans ask the patients for sacrifices of fowl, pig, etc and offer rice beer to appease the supernatural. Apart from these Shamans use herbal medicines for treatment in the case of snakebite, asthma, dog bite, leprosy and etc (Burman J. R., 2003). Subba G.M (2015) in her studies that during her fieldwork she has found numerous case that shaman cured the illness. Shaman use fowl, Yegak (drum) and brass plate, rice, oil and most frequently used in all rituals Samyok (plant- artemisia Vulgaris). Once when one child was suffering from cavity Shaman took a white paper hanging in his wall and using Samyok and chanting Shaman took out insect from the child's teeth and drop it down in the paper and burned it and another incident with the same child he was suffering from jaundice and Shaman asked his mother to bring a pure mustard oil, Samyok, and brass bowl. Next day before sunrise Shaman started chanting keeping the brass bowl in the child's head and pouring oil in it and began to shuffle the oil with the help of Samyok after some time the oil becoming very greasy and hard. This

process continued for a week and the boy was cured. Another case like one man was suffering from pneumonia was treated by giving him a bamboo soup followed by the recitation of mundhum (Subba, G.M., 2015).

The practice of shamanism and medicine used to be different earlier times but the process of Globalisation seems deteriorating with the widespread of western medicine and the establishment of free governmental hospitals even in remote areas. The modern medical system in India was initiated with the coming of the British. The pattern of care provided by the allopathic doctors reflected in the needs of the colonial power. Rosenberg (1980) states that the coming of western medicine did not result in the total replacement of ayurvedic medicine and rather was a revisionist posture of indigenous medicine. The trend usually people treat their sickness to Shamans first before they have visited the allopathic doctors. The Limboo tribe usually follows both allopathic and traditional treatment (Burman J. R., 2003). The below table 3.20 shows the local species/product used by Limboo Shamans are as follows:

Table 3.20: List of Local Species used by Limboo Shamans for Treatment of Various Diseases

Local species	Scientific Name	Uses
Crepe-ginger (<i>Thay Phung</i>)	<i>Costus speciosus</i>	Juice of thus plant leaves is taken during menstruation cramps and problem in urinary bladder
Himalayan horsetail (<i>Hondok Phung</i>)	<i>Equisetum diffusam</i>	Leaves are crushed and applied in severe wound
Aspen fleabane (<i>Khamshet-shet Phung</i>)	<i>Erigeron speciosus</i>	Crushed juice is taken during snake bite and when affected by larva
Baby Panda Grass (<i>Kham bok la</i>)	<i>Pogonatherum paniceum</i>	Polio
Tropical chickweed (<i>Wanna</i>)	<i>Drymeria cordata</i>	Cold, cough and tonsil
Japanese bloodgrass	<i>Imperata cylindrical</i>	Gout

(Mikri Phung)		
Indian Crocus (<i>Kham buk wa Phung</i>)	<i>Kaempferia rotunda</i>	Fractured bone
Millet (<i>Itchi Phung</i>)	<i>Sorghum bicolor</i>	Worm in stomach
Monk's hood/Aconite (<i>Piku ma</i>)	<i>Aconitum ferox</i>	Jaundice, fever and hepatitis
Crown flower (<i>Mik Yun dey Phung</i>)	<i>Calotropis gigantia</i>	Believed that this plants give sound sleep
Ok tang Phung	-----	Eye irritation
Chitretta (<i>Sung Khing</i>)	<i>Swertia chirata</i>	Headache, body ache and fever
Winged prickly ash (<i>Warik ma</i>)	<i>Zanthoxylum alatum</i>	Used to treat Gastric
Umbelliferae family (<i>Khanak pa</i>)	<i>Heradeum wallichii</i>	Smoked and taken during vomiting and diarrhea
Fargesia (<i>Thay lekh khama</i>)	<i>Sinarundinaria microphylla</i>	Effective in pneumonia
Indian Coral Tree (<i>Yeng jrama</i>)	<i>Arythrina vagriegrata</i>	Smoked and applied in swollen areas
Spiny-armed Frog (<i>Yang luk ma</i>)	<i>Paa liebigii</i>	Cough and bronchitis
Texas Toad (<i>Hang wa rupkay</i>)	<i>Bufo speciosus</i>	Severe fever
Blue whistling thrush (<i>Mak Simma</i>)	<i>Myophoneus caeruleus</i>	Treat piles
Phat sot (Pork fats)	-----	Remove the marks caused by chicken pox

Sources: Subba G. M., Shamans and their Ethno-Medicinal Practices Among the Limboo Tribe of Sikkim, 2015 in Vulli Dhanaraju, Debating Tribal Identity: Past and Present.

Sikkim's traditional knowledge is gradually declining in this Trans Himalayan region. As few people in the new generation are coming forward to adopt folk healing practices as a profession. There is a significant shift in the socio-economic pattern of

the folk healer in Sikkim as the department of AYUSH is actively trying to revitalize Sikkim's local health tradition and folk healing practices by conducting training workshop and seminars. The NGOs working for traditional medicine are also trying to establish an association of folk healers of Sikkim for the preservation and promotion of their old traditions. The traditional knowledge and the position of folk healing practices are not valued adequately in this face of modernization. The greatest challenge in the era of globalisation is to integrate the traditional knowledge with modern medicine, identifying molecules for use in modern medicine, to decelerate the pace of environmental degradation and to make the regions economic development eco-friendly (Panda & Misra, 2010).

3.8 Economy

In Sikkim, 80 percent of the total population is dependent on agriculture (Subba, J.R., 2008). About 80 percent of the populations of Sikkim are living in rural areas and the economic activity is primarily mixed farming i.e. agriculture, horticulture, and livestock rearing. The economy of Sikkim Himalayan state has been basically agrarian in character based on the terrace farming system. In agriculture, the land is the fundamental asset whereas land tenure, labour input, land productivity physical setting, production surplus of the products and market are the determinants of a whole productive system (Chakraborty & Chakma, 2016).

Sikkim is rich in its forest resources with 44.1 percent of the state's areas under green cover. About 15.36 percent of the total geographical area of the land is devoted to agriculture but the actual area available for agricultural purposes is declining due to the diversion of cultivable land for non-agricultural purposes like the establishment of industries, township expansion, construction of roads, hydel projects, buildings, etc. Farming has been considerably handicapped by small and fragmented holdings, limited irrigation, and lack of farm mechanization and frequent occurrence of natural calamities like landslides, floods, and earthquakes. In view of these facts, the emphasis is being given to intensive and judicious use of limited land so that the per capita land productivity and overall production is maintained at the desired level (COI, 2011).

Agriculture together with livestock is the single largest employer within the state. The livestock sector in Sikkim is highly intensive. The species of livestock

usually found i.e. cattle like yak, buffalo, sheep, pig, fowl, and etc. Over 80 percent of the farmers in the state own livestock and earn supplementary incomes from them. The livestock in Sikkim available in the high altitude areas such as yaks, sheep and local goats known as 'Chengra' is predominate. Whereas in the middle hill and low lying areas the important breeds are Siri cows, Jersey, and Holstein Friesian crossbreed goats, poultry and pigs are reared. The species of livestock usually found like cattle i.e. buffalo, yak, sheep, pig, fowl and etc. The state being a hilly terrain, the fish ponds/raceways constructed in the villages are of smaller sizes. Fisheries are important areas of economic activity enabling the rural people to derive an additional income to improve their living standards. Sikkim has 900 km of freshwater streams, 30 sq. miles of freshwater lakes and many ponds. These resources provide a contribution to an environment for the development of fisheries. There are about 48 species of fish traced so far. Fish production stands in Sikkim at 140 tones and it is fish seed production stands at 2.5 million (COI, 2011).

Sikkim had long been an agro-based society, but situations changed thoroughly in recent years. With the acceleration in the socio-political aspect of the society of Sikkim, the growth of the industry in Sikkim has been tremendous. The department of Commerce and Industries mainly focused is to promote industrial development in the state of Sikkim. and the Department of Commerce & Industries with the objective of bringing about rapid industrialization in the state based on its natural resources such as flora, fauna, animal husbandry, food processing, forest produce, tourism, hydropower, etc. The incentives and subsidies from the central and state government help to promote local employment and local units (GoS, 2018).

In Sikkim, most of the industries are small or medium scale. By the provisions of the Indo-Sikkim Treaty 1950, the Government of India had taken responsibility in initiating planned economic development in the state (Singh K. S., 1993). In Sikkim, the industry plays a vital role in the developing economy of the State. Sikkim has seen a great boom in the industries in recent years. Sikkim has now emerged as an Industrial Hub while Sikkim turns into a pharma hub today. The border trade between India and China via the old Silk Route at Nathula reopened on the 6th of July, 2006 amidst huge expectations of improving the relation between the two upcoming superpowers of the world. It was also expected to help in achieving economic

prosperity in the areas surrounding the Nathula Pass in both countries (GoS, sikkimtourism.gov.in).

Sikkim's economy is largely dependent on agriculture and tourism and as per the census of 2011. Tourism has now gained universal acceptance as a potent engine for inclusive socio-economic development. Tourism is one of the major sectors of the state economy in a short period of time that has witnessed steady growth in this sector (GoS, sikkimtourism.gov.in). The tourism sector has been accorded priority as it is deemed to be one of the major revenue earning and employment generating sectors and it is being the fastest growing industry in Sikkim (COI, 2011).

The village tourism with homestay facilities is encouraged by the state government. Tourists are offered opportunities to know not only about Sikkimese culture but offered day to day activities of rural life (COI, 2011). The State government has formulated different plans and policies for safeguarding and preserving the natural beauties of Sikkim. The programmes of the government such as ten minutes to earth, green mission and etc that have contributed greatly to preserve the fragile ecology of the state due to which Sikkim is one of the cleanest states in the country today (GoS, sikkimtourism.gov.in).

The folk culture is transforming to tourism today which is an important market for both folk artists and livelihoods for the people of Sikkim. The State Government is trying the level best to promote eco-tourism, village tourism, adventure tourism, etc. The State Tourism and Civil Aviation Department have made tremendous development in the field of tourism. The Tourism and Civil Aviation department is the nodal agency to formulate policies and programmes for the development of tourism in the state of Sikkim. The State Government is making an effort to promote "Rural Village, Eco-friendly and Religious Tourism" (ibid).

The heritage tourism, pilgrimage tourism, and village tourism are the attraction of Sikkim. The Tourism festival is conducted every year by the Department of Tourism and Civil Aviation every year. The festivals are the flower festival at Gangtok, Hee Bermiock Heritage and Tourism festival, Kanchandzonga Tourist Festival, Lampokhari Tourism Festival, Mangan Music Festival, Namchi Mahotsav and Ravangla Festival and etc. The Sikkim Winter Carnival at Gangtok held every winter with the aim to promote Sikkim (ibid).

According to the Human Development Report (HDR) of Sikkim 2014, the livelihood of Sikkim is expanding mainly on the basis of tourism (i.e focuses on domestic tourism like pilgrimage, culture, tradition, adventure, and eco-tourism) and organic farming. Tourism has becomes an important livelihood opportunity for the people in Sikkim. The agriculture on the other side is moving towards industrial mode by producing organic products and it turns to organic farming The concept of rural tourism and the homestay has been recently been introduced in the state of Sikkim by few local and it has shown tremendous results. Sikkim being hilly terrain and surrounded by beautiful mountains and peace-loving people has great potential in rural tourism. The number of tourists has preferred to stay in the villages as well. The purpose of rural tourism is to create job opportunities for the rural masses. Even the number of hundreds of homestay has been sanctioned by the state government. Ecotourism is a part of eco-cultural tourism. It is the synergy of prevalent local culture and sustainable for natural resource-based tourism. Homestay tourism emerges as a substitute livelihood opportunity for the people of Sikkim (Chakraborty & Chakma, 2016).

Agriculture has been the chief occupation of the Limboo tribe. Agriculture is basically terrace based hill cultivation that production is concentrated on crops like paddy, maize, ginger, cardamom, millet, vegetables and etc. The majority belong to the middle-class society as seen in Table 1.6 in the first chapter ‘Most of the Limboo tribe inhabit in rural areas, the economic and education statuses are backward. They earn their livelihood from agricultural products like cardamom, ginger, orange, paddy, vegetables and etc besides these other sources of income are cattle rearing. Some of them are working as daily wage basis on government and private worksites’ (Subba, J.R., 2008). As described in the first chapter, figure 1.3 shows the main source of family income that people were indulged 40.5 percent in the agriculture sector, 14 percent business, 41 percent in jobs, and 4.5 percent in labourers. The people living in rural areas they are not only depended on the main source of income, on the other hand, but they also have the alternative source of income for survival.

Table 3.21: Other Source of Income

Other Source of income	Frequency	Percent	Valid Percent	Cumulative Percent
Cardamom Cash Crops	49	24.5	24.5	24.5

Agricultural Cash Crops	48	24.0	24.0	48.5
Business	14	7.0	7.0	55.5
Floriculture	8	4.0	4.0	59.5
Poultry and Piggery Farming	3	1.5	1.5	61.0
Dairy Farming and Animal Rearing	2	1.0	1.0	62.0
Tourism	5	2.5	2.5	64.5
Cardamom and Agricultural Cash Crops	38	19.0	19.0	83.5
None	33	16.5	16.5	100.0
Total	200	100.0	100.0	

Source: Field Survey

During my fieldwork, I have found the various aspect of livelihood. Agricultural practice is still practicing among the Limboo tribe. They have an alternative source of income apart from the main source of income. The above table 3.21 shows that highest percentage of people indulge with cardamom cash crops as the other source of income because this is the crops have the highest value in the market and followed by the agricultural cash crops, business, floriculture, tourism, Poultry and piggery farming and dairy farming and animal rearing that only 16.5 percent of respondents depending on their main source of income. The major livestock products are milk, poultry, and egg. One of my selected field areas for survey Darap has now become a budding destination for Village tourism. There are the number of local homestays in Darap 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. There are homestays namely Sukhim Village retreat which the lodge has cottages constructed of wood and bamboos. Its aesthetics consists of traditional Limboo handicrafts of bamboo and Cherry Village resort, Dara Goan Village retreat (Gurung Homestay) situated in the middle of greenery and breathtaking scenic beauty.

Globalisation has brought the concept of ethno-tourism to tribal (Pandey, 2013). People have been provided jobs as a tourist guide, hotelier, seller, etc. The Sobu homestay run by the Limboo family and the meaning of Sobu is friendship in Limboo language where they serve their guests in Limboo's 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. These homestays have updated for the online booking website like Goibibo, MakeMy Trip and etc which have become a convenience for the people. Their tourism business is a substitute of income apart from agriculture and the motive of homestay is to shares the traditional Limboo cultural traits and preserves the Limboo ethnic identity. The Sikkim rural economy is mainly based on agriculture and homestay tourism and presently homestay tourism adds an additional economic opportunity to the rural people. The tourism gave twin benefits as tourists are gaining the opportunity to interact with the local communities learning the flavors of cultural heritage and natural environment whereas local communities are accessing the opportunities to regenerate their culture and for economic development too. Social interactions have a chance to cultural mixing and it may harm the long and traditional cultural heritage of the communities. The educated youths are aware of this fact but they are considering the positive aspects only as the homestay business has no perceptible negative social environment.

This emerging business has an economic and social impact on particular communities. The wide range in an independent business generates a regular flow of earning and also improved the living standard for subsistence. The change in social behavior helped them to participate in cultural exchange. The entire family member including females actively takes charge of this business in hospitality for guests and also serves as a local guide. In the era or 21st century the people are determined to find new ways to communicate with their past as tourism manages to establish a wider relationship in the sense to enable the tourist to acquire and experience its traditional value systems, styles, and tests. During the tourist season, local communities present the local traditional music, folklore, costumes which concentrate on the ideas of the preservation of values of folk art through the presentation of a rural lifestyle. The tourists attempt to integrate into local ways of life showing interest in an activity that involves respect and interest in the host culture. As we see many indigenous groups are being more exploited through the tourism industries. Multinational corporations view indigenous land as a valuable commodity to be bought, sold and exploited which had a great impact on a local environment. The global pressure on their culture is going to lead to the erosion of traditional values.

Tourism includes both ecological and cultural attributes which are increasingly prevalent around the world (Chakraborty & Chakma, 2016). However, tourism is a recent phenomenon in Sikkim and it is a modern phenomenon being closely connected to the emergence of modernity with the associated emphasis on economic viability. Apart from the earning of the revenue for the state, the aim of the government is to promote folk culture and the local community. The folk culture and tourism are interrelated and there is no tourism without folk culture. Tourism helps to reveal local cultural values, preserves and sustains traditions and makes a possible better understanding of global and local culture (Manger A. , 2015). The village tourism which has been come uptrend recently is playing a vital role for the rural people in economic terms and shaping and preserving their own identity. The experience that the tourist acquires from festivals and culture is because these activities help to boost or construct a tourism demand that can act as an essential tool for economic development. In order to enhance the brand or image of the destination, one should focus on successful festivals, since this aspect can also help in preserving the identity of the community. At the same time in can rejuvenate of cities tourism and create new economic activities in rural or peripheral areas.

In the study of ethnic identity, it refers to peoplehood within a group, a culture, and a particular social setting. The impact of globalisation had changed the social structure which the changing scenario in every aspect of the social system, facilitated in creating and construction of Limboo ethnic identity. The social indicators i.e. family, marriage, religion, education, health, and economy can say traditional as well as the modern one. 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. Globalisation is making the world as one community as one village. The world is becoming a smaller place. Ronald Robertson's term glocalization is the new form of cultural expression by telescoping global and local to make a blend and defined as the interpretation of the global and local resulting in unique outcomes. The small scale industries, village tourism reinforce to go together with localism as 'Think globally and act locally' where the indigenous people have found support to upsurge their ethnic identity.



Chapter IV
Politics of Ethnic Identity in Sikkim



Chapter IV

Politics of Ethnic Identity in Sikkim

4.1 Introduction

The term politics of identity is extensively used throughout the social sciences to describe phenomena as diverse multiculturalism which are the civil rights movement, women's movement, lesbian and gay movements, separatist movements in Canada and Spain, and violent ethnic and nationalist conflict in postcolonial Africa and Asia, as well as in the formerly communist countries of Eastern Europe (Bernstein, 2005). During the past two decades the term 'politics of identity' has been used often but defined infrequently. Tod Gitlin argues that in the United States the politics of identity emerged out of the decline of the civil rights movements. He stated that 'whole way of experiencing the world' that one after another demanded the recognition of difference and the protection of separate spheres for distinct grouping. Gary Gerstle argues in his narrative of twentieth-century America that the emerging movement saw in racial, ethnic and sexual identities preferable modes of social and political organization (Pritchett, 2005). In 1979, the first use of the term politics of identity by Anspach referring to the activism by people with disabilities to transform both self and societal conception of people with disabilities. The many scholars employed the term politics of identity in their abstract to describe till the 1990s i.e. (a) Ross (1982) ethnicity as a contemporary form of politics, (b) Bromley (1989) a form of critical pedagogy that links social structure with the insights of post-structuralism regarding the nature of subjectivity, while incorporating a Marxist commitment to politics, (c) Connolly (1990) general efforts by status based movements to foster and explore the cultural identity of members, and by mid 1990s the references to politics of identity became (d) Meznaric (1993) as violent ethnic conflict and Alund (1995) nationalism more generally has emerged. In addition, the term politics of identity to describe the relationship between experience, politics, culture, identity, and power (Bernstein, 2005).

The social movement that emerged in the 1960s and 1970s such as civil rights and women's movements that seemed to be more concerned with culture and identity that with challenging the social structure. With these movements in mind Kauffman (1990) defined politics of identity in cultural terms as expressing "the belief that

identity itself- its elaboration, expression, or affirmation- is and should be a fundamental focus of political work;” politics of identity politicized areas of life not previously defined as political, including “sexuality, interpersonal relations, lifestyle, and culture”. Kauffman distinguishes between cultural claims related to institutions and structures and efforts geared toward person expression and self-transformation. Kauffman dismisses the latter as irrelevant and self-indulgent cultural activism. Most others who view class inequality as the primary source of exploitation and oppression do not distinguish among different cultural activism. Instead, all claims related to social identities are considered to be “cultural politics” and are equated with and dismissed as politics of identity (ibid). In recent years that have witnessed a general ‘backlash’ against politics of identity both in the academy and the public sphere. The various protagonist of backlash like Bramen (2002) and Wendy Brown (1995) worked on “wounded attachment” that describe for a condition in which politicized identities based upon experiences of injustice and discrimination, begin to “fetishize” their own wounding, seeking politics of identity to elaborate on the wounded character of politicized identity’s desire. The wounded attachments whereby claim to identity becomes over-invested in its own historical suffering and perpetuates its injury through its refusal to give up its identity claim. For Brown, this leads to reactionary politics aimed toward recrimination instead of action to redress the injustice. The idea of politics underpinned by solidarities based on ‘sameness’ that has a long history in the critical tradition. While using identity as the basis of political action that has been seen to be powerful and effective and also increasingly seen as problematic too which fails to recognize the process of change associated with movements (Bhambra & Margree, 2010).

Politics of identity is supposed to be cultural not only because of identity is putatively distinct to institutional structures and the political economy but it is also because scholars see identity groups as advocating for recognition of their respect for cultural differences, which derive from their distinct group identities. They presume that activists organized around status identities perceive these identities with their associated cultures in essentialist instead of socially constructed terms. Therefore, scholars are important of what they regard activist’ leveling identity group with culture, and that they question what forms the idea for culture. For instance, Brown (1995) argues that marginalization forms the idea for the culture of identity teams.

She dealt that supporting for rights based on marginalized cultural identities can only result in the accumulated social regulation of those by dominant groups that control the state. Giltin (1995) claims that politics of identity on college campuses is “the recognition of a collective hurt that followed by the mistaking of groups position for a ‘culture’ followed by the mistaking of a ‘culture’ for politics”. Feher (1996) suggests that drawing from politics of identity; political rights have also adopted a language of victimhood. Macedo (1995) and Spragens (1999) assert that equating identity groups with culture is patently false and potentially dangerous because it could lead to the recognition and validation of like for example, white racist groups who portray themselves as defining a denigrated culture. However such views rest on untested assumptions about how activists understand their identities, ignoring relationships among identity, institution, and the political economy (Bernstein, 2005). The exclusionary politics of movements like black power, a lot of radical and lesbian feminism, and in recent times movements for ethnic purity and religious integrity have yielded a deep concern with the programme of separation and isolationism that such movements are usually seen to be based upon who has experienced injustice will perceive and thus act effectively upon it appears to rest upon an essentialist theory of identity that assumes that the possibility of information about particular situations is restricted to one’s possession of the relevant irreducible traits i.e. being female, black, Dalit and so on. Arguably the consequences of these separatist tendencies are that they perpetuate the individualist fallacy that oppressive social relationship can be reformed by particular subjects without the broader agreement of other who together constitute the social relations within which the injustice is embedded (Bhambra & Margree, 2010).

4.2 Ethnicity in Pre-Merger Sikkim

To understand the dynamics of politics of identity it is difficult to understand without the historical perspective and the impact on the socio-political relations amongst the tribals themselves and between the tribal and non-tribal communities (Kumar, 2005). Here in this section before dealing with the politics of identity in Sikkim, firstly will spotlight the historical standpoint because it is very important to understand the background of politics of Sikkim before dealing with politics of identity.

The major ethnic groups of Sikkim are Bhutia, Lepcha and Nepali and each ethnic group are different by historical antecedents, geographic center, and cultural

emblem. Since ethnicity also involves competition for the resource of certain territory to claim ethnicity that linked the questions of equal rights and opportunities in politics, economy, and society. In fact, it has always been the questions of equal rights that have shaped the ethnic relations in Sikkim the administrative policies of the Chogyal (King) of Sikkim had gone a long way in shaping the relation in the pre-merger period. During this period, the attempt was to maintain the Bhutia- Lepcha (BL) supremacy by providing special rights and privileges. This gave rise to a feeling of discontent in the minds of the Nepalese who felt inferior in status to the Bhutia-Lepcha despite being large in number (Datta, 1997).

The first colonial census was taken in February 1891, and mentioned that there were thirteen 'races and castes' in the kingdom of Sikkim i.e. Lepcha, Bhutia, Limboo, Gurung, Murmi (Tamang), Rai, Jimdar, Khambu³⁸, Kami, Brahman, Manger, Chettri³⁹, Newar, Slaves, and Darjee (Rishley, 1894). H.H Rishley in the Gazetteer of Sikkim identified three main stocks in Sikkim.

i. Rongs or the Lepchas, ii, Khampa or Kham-ba, the immigrants from the Tibetan province of Kham and commonly called Bhutias, iii. The Limbus of Lhasa Gotra who believed that migrated to Sikkim from Shigatsi, Penam, Norpu, Khyongtse, Samdubling and Gyantse- all these places in the Tibetan province of Tsang, south of Tsanpo. A fourth stock that has been added to his classification in the Nepalese community comprising several tribes who migrated from the 19th century onwards. Perhaps it was their late arrival that was reason Rishley made them left out the classification of the people of Sikkim. In the absence of any written documents of the indigenous people at the time prior to the arrival of Tibetans that one has to depend on their mythologies and oral traditions for a reconstruction of their history. The oldest inhabitants of Sikkim were the Lepchas, who in all probability were accompanied by some Limboos and a few Mangers. The Limboo tradition does not maintain distinction among these tribes but includes them among the Kiranti stocks by their tribal chiefs (Datta, 1997).

Sociologically, there are three sub-cultural stocks i.e.the Kiratis, the Gurkhas, and the Newaris The Kiratis includes the Limboos, Rais, Mangers, Gurung, Tamang

³⁸ Rai, Jimdar and Khambu are three names of same group

³⁹ The Indo-Nepali caste of Kshatriya

and the host marginal tribal stocks who are again broadly classified into three groups on the basis of their absorption into the larger civilization, a) the animists like Gurungs, Mangers, and a part of Limboos, b) the Hinduised Rai and the Lamaist Limboo/Tsong, Tamang, and Sherpa. The Gurkhas included Khas, the Thakuris and the Chhetris who came to settle down in Sikkim in the middle of the 18th century after the emergence of Gurkha power in the form of Prithivinarayan Shah in Nepal. The Newars entered Sikkim in the 18th-19th century after the liquidation of Newari power in the Kathmandu Valley by the Gurkhas. With Newars, a large number of other castes like the Kami (blacksmith), Damai (tailor), and Sarki (cobbler) entered Sikkim (ibid).

Table 4.1: Community Wise Population Census of 1971 and 1981

Community	1971	1981
Bhutia	8064	21548
Tibetan	4607	4149
Lepcha	22316	22391
Sikkimese Bhutia	10891	-----
Nepali	134235	192891
Limboo	-----	17922
Sherpa	-----	10726

Source: Datta (1997)

The above table 4.1 shows that in 1981 census Limboos and Sherpas mentioned separately for the first time and also used Tibetans, Bhutias, and Sikkim Bhutias to indicate the people of Tibetan origin. While the Tibetan probably indicates the Tibetan refugees in Sikkim and the difference between Bhutias, and Sikkim Bhutias are clearly spelled out. This distinction was done away in the 1981 census report.

The Nepali immigration to Sikkim was a phenomenon of the 19th century a result of direct encouragement from the British. In contrast to the Bhutias and the Lepcha, the hardworking Nepalese made a very good peasant in the peacetime just as they made efficient warriors at the time of war. J. C White writes “(Pharias=Nepalese) have migrated from the neighborhood densely populated state of Nepal and are slowly but surely pushing their way eastward. They are almost all Hindus by religion with innumerable castes, the few exceptions being the tribes

coming from the north-east Nepal, who still profess Buddhism. They are on the whole a steady, industrial and thrifty people, very pushing and eager to take up new employment, they make excellent settlers, pay their rent regularly and give no trouble in the way. But they require a strong hand over them and some of the castes are most litigious and quarrelsome. Many of their headmen are excellent managers, thoroughly to be trusted and will carry out anything they undertake to do the best of their ability. In more than one cases have known Nepalese settlers in Sikkim, by indentation of hard work and perseverance, rise to important positions which they have successfully filled, in marked contrast to the Lepchas, whose indolent temper always act as a deterrent and causes them to be outdistanced by more energetic races". By the time the Nepalese started arriving in Sikkim, the acculturation between the Bhutias and the Lepchas had reached such a high degree that these two groups professing Buddhist religion confronted the Hindu newcomers as one integrated Buddhist population. The differences between the Buddhist and the Hindu values, ideas and lifestyle were great and assimilation of these two groups was never as high as had been the case of the Lepchas and the Bhutias (Datta, 1997).

While seeking for the settlement in the land of Sikkim started by the Nepalese immigrants, but the Chogyal dislike of the Nepalese emanated was the result of the repeated raids by the Bhutanese and the Gurkhas into the Sikkimese territories. In fact, the King Tsugphud Namgyal⁴⁰ had engendered feeling of bitter enmity expressed for the Bhutanese and the Gurkhas that he had always expressed his feeling by enjoying upon Ministers, Lamas and Kazis as his "irrevocable will that not even a single person belonging to these states should be allowed to settle down in Sikkim". This order was repeated again and the majority of the members of the Raja's Council shared these feelings of the King and opposed any move to allow the Gurkhas to settle in Sikkim. Despite such vigorous opposition from the King and his council, the Nepalese did manage to get permission to settle in Sikkim. Thus, described in the history of Sikkim, "in the year 1875, in direct defiance of the Royal order, Chebu Aden Lama allowed the Paharias (Gorkhas) to settle in the land of Chakoong Rishi and Ramon Rivers. His example was soon followed by the old Lasso Kazi who

⁴⁰ He was the 7th Chogyal (King) of Sikkim reigned from 1793 to 1863. He was the longest-reigning Chogyal of Sikkim. He shifted the capital from Rabdentse, West Sikkim to Tumlong, North Sikkim. The Treaty of Titalia in 1817 between Sikkim and British India has signed in which territories lost to Nepal were appropriated to Sikkim. Darjeeling was gifted to British India in 1835.

allowed Paharis to settle in Kitam and Namchi⁴¹ and without so much asking permission from the Maharaja he opened and began to work a limestone quarry and make lime. Then the contagion of disobedience spread the Phodong Lama and the Khangsa Dewan who allowed Paharis to settle in Tchadam". The next King Sidkeong Namgyal⁴² however he was practical and in order to ingratiate him with the British authorities granted the first lease to the Gorkha settlers in 1867, i.e. to the Newar brothers. After the succession of King Thutob Namgyal⁴³, the council had divided into two factions i.e. pro and anti-immigrant and the matter reached such a height that had to seek advice from the Governor-General of Bengal, Sir Ashley Eden. In response, he gave his final verdict in favour of the Gorkhas, which quotes "The lands of Sikkim belong to the people of Sikkim and to no one else. If the wasteland and uninhabited places are to be given to the Newars, yet the headmen should be Sikkimese. On no account should any native be deprived of their lands to be given to strangers and aliens. Although your Highness may say that you had consulted Sir George Campbell and Sir Richard Temple upon this question of allowing Newari settlers to populate the country and that they had expressed consent, yet, it is quite sure that they never thought that native Kazis, Kyomees, and headmen should be deprived of their patrimony for the benefit of such utter strangers as the Newars are...." The bitter strife that marked for Nepalese immigration gradually subsided with the passage of time; the Nepali peasant began to live in amity with Lepcha and Bhutia counterpart albeit as two separate ethnic groups. The inequality persisted at a higher level where some Bhutia landlords still discriminated against the Nepalese and the land was also framed in favour of the Bhutias and the Lepchas (Datta, 1997).

4.3 Protection for Indigenous and Anti-Nepali Approach

The Monarch elites had always perceived that Nepalese as a potential threat. The Nepalese overwhelming numerically has grown demands for representation and had been the greatest cause of concern for the Bhutia rulers. The state of being condemned Nepalese as 'non-Sikkimese' or 'immigrant' and introduced of various discriminatory legal political arrangements and as a matter of fact the manifestation of those

⁴¹ Places in South Sikkim

⁴² He was the Eighth Chogyal (King) of Sikkim reigned from 1863 to 1874.

⁴³ He was the Ninth Chogyal (King) of Sikkim reigned from 1874 to 1914. During his reign, John Claude White was appointed as the first political officer in Sikkim in 1889. The Capital was shifted from Tumlong to Gangtok in 1894. The modern education was started in school by missionaries. The first population census was conducted in Sikkim in 1891.

perceived fear and the part of the strategy for maintaining Bhutia dominance over the Nepalese as that the Bhutias are neither was indigenous and were only early settlers (Datta, 1997).

The first-ever recorded policy intending to restrict the expanding influence of Nepalese was promulgated on 2nd January 1897 prohibiting the Bhutias and Lepchas from selling or subletting their land to other communities. Later the policy has been updated and notification was issued on 17th May 1917 which is popularly known as ‘**Revenue Order No. 1**’. A general direction was issued reiterating that “no Nepali can purchase Bhutia and Lepcha land” unless special permission to that effect was granted from His Highness. This notification was issued in the interest of the minority Bhutia and Lepcha communities but until 1969 the Tibetans and Bhutanese were not debarred from buying and selling Bhutia and Lepcha land in Sikkim whereas other indigenous Nepalese tribes who had been living rule in Sikkim long before the establishment of the Bhutia in Sikkim were debarred from such benefits (Gurung S. K., 2011). The government framed rules for the protection of the land rights for the indigenous population and under the constitution of 371F still, the ‘Revenue Order No. 1’ in Sikkim is protected.

The land revenue imposed on the farmers belonging to the three ethnic communities i.e. Bhutias, Lepchas and the Nepalese where Nepalese was discriminated. The rate for the same acre and the quality of land the Nepalese had to pay higher than the other two ethnic groups. This policy remained operative till 1966 when the policy was withdrawal under the pressure of the Nepalese demanded the abolition of the discriminatory revenue system. The differential rate of revenue between the Bhutia and Lepcha (BL) and Nepali subject is shown in the below.

Table 4.2 Revenue to be Paid by Nepalese and BL Peasants

Class (in Rs & Anna)	Nepali (in Rs & Anna)	BL (in Rs & Anna)
Paddy- Class I	Rs. 2	Rs. 1-8-0
Class II	Rs. 1-8-0	Rs. 1-2-0
Dry field (No Class)	Rs. 14	Rs. 8

Source: P.K. Jha: History of Sikkim- 1817-1904. Unit of measurement was Pathy which was equivalent to 4 sheers.

The above revenue chart was clearly in favour of the Bhutia and Lepcha community and discriminatory for the Nepalese community. Similarly, the Nepali subjects had to pay Rs. 6 as house tax as compared to Rs. 2 by the Bhutia and Lepcha subjects. There was a various form of exploitation at the hands of the Kazis and landlords those who were under the prevailing socio-economic condition of the peasants even favoured by the government policies, i.e. BL were incapable of paying such high rates of revenues (Gurung S. K., 2011).

Further, Nepalese were considered as ‘**non-hereditary**’ subject and they were not allowed to settle in some territory of Sikkim, the Administrative Report of the State of Sikkim for the Year 1931-32 states that a portion of the land lying in the Teesta Valley has not been open to Nepalese settlers and it was specially reserved for the ‘hereditary’ inhabitants of Sikkim i.e. BL and later Tamang and Sherpa community who are Nepalese Buddhist were allowed there to settle. The content of Administrative Report 1931-32 was repeated in 1943-35 and 1935-36 of the State, behind this the rationale was to protect the interest of minority BL communities. These policies differentiating communities either on grounds of ethnocultural identity or religious beliefs that had adverse effects on the communities’ social mobility besides strengthening of aggressive ethnic consciousness among them. The Administrative of the Sikkim State in the year of 1934-35 and 1935 to 1936 justified the anti-Nepali approach of the government as an effective means of checking the influence of the Nepalese and plainsmen and described as a non-hereditary subject over the Bhutias and Lepchas, defined as hereditary subjects (ibid).

On 3rd July 1961, the Sikkim Durbar promulgated the Sikkim Subject regulation provided the rules regarding the various resident of Sikkim. The Sikkim Subject Regulation of 1961 was yet another mechanism invented by the government Subject to keep the Bhutia-Lepcha subjects separated from the Nepalis and other communities. Unlike in the earlier instance, interpreting the Tsong (Limboos) was treated with the Bhutia-Lepcha subjects this time it stated follows;

- a) *“All person of Sikkimese domicile, if born in Sikkim and resident there, or if ordinarily resident in Sikkim for not less that fifteen years prior to the promulgated of the regulation;*

- b) A person not domiciled in Sikkim but of Lepcha, Bhutia, or Tsong origin whose father or grandfather was born in Sikkim; and
- c) A person not domiciled in Sikkim but whose ancestors have deemed to be Sikkimese Subject before 1850. Subjecthood by naturalization was allowed on fulfillment of residential qualification of minimum fifteen years and subsequent renunciation of citizenship of the country of his/her birth/origin” (Gurung S. K., 2011) .

The regulation was significant for three reasons. Firstly it was categorically recognized the Lepcha, Bhutia, and Tsong as the bonafide subjects while such ethnic reference in case of the Nepali was avoided. The segregation of the Tsong from the Nepali was viewed as an attempt to split the Nepali community and subsequently harm their political interest. Secondly, the Regulation recognized all those Sikkimese who were alienated due to the realignment of political boundaries prior to 1946 as Sikkim subjects. The Clause ‘C’ of the regulation of July 1961 was clear in the sense to accommodate the Darjeeling population of 1850 as subjects of Sikkim. Thirdly, the regulation though maintained 1946 as the cut off year but for all practical purposes, the cut off year actually pushed to 1936. The land survey Report of 1950-51 was the basis for registration of names in the subject register and the ‘Bustiwal’s were the least eligible subjects for enumeration in the survey report. Thus only who had landed property were considered eligible to be registered Sikkim Subject while the ordinary peasants without any substantial landed property in 1936 were left out. Owing to the nature of land ownership system and settlement rules prevailing then in Sikkim, it was obvious that many were denied registration in the land Survey Report and subsequently in the Sikkim Subject regulation of 1961. The promulgation of the Regulation was considered inevitable in view of the growing influx of population from outside Sikkim. This Regulation possibly was an attempt to legalize the status of Tibetans and Drukpas who immigrated to Sikkim during the 1950s (ibid).

The various political parties criticized the Sikkim Subject Regulation of 1961. It is referred to as Sikkimese, Bhutias, Lepchas, and Tsongs among the categories of persons entitled to citizenship excluding the Nepalese. The anti-Nepali policy of the Chogyal⁴⁴ was the issue of citizenship in 1961. The Sikkim State Congress and the

⁴⁴ Maharaja or King

Sikkim National Congress, Scheduled caste League and a faction of the Sikkim National Party whose base was the Nepali population strongly denounced the discrimination. Thus, the political atmosphere of the state was totally vitiated with the feeling of communalism and mutual suspicion between Lepcha, Bhutia and the Nepalese. The Nepalese with their demands for equals for equal treatment and democratization of administration came to be identified with what went against the interest of the Chogyal and indirectly the Bhutia and Lepcha. The meeting held a joint session at Gangtok on the 26th of July 1961 and passed a proposal to request the Chogyal to withhold the enforcement of the Regulation of 1961 pending determination of Public opinion (Datta, 1997). While considering the demands of various political parties for amendment and in view of the political background, the promulgation of the 3rd July 1961 was amended. The relevant portions of the Sikkim Subject regulation, 1961 (as amended in 1962) are provided below;

1. *“Short title and extent;*

- i. *This Regulation may be called the Sikkim Subjects Regulation, 1961.*
- ii. *It shall extend throughout the territory of Sikkim*

2. *Commencement*

This Regulation shall come into force on such date as may be appointed for the purpose by the Chogyal of Sikkim.

3. *Certain persons domiciled in Sikkim Territory at the commencement of the Regulation to be Sikkim Subjects-*

1. *Every person who has his domicile in the territory of Sikkim immediately before the commencement of this Regulation shall be a Sikkim Subject if he*

- i. *Was born in the territory of Sikkim and is resident therein, or*
- ii. *Has been ordinarily resident in the territory of Sikkim for a period of not less than fifteen years immediately preceding such commencement: or*
- iii. *Is the wife or minor child of a person mentioned in clause (a) or clause (b).*

The Sikkim subject status was denied to certain person namely:

- i. *Any person who renounces his status as a Sikkim Subject, or voluntarily acquires the citizenship of any other country, or; takes an oath of allegiance to a foreign country or ruler thereof without the consent of The Chogyal's Government;*

- ii. *Any person who served his connection with Sikkim such as by parting with his property in Sikkim and migrates to a place outside Sikkim and India after the commencement of this Regulation, or has not been ordinarily resident in Sikkim for a continuous period of seven years, shall thereupon cease to be a Sikkim Subject.*
- iii. *Any Sikkimese woman who marries a person who is not a Sikkim Subject”*
(Gurung S. K., 2011).

A committee was constituted under section 3(3) of the Sikkim Subject Regulation, 1961 (as amended in 1962) by the Chogyal for the purpose of enumeration of names in the register and subsequent grant of the certificate subject to fulfill the above condition. The Sikkim Subject Certificate again became controversial after the Sikkim merged with India in 1975. The Sikkim Citizenship Order of 1975 under clause 2 stated: *“Every person who immediately before the 26th day of April 1975 was a Sikkim Subject under the Sikkim Subject Regulation 1961 shall be deemed to have become a citizen of India on that day”*. Those who have the Sikkim subject Certificate become the citizen of India too. But those who did not have registered their names in the Sikkim Subject Certificate were denied for Indian citizenship. This resulted in the thousands of people living in rural areas were left out and resulted in wide-spread discontentment among the people of Sikkim. There was an interesting debate in the Legislative Assembly over the administrative lapses and subsequent denial of registration of names in the Sikkim Subject Regulation revealed the indifferent attitude of the Panchayat officials and Mandals as the primary cause of the problem. The Legislators condemned the Regulation of 1961 as undemocratic and a black act of the Chogyal regime (Gurung S. K., 2011).

The status of Tsongs (Limboo) who constituted a substantial part of the pre-Bhutia population of Sikkim was peculiar. The Limboos sometimes were clubbed with the Bhutia and Lepchas as in the Sikkim Subject Regulation of 1961 and also sometimes they had to pay a higher rate of land revenue as par with the Nepalese. 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 (ibid).

The Sikkim Citizenship Order, 1975 was amended in 1989 to include the name of left out person's Sikkimese origin without obliterating the mandatory clause of the Sikkim Subjects Regulation of 1961 as the basis for the grant of Indian citizenship. Hence the Sikkim Subject Regulation of 1961 remains an important document that distinguishes a Sikkimese from others. It is the symbol of identity and passport to the public appointment and other political-economic opportunities in Sikkim. The old laws in force immediately before the merger, it enjoys protection under article 371F (k) of the Indian constitution. The 'Certificate of Identification' (COI) is issued from the office of the District Collector to the descendants of the Sikkim Subject Certificate holders (ibid).

4.4 The Ethnic Polarization in Pre-Merger Sikkim

The polarization of politics among ethnic groups was developed in the 1950s, it was the period that Sikkim's relations with independent India were formalized and political parties were formed by educated elites who inspired by that freedom movement in India. That was the period of turmoil and political transformation in the state and the inter-ethnic relation took a turn towards communalism (Datta, 1997). The political parties seek to expand their support base and often appeal including raising ethnic demands. The political parties in order to achieve their objective and ethnic groups often engaged in a symbiotic relationship in fulfillment of their respective objectives (Gurung S. K., 2011). The discontentment between Nepalese and Chogyal's pro-Bhutia and Lepcha policies began to express openly through the various agendas and demands of the political parties. In Sikkim, the first two political parties that moulded the course of the consequent course of political events were State Congress and the Sikkim National Party. The Sikkim State Congress stood for democratic ideals like the abolition of landlordism and democratization of administrative machinery and even supported the idea of the accession of Sikkim with India. The National party patronized by the Durbur (ruling house or court) was basically traditionalist and emerged in order to counteract to demands raised by Sikkim State Congress. It described the demands of democratization of administration and abolition of landlordism as a luxury that a small state like Sikkim could not effort. It drew its support mainly from the landholding and monastic elites (Datta, 1997).

In December 1950, a treaty was signed between Sikkim and Independent India, the Sikkim State Congress felt let down by the features of the treaty as that the wishes of the people were ignored. The establishments of responsible government, people's participation in the administration, etc were nowhere mentioned in the treaty. In this context, the political unrest the gap between the Lepcha, Bhutia and the Nepalese has been widened (Datta, 1997). The Durbar wanted to maintain equilibrium between two major communities accordingly in May 1951 the Chogyal called for the tripartite conference to sort out the problem of representation in the proposed State council. The representatives of three parties delivered Chogyal Palden Thondop Namgyal⁴⁵ represented the royal interest, one representative from Bhutia and Lepcha and two representatives from Nepalese. It was in this tripartite conference of 1951 that the '**Parity Formula**' as the governing principle for equal seat sharing between the minority BL and majority Nepalese workout and accordingly adopted. The formula of supremacy being the ruling community was established in the name of the protection of the minority ruling community (Gurung S. K., 2011).

According to the parity formula, the State Council was made a seventeen member legislative body in which six seats were decided to be kept reserved for the Sikkim Bhutia-Lepcha community and the remaining six for the Nepalese community, and the remaining five seats were the nomination of the Chogyal (Gurung S. K., 2011). The Royal Proclamation was issued in January 1952 and March 1953 laying down the rules regarding the formation of the State Council and the Executive Council, mode of elections, powers, and functions. The Parity system was slightly modified by the Royal Proclamation of 1958 (Datta, 1997). The Nepalese resented the parity formula for some additional reasons that the formula was arbitrarily extended to every conceivable are like scholarships, employment, stipends, etc. Politically, the parity formula was the first-ever official attempt to restrain the influence of the majority Nepali subjects in the political institution of Sikkim (Gurung S. K., 2011). The number of councilors and was raised from seventeen to twenty within six representatives of Nepali and six of Bhutia and Lepcha. One seat was reserved for the Sangha⁴⁶ and one was declared general. There was further change in the election law

⁴⁵ The 12th and last Chogyal (King) of Sikkim

⁴⁶ The Sangha seat is the only one of its kind in Sikkim which was created under Article 371 (F) of the Constitution to give monks representation in governance. Only monks could vote and contest in the reserved 'Sangha' seat.

in 1966. The elective seats of the Nepalese and Lepcha, Bhutia were increased to seven each. The two new seats, one each in the name of Tsong (Limboo) and Scheduled Castes were introduced besides the usual one reserved for the Sangha, one general and six nominated seats. The total strength of the Council became twenty-four. There was very much resentment to by the political parties other than the National Party. It was interpreted as an attempt to introduce casteism along with communalism and thereby cut into the Nepali community in both the Tsong and the Scheduled caste were hitherto considered as Nepalese. These systems of parity have been so much against the principle of democracy is still continuing with slight modifications as a unique feature of Sikkim's administrative system (Datta, 1997).

India had a direct role or so the Nepalese alleged in the introduction of this system. The Nepalese who felt deeply wronged by this parity and accused India of getting it introduced in Sikkim with a definite objective of fuelling communal feeling in order to keep the two communities perpetually divided. This would serve India's interest that they analyzed by checking the growth of a feeling of pan Nepalism among Nepalis spread from the hills of Darjeeling and Sikkim to Bhutan and Assam. The Nepalese further grudged the Indian officers had always sided with the Bhutia, Lepcha whenever there was any clash of interest between the two communities. This principle of parity once introduced in the election system that did not remain confined and in course of time it extended to other fields as well like award of stipends and scholarship and eventually the employment. In other side the State encouraged and continued the Buddhist culture, Buddhism was the state religion and also the numerous Buddhist monasteries were received aid annually for the maintenance and other like a received subsidy from the resources for the various Buddhists festival. That created a certain sense of grievances among the Nepalese (Datta, 1997).

The two parties Sikkim National Congress and Sikkim Janata Congress held a conference at Gangtok and demanded full-fledged democracy, a written constitution, fundamental rights, universal adult franchise and abolition of Parity formula. A Joint Action Committee (JAC) of the two parties was formed with the chairmanship of Mr. L. D Kazi⁴⁷. The talk between the (JAC) and the Sikkim government had failed and

⁴⁷ His name also spelled Kazi Lhendup Dorji or Kazi Lhendup Dorji Khangsarpa, was the first chief minister of Sikkim from 1974 to 1979 after its union with India. He is one of the founders of democracy in the state of Sikkim.

the political violence broke out for the first time in Sikkim. While the political situation was deteriorating and the people's movement gaining magnitude in Sikkim. The Sikkim government in central was on the lookout for an opportune moment to bring the administration of Sikkim under its fully complete supervision and control. The JAC submitted a list of fourteen demands before the Foreign Secretary which included a "new citizenship rules, an elected advisory council to assist the Indian Administrators, eviction of all Tibetans, agrarian reforms, an inquiry into the distribution of the Indian financial aid, investigation of police conduct during people's movements, release of political prisoners, summary dismissal of Dutta Chowdhury, investigation on the Ranipool shooting incident, a written constitution, fundamental rights, a full-fledged democracy, one man one vote system and abolition of Parity formula, abrogation of the Indo-Sikkim Treaty of 1950 and signing of a new treaty strengthening the friendship between the people of the two countries." These demands were popular in nature and no demand was made for the merger of Sikkim with India. These agitations were subsequently called off and signed the tripartite agreement between the government of India, the Chogyal Palden Thondup Namgyal and the political parties of Sikkim at Gangtok on 8th May 1973 which is the historic moment for the people of Sikkim. The agreement drastically reduced the powers of the Chogyal though he remained as the head of the government. In February 1974 the Assembly election was announced by the Chogyal. 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 (Gurung S. K., 2011).

The first-ever general election in Sikkim, the Sikkim Congress party won the 31 seats i.e 16 Nepalese, 5 Bhutia, 9 Lepchas and 1 Sangha where L.D Kazi became the first Chief Minister. The newly constituted Sikkim Assembly unanimously adopted a resolution for examining modalities for further strengthening the relationship with the government of India and to take immediate steps for Sikkim's participation in the political and economic institution of India. The resolution of the Assembly was a clear indication of the merger of Sikkim with India. Article 30 of Chapter VI of the Bill would compromise the separate identity of Sikkim by Chogyal for the speedy development of Sikkim in the social, economic and political fields. The

request to the Government of India (GOI) to include planned development of Sikkim within the domain of Planning Commission and also request the GOI to provide the facilities for students from Sikkim in the institutions of higher learning and for the employment of people from Sikkim in the public services of India at par with the citizen of India and also seek participation & representation for the people of Sikkim in the political institutions of India. Thus as per the Government of Sikkim (GOS) Act, 1974 a five-member ministry led by the Chief Minister L. D Kazi was formed on 23rd July 1974. The ethnic consideration was given due to importance in the formation of the ministry; there were two Nepalese, two Lepchas and one Bhutia in the ministry. After the formation of the government, Chief Minister made two formal requests to the GOI i.e. to take steps as may be legally or constitutionally necessary to give effect to the GOS Act, 1974 and to provide a representation of Sikkim in Indian Parliament. The Union cabinet took the crucial decision to accord Sikkim the status of an “Associate State” of India on 29th August 1974. The constitution of the 35th Amendment Bill, 1974 was introduced in the Parliament on 3rd September 1974. The bill inserted article 2A which states that Sikkim comprises the territories specified in the Tenth Schedule shall be associated with the Union on the terms and conditions set out in that Schedule. In view of the Chogyal’s endeavour to internationalize the issue, the Sikkim Assembly on 10th April 1975 unanimously adopted a resolution abolishing the institution of the Chogyal and declaring Sikkim as a constituent unit of India. The State assembly also conducted a special opinion poll on 14th April 1975 and according to the verdict of the poll, the Government of India decided to accord the status of a full-fledged state of India to Sikkim. On 23rd April, the Lok Sabha passed the Constitution 36th Amendment Bill, 1975 providing the status of the 22nd state of India to Sikkim on 16th May 1975 ending the 332 years old Namgyal dynasty in Sikkim. A Special provision for the Sikkim state was inserted under article 371F of the Indian Constitution (Gurung S. K., 2011).

The end of the British rule in India in 1947 was the beginning of a new era in the political history of Sikkim. This was the era of democratic movements of rights and freedom and political agitation calling for the act of making better from the bondage of exploitation (Gurung S. K., 2011). The basic changes were introduced in the administration of Sikkim in the post-merger period. The Monarchy was substituted by a democratically elected government and Buddhism ceased to be the

State religion in Sikkim which the Sikkim had become a part of secular India. Though the Bhutia, Lepcha continued to enjoy certain privileges by virtue of the special status accorded to Sikkim by the Indian Constitution after 1975. Sikkim was opened up to the 'outsiders' i.e. people from other parts of India and the migration was in masses and complexities in the state. The question of the relation between the Lepcha, Bhutia and the Nepalese also assumed a different form (Datta, 1997). When the polarization of the ethnic group takes place the traditional community consciousness is strengthened.

4.5 The Ethnic Polarization in the Post-Merger Sikkim

After the introduction of Parliamentary democracy in Sikkim the Constitution of India envisaged equality and individual rights irrespective of caste, race, religion, etc and it was expected that such a legal constitutional framework would gradually minimize the inter-ethnic mistrust and conflict among Bhutias, Lepchas and Nepalese but ethnic-cultural politics became norm pursued by almost all political groups and parties and small communities or cultural groups identified themselves with the larger cultural groups and began their separate political identity with a view to claiming larger share of resources and power. The political parties and social organizations are also engaged in the process of articulation and aggregation of interest in society. The demands rose by the social organization and also political parties are transformed into political issues which represent the aspirations of a group of people and most importantly the raising and mobilizing support for demand the parties and organizations generate consciousness regarding the demand and indirectly legitimize demand socially and influence popular perceptions (Gurung S. K., 2011).

The Nepalese turned to demand in restoration even though they had condemned it before. It is also significant that Nepalese who greatly outnumber the Lepcha and Bhutia should demand such privilege in the electoral system to the state. The Nepalese of Sikkim, in their turn, points out the steady influx of outsiders from other parts of India as a justification of their demand. Trade and business, they argued that has been controlled by plainsmen from other states. The Nepalese people from Darjeeling and Kalimpong (West Bengal) were coming in and making as distinct from Nepalese of Sikkim. All this has created a fear among the local Nepalese that if the process of outside influx continues as same that they might even lose their newly acquired political dominance. Since it was not possible to stop influx but they felt that

reservation was the only way out to prevent. In 1979, the Chief Minister Mr. Nar Bahadur Bhandari⁴⁸ put forward the demand along with the two other demands of citizenship and language. The issue proved to be a burning one in the 1985 election which had become the main plank of the campaign of Sikkim Sangram Parishad (SSP) party. Again after winning the election for the second time he had repeatedly pointed out the old formula was suitable for the state and should have been restored. He stated the system was conducive to communal harmony but even then it needed a review because the businessmen who had been settled in the state should be given representation (Datta, 1997).

The idea behind reservation was the need to maintain communal harmony in the border state. The formula of reservation that he suggested and offered 13 seats to the Nepalese, 13 seats to the Bhutia, Lepcha, 2 to the Scheduled Castes, 2 to the Limboos and 2 to the others i.e. Non-Sikkimese and put forward the demand to the centre finally in 1988 the committee was appointed to look into the viability of the demand. The committee included highly placed officials like Chief Secretary, Home Secretary and the Advocate General of the state. The committee in its report observed that Nepalese from other parts of India who are actually Indians of Nepali origin were not the same as Sikkimese Nepalese. These two groups, the report pointed out were discernible by clear and identifiable criteria. The committee further pointed out that the amendment to the Representations of the Peoples' Act (RoPA)⁴⁹ of 1980, modifying the reservation of seats for the different communities was not totally contrary to the Tripartite Agreement of 8th May 1973. The Amendment was alleged to have abrogated the reservation for the Nepalese origins. This was viewed as detrimental to the social, economic and political interest of Sikkim. Mr. Bhandari has been stuck to his demand for restoration of seats for the Nepalese till as late as 1991. He pointed out that the abolition of seat reservations went against the spirit and later of the merger with India and it was a great betrayal and injustice to the people of Sikkim. The demand for restoration of reservation of seats for the Nepalese of Sikkim

⁴⁸ He was the second Chief Minister of Sikkim who governed the state from 1979 to 1994. He founded the Sikkim Janata Parishad in 1977 and in 1984; he dissolved the Sikkim Janata Parishad and formed a new party called Sikkim Sangram Parishad (SPP) party.

⁴⁹ The Representation of People's Act (RoPA) is an act to provide for the conduct of elections to the Houses of Parliament and to the Houses of the Legislature of each State. This qualification and disqualification for membership of those houses and it were introduced in Parliament by law minister Dr. B.R. Ambedkar. The Act was enacted by the provisional parliament under Article 327 of the Indian Constitution dealing with the electoral system, before the first general election.

was aimed mainly to serve the interest of the Nepalese inhabiting the state for long. The other two demands for the grant of citizenship to the stateless Sikkim Subject and the recognition of Nepali language in the Eighth Schedule of the Constitution too were aimed at serving the interest of the same community (Datta, 1997). On 20th August 1992 it was the historic day for Indian Nepalese (Gorkhas) when the constitution of India gave recognition to the Nepali language in the eight schedules of the Indian constitution. This day is celebrated by the Nepalese as ‘Nepali Bhasha Manyata Diwas’ in all over India (Gurung S. K., 2011).

The increasing number of Nepalese in Sikkim under the ruling government of Mr. Bhandari has its consequence on the Bhutia and Lepcha who felt themselves alienated from the political mainstream. The fear of cultural extinction and nostalgia over lost political dominance brought the tribal closer and many organizations have been formed with a view to campaign tribal unity and gave voice to their grievances regarding the electoral system and the administration of the state (Datta, 1997). And even the Lepchas started demanded the protection of their land from the Bhutias and maintenance of parity with the Bhutias in terms of Assembly seats, employment, educational facilities, etc. The Bhutias in the other hand had been divided into the ‘real Bhutias’ and ‘other Bhutia’ mainly on the basis of period of settlements (ibid).

The Sikkim Tribal Welfare Association (STWA) was the first association formed after the merger with India by Lepcha and Bhutia tribes. The association submitted the memorandum to the Prime Minister of India noted that the North Sikkim where the Lepcha and Bhutia used to dominant the gradual influx of Nepalese has started threatening their existence and culture. In this connection, the demand for the autonomous regional council for North Sikkim had come up from time to time. The second organization, the Sikkim Tribal Yargay Chogpa (STYC) too had actively campaigned for tribal unity. The very first convention was called for unity among Bhutia, Lepcha, and the Limboos to strengthen their hold on affairs of the state. It also demanded tribal status as well as reservation of six seats in the State Assembly for the Limboos as par with the seats already kept reserved for the Bhutia and the Lepcha. The feeling of insecurity experienced by the Bhutia, Lepcha was given vent out that under the existing system the tribals have to depend on large Nepalese vote bank to get elected. Due to this, even the Other Backward Communities (OBC) like Gurung, Rai, Manger, Tamang, and Bhujel settled in Sikkim or years had turned into minority

communities. The other organization Denzong Lho Mon Chodrul (DLMC) formed as late as August 1992. The main demand of the organization has been the restoration of the fifteen seats and the reservation of an additional seat for tribals other than the Bhutias and the Lepchas. The reserved seat has been a reduction from fifteen to twelve that gave the opinion of violation in the terms of merger (Datta, 1997).

The Buddhist Bhutia and Lepcha had been so strong that always acted as one single community against the Hindu Nepalese. The cordial relationship between Bhutia and Lepcha does not last which become an apparent certain point of time. The main grievance on part of the Lepchas is that the Bhutia being economically strengthened and had always stolen the leadership of tribals and in the name of tribal unity underplayed the interest of the Lepchas. The first case of Lepcha revolt by Ruth Karthak, a Sikkimese Lepcha woman married to A. Halim, an Indian Muslim launched party named 'Sikkim Independent Front' against the Sikkim Durbar, on the eve of 1967 election to the Sikkim Council. The objectives were to protect the socio-economic and political interests of the indigenous Lepchas. The nomination was rejected and arrested and imprisonment for two years. She was accused of inciting the Lepchas by saying that the real rulers of Sikkim were Lepchas and the pro Bhutia policies of the Chogyal who actually had no right to rule over Sikkim and suppressed the Lepcha whose socio-economic condition was steadily deteriorating; this would create discontent among the Lepchas and incite them to rise up against the Monarchy. There was a certain Lepcha Association that enlisted members and raised funds for the protection of the rights of the Lepchas. Similarly, welfare associations for the Lepcha have been there in Sikkim and their grievance the Bhutias but could not express openly (Gurung S. K., 2011).

The Limboo tribe organizationally asserted their separate identity distinct from the general Nepalese identity (Gurung S. K., 2011). The assertion of being a separate identity is the issue raised from the monarchy reign. With this ambition, the organization Akhil Sikkim Kirat Limbu Chumlung was formed on 23rd May 1973 at Tharpu in West Sikkim that the first general meeting was held under the chairman of Shri H.D Chong. This organization stood for keeping a separate identity for the Limboo community other than Nepali and resolution declaring Limboos as one of the indigenous tribes of Sikkim and supported the demand for the declaration of Sikkim as the tribal state. Chief Minister N.B Bhandari stands in 1981 for the inclusion of

Limboos but later he opposed the inclusion of Limboos and Tamang in the Scheduled Tribes list in 1987 even though the central Government wanted the two communities to be recognized as Scheduled Tribes. His impression was that the inclusion of Limboo and Tamang (LT) in the Scheduled Tribes list would lead to the division in the Nepali community. However, his decision alienated the LT communities and with this, the first crack appeared in the corpus Nepali. It is said that Bhandari did not want to displease the BL tribal community with whom he was completely relying on the safety and continuity of the government. The Limboo organization in disgust reactivated activities and demanded the resignation of Bhandari for having retracted from his earlier stand to help the Limboo for tribal status (ibid).

The major rift within the Nepali community, however, began with the passing of the Legislation by the Central government seeking to implement Mandal Commission Recommendation. The Nepalese split into Other Backward Class (OBC) and Non-Backward Class (NBC) on the racial origin. In 1990s Sikkim the communities like Rai, Limboo, Manger, Tamang, Gurung, and Bhujel were included in the Other Backward Classes (OBC) list and also called Matwalis (one who consume the liquor as a part of traditional religious-culture belief) and the other Nepalis groups like Bahuns (Brahmins), Chettri (Kshatriyas) and the Newar were the forward classes who belonged to higher castes Nepalis and economically affluent in the state. This led to division within the larger Nepalese community in terms of 'backward' class called Matwalis and 'forward' class. Apart from the stratification in classes, there had been attempts to highlight racial differences between the two sections of the Nepalis, i.e. Mongoloid {mostly animist and Buddhist and (*Thepche*) have flat shape nose and Aryan} (Hindus and have the pointed shape nose (*Chuchey*). Racially the OBC classes belonged to Mongoloid stock while forward classes belonged to Aryan stock. There were many interpretations and explanations regarding which groups come under one fold and other. The division within the Nepali fold also had larger political ramifications. Bhandari by birth Nepali upper-caste belonging to the Aryan fold was quick enough to understand the outcome of polarization on racial or religious grounds and reject the Mandal Commission recommendation in Sikkim. It is mentioned that the list of the Other Backward Classes (OBC) in Sikkim was first prepared by Mr. Bhandari himself in 1980. The OBC people with their benefits in terms of 27 percent of seat reservations in employment and other economic benefits

were infuriated at the rejection of the implementation of the Mandal Commission's recommendation and articulation of their resentment besides engineering electoral mobilization and formation of the ethnic organization. The various ethnic organization of Sikkim demanded a review of Mandal Commission issue as they have been politically and economically deprived which led to the formation of the Mandal Coordination Committee. The Committee worked as the forum of the OBC communities and was instrumental in forging unity among them (Gurung S. K., 2011).

The other contentious issue regarding the Nepali language Mr. Bhandari used the term Arya Bhasa (Aryan language) as a synonym to the Nepali language. It has become a controversy that Arya Bhasa was not accepted by the Mongoloid section of the Nepalese particularly the Limboos, Tamang, Rai, Gurung, Manger, etc who belong to hill tribe and gradually assimilated with the larger Nepali fold. These tribes are bilingual using the Nepali language in a public sphere while using their tribal language in their homes and within the community, level as that the Nepali language had never been single racial language but it is a conglomeration of several dialects spoken by different tribes of the larger Nepali community. Thus the nexus between the electoral politics and government policies have accentuated the process of social division and created community consciousness in favour of smaller identities which hitherto were regarded as Nepalese community (ibid).

The regional party Sikkim Democratic Front (SDF) formed in March 1993 Party with the leadership of Pawan Kumar Chamling representing Mongoloid Nepalese fold. The SDF and SSP were viewed as the conflict between Mongoloid and Aryan Nepalese. The SDF which came to power for the first time in 1994 defeating Bhandari's SSP party and assure to provide safeguard of all kinds to various ethnic communities, to undertake capacity-building measures and to explore possibilities for ensuring better centre-state relation without compromising the basics of Sikkimese identity, both in thought and actions. The emergence of SDF marked a new dimension in Sikkim's ethnic politics especially in search of Mongoloid identity. The communities falling within the OBC like Limboos, Manager, Gurung, Rai, etc belonged to early inhabitants of Sikkim but their identity remained mostly unreported and marginalized due mainly to the prevailing political atmosphere, lack of education and awareness and sluggish nature generally found among the members of backward

communities. The rise of OBC consciousness led to the formation of various socio-cultural organizations bearing traditional community names like Limboo Samaj, Gurung Samaj, Tamang Samaj, Newar Guthi, Rai samaj and many more these organization functioned both as agencies of unification and social control over its members. Since 1990 there has been a steady growth in the number of such ethnic organizations and are politically articulation and assertive too. Chamling priorities to provide safeguard of all ethnic communities and he implemented Mandal Commission recommendation for the ethnocultural groups like Bhujel, Gurung, Limboo, Rai, Tamang, Manger, and Sunuwar and were declared as OBC in the State and also forwarded to the Central government for the grant of ST status. However, the OBC policies alienated upper-caste Nepalese therefore, an attempt to accommodate grievances of upper caste Nepalese, the OBC list was enlarged in 2003 to include Bahun (Brahmins), Chettri, Newar and Sanyasi in the list and those who declared OBC earlier were classified as Most Backward Classes (MBC). The feeling of deprivation and differential treatment among the OBC communities including the Limboos and Tamangs gradually resulted in the consolidation of consciousness for a separate identity other than the larger Nepali identity (Gurung S. K., 2011).

4.6 Ethnic Identity Assertion in Sikkim

The ethnic divide among the Sikkimese people and the Nepalese people can be linked to the issue of changes in the political-economic importance of the region (Burman J. R., 2003). The entry of a large number of Nepalese people into the state bureaucracy has been also a matter of great concern for the people. Occupation of the land and encroachment into the economic sector like commercial cultivation, trade, and bureaucracy consequently became the prime factors of the ethnic divide. Sinha writes that the competitions for gaining control over limited resources too are keeping the ethnic issue alive. For the special status Scheduled Tribe among the BL people and Scheduled Caste status among the Nepalese too promotes the ethnic consciousness. The high caste Nepalese too have pulled into the chaotic of ethnicity as a part of their identity management process revealing their high status through religious-cultural affiliations. In this way, every community's claims to be privileged and they have discovered something other desirable in their specific identity. Thus ethnicity has emerged as an ideology either for safeguarding the privileged status (Burman J. R., 2003).

The first major activity was that of submission of a memorandum to the Prime minister of India on 14th June 1990 demanding the inclusion of the Limboo community of Sikkim in the Scheduled Tribes list of the State. The memorandum highlighted that the Limboo community losing the purity of their language and culture and loss of identity. The memorandum was signed by thirty-four important members of the organization including Shri Sanchaman Limboo⁵⁰, and Shri Birbal Limboo. The SDF party showed sympathetic towards the Limboo organization and highlighted the issues of tribal in the centre. In a memorandum addressed to the Prime Minister of India demanded the Scheduled Tribe status for the Limboos i.e. recognition of Limboo language in the Eighth Scheduled of the constitution, restoration of the seat in the State Assembly and setting up of a language development fund in the state for the development of various languages including Limboo language. The long-awaited demands with hurdles and hardship finally in January 2003 the Limboo community along with Tamang community recognized as one of the Scheduled Tribes of Sikkim along with Limboo Tamang (LT) community of West Bengal without any seat reservation in State Council (Gurung S. K., 2011). After the LT included in the ST list, the Lepchas demanded for the Most Primitive Tribe (MPT) status and the State cabinet approved a proposal recognizing the Lepcha community as Sikkim's Most Primitive Tribe in 2006 (MPT) (Shneiderman & Turin, 2006).

The Sikkim Limboo-Tamang Joint Action (SLTJAC) and Sikkim Limboo-Tamang Tribal Forum (SLTTF) were formed in 2003 with an objective to work for the reservation of seats for the Limboo-Tamang (LT) tribal communities. The two LT communities were recognized as scheduled tribes in January 2003 though without specifying the number of seats to be reserved for them in the Legislative Assembly of Sikkim. According to the Representation of the peoples Act (ROPA), 1950/51, as amended in 1980 that the 12 seats are reserved for the Bhutia-Lepcha (BL), 2 for the scheduled castes, 1 for the Sangha and remaining 17 as general seats in a 32 member State Assembly. Thus there was no seat is reserved exclusively for the Scheduled Tribes community in the State Assembly and so far section 7(1A) of the Representation of the People's Act, 1950 is not amended, the Limboo and Tamang tribal community cannot have seats in the Assembly. The communities became

⁵⁰ He was the fourth Chief Minister of Sikkim for 179 Days from 17 June 1994 – 12 December 1994. During his short tenure, the central act of Other Backward Classes (OBC) was enforced in Sikkim.

disillusioned. The SLTJAC demanded reservation of seats for the two communities in the Assembly without restructuring the Assembly constituencies. The Committee also submitted a memorandum to the central government and the State Delimitation Commission demanding special census of the two communities and allocation of the seat for the Limboo and Tamang tribal communities in the same way or method as was followed while reserving seats for the Scheduled Tribes earlier. The Committee demanded an amendment to the Representation of people's (Amendment) Act, 1950, as amended in 1980, and to take the necessary step required for expediting the process for seat reservation before the commencement of the Assembly election scheduled in 2004. The State government also requested the Prime Minister for conducting a special census of the Limboos and Tamangs in order to fulfill the constitutional obligation mentioned under article 332(1) and (3) of the constitution of India. The SLTJAC also submitted a memorandum to the visiting President of India, A.P.J. Abdul Kalam, at Raj Bhawan, Gangtok, stating "*if the delimitation proposal in its present form is allowed to pass, the Limboo and Tamang communities will be deprived of their political rights for another 25 years as the next delimitation will take place only after 25 years*" (Gurung S. K., 2011).

The Sikkim Limboo Tamang Tribal Forum (SLTTF) led by Birbal Limboo also expressed resentment over the discriminatory treatment meted out to the Limboo and Tamang tribal communities by the government of India and highlighted that:

1. "*The Limboo and Tamang communities became Scheduled Tribes vide Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 2002, but they have been denied political rights guaranteed by the constitution, for the Scheduled Tribes.*"
2. "*The Census of India has not recognized Limboo and Tamang as Scheduled Tribes. The last census was conducted in 2001 when the two communities were not recognized as Scheduled Tribes. Hence, a special census must be carried out to determine the population of the two tribal communities of Sikkim.*"
3. "*The 12 seats reserved in the State Assembly are Bhutia-Lepcha seats and, therefore, even if the special census is carried out, Limboo and Tamang tribal communities cannot compete from the 12 reserved seats.*"

4. *Only in the 22nd State of India, i.e. Sikkim, that tribal's are classified into two groups-one with political rights and another without political rights. How did it happen? Why did it happen?"* (Gurung S. K., 2011).

He observed that if the parliament makes rules enhancing the Assembly seats to 32 to 40 than the State government will have no other option than to allocate seats to them politically. Considering the existing population of the communities in Sikkim, he justified reservation of at least five seats in the Assembly. He also met the President of India and requested for grant political rights to the Limboo and Tamang tribal communities before the implementation of the delimitation proposals. This issue had been the breeding ground for speculation of all kinds and at all levels. The senior politicians warned the government to handle the cases with utmost care while the Sikkim Bhutia Lepcha Apex Committee (SIBLAC) expressed fear over possible dilution of their political rights in Sikkim. The SIBLAC distributed pamphlets in Nepali warning that the Bhutia-Lepcha seats were in danger. The SIBLAC justified its concern by quoting the statement issued by the Union Minister for Tribal Affairs, Joel Oram, in which the latter stated that the ongoing delimitation process in the State would cut down the Bhutia-Lepcha reserved seats from its present strength. The Vice-Chairman of the National Commission for Scheduled Caste and Scheduled Tribes, Ven. Lama Chosphel Zotpa also expressed concerns over the constant threat faced by the Bhutia and Lepcha tribe in Sikkim in relation to the inclusion of Limboo and Tamang communities in the Scheduled Tribes list of Sikkim (Gurung S. K., 2011).

Under article 371(f), the union parliament is authorized to make provisions for reservation of the number of seats in the Legislative Assembly for protecting the rights and interest of the different sections of the Sikkimese population, including delimitation of the Assembly constituencies from which candidates belonging to such section alone may stand for election. In other words, the State government can demand readjustment in the Assembly seats with the Union Government irrespective of the limitation imposed by various interpretations of the Supreme Courts or by any other provisions of the constitution itself. Hence, the union cabinet decision was taken in 2002 to postpone the delimitation of constituencies until 2026 may not be applied in Sikkim. Thus the Chief Minister Chamling demanded increasing the total number of the Assembly seats to 40 to enable seat reservations for the two newly recognized tribal communities. A 35 member delegation and Chief Minister met the

Prime Minister, Dr. Manmohan Singh on 3rd December 2005 and submitted a ten-point memorandum requesting the Prime Minister to reserve seats for the Limboos and Tamangs under article 332(1) of the constitution without disturbing the seats reserved for the Bhutias and Lepchas. For the decades the issue of reservation of seats for the Limboo and Tamang tribal communities remained undecided. Apart from the opposition from the rival organizations, the political affiliation of the two Limboo-Tamang organizations has been the major setback in the fulfillment of the demands. However, Chief Minister Chamling has been very optimistic about this issue. The State Census department started enumerating Limboo and Tamang tribal communities separately from the year 2010 (Gurung S. K., 2011).

The accession of the LT communities of Sikkim led the remaining numerically dominant and politically active citizens who were remain deprived of two communities prominent allies in the struggle for ethnic recognition (Shneiderman & Turin, 2006). The dichotomy between ‘caste’ and ‘tribe’ in the Indian colonial classification as well as in anthropological literature are visible while “*the 1854 Nepali legal code codified the position of many of the country’s groups incorporating them within the Hindu caste framework*” in contrast “*this colonial and anthropological model posits two Himalayan ideal types: the Indic, characterized as linguistically Indo-Aryan, racially Caucasian and religiously Hindu; and the Tibetan, characterized as linguistically Tibeto-Burman, racially Mongoloid and religiously Buddhist*” and it does not follow the “*classification of all the people who fit into neither category.*” The castes stratification among Nepalese in Sikkim are represented by the Bahuns (Brahman), Chettri (Kshatriya) and Kami (blacksmith), Damai (tailors and musicians), Sarki (tanners and cobblers) and Majhi (boatmen) as well as so-called low caste (Vandenhelsken, 2010).

The recent phenomenon of tribal’s entry toward the modern state as compared with other societies that do not mean that they had no association with the form of state-organized system example like Chota Nagpur tribes were directly involved in the process of state formation. Das (2017) says if the tribes manifest a type of ‘traditionalism’ it is because through this they try to glorify their cultural tradition. The ideas of glorifying cultural tradition tend to take the form of ethnic ideologies. Through such traditions are consciously developed and constructed which people have questions in it. The materialistic values of ‘commercial culture’ entering into the

tribal system that seems traditional culture lost its grip over the people in traditional practices and behaviors. The emphases of ‘economic-centric’ and ‘techno-centric’ in developmental intervention have shaken the very base of culture. In this situation, the tribal needed to ‘self-locate’ themselves (Das & Das, 2017).

Table 4.3: Classification of Ethnic Groups in Sikkim

The Three Ethnic Groups of Sikkim	Current divide of ethnic groups	In the reservation system	
Lepcha	Lepcha, Bhutia (BL)	Scheduled Tribes (1978)	
Bhutia			
Nepalese	Limboo, Tamang (LT)	2003	
	Bhujel, Gurung, Manger, Rai, Sunuwar (including Koincha/Mukhia), Sanyasi, Thami, Jogi Dewan and Majhi	Central List	State List
		Other Backward Classes (OBC)	Most Backward Classes (MBC) (2003)
	Newar	General	OBC (2001)
	High caste in Sikkim: Bahun and Chettri		
	Low Caste in Sikkim: Kami, Damai, Majhi, Sarki	Scheduled Cates (1978)	Scheduled Cates

Source: Compiled from Different Sources

After the 1994 election won by Sikkim Democratic Front (SDF) party, the Government recommended to the central government to include seven communities of the Sikkimese of Nepalese origin who were socially and educationally backward classes. It was the historic footstep that commissioned Affirmative Action for the weaker section of the population following the recommendations of the Mandal Commission (Gurung S. K., 2011). As a result, Bhujel, Gurung, Limboo, Magar, Rai, Sunuwar and Tamang were declared OBC in Sikkim on June 2, 1994. Again in June 2000, the Bhujel, Dewan, Gurung, Jogi, Kirat Rai, Manger, Sunuwar, and Thami categorized as the Most Backward Classes (MBC). In 2003, the Limboos and

Tamangs were accorded the status of the Scheduled Tribes in Sikkim and West Bengal. Generally, the Newar, Bahun and Chhetri communities considered as forward and economically advanced. However, in tune with SDF's party pro-poor policies, the Government recognized that even within these communities there were disadvantaged sections. Thus, Bahun, Chhetri, Newar, and Sanyasi were given the status of Other Backward Classes (OBC), albeit only within Sikkim (vide Sikkim Government Gazette: Extraordinary, No. 308 dated Gangtok, September 19, 2003) (Sinha, 2006).

This move fulfilled SDF President and Chief Minister Pawan Chamling's promise made in 1996 to the State that all Sikkimese of Nepali Origin will be accorded OBC benefits. With his move, the Government is trying to simplify the reservations within the State and continue its demand to the Center that Sikkim is declared a tribal-state so that all Sikkimese benefit from the reservations provided by the Center (Gurung S. K., 2011). The seat reservation for the different sections of the population in government employment is discussed below.

Table 4.4: Classification of Reservation in Government Jobs in Sikkim

Vertical Reservation	20 Percent	Bhutia-Lepcha (BL)	13 Percent for Scheduled Tribe Limboo-Tamang (LT), 4 percent for Scheduled Caste (SC), 5 Percent for Primitive Tribe (PT) i.e. Lepcha, 3 Percent for State Most Backward Classes (MBC) (Mukhia, Majhi, Thami, Jogi), 2 percent for weaker section of the society (Kami, Damai, Sarki not categorized as SC)
		OBC Central List (Dewan, Gurung, Rai, Manger, Sanyasi, Yahka)	
		OBC State List (Bahun, Chhetri and Newar)	
Horizatal Reservation	30 percent for Women, 5 percent for Sports Persons and Articians, 5 percent from Below Poverty Line (BPL) families 3 percent for ex-servicemen, 2 percent for parliamentary forces and Assam Rifles, and 1 percent each for physically challenged.		

Source: Compiled from Local Newspaper

The above Table 4.4 is according to the recently revised structure reservation in Government jobs. The 5 percent reservation policy granted to the PT category is in

addition to the 20 percent already provided to the BL category. Similarly, the 3 percent reservation provided to the State list MBC is in addition to the 20 percent already provided to Central list OBC. Considering the scheme of this policy a person falling under one category can avail of reservation as well as under other falling category examples like a person falling under PT shall be entitled to avail of reservation both BL as well as under PT category (SE Report, 2018).

The eleven communities presently fall under the Central OBC category demanding the inclusion in Schedule Tribe status. The demand of eleven left out communities they are Bhujel, Rai, Newar, Gurung, Manger, Jogi, Khas, Sunuwar, Thami, Yakha (Dewan) and Dhimal which is still an ongoing process in Sikkim, Darjeeling (West Bengal) and other Gorkha dominated areas (Dahal C. K., 2017). The two days Sikkim Summit for Tribal Status 2018 was concluded on 4th May was organized by Eleven Indigenous Ethnic Communities of Sikkim (EIECOS) in collaboration with Sikkim Commission for Backward Classes and Social Welfare Department. The previous Governor Shrinivas Patil addresses that it is justified that all communities within the territory of Sikkim by virtue of the distinct identity and profile and should get recognized as Scheduled Tribes. The Ex Lok Shaba Member of Parliament (MP) P. D Rai also said the historical injustice needs to be corrected and the process has to be taken forward (Gurung B. , 2018). The Chettri, Bahun and Newar community falls under the General category in the central list and OBC in the State list. The Sikkim Chettri Bahun Newari Adhikar Sangh organization advocates the demand for the inclusion in the Central OBC status and reservation for the three communities. The Sangh stated that the three communities have been left out from the Central OBC status since the Mandal Commission of the 1990s. These communities felt discriminated as rest of the communities have been included in Scheduled Tribe, Scheduled Caste and Other Backward Classes (Central). They stated that the other Gurung, Rai, Bhujel, Sunuwar, Sanyasi, Manger, Thami, and Jogi communities have been included as Central OBC provided them special rights whereas Chettri-Bahun and Newars though from the same Nepali group have not been given any privilege (SE Report, 2018).

The Sherpa community are of Tibetan origin are presently inhabitant of the northeast part of Nepal and also all four districts in Sikkim (Subba, J.R., 2009). The

Sherpa community has been witnessing the ethnic mobilization from the decades in Sikkim. In 1978, the Sherpa community was included in the Bhutia groups and declared as Scheduled Tribes of Sikkim. After the enactment of the Representation of People (Amendment) Act, 1980 were legally eligible to contest election from the twelve seats of BL in the Assembly however the representation was denied. The intention was including Sherpa in the definition of Bhutia in 1978 was the political requirement of the time to inflate the Bhutia population figures to acquire more seats for the BL segment. The Sherpa community felt use and throw treatment from the Bhutia community and this was the untrustworthy move and demeaning towards them. The Sikkim Sherpa Association (SSA) was formed in 1984 with the objective to promote and protect their language and literature, socio-cultural interest and also work in the field of economic and political development of the community. The important demands were made by the SSA are:

1. *“To accord rightful place in Revenue Order No.1 enabling them to purchase Bhutia-Lepcha land;*
2. *To reserve four seats (in proportion to population) from within the 12 seats reserved for the Bhutia-Lepcha in the State Assembly;*
3. *To exclude the ‘creamy layer’, i.e. the kin and kith of the Chogyal and the Kazis, from the list of the Scheduled Tribes according to article 342 (2) of the Indian Constitution;*
4. *To do away with the Sangha seat incorporated in 1957 to make Sikkim a theocratic, autocratic and feudal State; and*
5. *Reservation of seats for the protection of rights and interest of different sections of the population of Sikkim in proportion to their population”*
(Gurung S. K., 2011).

However, the above demands are yet not fulfilled and in the context of Sikkim, the identity of the Sherpa community is not clear. Thus, with the gradual advancement in the field of education, they have become more assertive and more vocal about their rights and interests. The Denzong Sherpa Association (DSA) have been working for the rights of existence Sherpa community and raising strong voice at the State and National level. The demand for Sherpa Land Protection under the purview of Revenue Order No. 1 is an ongoing political scenario in Sikkim.

4.7 Seeking for Tribalism and Political Processes of Limboo Tribe in Sikkim

Tribalism has been defined in engaged theory as a ‘way of being’ that state of being organized in or advocating for a tribe, in terms of conformity, tribalism may also refer in popular cultural terms to a way of thinking or behaving in which people are more to their tribe than to their friends, county and any other social group. Ontologically, tribalism is oriented around the valences of analogy, genealogy, and mythology. Tribalism implies the possession of a strong cultural and ethnic identity that separates one member of a group from a member of another group (Pandey A. , 2015). In the field of politics in the era of globalisation, globalisation has omitted the nation-state boundaries and introduced the idea of Liberalization, Privatization, and Globalisation (LPG) policies together. A new political culture of democracy, liberal capitalism and secularism has come into existence which has popularized the role and importance of human rights, women empowerment, sanitation and health, e-governance, right to information (RTI) and so on (Pandey, 2013). 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. The political identity is always a vital topic when it is discussed within the globalisation context. The importance of indigeneity reflects the political history of an indigenous people has been shaped by the other population that being in contact regularly. The fact that tribes have always been dominated over by the non-tribes who assumed the position of the mainstream population through the state structure, thereby perpetuate a system of domination and suppression. Das (2017) says there is a need to redefine indigeneity according to local requirement particularly for the attainment of political goals by the indigenous people (Das R. K., 2017).

Here focusing on the political action keeping their ‘ethnic identity’ on the central point. People collectively participate in the political processes of the state to give expression to their identity. The process of political mobilization remained contrary to expectations, ethnicized and culture-centered. The government creates ethnic division and tension in a multi-cultural society. After the Sikkim’s merger with India the Scheduled Tribe order of 1978, included other tribal groups like Sherpas, Dukpas, Tibetan, Dothapas, Kagateys, Yolmos, Trompos, and Chumbiapas in the category of Bhutia. And in 2003 Limboo and Tamang were recognized as Scheduled

Tribe but to date, they have not been represented as Scheduled Tribe in the Sikkim Legislative Assembly (Kharga & Bhutia, 2015). Political identities seem more important nowadays. The Ethnopolitical process that occurred among the people of Sikkim is a new trend. The Limboo tribe is one of the left out group in the past and their histories are deteriorated now these tribes are coming together for the need for recognition of their ethnic identity. The question of How and Why discuss further with the relinking and revisiting histories and political processes.

Table 4.5: The Limboo Tribe are Politically Deprived in Society

Age		To what extent do you think Limboo are politically deprived in society?			Total
		To the great extent	To some extent	Not at all	
15-25 Years	Count	51	73	8	132
	% within Age	38.6%	55.3%	6.1%	100.0%
26-35 Years	Count	23	14	1	38
	% within Age	60.5%	36.8%	2.6%	100.0%
36 and above	Count	20	7	3	30
	% within Age	66.7%	23.3%	10.0%	100.0%
Total	Count	94	94	12	200
	% within Age	47.0%	47.0%	6.0%	100.0%

Source: Field Survey

The above table 4.5 shows the 94 percent of the respondents accepted that the Limboo tribe is politically deprived where 47 percent agreed to the great extent and 47 percent agreed to some extent and 6 percent disagreed with this. 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.

Table 4.6: The Limboo Tribe are Enjoying Tribal Rights

Gender		To what extent do you think Limboo tribes are enjoying tribal rights?		Total
		To some extent	Not at all	
Male	Count	31	69	100
	% within Gender	31.0%	6.0%	100.0%
Female	Count	40	60	100
	% within Gender	40.0%	60.0%	100.0%
Total	Count	71	129	200
	% within Gender	35.5%	64.5%	100.0%

Source: Field Survey

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 above table 4.6 reveals that 64.5 percent of respondents agreed that the Limboo tribes are not enjoying the tribal rights whereas 35.5 percent agreed to some extent that the Limboo tribes are enjoying the tribal rights. The LT community felt injustice and demand for political rights which is a long pending movement in Sikkim. The restoration or demand of the seat in the SLA similar to that of BL to provide the privilege to strengthen the SLA should be increased from 32 to 40 seats.

At present also the state of Sikkim has 32 Vidhan Sabha constituencies and 1 Lok Sabha seat availing to contest. The demand for expanding the seat or accommodate LT community is on-trend. According to local newspaper Sikkim express dated 16th September 2016, the Chief Minister Pawan Chamling on the occasion of Pang Lhabsol at Ravangla, South Sikkim made a public address that SDF government is making continuous efforts to deliver the reserved seats for LT at the earliest however it has been delayed by the central subject. The five seats will be expanding for the LT communities from the existing seats and also make assurance for the BL seats that remained protected. The heart-stealing promises made by CM *“The Limboo and Tamang communities will contest from coming 2019 election from their reserved Assembly seats and if our government is unable to get a reservation, I*

will resign and leave my Chief Minister's post. I will take retirement and end my political career if I fail to keep my promise" (Chettri, 2016).

Table 4.7: Representation of Seat in Sikkim Legislative Assembly (SLA)

Category	Number of Seats	
	Present	Proposed
Bhutia-Lepcha (BL)	12	12
Sangha	1	1
Scheduled Caste (SC)	2	2
Other Communities	17	20
Limboo-Tamang	0	5
Total	32	40

Source: Compiled from Local Newspaper

The above table 4.7 shows the present and proposed seats that have been assured for the LT communities. The 2019 general election was held in a 1st phase on 11th April 2019 without expanding any seats in State Legislative Assembly. Which is betrayal and disheartened for the LT communities and the promises could not make it out. It was just a word and the statement is efforts will be in process to give LT seats. The LT seat was one of the concerns for the parties in the 2019 general election. The manifesto for the opposition party Sikkim Krantikari Morcha (SKM) is to deliver the LT seat reserved if the won the election.

In this matter of LT seat reservation the former Chief Minister Lt. N. B Bhandari, president o Sikkim Sangram Parishad (SSP) said that Sikkim could face a Constitutional crisis if the LT tribal communities are not reserved before the 2019 Assembly election. The ruling government blamed State and Union for not providing political rights in the past three general elections of 2004, 2009 and 2014. The party could resolve the Union and State government should not delay on the LT issue considering that Sikkim is a sensitive border state (SE Report, 2017).

Table 4.8: The Demand of Restoration of Seat in a State Legislative Assembly Helps to Sustain Limboo Ethnic Identity Alive

Gender		To what extent do you think the demand of restoration of seat in a State Legislative Assembly helps to sustain Limboo ethnic identity alive?			Total
		To the great extent	To some extent	Not at all	
Male	Count	85	13	2	100
	% within Gender	85.0%	13.0%	2.0%	100.0%
Female	Count	73	27	0	100
	% within Gender	73.0%	27.0%	0.0%	100.0%
Total	Count	158	40	2	200
	% within Gender	79.0%	20.0%	1.0%	100.0%

Source: Field Survey

The above table 4.8 shows that the 99 percent of the people agreed with the demand for restoration of the seat in an SLA helps to sustain Limboo ethnic identity alive where 79 percent of respondents agreed to the great extent and 20 percent of respondents agreed and only 1 percent of people disagreed with this statement. The demand for restoration of the seat in the State Legislative Assembly (SLA) is an ongoing demand for the political representation to sustain the ethnic identity of the Limboo tribe.

4.7.1 Relinking and Revisiting Histories

Here in this section will be discussed the Limboo tribe have fluid identity and proclaiming the indigenous inhabitant of Sikkim relinking and revisiting histories. Sikkim has a great history but the available record does not reveal the ancient history of the ways of life of Sikkim. There are many histories of the various ethnic group of Sikkim are unaccounted. The political histories discussed provide details account of pro-Bhutia dominance over other communities of Sikkim. With the observation and documentation based the Limboo tribe are one the deprived and politically backward groups in Sikkim. Subba, J. R writes the Lepchas are the earliest aboriginals of Sikkim and the Limboos are the next aboriginal inhabitant. They are living in Sikkim from the time immemorial. The Limboo tribes are relinking and digging the histories to claim as the indigenous group of Sikkim, in fact, they have their histories being an indigenous group of Sikkim. Sikkim came into existence as the 'Greater Sikkim' in 1962 AD after signing the tripartite treaty of "Lho-Mon-Tsong-Sum". There were a

number of autonomous Chieftains belonging to Lepcha, Tsong (Limboo), and Manger communities accepted the supremacy of the Namgyal Dynasty. The “Lho-Mon-Tsong-Sum” treaty was signed by the three communities i.e. Lho are Bhutia, Mon are Lepchas and Tsong are Limboo. According to the “Lho-Mon-Tsong-Sum” treaty pledges that Lho-Mon-Tsong will have one destiny and one government. They will fight together with their friends. They will bring in the intelligence of others but they will never take out the secret of inside. If there be any not abiding by this pledge and does mischief and disturb the peace and harmony of ‘Lho-Mon-Tsong-Sum’. They proclaimed that Lho-Mon-Tsong one family, Lho are as Father, Mon are as Mother and Tsong are as Son. If any among ‘Lho-Mon-Tsong-Sum’ would not be abiding by this pledge and will be made to pay three ounces of gold as pledge breach fee and thereafter will be punished according to the degree of the crime he has committed from slight physical punishment to the extent of the death penalty. The treaty was signed by 24 members out of whom 8 were Bhutia Ministers, 12 were Tsong leaders and four were the Lepcha leaders (Subba, J.R., 2008) & (Subba, A.B., 2016).

The “Lho-Mon-Tsong-Sum” integrated their land resources with the migrant Bhutia and emerged as a country known as ‘*Mayel*’ and later ‘*Renjong*’ by the Lepchas, ‘*Yioksom*’ (fort) by the Limboos and ‘*Deyjong*’ by the Bhutia and which was later named ‘*Song Khim*’ (New Home or Palace) by the Limbooni Queen Thungwamukma⁵¹ then later the named corrupted to ‘Sukhim’ and again to ‘Sikkim’. Considering the Lho-Mon-Tsong-Sum the Limboo tribes have witnessed the event and even under signee are the majority of Limboo tribe and the country name derived from Limboo word so Limboo tribe of Sikkim claims to be an indigenous inhabitant of Sikkim (ibid).

There are the many places in Sikkim that have the origin of Limboo’s name that proves to be an indigenous inhabitant of Sikkim. The below-mentioned origin of names of place provides much evidence for being an indigenous inhabitant. The few names and the meanings are as follows:

⁵¹ She was the wife of Tensung Namgyal, the Second King of Namgyal Dynasty reigned 1670-1700 AD.

Table 4.9: Name of the Places in Sikkim Believed to be Limboo Origin

Limboo Name	Present Name and Place	Meaning
Tumlabong	Tumlabong (E/Skm)	Trees with large leaves from where the thread is produced
So-hum	Som Dara (W/Skm)	Hills
Yoiksum	Yuksam (W/Skm)	<i>Yoik</i> means fort and <i>sum</i> means three
Ting-ting leklekpa	Tingtin (W/Skm)	When one of the branches of the Limboo tribe arrived in this place, they came along a stone which produces sound like the <i>tingling</i> of the bell
Tharpu	Tharpu (W/Skm)	Temporary rented place
Wa-jek	Bajek (W/Skm)	Drizzling water
Phu Kam den	Daramdin ⁵² (W/Skm)	Making earthen pots
Keray Thang	Gerethang (W/Skm)	Buck wheat cultivation
Chong lang	Chongrang (W/Skm)	Place where millet is grown and harvested
Labing	Labing (W/Skm)	Full moon
Mang-shela	Mangshila (N/Skm)	Place of worship
Terap	Darap (W/Skm)	Flat and fertile land
Sing-phereng	Singpheng (W/Skm)	Place where log is dissected into two halves
Nambu	Nambu (W/Skm)	Warm place to rest (Mana, the ancestor of one of the Limboo sub groups is believed to have rested on Nambu on his journey from Tibet)

⁵² The Lepcha tribes refers to this place as Daramdin i.e. the damaged lake

Saryong	Soreng (W/Skm)	Banana Orchard
Chezing	Geyzing (W/Skm)	Place where dead bodies are kept
Tendam	Dentam (W/Skm)	Place for fair
Hee-ma-phangphey	Heegoan (W/Skm)	Place to roam around
Saray-ba-den	Sribadam (W/Skm)	Scattered village
Chung	Chung (Tsong) (W/Skm)	Old village
Limbith	Rimbik (W/Skm)	Doubt whether the pine seeds given by Guru Lha Tsun Chenpo would grow or not
Tinglayang	Thingling (W/Skm)	Place of throns
Parthang	Bhaluthang (W/Skm)	Gifts
Lapchengee	Rabdebtse (W/Skm)	Place that resembles foot bone
Yangsum	Yangsum (W/Skm)	Place for money collection

Source: Subba G.M., (2013) *** W/Skm denotes West Sikkim, N/Skm denotes North Sikkim and E/Skm denotes East Sikkim.

All above the historical name of the places prove to be the Limboo tribe is one of the official indigenous aboriginals of Sikkim as still, the place is exist. Here will represent the consciousness that Limboo tribal people are aware of this or not.

Table 4.10: The Limboo Tribe Should Recognize as Indigenous Inhabitant of Sikkim

Educational Qualification		To what extent do you think Limboo tribe should recognize as indigenous inhabitant of Sikkim officially?			Total
		To the great extent	To some extent	Not at all	
Illiterate	Count	5	0	0	5
	% within Educational Qualification	100.0%	0.0%	0.0%	100.0%
Intermediate	Count	47	11	1	59
	% within Educational Qualification	79.7%	18.6%	1.7%	100.0%
Undergraduate	Count	63	33	3	99
	% within Educational Qualification	63.6%	33.3%	3.0%	100.0%
Postgraduate	Count	28	5	0	33
	% within Educational Qualification	84.8%	15.2%	0.0%	100.0%
Postgraduate and above	Count	4	0	0	4
	% within Educational Qualification	100.0%	0.0%	0.0%	100.0%
Total	Count	147	49	4	200
	% within Educational Qualification	73.5%	24.5%	2.0%	100.0%

Source: Field Survey

The above table 4.10 shows that 98 percent of respondents agreed to the Limboo tribe should recognize officially as indigenous people of Sikkim that 68 percent agreed to the great extent and 24.5 percent agreed to some extent, only 2 percent of respondents disagreed with this statement. According to respondents, the history of Limboo tribe based on the oral history and the 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 below denotes that how important it is to revisiting history for the Limboo tribe to sustain ethnic identity alive.

Gender		To what extent do you think revisiting history helps to sustain ethnic identity alive?			Total
		To the great extent	To some extent	Not at all	
Male	Count	75	22	3	100
	% within Gender	75.0%	22.0%	3.0%	100.0%
Female	Count	74	25	1	100
	% within Gender	74.0%	25.0%	1.0%	100.0%
Total	Count	149	47	4	200
	% within Gender	74.5%	23.5%	2.0%	100.0%

Source: Field Survey

The above table 4.11 shows that 98 percent of respondents agreed that revisiting history helps to sustain ethnic identity alive than 74.5 percent agreed to the great extent and 23.5 percent to some extent, only 3 percent disagreed with this statement and 8 percent response with no idea. So the above-discussed histories points out the Limboo tribe are revisiting their histories for the sustaining of ethnic identity and also asserting for the distinct Limboo tribal identity.

4.7.2 Quest for Distinct Limboo Tribal Identity

The Limboo tribes have deteriorated history regarding their ethnic identity. The quest for distinct identity deals with how the Limboo people are gaining politically consciousness and dealing with the political movement. The main issues regarding the Limboo tribal people they have been clubbed with the Nepalese identity and tagged with immigrant Nepalese identity. Politics of identity have played a vital role in Limboo tribal identity right from the establishment of the Namgyal Dynasty till date and the Limboo tribal identity has been politicized for the political benefits. Sikkim is a bordering state to Nepal, especially there is some genuine confusion the Indian citizens of Nepali origin face a political problem by being identified as Nepali. However, the Nepali speaker Indian citizens of North East, as well as Darjeeling and Sikkim, have tried to come up with alternative formulations by which they would prefer to be called. These include the term 'Gorkha' propagated by Subhas Ghising⁵³

⁵³ Subash Ghisingh (22 June 1936 to 29 January 2015) he was the leader and founder of the Gorkha National Liberation Front (GNLF) founded in 1980, and the chairman of the Darjeeling Gorkha Hill Council from 1988 to 2008 in West Bengal. He had been the forefront of the Gorkhaland movement in the 1980s.

of Darjeeling which was not found significant acceptance elsewhere in India (Shneiderman & Turin, 2006). As earlier explained that how Limboo identity has been politicized that immigration of the Nepalese population in Sikkim tagged the Limboo identity as Nepalese. The Limboo identity has been so complex to identify the tribal identity that they believe in the multicultural.

The deteriorated history and overshadowed by the Nepalese identity resulted in the complex Limboo identity. As the ethnic associations have been continuously workings for the development of Limboo society and claim that Limboo tribe are not Nepalese and they have a distinct identity. The inclusions in the Nepalese identity have created a complex identity.

Table 4.12: The Limboo Tribal Identity Clubbed with a Nepalese Identity has been Endangered to Limboo Identity

Gender		To what extent do you think Limboo tribal identity clubbed with a Nepalese identity been endangered to Limboo identity?			Total
		To the great extent	To some extent	Not at all	
Male	Count	72	25	3	100
	% within Gender	72.0%	25.0%	3.0%	100.0%
Female	Count	57	40	3	100
	% within Gender	57.0%	40.0%	3.0%	100.0%
Total	Count	129	65	6	200
	% within Gender	64.5%	32.5%	3.0%	100.0%

Source: Field Surey

The above table 4.12 shows that the 97 percent of respondents agreed that to clubbed Limboo tribe with Nepalese identity is endangered to Limboo ethnic identity that 64.5 percent of respondents agreed to the great extent and 32.5 percent responded to some extent, only 3 percent of disagreed with this statement. The influenced of other culture, even some Limboo tribal people are living the way of Nepalese life but now the Limboo tribes are now trying to make a distinct identity for the safeguard of their ethnic identity.

Table 4.13: The Limboo Community should have Distinct Identity

Gender		To what extent do you think Limboo community should have distinct identity?			Total
		To the great extent	To Some extent	Not at all	
Male	Count	74	25	1	100
	% within Gender	74.0%	25.0%	1.0%	100.0%
Female	Count	74	26	0	100
	% within Gender	74.0%	26.0%	0.0%	100.0%
Total	Count	148	51	1	200
	% within Gender	74.0%	25.5%	0.5%	100.0%

Source: Field Surey

The above table 4.13 shows that the 99.5 percent of respondents responded that the Limboo community should have a distinct identity where 74 percent agreed to the great extent and 25.5 percent agreed to some extent, 0.5 percent disagreed with this statement. According to the respondents, distinct identity recognition is most important for identity survival.

The ethnic association has been playing an important role to reach up to the desired goal. The Namgyal Monarchical rule in Sikkim were no organized pressure groups due to the poor economy, absence of industries, lack of technology, widespread illiteracy, centralized form of governance, theocratic political structure and traditional structure of society. There were few only non-associational interest groups like the kinship groups, ethnic groups, and religious groups which articulated their interests through the religious head. There were few tribal associations (monastic associations) existed that indirectly influence the decision of the Chogyal (Kharga & Bhutia, 2015). Since the 1990s, various ethnic associations have emerged with the interest of the welfare of own community. Unlike, 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 ethnic associations like Limboo Tamang Voluntary Committee (LTVC), Sikkim Limboo-Tamang Apex Committee (SILTAC) and others are the active ones to taking up the issues to make a benefit for the community itself.

As discussed regarding the Revenue Order No 1 of 1917, that prohibits the Bhutias and Lepchas from selling or subletting their land to other communities. This

law is still in vogue in Sikkim. During the field survey, this while talking to respondents says the Limboo tribe has been excluded and does not include in this law being aboriginal tribes this resulted to land alienation. The Limboo people have been selling their land to others and created a varied society in the confined Limboo tribal areas.

Table 4.14: The Land Protection Act should be Introduce for Limboo Tribe

Gender		To what extent do you think Land Protection Act should introduce for Limboo Tribe?			Total
		To the great extent	To some extent	Not at all	
Male	Count	82	12	6	100
	% within Gender	82.0%	12.0%	6.0%	100.0%
Female	Count	84	9	7	100
	% within Gender	84.0%	9.0%	7.0%	100.0%
Total	Count	166	21	13	200
	% within Gender	83.0%	10.5%	6.5%	100.0%

Source: Field Survey

The 4.14 data shows that 93.5 percent of the respondents agreed that Land Protection Act should be introduced for the Limboo tribe which 83 percent respondent agreed to the great extent and 10.5 percent to some extent and 6.5 percent of respondents disagreed with this statement. According to the respondents, the Land Protection Act should be introduced for Limboo tribe unlike Bhutia and Lepcha because this law provides the privileges and benefit for the community to make a distinct identity in the State. The Limboo Tamang Voluntary Committee (LTVC) has demanded that the identity and rights of the Limboo community be restored by granting primitive tribe status to the community at par with the Lepcha community of Sikkim. The committee further demanded that the Revenue Order No.1 be amended to include Limboos for the protection of Limboo lands at par with Bhutia-Lepcha.

Ethnicity as rooted in human nature based on the given cultural markers such as religion, language, customs, descent, etc. To define this process, the Primordialist approaches that ethnic communities and nations are natural units of history and integral elements of human experience. The tribe's ethnic identification relies on deep, 'primordial' attachments to a group or culture. The Limboo tribe for the self-identification the instrumental approaches implied that that ethnicity is based on

people's 'historical' and 'symbolic' memory are some things created and used and exploited by leaders and others within the pragmatic pursuit of their own interests where they are revisiting and digging up the deteriorated history. However constructivist approach also implies that ethnic identity isn't something individuals "possess" however something they "construct" in specific social and historical contexts to further their own interests i.e. for shaping ethnic identity and survival. This process and involvement of tribes related to the Social identity theory by Tajfel and Turner focused on the sense of belonging to a group and also the attitudes and feelings that accompany a sense of group membership and Erikson's theory of identity development, that identity formation takes place through a process of exploration and commitment that typically occurs during adolescence and that leads eventually to a commitment or decision in important identity domains. The New Social Movement (NSM) theory that Touraine (1981) refers to it as an "identity-oriented" paradigm. The resource mobilization, political process theory strands to attend to issues of identity and culture where the Limboo tribes have been questioning and their demand for their rights to keep their ethnic identity alive.

According to Relative Deprivation Theory, it is about the social condition that gives rise to ethnic consciousness and identity but they do not account for individuals and agencies that articulate the needs of the community. The Limboo tribes have realized the feeling of being marginalized and discriminated against by dominant communities within the state and the resultant feeling of frustration and deprivation swift to ethnic consciousness. The Elite competition theory of Paul Brass is a modern phenomenon that is socially and politically constructed. The dominance over other communities in Sikkim by the pro-Bhutia being elite group has undergone dramatic social change to facilitate the process of development of politically conscious ethnic communities out of existing ethnic groups. Like other many ethnic groups of Sikkim are demanding for the ST and OBC status in this process that involves competition and conflict and discontentment between the ethnic elite of the dominant group and those of the non-dominant group. The competition arises for the economic and political environment rather than from the cultural values of the ethnic communities. The Rational Choice theory sees ethnic identity consciousness and group solidarity as the results of 'rational choices' of the individual within the group. The realization of benefits and collective action than an individual can help to reach the ends. Unlike the

Limboo tribe have been actively working for the collective identities for the survival of the ethnic identity. The political process is considered the core theory of social movement that mobilizes people to work for the change. As we see the issues and problem having to make a separate identity for the Limboo tribe is now creating political opportunities tries to bring out the intervention and change within the existing political system. The political mobilizing structure present among the community wants changes that the organization and association serve the mobilizing structure for a social movement by providing collective ideas of membership, leadership and social networks. The organization and association of the Limboo tribe are protesting to reach up to goals that the protests are the important expression of the views and demands of the mobilizing structure. The protests serve to strengthen solidarity within the movement and to raise awareness among the general people about the issues of the movement. The popular consensus has been seen around the Limboo society for the safeguarding to ethnic identity.



Chapter-V
Globalisation and Changing Ethnic
Identity of Limboo Tribe



Chapter V

Globalisation and Changing Ethnic Identity of Limboo Tribe

This chapter tries to connect the relationship between globalisation and changing ethnic identities of Limboo tribe of Sikkim through socio-cultural processes, the main indicators are the folk culture i.e. Music, Dance, food, and dress; lifestyles; impact of mass media; attitudes and acceptance to globalisation; resistance to globalisation and identity consciousness and cultural revivalism. Globalisation is regarded as a social process characterized by the existence of global politics, economy, environment and cultural interconnection with other countries irrespective of their boundaries and borders (Subba, A.B., 2016). Globalisation has tremendously affected every corner of the 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. Here will try to explore the continuity and reconstructing the cultural elements of the Limboo tribe to sustain the ethnic identity in Sikkim. As we know Sikkim is a multicultural society and the fact is where we are living in a well-known different ethnic group that doesn't make any indifference between them as we are habitual, share the same common dialect, similar kinds of food culture and etc but when we step out from our place then our identity ethnic, cultural background plays an important role to reflect ourselves in a defined society. Considering this, the Limboo tribes have a deteriorated history and fluid identity now the globalisation processes which have been reconstructing the Limboo tribal identity.

5.1 Globalisation and Socio-Cultural Processes

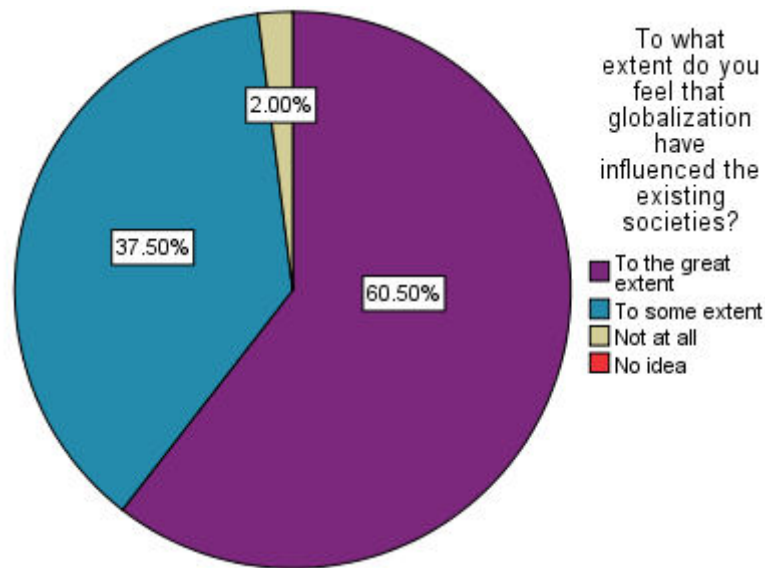
Basically Socio-Cultural related to the different groups of people in the society and their customs, tradition, values, and beliefs. More specifically socio-cultural includes education, language, religion, social or lifestyle and organization, technology, material culture, law, values, and attitudes. According to Smith, 'Sociocultural' distinguishes human societies from those of others species, products of their biological past and environment present; to human societies is added the symbolic dimension of culture, which among other things, allows consciousness of the society- its past/ present/ future- and the attributes of intentionally to the system (Smith M. E.,

1982). Globalisation as a social process has spearheaded a 'world of culture in motion'. It is a world where cultural subjects and objects, in individual and significant forms such as capital, commodities, desires, dreams, images, and signs have become unbalanced from particular localities as it was eroding the natural connection between culture and locale (Palackal, 2011).

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. Here this section tries to connect the relationship between the globalisation and socio-cultural processes witnessed by the Limboo tribe of Sikkim. Globalisation has an impact on every aspect of social life. The cultural dimensions of globalisation we see the emergence of the new ideas, values, norms and the global diffusion of ideas from the one part of the world and changed into a local culture driven by people's experience with globalisation. The cultural globalisation refers to the intensification and expansion of cultural flows across the globe while discussing the cultural aspect we are concerned with the symbolic construction, articulation, and dissemination of meaning, the language, music, symbolic expression assumes to be special significance in the sphere of culture. Generally, globalisation has impact and influence in every society whether be it at developed or underdeveloped societies. Before going into detail of this sociocultural process firstly we will know whether the Limboo society has influences of globalisation or not.

Globalisation can be defined as an ongoing process by which regional economies, societies, and cultures have become integrated through the global network of communication and trade. The globalisation is the two sides of the coin; it has both positive and negative impact in the society. Pandey writes, the global culture which has emerged with advertising culture; consumer culture; pop culture; restaurant culture; branded clothing culture; beauty parlour popular culture; live-in relationship culture; online marriage, divorce, and dating culture; online trading culture and so on (Pandey, 2013).

Figure 5.1: Influence of Globalisation over Societies



Source: Field Survey

The above figure 5.1 shows that 98 percent of respondent agreed that globalisation has influenced the existing Sikkimese society whereas 60.5 percent of respondent agreed with the great extent and only 2 percent of respondent opined that globalisation has not influenced the existing society at all. As majority of respondents said the globalisation has influenced not only the Limboo society but the Sikkimese society as a whole. The Socio-Cultural processes and detailed parameters that help the Limboo tribe in sustaining their ethnic identity are discussed below.

Table 5.1 Impact of Globalisation on Culture

Gender		To what extent do you feel that globalization have more impact on culture?		Total
		Positive	Negative	
Male	Count	69	31	100
	% within Gender	69.0%	31.0%	100.0%
Female	Count	60	40	100
	% within Gender	60.0%	40.0%	100.0%
Total	Count	129	71	200
	% within Gender	64.5%	35.5%	100.0%

Source: Field Survey

The above data 5.1 shows that 64.5 percent of respondents agreed that globalisation has brought both positive impacts on the culture where 35.5 percent of respondents agreed with the negative impact. The positive effect of globalisation we can say that societies have become larger as the people have welcomed the other civilization and created a whole culture of their own. The other cultural traits have spread due to the globalisation only. Globalisation has provided huge opportunities for the people as well as isolated from society. Globalisation played important role in the reduction of poverty in developing countries through employment opportunities, emerging open market, advancement in technology, increasing access to higher education in search of best educational facilities, opportunity and etc. The advancement of technology dissolves the international boundaries and open culture for the whole world. Its interconnected world to support economic development provides information availability and assists in developing a global village. The global village is also known as media, informative, internet society and so. The negative effect on the cultural diversity including the influences the MNCs which have promoted the consumer culture, influences the societal values, the exploitation of workers and markets, the advancement of media and products that have drowned out the local cultural influences. Globalisation encourages a western ideal of individualism and resulted in a loss of individualism and group identity. Globalisation has provided opportunities in the jobs sector but another side is creating unemployment too because of the advancement of the technology the manual labour has been eradicating. The basic things in the traditional ways of life have been degraded. The spread of western culture and influence at the local culture seen everywhere. The fast-food chain has been spread very fast that most people have adopted while resulted in health issues and so on.

A number of Sociologists have classified the content of culture into large component i.e. 'material culture' and 'non-material culture' that Ogburn has been used for the distinction as the basis for a theory of cultural change. The material culture consists that of a physical object or a man-made i.e. tools, roads, automobiles, etc and concerned with the external, mechanical and utilization objects includes technical and material equipment like mobile phone, Laptop, Television, locomotive, etc. Non material culture creations and abstract ideas that are intangible consist of the

words that the people use as or the language they speak and shared between the members like social roles, norms, ethnic, tradition, customs, beliefs and etc. these all are the crucial guides for a member that how to behave in their society and interpret the world. Here I include the following thing in material culture are media including, TV, home appliances, mobile phones, music, food, dress, and ornaments. Non-Material culture includes a sense of belonging, including beliefs, values, rules, norms, morals, language, religion, attitudes, etc.

Table 5.2: Aspect of Culture under Influenced of Globalisation

Age		Which aspect of culture is more influenced due to Globalisation?			Total
		Material	Non material	Both equally	
15-25 Years	Count	16	10	106	132
	% within Age	12.1%	7.6%	80.3%	100.0%
26-35 Years	Count	2	3	33	38
	% within Age	5.3%	7.9%	86.8%	100.0%
36 and above	Count	2	0	28	30
	% within Age	6.7%	0.0%	93.3%	100.0%
Total	Count	20	13	167	200
	% within Age	10.0%	6.5%	83.5%	100.0%

Source: Field Survey

The above data 5.2 shows that 83.5 percent of respondents said that both material and non-material culture has been influenced due to globalisation and 10 percent of the respondent says that only material aspect is influenced, 6.5 percent of respondents say that only non-material cultural has been influenced. It has no doubt that globalisation has influenced both material and non-material culture in society. The effect on the material and non-material culture through globalisation processes will discuss as following:-

5.1.1 Folk Culture

Globalisation has an impact in every sphere of society. Here dealing with 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, sense of belonging and so on. Folk culture refers to the localized or traditional lifestyle of subsistence. In Sikkim, the performing arts combine folk songs, music and dance, yet

the impact of globalisation of mass media like TV channels, Cinemas, Hip pop dance & music, and Classical song & dances, etc have changed the taste of young generations and availability to excess to new technology, and new performing arts that are transforming folk culture of Sikkim. Many performing arts like folk songs, music, dances and musical instruments associated with various communities are disappearing with the passage of time along with older generation people day by day. The folk cultures are under intense pressure from the mass media and are mostly dominated by Hindi and English pop standards.

Sikkim has a rich tradition of folk song and dance. The different communities have different folk dance and music which are gradually disappearing or replaced by modern dance and music. Globalisation has a serious impact on traditional folk dance and music. The ethnic communities of Sikkim have given preferences to modern dance and music which had negative consequences to folk dance, music, and instrument. The rise of media and the entertainment industries in the 21th 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. Due to the impact of globalisation the music is not much value for the people.

Folklorists ascribe the decline in traditional music is most frequently mentioned that is education and literacy, the disruption of the continuity of community through improved communications and transportation and the influx of irrelevant cultural material in the form of modern amusement and mechanical music. The previous music is taken into account socially inferior, dated and primitive. Such inflow among the communities resulted in acculturation which may be thought of united of the foremost common strategies of observant the case of modification that has occurred. The folks coming back along and sharing contact side by side influence one another and have a tendency to become similar through assimilation (Manger A. , 2015).

a) Dance and Music

Earlier the dance was being considered as the best of all arts that artist engaged in creative activity experience the divine with the god can be worshipped. There are

ritual dances which the social scientist define ritual as a symbolic enactment of a myth. Myths are stories or beliefs that attempt to express a basic truth. Most of the mythologies literature is full of epic poems steeped in fascinating symbolism. Many folk dances have been inspired by mythology or legends. There are various types of mythological ritual dances of every ethnic group i.e. i) *Khaijari and Balun* dances are the dances of the higher castes people of Nepali ethnic group that contain verses of the *Ramayana and the Mahabharata*, ii) *Tendong Lho Rum Faat* is the ritual dance of the Lepcha tribe. The dance is performed as worship to the Tendong hill, iii) *Sakyo Rum Faat* is the dance of the Lepcha tribes and performing dances as a food offering worship of the seven immortal couples of 'Mayel Kyong', iv) *Yagrangsing Lang* is the ritual dance of the Limboo tribe. It is performed on the full moon day during December. The dance is performed as worship to the Almighty God *Tagera Ningwaphuma* and other incarnated deities as offer newly harvested rice and all kinds of cereals, some flowers, meat and also offer fresh local fermented beer, etc to express their gratefulness of sending them to this earth and for the protection of the society. There are the spirit dances which are different from rituals dances but although superficially it may appear the same. The spirit dance the dancer becomes a temporary embodiment of either a spirit or a deity. Once possessed the dancer is transformed into the involved spirit or diety. It is a kind of self-hypnosis under which the dancer goes into the deep trance (Subba, J.R., 2008).

Some of the trance dances i.e. i) The Phedangma dances are the trance dances performed by the Limboo Shamanistic priest for divination, cure illness, warding away of evil spirits, etc in the community people, ii) *Lakhey Mask* is one of the traditional trantic dances of the Newar community. It is a worship dance in the form of a mask. The mask is made of wood and painted to look fearful. These dances take the theme of the fight between the gods and demons and idealize the triumph of virtues over evils. This worship dance is performed especially during the Indrajatra festival. There are kinds of religious and social ceremonial dances. The religious ceremonial dances have ritualistic overtones and are celebrated in important religious occasions while some of the dances have fascinating symbolism. The dances are like i) *Marooni* dance is the most popular dance of the Nepali ethnic group. It is performed in the festival like Diwali. This dance is full of emotions and contains dance dramas

contains singing, dancing and acting, ii) *Kagyad Mask Dance* is the monks performed in the monasteries before Losoong festival started. *Kagyad* means the eight teachings of the guru are depicted in the dance forms (Subba, J.R., 2008).

Other Limboo tribe dances are i) *Yialakma (Dhan Nach)* is the most popular dance among Limboo community. This is the harvest dance which performed enthusiastically from the teenagers to late adults of both sexes. The dances were usually organized at night during the paddy harvest season but nowadays it is organized at daytime in any festive occasion such as marriage, gathering or as an item of entertainment. The dance is followed in the rhythm of songs known as *Pallam* and steps and musical instrument are not used. *Yialakma* has become a source of entertainment and performed in all happy occasions in the state, ii) *Tamkey Ookma* is a seasonal dance performed similarly as *Yialakma* which is performed at the time of maize earthing up during pre-monsoon. The young boys and girls take part in the dance with love songs and also popular in the stages during various cultural festivals, iii) *Nahangma* Dance where the Limboos Shamanistic priest and male members take part with swords or arrows on right hand and spears or bow on the left hand together performed *Nahangma* ritual. This is done to protect the altar of *Nahangma* (raising of moral) during the journey to *Tuttu Tumyang Yakla Suhangma Chotlung* of the family head performing *Yahangsema Mundhum* from the evil spirit, iv) *Ke lang* dance is the most popular drum dances of Sikkim. Dancers play the drum themselves while dances. This dance is performed in every happy event like at the time of the new harvested festival, the opening of the new house, solemnizing marriage ritual, etc (ibid).

The Limboo tribes are rich in folk songs. The folk songs has divided into five groups i.e. i) *Khyali* is the dialogue songs where the young boys and girls express their romantic feelings views on poetic tune. ii) Love songs are *Shorokpa Pallam Samlo*, *Pallam Samlo* and *Taamkey Ookma Pallam Samlo* these are love songs sing by the young girls and boys while dancing and working and provide a forum of courtship for marriage. iii) *Hakpare Samlo* is song which sing in a special festive occasions by the elder people foe entertainment. iv) *Nimsammang Sewa Samlo* is a ceremonial song as inaugural song on festiv occasion by the young boys and girls. v)

Ke Lang Samlo sung while dancing *Ke Lang* on special occasion for entertainment (Subba, J.R., 2008).

Table 5.3: Fond of own Traditional Dance and Music

Age		Are you fond of your traditional dance and music?		Total
		Not at all	At all	
15-25 Years	Count	4	128	132
	% within Age	3.0%	97.0%	100.0%
26-35 Years	Count	0	38	38
	% within Age	0.0%	100.0%	100.0%
36 and above	Count	0	30	30
	% within Age	0.0%	100.0%	100.0%
Total	Count	4	196	200
	% within Age	2.0%	98.0%	100.0%

Source: Field Survey

The above table 5.3 shows that 98 percent of the Limboo tribes are so fond of their dance and music and only 2 percent responded with not at all. There is no doubt the influence of modern music has in every corner of the society but also their attachment towards their traditional dance and music has been seen.

Table 5.4: Respondent Like Types of Dance and Music

Age		Which type of dance and music do you like?					Total	
		Traditional	Nepali	Indian	Western	All equally interested		
15-25 Years	Count	53	0	4	13	58	4	132
	% within Age	40.2%	0.0%	3.0%	9.8%	43.9%	3.0%	100.0%
26-35 Years	Count	8	2	0	1	27	0	38
	% within Age	21.1%	5.3%	0.0%	2.6%	71.1%	0.0%	100.0%
36 and above	Count	25	0	0	0	5	0	30
	% within Age	83.3%	0.0%	0.0%	0.0%	16.7%	0.0%	100.0%
Total	Count	86	2	4	14	90	4	200
	% within Age	43.0%	1.0%	2.0%	7.0%	45.0%	2.0%	100.0%

Source: Field Survey

There are the different ethnic group and their culture but there are very much influence of Hollywood, Bollywood, Kollywood and Tollywood dance and music too. As we see around the Sikkimese society on every occasion and programmes these Hollywood, Bollywood, Kollywood and Tollywood music have been played for the events. The above table 5.4 shows that the people have different taste in their dance and music, the 43 percent of respondents like the traditional dance and music, 1 percent of respondents like the Nepali, 2 percent of respondents like Hindi, 7 percent of respondents like western and 45 percent of respondent like all equally.

The musical change must be given a special status in studying social and cultural change because music has the role as mediator between the nature and the culture in man combines cognitive and effective elements in a unique way. Music is one of the best equipped performing the arts to express both the everchanging realities of biological and social life and the continuity of the concepts on which human societies depend for their existence. The existence of folk and modern music as a product of coexistence of two, that is unlike minded generation who has different musical background i.e. old and new generation. The choice of dance and music depends upon social milieu and socialization. The present standing of music in Sikkim is in associate degree of different stage within which it is neither fully became modern or western types nor it exists in its traditional form. The modification has taken place within the ethnic music of Sikkim is the acceptance of contemporary instruments accessible in the market (Manger A. , 2015). The traditional Limboo instruments are known to the younger generation but the western guitars, keyboards, drum set, and other instruments have been adopted for playing traditional folk music.

The movies have a huge influence in every society; a very good movie encourages the ideas and social interpretation within the society. Movies have the power to express a cultural idea and shape them too that affect the viewers and send messages to the individual to change their ideas and beliefs. However, the movies can affect the society in both positive and negative ways and it has an impact and reflects in our daily lives. 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 half ways of life of Korean culture. The Korean, Chinese, Thai movies are popular among youths. The youths are

very interested in western culture instead of their own because they have been indulging and easily accessible modern technology that leads to the promotion of the alien culture. The younger generations are under the great influences of the western culture which has been alienated from their own culture and tradition where their real ethnic identity is hidden.

The western culture is no exception that had influences every corner of society. Nowadays for the conservation, the tradition of folk music is being fostered through various public programmes in the community, state, and national level. In these days the traditional music shows inclination for the ideas of preservation, protection and cultivation because of the shift from the agrarian to industrial society and now to the media dominated society that produces the debate between interests and needs, local identity vs global identities, preservation strategy vs development strategy, folk cultivation vs commercialization, folk rituals vs leisure time and entertainment (Manger A. , 2015).

(b) Dress and Food Culture

The colorful diversity in food and dress pattern links to the State of Sikkim to history, culture and identity to the country. They also link people to cosmological theories of inner substance and its transformation to the concepts of ritual purity and pollution, to modernity and to tradition. The great stories of dress and food in the State in the later half of the twentieth century are movements to improve indigenous farming and creation of a distribution system that aims to ensure that every individual will have access to an adequate basic diet and clothing (Subba, J.R., 2008).

The dress culture of people of Sikkim has tremendous diversity it has been divided into various communities living in Sikkim. The different communities of Sikkim have their own traditional dresses, color, and design distinctively. The dress antiquity before 1642 A.D was the fibers of wild plants known as *Bhangrey Sisnu* (*Girardinia palmata*) and cotton. The Lepcha and Limboo tribe used to color these fibers with various plant extracts and used to weave their own traditional dress. The women were skilled in weaving and women had responsibilities in weaving cloths. Between the 1642 to 1774 A.D when the Tibetan migrated to Sikkim and they introduced the sheep wools and yak hair materials for weaving. The variety of carpet

weaving and cloth weaving industries was started in both as household industry and community level industry. Later in between 1774 to 1975 A. D when the Nepalese spread throughout the Sikkim and this is the period for the emergence and promotion of Nepali dress culture in Sikkim. This form of clothing was worn till the Kingdom of Nepal forced "one religion, one dress, one language" policy that is why several Limboos in Nepal wear the traditional Nepalese dress i.e. *gunyou cholo and daura sural*⁵⁴. When Sikkim came under the British Protectorate in 1817, new modern education initiated by the missionaries and also people started the adoption of western dresses. After the Sikkim merger with India in 1975, a number of Indian ethnic groups such as Biharis, Marwaris, Punjabis, Bengalis, Keralites and other migrated to Sikkim for the better opportunities plan made by the economic development in the State. These people brought their dress culture and made it popular (Subba, J.R., 2008).

In the past when fabric or textile was not introduced to Limboo society used hand-woven cloths. The Limboo women dresses are called *Mekhli* which is a gown type worn with a horizontal strip of cloth with collars crossing over in a V-neck style and other accessories are *Chunglokek or Sunghamba* is a blouse, *Thakumey* is a shawl, and *Phaoee* is a waist belt. *Mekhli* is a hand-woven cloth that the thread to weave *Mekhli* was produced from a plant called sagee in Limboo language. The male dresses are *Paga* is a headwear that is pointy and tied at the back with long stripes, *Ningkheng* is a muffler worn by Limboo tribal male, *Phaoee* is waist belt, *Sardokpa* is upper body dress, *Sungrebha* is a coat like upper body dress, *Sungrebhra* is coat long body dress, *Alphi* is a shirt, *Lapetta or Pagappa* is upper body dress, *Paohao* is main body dress and *topree* is hat (Subba, J.R., 2008).

Along with the dress, ornaments are equally important. The ornaments for Limboo tribe are famed for their use of gold jewelry and wear them on a daily with pride. Beside gold, they use silver, stone, coral, and turquoise. The Limboo ornaments are nature inspired and nowadays it is found that the ornaments are used by the other ethnic groups. The main ornaments are the *Samyafung* (gold flower) that represent the sun which is a huge circular disc. The common design features as coral on the centre, *Nessey* which is large flattened gold earring and the common designs are water

⁵⁴ Gunyou cholo is for female tha gunyou is kind of saree and cholo is a topwear or blouse, and daura suruwal is for male that daura is a variant of kurta i.e. upper part and suruwal is the touser for lower wear.

springs with coral or glass stones, *Namloyee* (chandrahar that made of silver) *Yangyichi* or *Reji* which is a long necklace with coins, *Sesephung* (bright flower) which is a forehead piece with coral moon, *Yarling* a lotus bud-shaped earrings, *Pongwari* or *Kantha* which is a necklace with golden beads and red felt, *Swagep* is finger ring, *Hukpangi* is a silver bangle and many more. The selected ornaments are equally worn by the male member of the Limboo tribe. In viewing the declining of the traditional dress of Limboo tribe that many efforts are been made by groups such as Yakthung Chumlung (associations) to raise awareness on the cultural dress and heritage (ibid). During the passage of time fashion in clothing among Limboo society has been seen as radical change.

Dhaka is the traditional fabric of the Limboos which are made by weaving it in a geometric pattern in a handloom. During the fieldwork the elderly people said that the original dress they worn before called *Sungkhewa* worn by the Limboo male and later during the time change later adopted Nepalese dress *daura suruwal* and now what the Limboo traditional dress for male it kind of mixed design and also Limboo *topi* (hat) has emerged earlier they used to wear Nepali *dhaka topi*. Even for the women, they used to drape formal saree and design it into Limboo's traditional dress. Nowadays the trend in change of design in traditional dress has been seen around. The quality of the fabric has changed. The new material in a free flow market signals commitment towards modernity. New creativity and ideas have been adopted to sustain traditional assets with modern design. The People of urban as well as rural areas prefer to wear western dresses.

The dress culture of Sikkim is changing faster with the increase in literacy rate of Sikkim. Defining and wearing traditional dress symbolizes their commitment to their community, identity, and culture. The effect of globalisation has caused a shift in dress towards Western, Korean, Indian culture. Among the youths that can be seen following the global trends in fashion. The preference for choosing western dresses makes them comfortable to wear. The free flow markets make people consumer and displays with a variety of choices so the interest has been shifted from local to global.

The reason for shifting to western or easily available readymade dresses or material in the market found cheaper than the material for stitching traditional dress.

Since the State does not produce dress material so the materials have to import from outside especially Nepal. But we can see Sikkimese people are being attracted towards own culture day by day. Many shops are open up for the people to provide their desired traditional dress as well as in rural and urban areas. The fashion boutique in the market is selling the Limboo designer dress with adding embroidery on it which has a low range to high range according to the choices. The interest and use to for western dress starts from the school, the school uniform adapted western dresses like pant, shirt, coat, tie etc for boys and frock, shirt etc for girls which has been one of the negative aspect for the children as they are used to about western dress and does not know about their own traditional dresses and all. However, during their traditional shows in the stage, the children adopt their cultural dresses for show, dance, song or drama. 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 dresses especially wear by Limboo women with enthusiasm and proudly.

Table 5.5: Fond of own Traditional Attire and Ornaments

Gender		Are you fond of your traditional attire and ornaments?		Total
		Not at all	At all	
Male	Count	5	95	100
	% within Gender	5.0%	95.0%	100.0%
Female	Count	1	99	100
	% within Gender	1.0%	99.0%	100.0%
Total	Count	6	194	200
	% within Gender	3.0%	97.0%	100.0%

Source: Field Survey

As already discussed the change and continuity of Limboo traditional dress above and here will get to know how much they are fond of wearing their traditional attire. The above table 5.5 shows that a maximum of 97 percent of respondents responded they are fond of wearing traditional attire and ornaments and only 3 percent of the respondent that they are not fond of wearing their attire. There are multiple choices available in the market for clothing. The choices regarding clothing at home don't found traditionally and the people simply found wearing pants, shirts, T-shirt, tops,

kurtas, rappers and etc. but nowadays when the people come together for gathering they reflect their ethnic identity wearing traditional dress.

Table 5.6: Type of Dress Wear in Parties (Festivals/Marriage/Etc)

Gender		What type of dress do you wear in parties (Festivals/Marriage/Etc)?				Total
		Traditional	Indian	Western	All equally	
Male	Count	37	1	9	53	100
	% within Gender	37.0%	1.0%	9.0%	53.0%	100.0%
	Count	61	5	7	27	100
Female	% within Gender	61.0%	5.0%	7.0%	27.0%	100.0%
	Count	98	6	16	80	200
Total	% within Gender	49.0%	3.0%	8.0%	40.0%	100.0%

Source: Field Survey

The above table 5.6 shows the type of dress wear in the parties that only 49 percent of respondents wear traditional dress, 3 percent of respondents wear Indian dress, 8 percent of respondents wear western dress and 40 percent of respondents wear all equally. It reveals that people have accepted the different cultures in society and equally preserving their culture and living on it.

The food culture is directly related to the pattern of food production, practice, attitudes, and beliefs as well as relates to the history, progression, and development of society. It has evolved as a result of traditional wisdom and experiences of generation over a period of time that based on agro-climatic conditions suitable for the cultivation of different crops, ethnic belief systems, and preferences, socio-economic development status, religion and cultural practices. The traditional foods have an important dietary habit for the people of Sikkim. Every community living in Sikkim has its own native dishes (Subba, J.R., 2008).

The traditional foods of Sikkim are generally categorized into fermented foods, alcoholic beverages, and non-fermented foods. The most famous traditional item is *kinema* (fermented soyabean). The origin of the kinema according to the Mundhum, the black soyabean was the first crop domesticated and cultivated by the

Limboos. This was the lone cultivated crop that was eaten in a variety of ways like eating it as raw, boiled, fry frying, crushing and fermented (ibid).

Tamang (2005) has identified more than thirty varieties of ethnic fermented foods in the Sikkim Himalayas. Women play an important role with their indigenous knowledge of food fermented and their participation spans from cultivation to harvesting, fermentation to cooking skills and production to marketing. The other fermented foods are *gundruk* (dried leafy vegetables), *mesu* (fermented bamboo shoot) and etc. There are more than one hundred fifty different varieties of non-fermented traditional. The people who have developed a variety of traditional foods have utilized the rich flora and fauna diversity of Sikkim in various ways. Some of the items are *ban tarul* (wild yam), *ghar tarul* (greater yam), *simal tarul* (cassava), *piranlu* (colocasia), *shimrayo* (water cress), *sagee or sisnu* (nettle), *ningro* (fern), *ningalo* (bamboo, *arundinaria intermedia*), *kalungey cheu & kanney cheu* (mushroom), *thotne* (*aconogonum molle*), *koirala* (*baubhinia vareigata*), *kabra* (*ficus infectoria*), *nakima* (*tupistra nutans*), *silam* (*perilla frutescens*), *phillingey* (niger), *yangben sumbak* (pork's blood, liver, etc), *wamyuk* (chicken's feather, liver, head, wings, intestine, etc), varieties of frog-like Himalayan giant, tadpoles and many more (Subba, J.R., 2008).

The traditional alcoholic beverages are an integral part of the dietary culture in Sikkim. The traditional beverages have strong ritualistic importance among the ethnic people of Sikkim Himalayas where social activities require provision and consumption of appreciable quantities of alcohol. The making and use of fermented beverages are of widespread interest among various communities of Sikkim especially rural women and elderly children using their indigenous knowledge. This has exclusively prepared from locally grown cereal grain using traditionally prepared from mixed inocula or starter called *marcha*. The traditional beverages have high religious and cultural significance. The alcoholic beverages are also healthy. The variety of traditional beverages made from finger millet, rice, maize, wheat, cassava roots, barley, buckwheat and any other cereals (ibid).

The tradition of the way of making beverages is still practiced in Sikkim. The Limboo traditional beverages 'thibong' have the significant role in performing rituals.

Nowadays people especially women are becoming business-minded and operating a micro-business from home adding up the variety in making organic wine. The varieties of organic wine are available of ginger, apple, rhododendron, mulberry and etc anything fruit available in the around.

The food culture changes with the people, space and time. The fast-food has taken over all the traditional food in the daily lives of people. The fast-food is very easy to make and less time consuming which have become the first choice mostly for the youngster. The chain food restaurant like KFC, Dominos, McDonald and many more which are in trends and shifted to people's preferences. In consequence, the health of people is going worst day by the day. Every people have diseases like Diabetics, Blood pressure, Cholesterol has found in the early stage. Whereas traditional food is a healthy one and it has medicinal benefits for the people.

Table 5.7: Fond of own Traditional Food and Beverage

Gender		Are you fond of your traditional food and beverage?		Total
		Not at all	At all	
Male	Count	3	97	100
	% within Gender	3.0%	97.0%	100.0%
Female	Count	1	99	100
	% within Gender	1.0%	99.0%	100.0%
Total	Count	4	196	200
	% within Gender	2.0%	98.0%	100.0%

Source: Field Survey

In this globalized era, everything will get online and there is a variety of readymade to cook food packets are available the market but the practice of traditional food and beverages is still in vogue in the hills. The above table 5.7 shows that the people are still fond of their traditional food and beverages that 98 percent of the respondents are fond of their traditional food and beverages and only 2 percent of respondent they are not fond at all.

Table 5.8: Types of Food have at Home

Gender		What type of food do you have at home?				Total
		Traditional	Indian	Western	All equally	
Male	Count	26	10	0	64	100
	% within Gender	26.0%	10.0%	0.0%	64.0%	100.0%
Female	Count	21	24	3	52	100
	% within Gender	21.0%	24.0%	3.0%	52.0%	100.0%
Total	Count	47	34	3	116	200
	% within Gender	23.5%	17.0%	1.5%	58.0%	100.0%

Source: Field Survey

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. As we see in the above table 5.8 shows 23.5 percent of respondents have traditional food at home, 17 percent of respondents have Indian food, 1.5 percent of respondents have western food and 58 percent of responded have all food equally.

Table 5.9: Food Preference outside Home (Restaurant, Hotel, Etc)

Gender		What type of food do you prefer outside the home (restaurant, hotel, etc)?				Total
		Traditional	Indian	Western	All equally	
Male	Count	6	18	4	72	100
	% within Gender	6.0%	18.0%	4.0%	72.0%	100.0%
Female	Count	10	24	6	60	100
	% within Gender	10.0%	24.0%	6.0%	60.0%	100.0%
Total	Count	16	42	10	132	200
	% within Gender	8.0%	21.0%	5.0%	66.0%	100.0%

Source: Field Survey

The term 'McDonaldization' coined by George Ritzer, describes that the wide-ranging socio-cultural processes by which the principles of the fast-food restaurant have dominated so nowadays there are varieties of packed, process foods are available in the market and there are multiple choices. The above data 5.9 shows that respondent's food preferences outside the home that 8 percent of respondents prefer traditional food, 21 percent of respondents prefer Indian, 5 percent preferring Western

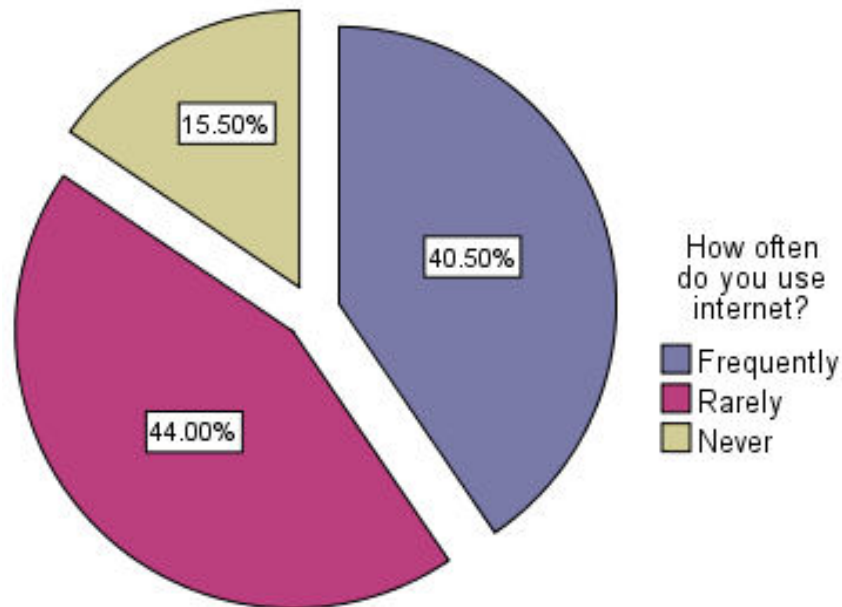
and 66 percent of respondents prefer food all equally. Nowadays people are very conscious about their healthy life and food habits. The modification and adoption in fast food are being an easy way in day to day life but the change in food pattern has created the health issue at a very early age. Now the people have shifted to the organic lifestyle and trying to maintain healthy life.

5.2 Lifestyle of Limboo Tribe in the Globalized Era

Mohyuddin & Begum (2013) writes the concept of development in the third world is considered as an entirely different one. It directly affects the traditional equilibrium brought by the impact of external factors like a colonial rule, the transition from a traditional economy to an industrial economy, urbanization, and industrialization. The modification in each society is that the consequences of development that mean progress, improvement, advancement and etc (Mohyuddin & Begum, 2013). 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 impact of Globalisation has seen in every sphere of human life. The change in the human lifestyle is one of the outcomes of globalisation. The acceptance of modern technology is the effect of globalisation and it one of the undeniable facts. The change in accessing new technological product is one of the life-changing solutions for the human being. The consumer culture is the result of globalisation and we can see that the life of the individual becomes easier after the development of modern technology and the traditional way of life is fading away. As we know the internet has the potential to change the world. This is the new era of technology where the internet becomes part of our lives. The internet is a revolution in information technology. The internet significantly affects the ways of people's lives. People have changed their attitudes toward living. The uses of the internet have found every corner of society. In a globalized world that the world is well connected by web technologies, the geographical distance is no more constraint to reach. The development of the internet provides every single individual to access the internet for a different purpose. Online shopping websites allow people to sell and advertise the item and buy anything as the buyer needed. Nowadays consumer can buy anything over the web which helps people to save time, energy and money. Online shopping is one of the trends in our present society; they are attracted to selling at a lower price so people are running

after that. The convenient life is the main advantages of online shopping; it allows the consumer to shop anywhere and anytime.

Figure 5.2 Use of Internet



Source: Field Survey

The development of science and technology has a major impact on society by making life easier and difficulties too. It depends on how people use it. The positive use of the internet makes our lives easy and simple. It provides useful data, information, and knowledge. On the other hand, it has also a negative impact too if it is misused. Though my field areas are constituted in town areas, the internet conditions is not much of excellent but somehow manage the access internet quality because of bad weather condition and connectivity. The above figure 5.2 shows that 80.5 percent of respondents agreed that they use the internet 15.5 percent responded they don't use the internet at all.

Here talking about the consumer culture that reflects the lifestyle of the individuals living in society. Steger (2013) writes the spread of consumerist values and materialist lifestyles have endangered the ecological health of our planet as well (Steger, 2013). The people's habit of buying has undergone a drastic change. Earlier people used to buy their necessary items as they have prepared the list of items, now the situation is quite different. The coming out of the malls and the supermarket people are free to pick up any item that they want and sometimes people brought the

item which is unnecessary for them that these things creating people's consumer propensities. Palackal (2011) writes the advent of globalisation in the Indian subcontinent has brought the ever-widening middle class into new prominence in terms of its ability to consume. Consumption has become a fundamental modality in a globalized world. Globalisation as an economic and socio-cultural process that has taken a more pervasive form, leading to an increase in production and consumption patterns and worldwide movement of products, people, services, and cultures. The consumption emerges as a definition of identities both at the individual and collective levels. In Indian society, the middle class is the predominant social group that has been engaged in the forms of the consumption that resembled the cosmopolitan cultural forms in the other parts of the world. The sociologist intends to explore the manner in which the consumer culture constructs the identity of the middle-class people. The people buying habits are different in these modern days that people buy too many products because of the status affairs and image in the orbit of consumer culture. The coming of the newer product tempted to buy because the neighbors and friends bought it. There has been a fast spread of exposure to commercial television than numerous advertisements encouraged unscrupulous consumption. And also prior to the advent of the consumption era, life has become simple like in the earlier generation the range of available goods was limited now the presence of wealth and wider array goods have paved the way for a new standard in consumption aspiration (Palackal, 2011). The shopping malls are the outcome of the globalisation and become an inseparable element. It came up with the promise of increases in economic activity and local employment. They derived from the traditional market places which the trade was developed. It has become one of the important centers of social life serving commercial, entertainment, recreation, cultural, educational, integration as well as socializing purposes also (Haffer & Twardzik, 2015). Meanwhile, there are Indian retail chains like Reliance, Croma, Shopper Stop, Aditya Birla group, Westside and etc have been expanding the brands, market shares, and location. The small towns also have a multi-brand shopping complex which is the central attraction for the consumers. Through the online technology, we can instantly locate information about every topic, purchase goods to be delivered to our doorsteps. The internet has not just life easier but as well as make more productive. We can work online, telecommuting from almost every corner of the world.

Table 5.10: Comfortable Places while Shopping

Social Status		Where do you feel comfortable while shopping?				Total
		Online	Malls	Market	All	
Upper Class	Count	0	0	0	27	27
	% within Social Status	0.0%	0.0%	0.0%	100.0%	100.0%
Middle Class	Count	20	8	20	100	148
	% within Social Status	13.5%	5.4%	13.5%	67.6%	100.0%
Lower Class	Count	2	1	20	2	25
	% within Social Status	8.0%	4.0%	80.0%	8.0%	100.0%
Total	Count	22	9	40	129	200
	% within Social Status	11.0%	4.5%	20.0%	64.5%	100.0%

Source: Field Survey

The respondent says they used to visits the shopping mall, shops online and traditional market shopping. The market shopping place is traditional ways of shopping where people can bargain, though the globalisation provided different modes of shopping and options but the traditional ways of the market place is still exist and regulating. The above table 5.10 shows the respondents comfort level for shopping that 64.5 percent of the respondents feel comfortable in all three online, malls and markets where 11 percent feel comfortable in online shopping, 4.5 percent in a malls and 20 percent feel comfortable in the market.

Globalisation has changed the lifestyles of people worldwide; the standard of living is increasing according to their desires. The most common factor we see is being a consumer that how we are spending money, these days the brand identity and brand image are the new terms among the people. The people refer to the unique set of associations tied to a line of consumer products or services and represent the image that a given brand carries in the mind of people. We buy things not merely because we want or need the products either because we want to associate with the references implicit into that brand's identity. We want to become a member of the community of that renowned particular brand like Apple, Zara, Gucci, Nike, Addidas, etc. According to the young respondents, they admit that their social identities are formed in part on the basis of brands and services that they consumed. Sometimes they felt like fashion victims as they could not make out the trends. They bought the product because of their image or lifestyle connotations, despite this fact they saw such

choices as forming part of their social identity and sense of belongings. Generally when we talk about clothing involuntarily the fashion comes into our mind. It has become a way of expressing oneself in front of others getting creative dressing. Fashion is something we deal with every single day of our life.

The fashion trends affect society in different ways and it has both positive and negative. The fashion enhances the creativity of the individual and it allows the individual to express their personality. Saravanan & Venkatasamy (2015) write fashion is not just an ambitious projected image of reinterpreted good old values but rather an evocation and refreshing concept worthy enough to be portrayed for society's appreciation that makes even more instinctive. The individual's appearances are the ticket to transmit non-verbal communication signals such as possible cues about their social stature, values, and lifestyle (Saravana & Venkatasamy, 2015). Nowadays the consumer culture is determined by the aspirationalism that diminishes the gap between the rich and poor when it comes to accepting and adopting the trends. As we see that the success of the fashion trend sees it in a way that people interpret the trends and judge them. The people being consumers spend the money to purchase their desired brand kinds of stuff. Brand consciousnesses are mostly widespread throughout society. Here we will explore the consumerism pattern of the brand in the Limboo tribal society. Due to the upcoming of malls and complexes provide multiple choices in international and national brands.

Table 5.11: Preference of Clothing Brand

Age		Which clothing brand do you prefer or use?		Total
		Branded	Local	
15-25 Years	Count	70	62	132
	% within Age	53.0%	47.0%	100.0%
26-35 Years	Count	31	7	38
	% within Age	81.6%	18.4%	100.0%
36 and above	Count	25	5	30
	% within Age	83.3%	16.7%	100.0%
Total	Count	126	74	200
	% within Age	63.0%	37.0%	100.0%

Source: Field Survey

The above table 5.11 shows that 63 percent of the respondents prefer the branded clothing rather than 37 percent of local brands. As we see the young age group prefers the foreign brand items, it's because to present social identity and adjust in society. The fashion is an interactive method through that the aspiring people of the society consciously project them in a very distinctive manner within the style of clothing vogue. In this globalized era, the cash liquidity is extended by the easy provision of personal loans facilitated by the banks that encourages people to be the consumer and also fashion website allows the credit basis with the easy monthly installments. As a result of the commercial lifestyle, transnational and transcultural clusters of aspirations tend to define people's existence much more than what they really are.

Human beauty could be a cultural construct that involves facial and body attractiveness. The cosmetics are the multi-billion dollar industry in the era of globalisation. The prevalence of cosmetic product use is increasing among both males and females. The use of cosmetics is one of the appearance management behaviors which is pervasive.

5.12: Preference in Cosmetic Brand

Gender		Which cosmetic brand do you prefer or use?			Total
		Branded	Local	None	
Male	Count	50	10	40	100
	% within Gender	50.0%	10.0%	40.0%	100.0%
Female	Count	64	30	6	100
	% within Gender	64.0%	30.0%	6.0%	100.0%
Total	Count	114	40	46	200
	% within Gender	57.0%	20.0%	23.0%	100.0%

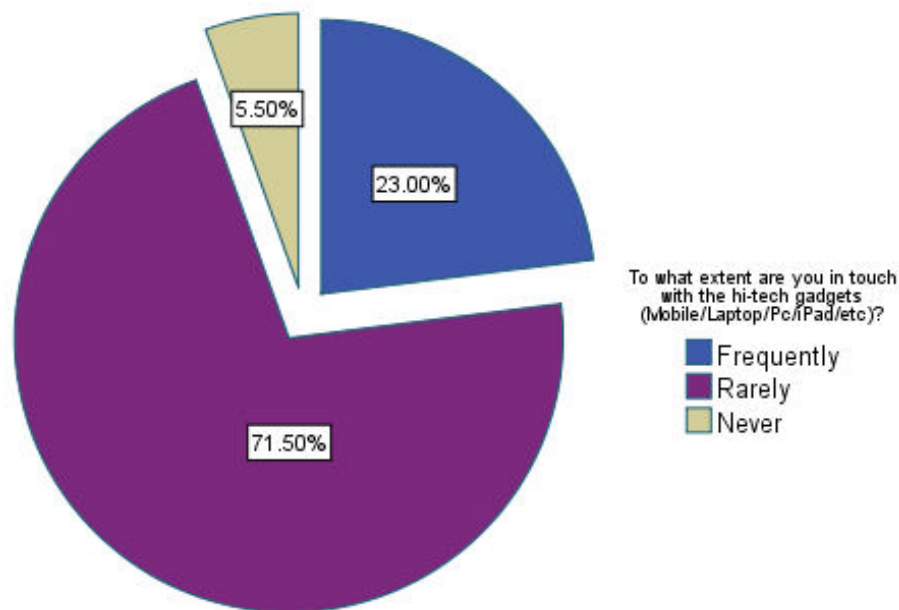
Source: Field Survey

The above table 5.12 shows that 54 percent of the respondents prefer the branded cosmetics, 20 percent of the respondents use local brands and 23 percent of the respondents don't use any cosmetics. When we talk about cosmetics it naturally people tend to come to a conclusion about their own attractiveness through the process of social comparison. Festinger (1954) says the social comparison theory postulates that individuals possess a basic drive to evaluate themselves preferring to evaluate themselves against physical standards or objective criteria. When it is not

possible, people evaluate themselves in comparison to others and also a comparison of abilities and opinion operates in the evaluation of personal characteristics and appearance (Rudd, 1997).

Nowadays the hi-tech gadgets have high demands in the market. 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 part in our daily lives without a gadget the life becomes impossible. The effect of these gadgets is tremendous in the 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 also negative impact that make people completely isolated from society.

Figure 5.3: Use of the Hi-Tech Gadgets (Mobile/Laptop/Pc/iPad/Etc



Source: Field Survey

The above figure 5.3 shows that about 94.5 percent of respondents are in touch with hi-tech gadgets where 23 percent of the respondents are frequently in touch with gadgets, 71.5 percent of respondents are rarely in touch with gadgets and 5.5 percent of respondent they are not in touch with gadgets.

Table 5.13: Life become Easier using Hi-Tech Gadgets

Gender		How often do you find your life easier using hi-tech gadgets?			Total
		Very highly	Highly	Not at all	
Male	Count	40	49	11	100
	% within Gender	40.0%	49.0%	11.0%	100.0%
Female	Count	31	53	16	100
	% within Gender	31.0%	53.0%	16.0%	100.0%
Total	Count	71	102	27	200
	% within Gender	35.5%	51.0%	13.5%	100.0%

Source: Field Survey

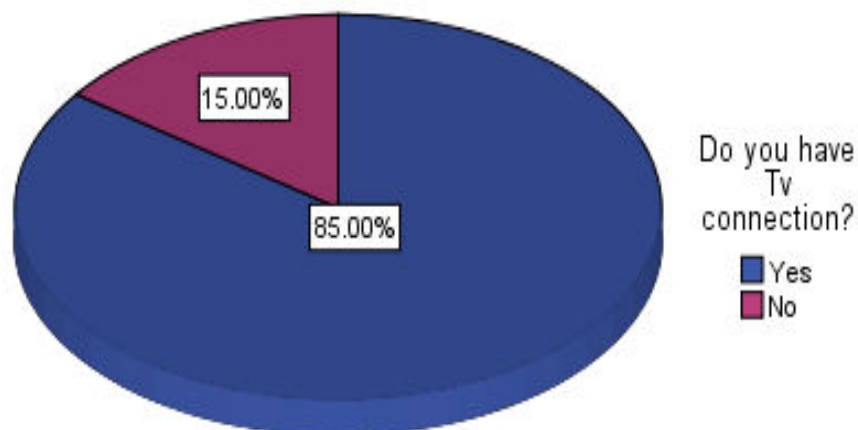
The above data 5.13 shows that 86.5 percent of respondents agreed that using gadgets made their life easier with 35.5 percent respondent with very highly and 51 percent medium highly, 13.5 percent respondent that their life isn't easier using gadgets. The technological advancement has been changing the role of the women in the multiple spheres of their lives. The home appliance has an impact on women's lives directly and indirectly. The tools used in the household that saves much time and labour for women especially. They have a lot of time to spend on social activities with their family, relatives and can indulge in other tasks and even they can help their husbands in earnings too. The home appliances like Refrigerator/Washing Machine/Oven/grinder/etc, the women are utilizing the number of home appliances than men because women have to indulge within the household task regularly than the men. According to the respondents, home appliances are an important part of every household and it helps in cooking, washing and other important daily work in the household. Having these home appliances items fulfilled the necessity of an individual and reflects a healthier and trendy lifestyle.

5.3 Impact of Mass Media on Limboo Tribe

In general, the mass media means where the technology used to reach up to the mass audience. The types of mass media are print media like newspapers, magazines and etc, broadcast media like radio, television (TV), and the Internet. The role of mass media is providing news and information, entertainment and education people. The mass media has influenced an individual's behaviors, attitude, practice, beliefs, values, and culture. The impact of mass media has both positively and negatively. 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. Talking about mass media the object that comes into our mind is the television and it is one of the essential and primary assets that have found everywhere. This is one of the outcomes of globalisation where we see around the society. Today TV is the reservoir of the information dealt with everything like the nation, world, science, entertainment, finance, and sports, etc. The TV has the potential to generate both positive and negative effects on society. There are hundreds of private channels telecast with the bulk of entertainment but some are the very informative channels too. TV helps in spreading awareness among people related to social issues, health issues and also provides the platform for the new talents. TV assisted in the globalisation of culture due to the people comes to know the other culture of others. Palackle (2011) writes the evolution of TV as fundamental commercial forms and remains the central vehicle for international advertising both of its multi-local and global branding forms and the central to the production and reproduction of a postmodern 'promo culture' centered on the use of visual imagery to create value-added brands and commodity signs (Palackal, 2011).

Figure 5.4: Respondents having TV Connection

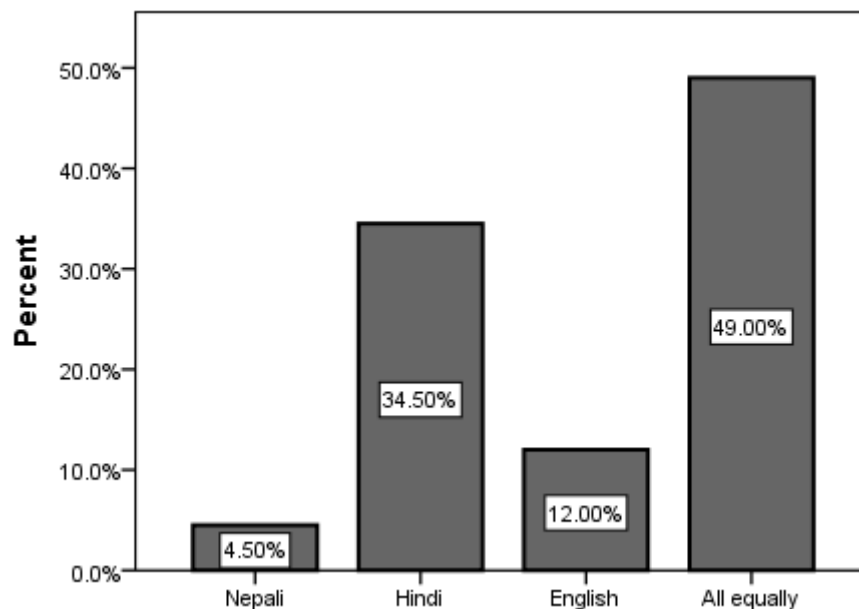


Source: Field Survey

TV is one of the sources of information and entertainment for people. Television transmission has become the most effective media for both literate and illiterate people residing in rural and urban areas. The above figure 6.4 shows that 85 percent of respondents have a TV connection at home and 15 percent of respondents have no

TV connection at home. According to the respondents that their choice has been shifted to new digital media i.e. mobile phone, laptop etc nowadays TV have been kind of outdated and it is time-consuming and full of disturbances with advertisements and also couldn't make choice for the programs whereas in new digital media like YouTube have swift away the TV. Digital media has the potential in time-saving and surf programmes or content according to their choice. It has an influence on a culture that adopts the alien culture into it, for example like Western culture universally. The adoption of Western culture and ideologies is seen due to the mediated technologies are developed. Globalisation allows the colonization that impacts intellectual property and cultural rights. The advancement in the technology the upgraded in DTH (Direct-to-Home) services provides the facilities in choosing the language whatever customers want to watch. The various programmes have been broadcasted in major language Hindi, English and other languages are Bangla, Tamil, Telugu, Kannada, Marathi, etc and there are none programmes for the minority languages at the national level which is still lacking. This kind of transmission has a massive effect on those languages and culture in society.

Figure 5.5: Language Preference while Watching TV



Source: Field Survey

In Sikkim, there are the National and local DTH services provided where the languages, English and also local programmes and events in local languages. The above figure 5.5 shows that the languages preference while watching TV, though the

major languages are the English and Hindi are dominant at the national level. The above table reveals that 4.5 percent of respondents prefer the Nepali language, 34.5 percent of respondents prefer the Hindi language, 12 percent of respondents prefer English and 49 percent of respondents prefer all languages equally.

In this era of globalisation the digital media have taken over the old media like print and broadcast media, nowadays the digital media have an important place in society. The mobile phone, laptop, and computers are easily accessible for everyone and everywhere and because of easily accessible to these gadgets, people's lives have become so easier. The types of digital media like social media, search engine web, mobile app, websites and blogs, emails have emerged nowadays. These media have become essential in our daily lives. The media in today's world is playing an outstanding role in creating and shaping of public opinion and creating public awareness. The old traditional media is diminishing because it is slow and disengagement whereas in digital media share according to the individual choice, create the community of creator and consumer within it and understand consumer behavior. The global technologies have become a platform to mobilize ideas, viewpoints, campaign and strategies to protect and cultivate interest. It can become a stage for public support and global awareness. The relationships are a key element of communities and communication technology thereby provides the power to foster and strengthen relationships over the miles, making what's usually referred to as a global village.

In Sikkim, people have used websites, social media, and apps which are very helpful and playing an important role to reach information for the people of Sikkim. 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. The key functions of this department are to propagate the effective ideals policies and programmes of the government, to carries information on the governmental schemes to the doorstep of the people, effectively using mass media for broadcasting of knowledge, to make awareness among the people significantly among the rural masses concerning the welfare measures through promotion, spreading policies and programmes of the government through print, electronic media, advertisements,

exhibition, publications, traditional media and others, to act as a nodal agency for release of publicity of varied government departments, print the government publication such as pamphlets, calendars, diary, booklets, posters and etc., enforces press accreditation rules and grants certification to journalists, production of documentaries on notable personalities, covers success stories and departmental achievements, organize seminars, symposium, and discussions on current affairs, provides press coverage to official governmental events and programmes and provides news video clippings to national and local channels (ipr.sikkim.gov.in).

The State IPR department has recently initiated programmes to preserve the different culture of Sikkim and releases the e-news in the different local languages of Sikkim. The languages are the Mukhia, Tamang, Limboo, Gurung, Nepali, Lepcha, Bhutia, Sherpa, Tibetan, Newar, Manger and Rai. This indicates the concerning growth of languages; languages like Mukhia, Newar, and Manger have the least population speaker as compare with other languages. There is the number of FM radios broadcasted in the major languages in Nepali, Hindi, and English. The print media which does not run globally and the electronic media has been accessible recently to this community due to the availability of internet for urban people but still, for the people of rural, the electronic media is could not accessible properly due to the poor internet connectivity and poor conveyance. In this new type of digital media, the internet has an important place that runs the whole digital media. The development in media and the impact of social media has played an important role in shaping society.

According to Palacke (2011), the global media has the effect of blurring the division between the realistic and the fictional. An important facet of the world today we live in today is that the many persons on the globe live in the 'imagined world' of the official mind and of the entrepreneurial mentality surroundings them (Palackal, 2011). The media had an important role in the cultural globalisation in which the global media empires that rely on powerful communication technologies to spread their message, saturating global cultural reality with TV shows and mindless advertisement, these corporations increasingly shape people's identities and the structure of desire around the world. The rise of the global imaginary is inextricably connected to the rise of global media. The important cultural innovators of earlier decade's i.e. small independent record labels, radio station, movie theatres,

newspapers and book publisher have become virtually extinct as they found themselves incapable of competing with the media giants because of the increase in media conglomerates i.e. Yahoo, Google, Microsoft and etc (Steger, 2013).

The mass media have the power to create large communities of people that helps to organize and unite people. Today, the presence of technologically enabled groups and communities extends to a vast range of online activities including virtual social groups, online dating sites, chat rooms, newsgroup and other social networking sites like Facebook, Instagram, Twitter, etc. through these platforms people are enabled to create identities markedly diverge from true identities.

Social networking sites like Facebook have been playing an important role in Sikkimese society. Across the globe, mobile devices have dominated in terms of time spend. In this era of globalisation, social media have well-connected people globally. The social media has definitely made people closer to other parts of the world and it is used in different ways that shape politics, business, world culture, education, innovation, careers and more. Social media has revolutionized the means individuals communicate and socialize on the web and there's a positive and negative impact of social media on society. It has positive effects on business, politics, and socialization as well as negative effects such as addiction, cyberbullying, fraud and etc. The social media creates awareness in the cultural consciousness. Social media have also an important role in spreading language awareness and shares culture-related articles, issues and etc. A social media like facebook there are various pages of Limboo communities dealing with all the programmes and issues and share cultural awareness worldwide.

There are the facebook page that have the thousands of members connected worldwide, the page like *'Limbu Rituals & Culture, Worldwide Limbu's Platform, Aau Haami Yakthungma-Yakthungba Ek Hoomm (We the Limboos lets Unite), Limboos Around the World, Yakthung Pan Him (The Limboo Language home), Limbuwan Study Center (LSC)⁵⁵*' page. The educational Youtube channel is helping

⁵⁵ LSC is an independent and non-profit making institution in Nepal. It has been established with the aim of promoting and enhancing the study and research concentrating in Limbuwan. The motto of the LSC is to provide scholars a forum to reflect and analyze their experiences achieved in the aforesaid area to bring knowledge to the world. The LSC work on the publications, documentation and conduct other academic activities like workshop, discussion, conferences, and seminars.

the people to learn more about Limboo culture and present scenario all over the world. The YouTube channel like 'Online Limboo Tutorial' run by young talented Mr. Sancha Bir Subba from Sikkim constantly keeps on uploaded the content videos on Limboo languages which helps people to learn Limboo language and for the easy understanding it had been translated the words and sentences in English and Limboo language. He also developed the digital dictionary called 'Trilingual Limboo dictionary' i.e. English, Nepali, and Limboo. The another educational YouTube channel name 'Morahang Limbu TV Channel' he is Professor in Michigan State University, he keeps on uploading the content videos from different corner of the world related to the culture, custom, tradition, practice, present status and problems of Limboo tribe. 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.

The global technology has provided the opportunity to redefine collective identity along with identifying a place for distinctive cultures. The impact of media attributed to social networking and information exchange provide networking platforms on a whole new level. Global networking playing an important role in solving the problem and strategize with other cultures that are experiencing it. Even most of the remote areas of the world are now well connected in a vast social, economic and political network that globalisation has created. Arjun Appadurai has used term deterritorialisation to describe how the objects, ideas, and exchange that use to define culture have detached from the physical places. The media has the important in the cultural globalisation in which the global media empires media rely on powerful communication technologies to spread their message. The Sociologist Manuel Castell's ideas of Network Society and Informative society that has seen in the today's world he argues that human societies moved from industrialized into informationalized where capitalized is not centered production in the material goods but the information and knowledge. The network society refers to the social structure of the new age. According to Castells the network form the new architecture of the society and the dominant mode organizing social relations and network focus in the

decentralized system of nodes through communication can occur each and every node is necessary for a system to function. Like the new digital media have created and connected the people worldwide through the networks and functioning in society. Castell placed the technology in central and the changing information and communication technologies present unifying thread that provides the link between so many of globalizing processes that are occurring in the contemporary world.

5.4 Changing Attitude and Acceptance of Globalisation

Globalisation has the potential of innovation, productivity, and growth world widely. It 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. Here we discuss some issues which are very difficult to accept in a ground level of society. Gender sensitization is much needed to bring equilibrium in society.

Firstly, homosexuality is very controversial socially and religiously obstruct. Homosexuality is characteristic of being sexually attracted solely to people of one's own sex. It is the sin according to religiously because the natural reproduction is incapable of the same sex. There is a societal hindrance to accepting homosexuality in society. Whosoever are the homosexual they have the fear outcast within their own social groups and even family level too.

The Section 377 of the Indian Penal Code (IPC) is an act that criminalize homosexuality which was introduced in early 1861 referred to unnatural offense however on 6th September 2018, the historic verdict by the Supreme Court of India decriminalized Section 377 of the IPC that consensual adult gay sex isn't a criminal offense expression sexual orientation is natural and people don't have any control over it. In some ways, homosexuality and queer identities have accepted by people in the society. After the decriminalized of section 377, on 27th January 2019 was the historic day that the first-ever Sikkim Queer March took out in the capital Gangtok by the Rainbow Hills Association (RHA), Gangtok and in collaboration with Darjeeling (West Bengal) base Mitjyu Society. The RHA is a recently formed organization in Gangtok and working for the welfare of LGBTQI (Lesbain, Gay, Bisexual, Transgender, Queer or Questioning and Intersex) community and campaigning for

their equality and acceptance in the society. The people came out on the street and express their identity and asked for acceptance in society (SE Report, 2019).

Table 5.14: Homosexuality should Accept in Society

Educational Qualification		To what extent do you consider homosexuality should accept in your society?			Total
		To the great extent	To some extent	Not at all	
Illiterate	Count	3	0	2	5
	% within Educational Qualification	60.0%	0.0%	40.0%	100.0%
Intermediate	Count	35	8	16	59
	% within Educational Qualification	59.3%	13.6%	27.1%	100.0%
Undergraduate	Count	63	22	14	99
	% within Educational Qualification	63.6%	22.2%	14.1%	100.0%
Postgraduate	Count	15	10	8	33
	% within Educational Qualification	45.5%	30.3%	24.2%	100.0%
Postgraduate and above	Count	4	0	0	4
	% within Educational Qualification	100.0%	0.0%	0.0%	100.0%
Total	Count	120	40	40	200
	% within Educational Qualification	60.0%	20.0%	20.0%	100.0%

Source: Field Survey

The above table 5.14 shows that 80 percent of respondents accepted that homosexuality should accept in the society where 60 percent agreed to the great extent and 20 percent agreed to some extent, 20 percent of the respondent doesn't accept the accepted homosexuality should accept in the society. It took lots of effort to make acceptance of homosexuality in an open society like Sikkim. Every individual needs to consensus and accepts the fact that happening around us and gender sensitization is much needed. Gender plays a crucial role in how society sees us and how we relate to others. The socially constructed gender inequalities play a fundamental role in who we are and how we act in different areas of society. When we talk about society we visualize the male-dominated society. Indian society is a patriarchy society where men hold the control, hold all the power and authority and regulates household and Sikkimese society too. The decision making is one of the important roles by the head of the family in every society. The state of Sikkim is one

of the best examples of women empowerment in India. The previous SDF government had fully provided in the freedom and privileges for women in every social, economic and political sphere. According to Sikkim Human Development Report says that the state had the best gender parity performance among the northeastern states. Here we will see what people deliver their views on decision making by the women.

Table 5.15: Women should Take Part in Decision Making Process in Domestic Issues

Gender		To what extent do you feel that women should participate in decision making process in domestic issues?			Total
		To the great extent	To some extent	Not at all	
Male	Count	29	62	9	100
	% within Gender	29.0%	62.0%	9.0%	100.0%
Female	Count	34	58	8	100
	% within Gender	34.0%	58.0%	8.0%	100.0%
Total	Count	63	120	17	200
	% within Gender	31.5%	60.0%	8.5%	100.0%

Source: Field Survey

Though the women of Sikkim are empowered in every aspect that the above data 5.15 shows 91.5 percent of respondent agreed with the female should take participation in decision making in domestic issues where 31.5 percent of respondent agreed to the great extent and 60 percent of the respondent agreed to some extent and 8.5 percent of respondent disagreed with that female participation in decision making in domestic issues.

Table 5.16: Women should Take Part in Decision Making Process in External Issues

Gender		To what extent do you feel that female participation in decision making in external issues?			Total
		To the great extent	To some extent	Not at all	
Male	Count	25	66	9	100
	% within Gender	25.0%	66.0%	9.0%	100.0%
Female	Count	21	71	8	100
	% within Gender	21.0%	71.0%	8.0%	100.0%
Total	Count	46	137	17	200
	% within Gender	23.0%	68.5%	8.5%	100.0%

Source: Field Survey

The above data 5.16 shows that 91.5 agreed with the female should take part in participation in decision making in external issues that 23 percent of the respondent agreed to the great extent and 68.5 percent of respondents agreed to some extent and 8.5 percent of respondent disagreed with this statement.

Table 5.17: Decision Followed if Women are Head of the Family

Gender		To what extent do you follow the decisions if women are the head of the family?			Total
		To the great extent	To some extent	Not at all	
Male	Count	47	51	2	100
	% within Gender	47.0%	51.0%	2.0%	100.0%
Female	Count	61	37	2	100
	% within Gender	61.0%	37.0%	2.0%	100.0%
Total	Count	108	88	4	200
	% within Gender	54.0%	44.0%	2.0%	100.0%

Source: Field Survey

Although Indian society is a male-dominated society the authority and decision making depends on men only but there are some of the cases where the women have been indulged in the decision making. The above table 5.17 shows responses of the female's decision followed by a family member. The 98 percent of the respondent agreed that they would follow the decision made by the female head of the family which 54 percent of the respondent agreed to the great extent, 44 percent agreed to some extent, 2 percent disagree to follow the female's decision. This reveals that the

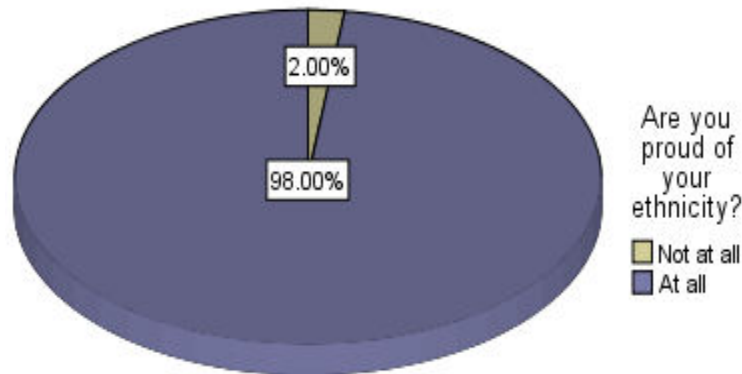
process of women empowerment among the Limboo tribe giving the value in the decision made by women as par with men. In viewing above all three tables that show male dominance has still existed somehow but the women's participation has been seen that believes in maintaining the equilibrium within the society.

5.5 Sense of Belonging and Ethnic Identity Survival in Globalized Era

Ethnic identity refers to the ethnic self-awareness on the part of the people as belonging to a particular ethnic community. It includes principles of 'inclusiveness' and 'exclusiveness' that carried out by distinction between 'us' and 'them' (Ngaihte, 2013). The idea of belonging is the central understanding that how people give meaning to their lives. Our sense of identity is founded on social interaction that shows our belongings to particular communities through shared beliefs, values and practice. In this era of globalisation society, it makes sense to think of humans as an individual. Being an individual mind, body, aspiration, goals, and ambition doesn't mean individual but it is all about the belongings to a particular group of individuals. In a ground level, the individual is defined by the social network and communities that where we belong to. The membership of particular groups is the most important in constructing a sense of identity. Developing a sense of belonging is an ongoing method that involves membership in or exclusion from a wide variety of completely different groups. While in the past the sense of belonging was more rigidly defined by the traditional markers of social identity such as class, religion and etc whereas now the people are able to select from the wide range of groups, communities, lifestyles which they wish to align to turn to shape their identity. It is a very debatable opinion that globalisation is far bringing people closer or actually moving us apart. The contemporary concepts of belonging involve both global and local suggests that of social interaction whereas the new types of belonging are rising within the globalized world that wherever we tend to remain closely tied to the social exchange that characterizes our local lives. While we live in a world that is connected globally and we exist physically in local spaces. The modern sense of belonging is characterized by a move aloof from the traditional social classes, the distinction like class, race, and nationality are still necessary makers of identity. While the values embedded in national identity, race, and ethnicity have become major source markers of individual and group identity. With the modern thoughts and values of individual that the family

values and tradition have importance or not in the society is debatable. Here will discuss the sense belonging among the Limboo tribe of Sikkim.

Figure 5.6: Feels Proud of the Ethnicity



Source: Field survey

The figure 5.6 shows that 98 percent of the respondents feel proud of their ethnicity and only 2 percent of the respondents don't feel proud of their ethnicity. According to the respondents, to be proud of their ethnicity is a way out to sustain the ethnic identities that provide a strong sense of belonging.

Table 5.18: The Family Values and Traditions are Followed in Family

Gender		To what extent do you feel that family values and traditions are followed in your family?			Total
		To the great extent	To some extent	Not at all	
Male	Count	60	38	2	100
	% within Gender	60.0%	38.0%	2.0%	100.0%
Female	Count	42	58	0	100
	% within Gender	42.0%	58.0%	0.0%	100.0%
Total	Count	102	96	2	200
	% within Gender	51.0%	48.0%	1.0%	100.0%

Source: Field Survey

The table 5.18 shows that the 99 percent of respondents agreed the family values and traditions are followed in their family where 51 percent of agreed to the great extent and 48 percent of respondent agreed to some extent, 1 percent of respondents don't follow the family values and tradition and 7 percent of respondent have no idea.

Table 5.19: Feel Important to their Cultural Traits that Provides Strong Sense of Belonging

Gender		How important is to you cultural traits that provides strong sense of belonging?		Total
		Not important at all	Very important	
Male	Count	0	100	100
	% within Gender	0.0%	100.0%	100.0%
Female	Count	2	98	100
	% within Gender	2.0%	98.0%	100.0%
Total	Count	2	198	200
	% within Gender	1.0%	99.0%	100.0%

Source: Field Survey

The above table 5.19 shows that 99 percent of respondent said that cultural traits provide a strong sense of belonging is important and only 1 percent of respondents say is not important at all. According to the respondents, they are attached to their cultural traits i.e. their dress, food, music, religion, festivals, their towns and etc. The geographical and physical space is a fundamental marker of belonging both in the traditional community and in modern nation-states. As discussed in the previous chapter fifth, although the Limboo religion has deviated still they have a strong sense of belonging so the Manghim (temple) has been increasing these days.

Table 5.20: Feel Important to Find a Partner from Ancestor's Culture

Age		How important is to you to find a partner from your ancestor's culture?		Total
		Not important at all	Very important	
15-25 Years	Count	19	113	132
	% within Age	14.4%	85.6%	100.0%
26-35 Years	Count	4	34	38
	% within Age	10.5%	89.5%	100.0%
36 and above	Count	1	29	30
	% within Age	3.3%	96.7%	100.0%
Total	Count	24	176	200
	% within Age	12.0%	88.0%	100.0%

Source: Field Survey

The above table 5.20 shows that 88 percent of respondent says that to find a partner from their ancestor culture is important and only 12 percent says is not important at all. The process of urbanization and industrialization are the prime example of such profound social upheavals. The majority of Limboo tribes are living in mixed society as a result; the intercaste marriage has become one of the biggest challenges and unstoppable practices such as contents leads to the mixed culture.

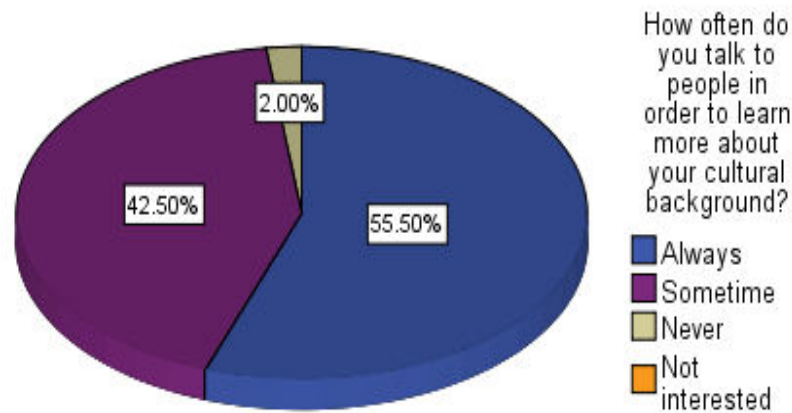
Table 5.21: Feel Important to Pass their Ancestor's Culture to Next

Age		Generation		Total
		How important is to pass your ancestors' culture to next generation?		
		Not important at all	Very important	
15-25 Years	Count	12	120	132
	% within Age	9.1%	90.9%	100.0%
26-35 Years	Count	0	38	38
	% within Age	0.0%	100.0%	100.0%
36 and above	Count	0	30	30
	% within Age	0.0%	100.0%	100.0%
Total	Count	12	188	200
	% within Age	6.0%	94.0%	100.0%

Source: Field Survey

The above table 5.21 shows that 94 percent of respondent says that to pass the ancestor's culture to their children is important and only 6 percent says their town is not important at all. It has been very important to pass the culture to the future generation is to keep the ethnic identity alive.

Figure 5.7: Respondents often Talks to People in Order to Learn more about Cultural Background



Source: Field Survey

In this globalized era where the Limboo tribe feels their ethnic identity is in the threat. According to the respondents, cultural awareness is very important for the safeguard of ethnic identity. As said the community member should initiate the awareness from home discussing and spreading the cultural aspects. The above figure 5.7 shows about 98 percent of respondents agreed that they talked to people in order to learn more about their cultural background where 55 percent of respondents talked always and 42.5 percent of respondents talked sometimes and 2 percent of respondent never talked about their cultural background. It reveals that the Limboo people are well aware of their cultural background and conscious about ethnic identity.

5.6 Resisting Cultural Globalisation

According to the Saguier (2012), resistance to Globalisation refers to the gamut of struggle and actions of social groups and the individuals in response to the dislocating consequences of neoliberal reforms and its effects in the spheres of the economy, politics and identity and culture (Saguier, 2012). We see a trend of idealizing own culture when we look at the prevalence of ethnocentrism that the tendency to assume that one own's culture is superior or good whereas that another is strange and even inferior. In this globalized era, it is more important than ever to free ourselves of the cultural biases that can come with ethnocentrism. The cultural relativism defined as the practice of understanding and judging a culture from the viewpoint of that culture instead of one's own. The culture promotes the idea that there is no universal right or

wrong and we should not judge another culture based on own cultural standard. Sikkim is a multicultural state and different ethnic groups are living together. As the world has become more connected because of globalisation where there are increasingly people coming together and pass the borders. The urbanization or compromised habitation is the reason behind inter communities mingling situation. The resistance to globalisation reflected is it in good and bad aspects. Herewith viewing the perspective of ethnocentrism and cultural relativism will focus on how Limboo people have resisted the cultural globalisation.

Table 5.22: Feel Comfortable Living in a Multicultural Society

Age		Do you feel comfortable living in a multicultural society?		Total
		Not at all comfortable	Very comfortable	
15-25 Years	Count	23	109	132
	% within Age	17.4%	82.6%	100.0%
26-35 Years	Count	0	38	38
	% within Age	0.0%	100.0%	100.0%
36 and above	Count	0	30	30
	% within Age	0.0%	100.0%	100.0%
Total	Count	23	177	200
	% within Age	11.5%	88.5%	100.0%

Source: Field Survey

The above table 5.22 shows that 88.5 percent of respondent said that living in a multicultural society is very comfortable and only 11.5 percent says is not comfortable at all. We see the people have resisted the globalisation. According to respondents their 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. Well, our nation and the state do not consist only with a single culture or popular culture where multi-cultures have existed. The multiculturalism is the view that where cultural differences should be respected and celebrated. Multiculturalism promotes diversity through the recognition and celebration of separate cultures and also focuses on the preservation of separated individual cultural traditions and customs. It can say that Limboo culture is a unique

subculture⁵⁶ shared by the small group of people who are also a part of a larger culture.

Table 5.23: The Influence of Globalisation led the Degradation of Culture

Age		To what extent do you think the influence of Globalisation led the degradation of your culture?			Total
		To the great extent	To some extent	Not at all	
15-25 Years	Count	64	61	7	132
	% within Age	48.5%	46.2%	5.3%	100.0%
26-35 Years	Count	27	11	0	38
	% within Age	71.1%	28.9%	0.0%	100.0%
36 and above	Count	21	9	0	30
	% within Age	70.0%	30.0%	0.0%	100.0%
Total	Count	112	81	7	200
	% within Age	56.0%	40.5%	3.5%	100.0%

Source: Field Survey

The above table 5.23 shows that about 96.5 percent of respondents agreed with the influence of globalisation led the degradation of a culture where 56.5 percent of respondents agreed to the great extent and 40.5 percent of respondents agreed to some extent and 3.5 percent of respondent disagreed with this statement. 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. Initially welcoming the modern culture the people realize how the acceptance of the modern culture is diverting and threatening the local communities. Globalisation had led to the degradation of culture. The globalisation led to the degradation of culture. It has been seen that the people are much adopted and attracted to the Western, Korean, Thai and Chinese culture. So we cannot deny the fact that somehow globalisation influences led to the degradation of the culture. According to the respondents, rural areas also have affected by globalisation and the feeling of threat is everywhere. Within the state also the Limboo tribes have felt identity threat because of the dominant culture. The regional cultural influences have seen among the different

⁵⁶ A subculture is a unique culture shared by a smaller group who are also a part of a larger community.

communities of Sikkim within a Sikkimese society. The hatred feeling towards the other regional culture has 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. The loss in the Limboo cultural traits has been seen earlier but nowadays the cultural elements which have been reviving which will be elaborated with identity consciousness and revivalism.

5.7 Identity Consciousness and Cultural Revivalism of Limboo Tribe

Smith writes that the modern ethnic revival taking the form of nationalism and defines ethnic and ethnic community as social groups whose members share a sense of common origin and claim a standard and distinctive history and destiny, possess one or more distinctive characteristics and feel a sense of collective uniqueness and commonness (Smith A. D., 1981). The ethnic revival is the transformation of passive, often isolated and politically excluded communities into potential and actual nations, active, participant and self-conscious in their historic identities. The increasing sense of belongings to the globe presents people with a source of identity beyond national society. It alters the sense of responsibilities one feels towards people in different parts of the world. Whereas early societies felt a circle of responsibilities within the context of their tribe, with globalisation we are evolving toward a concept of the individual within the context of universal humanity (Chirico, 2014).

The contemporary world has become conscious of its indigenous culture. The emerging concept of revivalism or revitalization through the culture can revive or revitalize the endangered indigenous culture and customs. There are numerous independent associations and non-governmental organizations rising in Sikkim so as to safeguard and promote the traditional culture of the local community. Now the Limboo tribes have been more serious and conscious about identity which is directly proportional revivalism of culture. The various emerging factors like the rapid growth of urbanization and the industrialization process and the acceptance of modern technology are responsible for such cultural shifts in society. Due to such evolution, it has created opportunities among the wide population and transformation has begun in the rural areas where the revivalism has been started. The old tradition connected with

rituals, beliefs, and ways of life which belong to an older generation is now relinking and regenerated.

Sikkim is a multicultural society; every community has a unique culture. Cultural diversity is often strengthened through globalisation by providing the means that and to support cultural groups making an attempt to form a difference in society while still maintaining their distinctive set of beliefs, practices, and values. In search of better education, people have to shift to an urban center away from the village communities which results in the change occur in the entire cultural value system in which their identity is rooted.

Table 5.24: Diversified Culture makes Conscious of about Ethnic Identity

Gender		The diversity of culture makes conscious of about ethnic identity?		Total
		Yes	No	
Male	Count	87	13	100
	% within Gender	87.0%	13.0%	100.0%
Female	Count	73	27	100
	% within Gender	73.0%	27.0%	100.0%
Total	Count	160	40	200
	% within Gender	80.0%	20.0%	100.0%

Source: Field Survey

The above table 5.24 shows that 80 percent of respondents said the diversity of culture makes conscious about their ethnic identity, 20 percent of respondents disagreed with this statement. Sikkim is a diverse cultural state and it has a huge regional impact among different ethnic groups. While talking about cultural diversity it is one of the negative impacts of globalisation in society but it has been a positive impact too but globalisation has the potential to mobilize and empower the people and provide means for self-representation to support collective identity and the other hand, it's the ability to disempower individuals by falsity, provide a process for further colonization and force the loss of individualism and self and group identity. The above data reveals that the people are coming together to for identity recognition in the complex society.

The set of example we can understand the processes for consciousness for collective identities in Sikkim that the Newar community also called Pradhan in Sikkim and placed in the OBC state category. They are an original inhabitant of Kathmandu valley (Nepal) and the word Newar derives from the name of county Nepal itself. The Newars are considered to be a skilled and successful businessman in both Nepal and Sikkim. The Newars migrated to Sikkim soon after the Gorkha conquest in 1769. The organization called 'Newari Guthi' has been established to preserve their culture and to revive their cultural heritage to their new generation and to bind them in one ethnic group. The history is Guthi is old as the history of civilization. Guthi is supposed to be trust and the term derived from the Sanskrit word 'Gosthi'. In the old days the gatherings of gopals cow herder called Gosthi (meeting of cow herders), later the term Gosthi was used to mean a gathering of people with a particular objective. In Sikkim, Newari Guthi established on 3rd October 1993 with the objective of bringing together all the Newars living in Sikkim and preserving their old custom and tradition, promoting and spread of Newari language and literature, started teaching Newari language in primary level. In 1994, the Newari language is recognized as one of the State languages. The Newars of Sikkim are numerically very few but they have been playing an important role in ethnic politics. The Newars of Sikkim has adopted the Sikkimese cultural values due to the influence their cultural pattern has been changed.

The main reason is the influence of globalisation and influx of modernity the traditional belief system and less solidarity can be seen among the young generation of Newari community. However, the Newari Guthi organization is playing a vital role in reviving the Newari identity in Sikkim like introducing language in schools, reviving the old cultural value system like Mha Puja, Indra Jatra, etc which has been celebrating in a large manner. Although they have been categorized as Nepali communities of Sikkim were for a long time seen as one cultural group but each community is seeking for a separate identity. Since the 1990s Newari Guthi organizations have been actively relinking their roots and present striving for Newari identity in India (Lepcha & Rai, 2018). Another ethnic group called Sunuwar belongs to the Kiranti stock. They celebrated the Shyadar Pidar festival prayed for their deities and ask for blessings, and repent for their good and bad deeds. According to the news

report of Sikkim Chronicles on 18th May 2019, the president of Sikkim Sunuwar (Mukhia) Koinchbu states that the organization got registration in 1991 and the Shyadar Pidar festival which has been started for the 1990s. But within their community, the people are unaware of their culture and some of the people felt embarrassed to call themselves as Sunuwar as they used the surname as Mukhia, Marapacha because the Sunar (goldsmith) community also present in Sikkim which falls into the SC category so people used to places them down in the society. As they are very less in population and so confined within the society and also assimilated with other cultures.

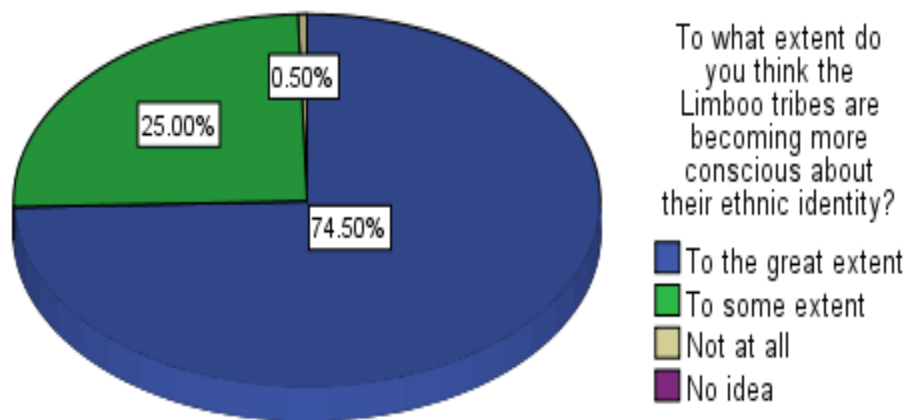
Due to the time change, they felt their threat to their culture. He states that during the 1990s there were few people gather for celebration but he has been witnessed that from recent years the Sunuwar people are coming together for the preservation of their culture and in this Shyadar Pidar festival the Sunuwar community from outside Sikkim are also gathered for the celebration. From this year the on every 18th May Shyadar Pidar festival has been declared as the state holiday in Sikkim which is the great achievement for the Sunuwar community. Even the state government is encouraged to preserve the cultural heritage in Sikkim.

On 23rd February 2018, the ex-CM Pawan Chamling laid the foundation stone of 'Folk Healing Centre' at Gaucharan, Assam Lingzey in East Sikkim. The aim of this project to provide maximum benefit to the people, he suggested renamed as 'Folk History Centre of Sikkim'. This project is not just for the single community but for all communities who have special customs and traditions to make learning for all. This center will provide the premier destination providing a traditional cure and healing practices for all kinds of ailments. This practice considered to be an integral part of Sikkimese culture and history that commonly done through the use of supernatural powers, charms, and symbolism by traditional healers that can be an attraction for the tourists visiting Sikkim. The State Government has acquired 6.85 acres of land for the project which is scheduled to be completed by August 2020. This project comprises of traditional houses, yoga center, tourist interpretation hall, herbal garden, and other amenities. The entire infrastructure will be the earthquake resistant and the environmental impact assessment. This project will result in being a unique heritage, and attract visitors, researchers and scholars from the world. This project is especially

for the local youths to take maximum benefit from the opportunities arising from the upcoming center and adding the capacity to generate sustainable livelihood opportunities for upcoming generations (SE Report, 2018).

The promotion of art and culture introduced within and outside Sikkim and the promotion of cultural heritage with typical ethnic traditional architecture. The Construction of various cultural center for the preservation of the culture of Limboo cultural Bhawan at Tharpu, West Sikkim, the Lepcha Traditional house at Namprikdang, North Sikkim and the cultural center/ guest house in Buddha Gaya, Bihar. The preservation and conservation of old and historical buildings and monuments and places of historical and cultural importance put forward by the Sikkim government. The developmental activities relating to setting up and maintenance of archeology, archives, museum, public libraries, etc at the state, district and sub-division levels, and preservation of ethnic handicrafts, traditional, religious and cultural institution (DESME, 2002).

Figure 5.8: The Limboo Tribe is becoming more conscious about Ethnic Identity

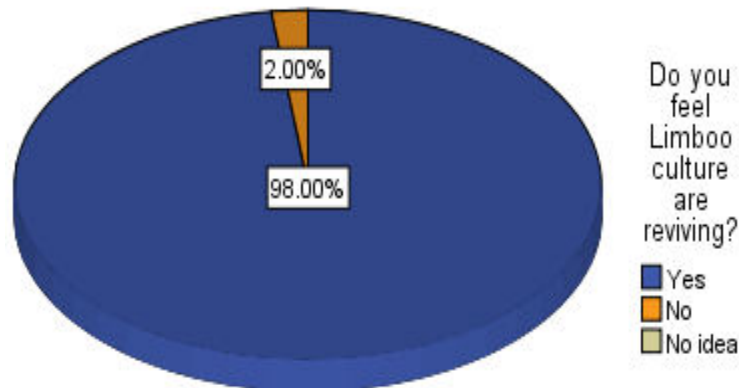


Source: Field Survey

According to the respondents, the Limboo tribe has a rich culture than the other group living in the Himalayan belt. The tradition and customs which were diminishing now have been relocating and reconstructing by the community member. The above figure 6.8 shows that the 99.5 percent of respondents agreed that the Limboo tribes are becoming more conscious about their ethnic identity where 75.3 percent of respondents agreed to the great extent and 25 percent of respondents agreed to some

extent, 0.5 percent of respondent don't agree at all. Culture combines many elements and to create a unique way of living for different people. Here will identify the cultural revival of different traits that exist in every culture.

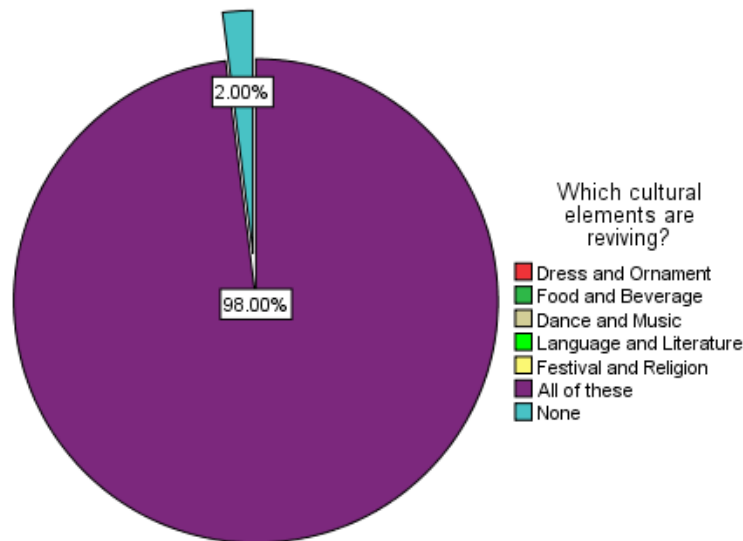
Figure 5.9: The Limboo Cultures are Reviving



Source: Field Survey

The above figure 5.9 shows that 98 percent of respondent feels that Limboo cultures are reviving and 2 percent of respondents say that the Limboo culture is not reviving. The cultural elements are a system of values that are culturally defined standard for what good, desirable or bad. The members of the culture use the shared system of values to decide what is good and bad. The cultural traits are very important to identify ourselves in society. Individuals/collectives are able to affirm and promote their identity through their language, traditions, clothing and etc. If collective around the world the world stand for what they believe and don't get dominated by the other countries they will promote their culture. Cultural revitalization is one way for a nation or a people to keep their cultural identity. Here will discuss the cultural traits which have been reviving nowadays.

Figure 5.10: Various Cultural Elements Reviving



Source: Field Survey

The above figure 5.10 shows that 98 percent of respondents responded that all traditional cultural elements are reviving i.e. dress and ornament, food and beverage, dance and music, language and literature, festival and religion. As discussed in the dress culture part, the Limboo dresses for both males and females have been revived and redesigned and found wearing in everyday life. The ornaments too have been revived, most of the youngsters loved the dresses and ornaments and used in daily life. In the food culture part, the Limbo tribes are still practicing the traditional food and beverage. In the process of revivalism and preserving culture, the huge involvement of youth has been seen. They share the ideas of secularism as they have respected the other cultures too.

The religious affiliation has been shifted from strong, regular faith-based participation in an organized religious institution that provides a sense of belonging to the community members. To keep the Limboo identity alive we have to preserve our religion, belief system and it should be institutionalized. Shamans are the identity keeper of the particular ethnic group. The institutionalized of religion is very important there are sort of examples like Tamang and Gurung adopted Buddhism, Newar (Pradhan) adopted Hinduism with the lack of history they have adopted the modern religion. Hindu Temples coexist with Buddhist Monasteries, Churches, mosques, and Gurudwara. The predominant communities are Bhutias and Nepalese in

Sikkim. These myriad cultures have created a quintessential Sikkimese culture that encompasses all ways of life and additionally managed to preserve their own identity.

Language and literature are important cultural elements present in every society. Language is a system of words that used symbols used to communicate with each other. As we see figure 3.3 and 3.4 in chapter three that have found that there is more Limboo speaker than the scriptwriter. The Limboo language has been using since prior to the centuries, later the development in Limboo literature and language in the late 19th century find the ways out for the future. Subba A. B (2016) writes globalisation has many effects on minority languages like Limboo and culture, customs and traditions at large. It is obvious that linguistic and cultural genocide is triggered mainly by modernization and globalisation. The earlier generations of Limboo tribe mostly have the Limboo language as mother tongue language. Now at present generation, the Limboo tribe doesn't use Limboo language as mother tongue language as it has been switched to the Nepali language as mother tongue. The main problem for all communities is that the mostly Sikkimese people have forgotten their native language. But the Limboo language has been reviving as Limboo language being endangered language now it has gained lots of attention to preserving it because language is one of the important elements of culture. Recently, as the Limboo language got institutionalized in higher education so it has got valued and job oriented in the government sector has been increased. In the education sector in Sikkim for the recruitment as Limboo language, there were no particular criteria have to be fulfilled. Nowadays the trained Limboo language teacher has been recruiting making criteria to be fulfilled as TET (Teachers Eligibility Test) in the subject. The non Limboo tribal people are also eager to learn Limboo language. During my fieldwork, I have met with one of non Limboo tribal student girl pursuing PG in Limboo language. This is one of the examples of the revival of the Limboo language. The writers, poet literature they have been keenly working for the Limboo community for preserving the Limboo culture.

The folk dance and music has been closely related to the identification with social life in the performance of ceremonies and rites, celebration of festivals. All the communities in Sikkim have been witnessing the change in their traditional folk dance and music and to overcome this issue has been taking place. The growing

consciousness and budding interest towards the dance and music has been seen as revivalism in Sikkim. The revivalism processes reflected by the members of the community. Now the festival has been organizing for the protection and promotional of the culture. The community people have been welcoming the artist from outside in the auspicious occasions and festivals that show the interest among the community towards it. People started realizing the value and importance of their original culture under where their identity is rooted.

The *Kelang* Limboo folk dance has been enjoying every community event and at the other festival too. The *Nisammang Sawa Samloo*, *Phungwana Samloo*, *Hakpare Samloo*, *Sammudhung Samloo*, etc were there in the society since time immemorial now it has been digitalized and recorded presenting it as the song. The devotional song brought by Sir B. B Muringla⁵⁷ and the religious pray in devotional songs has been recently started in Sikkim which is one of the important aspects of Yumaism. Besides the communities' initiatives, the government of Sikkim has also taken initiatives for the preservation and promotion of the folk cultures for all different communities. Even the department has been established the community center as Limboo Bhawan in the capital and also provides financial assistance for the community associations for organizing culturally significant fairs and festivals.

With the observation, before there were a few programmes have been celebrated seen around in Sikkim but nowadays every festival and occasion has been celebrated by the Limboo community. Festivals are always reflecting the culture, tradition, and history of the people of communities, region or countries at large. The traditional festival like Chasok Tongnam held in Sikkim since four year with enthusiasm in a large manner which connects the internal and external boundaries. This festival is celebrated with the first harvest being offered to the Yuma Sammang and the other deities and also expressed thanks to deities for the successful harvest of the year. The community people gather and celebrated various programmes and events. The traditional dance competitions, games, photo exhibition, quiz competition and ethnic fashion show where artists from Northeast, North Bengal, and Nepal have participated. The winners will be awarded cash prizes, trophies, and certificates for

⁵⁷ He is a Padma Shri Awardee and one of the renowned litterateur and educationist in Limboo literature in Sikkim.

the encouragement. *Kokhfe kwa Tongnam* (festival) is considered as one of the important festivals of the Limboo community. The Limboo community follows the lunar calendar, popularly known as the Yalamber Tangap whereas, the State Government uses the western calendar and the 14th of January falls as the first day of the New Year for Limboo Community. The festival marks the arrival of the New Year of the Limboo community aims to aware the youth about rich cultural heritage and need for preservation of cultural practices followed by the Limboo community. Such kind of activities helps in the promotion and protection of the cultural heritage of the Limboo community and also the contribution and progressive participation of the people from the Limboo community is very important for protection and conservation of traditions and culture of the Limboo community.

These initiatives have taken up for the conservation of the cultural heritage of any community that is good as such efforts contribute towards the upliftment of distinct cultural heritage in the State. The state has established a department called the cultural affairs and heritage department. The cultural heritage study is important for the identity survival of all communities. The state government has an important role in the development and preserving of the culture of state which is the asset and identity to the state. The previous Sikkim Democratic Front (SDF) government has shown the special concern over the importance of preserving ancient cultures and has been providing all necessary support for the preservation, continuation, and development of the cultural heritage. The Govt. has worked for the development of all communities of Sikkim with the ideology of casteless society and brings integrity among all communities living in Sikkim. The folk artists are sent for the cultural tour outside the state for the promotions of Sikkimese folk music, song, and dance.

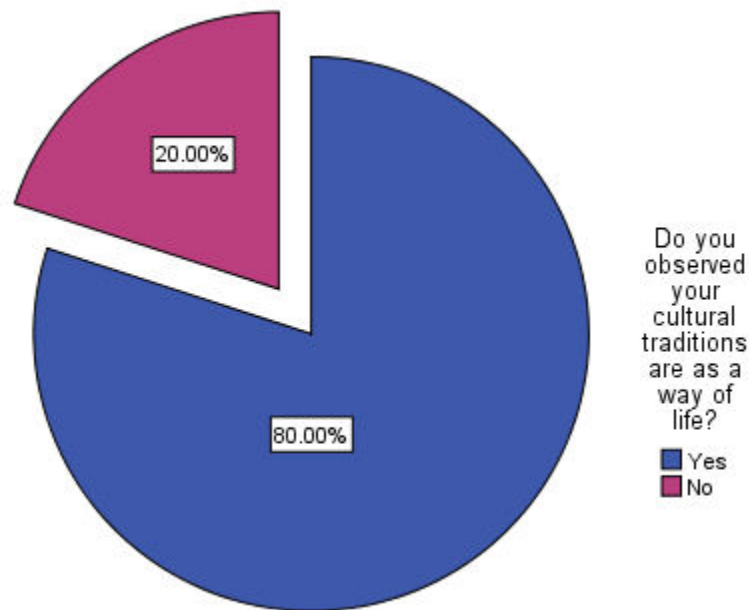
Here discussing the development and initiation to preserve the culture for the Limboo tribal people of Sikkim. The Ex-Chief Minister Pawan Chamling on 3rd December 2017 on the occasion of the 313th Birth Anniversary of Mahatma Teyongsi Sirijunga unveiled the 36-feet statue of Mahatma Teyongsi Sirijunga at Hee Gaon under Maneybung-Dentam constituency in West Sikkim. The occasion was to celebrate the 313th birth anniversary of Mahatma Sirijunga and this project can be considered as a gift and respect to the Limboo community of Sikkim from the State government. The festival can say the process of preserving cultural identity.

A symbol is anything that is used to stand to shares cultural attach to a specific meaning to an object, gesture or image. The emerging important Limboo symbol i.e. Silam Sakma meaning the path of the death and Sakma meaning block hence, it is the symbol used for blocking the path of death or symbol of protection from evil spirits.

This symbol is seemingly diamond in shape and has nine concentric diamond shapes supported by two axes at the centre, one vertically and one horizontally. The Silam Sakma has the central position and one of the totems for the identifying Limboo tribe as a whole. Nowadays it has become popular and symbolizes being the Limboo community and provide solidarity and provide ‘we feeling’ among the Limboo tribe. This symbol is emerging to be visible among the youths the Silamsakma have emerged as design for ring finger rings that made of silver or gold and handmade Silamsakma design broach pin made up of yarn or silver every Limboo people wear in daily lives by both men and women in Sikkim and also the Silam Sakma design has been made in balcony railing of the house and also in front of the main entrance of the dwelling houses. A symbol is anything that is used to stand to shares cultural attach to a specific meaning to an object, gesture or image. The emerging important Limboo symbol i.e. Silam Sakma meaning the path of the death and Sakma meaning block hence, it is the symbol used for blocking the path of death or symbol of protection from evil spirits.

The Limboo Flag (Neessa) has tri-color i.e. Blue on the top, White on the middle and image of Silam Sakma and Green at the below. Blue color represents water and sky, white represents peace and purity and Green represents the growth and harmony. The Limboo flag symbolized the united Limboo tribe scattered all over the places. It has gained more importance during the movement of demand for restoration of Tsong seats in the Sikkim Legislative Assembly. The Phedangmas (Shamans) is the Identity keeper of the particular ethnic group. They followed the traditional religious beliefs and carried the culture. In a Limboo society, it has been witnessing the young laymana have been incarnated and living the life of Shamans.

Figure 5.11: Observe Cultural Values as a Way of Life



Source: Field Survey

As discussed the Limboo tribe have influenced Western, Korean, etc and as well as the regional culture too which has been very difficult to confine with their culture only. The above figure 5.9 shows that 80 percent of respondents observed their cultural traditions are as a way of life, 20 percent of respondents don't observe their cultural traditions are as a way of life and 2 percent of having no idea of it. According to the respondents, 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. So the everywhere and anywhere for all community every community member should be carried and reflect their cultural tradition.

The debate around Globalisation being positive and or negative is an ongoing one. It can provide a stronger collective identity, empower individual and group distinctiveness while at the same time provide a means for misrepresentation, disempowerment and an avenue for further colonization. In this process of globalisation we see the identity process theory (IPT) where the Limboo tribe proposes the structure of identity that conceptualized in the terms of its content and value or affect dimensions and regulated by the two universal processes i.e. assimilation and accommodation process and the evaluation process of indetailed cultural elements. The concept of Samuel Huntington 'The Clash of Civilization?' describes that a paradigm of world politics in which the principal pattern of conflict

and corporation were shaped by the culture and ultimate by the civilization, unlike in various ethnic groups of Sikkim a tiny state experiencing the polarization process through reflecting their culture and relinking the civilization which the Limboo tribe is one of the best examples by redefining their identities rooted to the civilization. The civilization to which individual belongs is the broadest level of identification with which they intensely identifies. People can and do redefine their identities and as a result, the composition and boundaries of civilizations change. The 'hybridization' defines as 'the ways in which forms become separated from existing practices and recombine with the new form in new practices' and also sees a mixing of the elements that exchange the ideas and styles in the cyberspaces and in the course of travel and migration. As discussed the Limboo tribe are not confined within their particular cultural behavior whereas they have been adapted and experiencing the cultural diffusion in terms of dress, food, language, and their rational choices. The Limboo society I must say living in a hybridity state because of the acceptance of other Western, Korean, etc culture into it as well as a regional culture have a great impact.



Chapter VI
Conclusion



Chapter VI

Conclusion

The present study entitled “Globalisation, Ethnic Identity and Tribe: A Sociological Study of Limboo Tribe of Sikkim” is very specific and concrete deals with the impact of globalisation on Limboo tribal society and the processes of globalisation that shapes the ethnic identity. Globalisation is a multidimensional concept and it has political, economic, and cultural manifestations. Globalisation is a social process where people are becoming more and more aware of their culture across geographical, political, and social borders. The impact of Globalisation is vastly uneven and it has effects on some societies more than others and some parts of some societies more than others. The force of globalisation led to the shaping of ethnic identity which is shaped by many factors which involve religion, culture, tradition, hobbies, family, relationships, even friends, and with others. The way of express ourselves with others connects to our ethnic identity that expressing ourselves through such things as choices, interests, cultures, and traditions.

Ethnic identities can be connected around the world through the similarities of individuals and collectives. The advancement and progress in technology shape the identity of the way that people use them. Globalisation promotes the spreading of culture and values, which can result be in positive social change and also result in social tensions. Sports, clothing, companies, business, and technology are the many ways that the world is connected. The trending forces of globalisation are trade, transportation, communication technology, and media. These forces can shape our ethnic identity because they are shaped by globalisation. The dimensions of globalisation that forces shape ethnic identity by the way that people use them.

Economic dimensions of globalisation affect identity because sometimes money can get to people’s heads and cause an uprising. Also depending on how well the economy is doing that determines whether or not some people have jobs and be able to provide for themselves or for their families which shapes identity on a personal matter. The options for taking up jobs have been changing because of getting vast opportunities for exploration.

The cultural dimension of globalisation affected identity because many people were forced off of the land because of the expansion of structures and indigenous people were displaced which shaped their identity in a negative way because losing their land meant losing a special part of their culture. A present challenge to identity by forces of globalisation, language is a good example because so many different languages are being lost because the dominance of other languages is overpowering. A loss of culture is a very serious thing because the culture is an extremely important part of identity. The assimilation process could take place if the importance of that culture and tradition is lost. Communication technology has sparked a new, better and more efficient way to communicate with other people around the world. It also provides people with information and news from around the world and gives a chance to know what's going on in their world. The media can also help improve people's lives because it helps to connect to others. Technology can cause isolation also people are cut off from the world because they are so consumed in the media. Cultural revitalization is one way for a nation or a people to keep their cultural identity from being absorbed into the industrial blender of globalisation. The collective express could be specific cultural groups, religious groups, and social groups. Collectives could express by traditions, cultures, language, religion, dress, food and also physical structures. The collective groups can express their identity.

Political dimensions of globalisation can shape identity in different ways as well that how the government gets involved in an issue related to globalisation affects identity and quality of life. People raise the voice against discrimination and exploitation and demanding for the rights. The different organizations established and how they respond to issues affected identity.

Globalisation shapes identity to the extent that no identity or culture is hindered in any way. Globalisation could be a positive or negative thing around the world that connects others and provide abundant life opportunities for people all around the world that brought together. Thus the Limboo tribes are habitat in small areas in Sikkim and are no more excluded from globalisation. It cannot say globalisation has only a negative or positive impact but it has both impacts that have been experienced by the tribe. The Limboo tribe has been undergoing societal transitions because of globalization forces. The Limboo tribal identity having a fluid identity and need recognition is the main focus.

Here the conclusion is drawn on the basis of the main finding of the study pertaining to the objectives and the testing of hypotheses. The objectives are to understand the dimension of Globalisation and ethnic identity, to explore the Limboo tribe through historical, social, and cultural perspectives, to study the politics of identity in Sikkim and its linkages with the Limboo tribe, and lastly to analyze the religious change and construction of ethnic identity among Limboo tribe of Sikkim.

6.1 Findings

The major findings of the study are as follows:

The socio-economic profile of the respondents showed that gender is equally distributed which is 50 percent of respondents are male and 50 percent are female where the (66 percent) of age group between 15-25 years are the highest, 26- 35 years (19 percent) and 36 and above i.e. upto 65 years are (15 percent). More than half of the respondents (76.5 percent) are single, married (22 percent), and widow/widower (1.5 percent). The chosen Limboo tribes for the study are naturally falling with the status of Scheduled Tribe (ST). The Limboo tribes have their own religion called Yumaism and more than half of the respondents are Yumaism (76 percent), Christian (12.5), Hindu (11), and Buddhist (0.5 percent). The choices in adopting another religion seem are secular thoughts among the Limboo tribal society.

The social status of respondents categorised by the monthly family income that most of the respondents are middle class (74 percent) having annual income of Rs. 2 lakhs to 5 lakhs, upper class (13.5 percent) having annual income from Rs. 6 lakhs to 10 lakhs, and lower class (12 percent) having annual income of Rs. 51 thousand to 1 lakhs. The variety in the main source of family income among the Limboo tribe has been found where the highest 41 percent of the respondent are engaged in the various professions, agriculture (40.5 percent), business (14 percent), and daily wage labourer (4 percent).

The education attainments of the respondents are found to be high. Almost 97.5 percent of the respondents are literate where intermediate (29.5 percent), undergraduate (49.5 percent), postgraduate (16.5 percent), postgraduate and above (2 percent), and only 2.5 percent are illiterate. As the majority of respondents are literate that led to the consciousness of their ethnic identity among the Limboo tribes.

The nuclear family is the trend in the globalized era and most of the families are nuclear type (54 percent) and joint family (46 percent). This reveals that every individual needs space and comfort that 62.5 percent of respondents still like to have a joint family, 34 percent of respondents like to have a nuclear family and only 3.2 percent of respondents like to live as individuals. 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. The size of the family of the respondents has the below 5 members (47 percent), 6-10 members (50 percent), and 11-15 family members (3 percent) which reveals that disintegration of the families is prevalent. However 93.5 percent of respondents are 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 86 percent of the male members are head of the family and only 14 percent of the female are head of the family, female members being head of the family in the case of separation with husband, widow and divorced. While Limboo society has been influenced by various factors. In the Limboo society, the individual has full independent choices while selecting the partner for marriage. There is no family pressure that comes from the family and relatives. The inter-caste marriage is very commonly found in among the Limboo tribal society. The elopement marriage is widely accepted in Sikkimese society whereas the arranged marriage is regarded as the prestige and honor in society. The choices and interest of respondents regarding the marriage that reveals 60.5 percent like to have marriage within the community, marriage outside the community (3 percent), marriage in both inside and outside the community (36.5 percent) where 64 percent of the people highly prefer love/love arranged marriage, pure arranged marriage (31 percent) and elope marriage (2.5 percent).

According to the respondents in today's society, we have found the elopement marriage is the most common as the arrange marriage is considered one of the best and prestigious marriage but it cost very high and could not effort. The practice in mate selection found completely different in Sikkimese society than the rest of the country. The relevance of purely arranged marriage has found rarely in society and mostly prefer love to arrange marriage. The family and marriage are the key structures of the society where 60.5 percent of respondents have completely mixed types of

views regarding family and marriage, 2.5 percent have the completely modern and 37 percent have the traditional one.

Indian society has been gone through drastic changes in its living pattern in the past few years. A live-in relationship is very common in the globalized era. 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. In terms of acceptance of live-in among the Limboo society reveals that 33.5 percent of respondents considered a live-in relationship are a good option for marriage where 55.5 percent of respondents don't agree with the live-in relationship for marriage, and 11 percent responded with no idea.

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 main three religions have influenced the indigenous people of Sikkim which has an impact in these modern days i.e. Buddhism, Hinduism, and Christianity. The Limboo religion 'Yumaism' is the collective beliefs and practices of the Limboo society. 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. 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 the meaning of life in Yumaism.

The changes in the new tradition or contrast between new and old Yumaism are Phedangmas (Shamans), Murumsitlang (main pillar of the house), traditional musical instruments, religious gathering, the idea of impurity (animal sacrifice is replaced by milk, fruit, or flower), adopted a vegetarian diet. According to the respondents the reformation in religion emphasized on the layman of society with the aim for social upliftment in society showing the alternative ways of living. 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. Manghim (community worship or temple) that 97.5 percent of the respondents agreed the construction of Manghim nowadays is increasing, Silam Sakma (central position and one of the totems for the identifying Limboo tribe as a whole), the Limboo Flag (Neessa), Language, Sirijunga script, dress, and ornaments.

In Sikkim, the modern education systems in Sikkim have started in the late 19th century. According to the census 2011, Sikkim has 81.42 percent literacy rate. The three language formulas have been implemented in the school of Sikkim, which is English as the first language, Hindi as a second language, and regional vernacular language as the third language. The Limboo Language ranks among the oldest of the language of the aboriginals of Sikkim. Limboo language has been classified under the Sino-Tibetan great grand family. The development of the Limboo language and literature took a long way to reach upto standard level. 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.

Sikkim is marked by a linguistically diverse society where Nepali is the lingua franca for the entire Sikkimese people. In this era of globalisation, every minority language is endangered. 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 present hard fact of the demise of senior Limboo members means the loss of the Limboo language speakers. The consequences of losing language that the generation will not know that language, their cultures, and tradition may be lost. The positive steps that members of a group might take to affirm their language and identity i.e. talk about the history of the culture, do traditional events, speak the language more often, and teach younger generations the language. 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. According to the present study the young generation youths are keen to learn about their language and literature, the language speaker (83 percent) and language scriptwriter (71 percent).

Almost more than half of the respondents used Limboo language medium of interaction (71.5 percent), Nepali Language (23.5 percent), and both languages (10 percent). While the respondents used Limboo language as a medium of interaction with the own community members (43.5 percent), Nepali (18.5 percent), and both equally (7 percent).

Society is based on where the social foundation ultimately rests on knowledge. Knowledge is often an important part of cultural identities. In Sikkim, the uses of traditional medicinal plants are very common in both rural and urban areas. The Limboo tribe has its own system of medicinal knowledge which includes treatment with herbs and using a magico-religious supernatural cure. Faith healing is so popular among the Limboo community. A Phedangmas (shaman) plays an important role in healing for illness.

Sikkim's economy is largely dependent on agriculture and tourism. 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. The folk culture is transforming to tourism today which is an important market for both folk artists and livelihoods for the people of Sikkim. Agriculture has been the chief occupation of the Limboo tribe but they have their alternative source of income. 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. 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 which Ronald Robertson's term glocalization is the new form of cultural expression by telescoping global and local to make a blend and defined as the interpretation of the global and local resulting in unique outcomes. The small scale industries, village tourism reinforce to go together with localism as 'Think globally and act locally' where the indigenous people have found support to upsurge their ethnic identity.

In the present study, the politics of identity in Sikkim is one of the emerging issues. Politics of identity is supposed to be cultural not only because identity is putatively distinct to institutional structures and the political economy but it is also because scholars see identity groups as advocating for recognition of their respect for cultural differences, which derive from their distinct group identities. 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 history of Limboo has been dimmed so which leads to the Limboo identity politicized so as a result, the demands of political rights are an ongoing process in Sikkim where 94 percent of the respondents accepted that the Limboo tribe is politically deprived. The tribal 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, financial 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 64.5 percent of the respondents agreed with the Limboo tribe are not enjoying tribal rights whereas 35.5 percent of the respondents agreed to some extent. The LT community felt injustice and demand for political rights which is a long pending movement in Sikkim. The restoration or demand for seats in the State Legislative Assembly (SLA) similar to (Bhutia-Lepcha) BL community to provide the privilege to strengthen the SLA should be increased from 32 to 40 seats. The 99 percent of the respondents are agreed that the main aim for the demand of the seat in an SLA helps to sustain Limboo ethnic identity alive.

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. The 98 percent of respondents agreed that Limboo tribe should recognize officially as indigenous people of Sikkim and the 98 percent of respondents agreed that revisiting history helps to sustain ethnic identity alive. According to

respondents, the history of the Limboo tribe history based on the oral history and written by 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 98 percent of respondents agreed that revisiting history helps to sustain ethnic identity alive.

The Limboo tribes have deteriorated history regarding their ethnic identity. The quest for distinct identity deals with how the Limboo people are gaining political consciousness and dealing with the political movement. The main issues regarding the Limboo tribal people they have been clubbed with the Nepalese identity and tagged with immigrant Nepalese identity. Politics of identity have played a vital role in Limboo tribal identity right from the establishment of the Namgyal Dynasty till date and the Limboo tribal identity has been politicized for the political benefits. The 97 percent of respondents agreed that clubbed Limboo tribe with Nepalese identity have been endangered to Limboo ethnic identity. The 99.5 percent of respondents agreed that the Limboo community should have a distinct identity and it is most important for identity survival. The Revenue Order No 1 of 1917, which prohibits the Bhutias and Lepchas from selling or subletting their land to other communities. This law is still in vogue in Sikkim. During the field survey, while talking to respondents, the Limboo tribe has been excluded and does not include in this law being aboriginal tribes this resulted to land alienation. The Limboo people have been selling their land to others and created a varied society in the confined Limboo tribal areas so the 93.5 percent of the respondents agreed that the Land Protection Act should be introduced for the Limboo tribe. The ethnic association has been playing an important role to reach up to the desired goal. Since the 1990s, various ethnic associations have emerged with the interest of the welfare of their own community.

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. The cultural dimensions of globalisation we see the emergence of new

ideas, values, norms, and the global diffusion of ideas. The 98 percent of respondents agreed that Globalisation has influenced the existing Sikkimese society whereas 64.5 percent of respondents agreed that globalisation has brought both positive impacts on the culture where 35.5 percent of respondents agreed with the negative impact. The 83.5 percent of respondents said that 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. Sikkim has a rich tradition of folk songs and dances that different communities have a unique one. 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.

During the field survey, it has been seen that the tribes are the fond of their dance and music and responded with the highest of 98 percent. There are very much influence of Hollywood, Bollywood, Kollywood and Tollywood culture where 43 percent of respondents like the traditional dance and music, Nepali (1 percent), Hindi (2 percent), Western (7 percent), and 45 percent of respondent like all equally. The traditional Limboo instruments are known to the younger generation but the western guitars, keyboards, drum sets, and other instruments have been adopted for playing traditional folk 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 halfways 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 the people of Sikkim has tremendous diversity it has been divided into various communities living in Sikkim. The dress culture of Sikkim is changing faster with the increase in the literacy rate of Sikkim. Defining and wearing traditional dress symbolizes their commitment to their community, identity, and culture. 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 dresses especially wear by Limboo women with enthusiasm and proudly that 97 percent of respondents responded they are fond of wearing traditional attire and ornaments. While in parties the type of dress people wear that traditional dress (49 percent), Indian dress (3 percent), Indian dress (8 percent) and 40 percent of respondents wear all equally which reveals that people have accepted the different cultures in society and equally preserving their culture and living on it.

The traditional foods have an important dietary habit for the people of Sikkim. Every community living in Sikkim has its own native dishes. The traditional food culture changes with people, space, and time. The fast-food has taken over all the traditional food in the daily lives of people. The fast-food is very easy to make and less time consuming which have become the first choice mostly for the youngster but 98 percent of the respondents are still fond of their traditional food and beverages. 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. The respondent's food preferences outside the home have different tastes which traditional food preferences (8 percent), Indian food (21 percent), Western (5 percent), and 66 percent of respondents prefer food all equally. Nowadays people are very conscious about their healthy life and food habits. The modification and adoption of fast food are being an easy way in day-to-day life but the change in food patterns has created health issues at a very early age. Now the people have shifted to the organic lifestyle and trying to maintain a healthy life.

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. The change in accessing new technological product is one of the life-changing solutions for the human being. The consumer culture is the result of globalisation and we can see that the life of the individual becomes easier after the development of modern technology and the traditional way of life is fading away. This is the new era of technology where the internet becomes part of our lives. People have changed their attitudes toward living.

Globalization introduced the concept of outsourcing and off-shoring. Online knowledge blogs have been playing an immense role to fill the gap and many youngsters are highly participated in spreading the knowledge. Though my field areas are constituted in town areas, internet conditions is not much of excellent but somehow manage the access internet quality because of bad weather condition and connectivity that that 80.5 percent of respondents used the internet. 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. The traditional ways of market shopping where people can bargain, the globalisation provided different modes of shopping and options for shopping but the traditional ways of market shopping are still regulating. The maximum numbers of people feel comfortable in all three online, malls and markets (64.5 percent), online shopping (11 percent), malls (4.5 percent), and market (20 percent). Brand consciousnesses are mostly widespread throughout society. Fashion is an interactive method through that the aspiring people of the society consciously project them in a very distinctive manner within the style of clothing vogue. People's choices for clothing and cosmetics are from good and renowned brands that preference for clothing of the respondents i.e. branded (63 percent), local (37 percent) and 54 percent of the respondents prefer the branded cosmetics whereas 20 percent of the respondents use local brands cosmetics.

Nowadays the hi-tech gadgets have high demands in the market. 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. 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 94.5 percent of the respondents are in touch with hi-tech gadgets which 86.5 percent of respondents agreed that their life became easier. The home appliance has an impact on women's lives directly and indirectly. The tools used in the household that saves much time and labour for women especially. They have a lot of time to spend on social activities with their family, relatives and can indulge in other tasks and even they can help their husbands

in earnings too. Having home appliances items fulfilled the necessity of an individual and reflects a healthier and trendy lifestyle.

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 mass media means where the technology used to reach up to the mass audience. The types of mass media are print media like newspapers, magazines and etc, broadcast media like radio, television (TV), and the internet. TV has the potential to generate both positive and negative effects on society. TV helps in spreading awareness among people related to social issues, health issues, and also provides the platform for new talents. Television transmission has become the most effective media for both literate and illiterate people residing in rural and urban areas that 85 percent of respondents have a TV connection at home. According to the respondents, their choice has been shifted to new digital media i.e. mobile phone, laptop, etc.

Digital media has the potential in time-saving and surf programmes or content according to their choice. In Sikkim, there are the National and local DTH services provided where the languages, English and also local programmes and events in local languages. The 49 percent of respondents prefer all languages equally i.e. Nepali, English, and Hindi while watching TV, Hindi only (34.5 percent), English only (12 percent) and Nepali only (4.5 percent) this reveals that another language is more dominant than local language and also other reason because English and Hindi languages are dominant at the national level.

In this era of globalisation the digital media have taken over the old media like print and broadcast media, nowadays digital media have an important place in society. The types of digital media like social media, search engine web, mobile app, websites and blogs, emails have emerged nowadays. The global technologies have become a platform to mobilize ideas, viewpoints, campaigns, and strategies to protect and cultivate interest. The relationships are a key element of communities and communication technology thereby provides the power to foster and strengthen relationships over the miles, making what's usually referred to as a global village. 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. The department initiated programmes to preserve the different culture of Sikkim and releases the e-news in the different local languages of Sikkim.

The mass media have the power to create large communities of people that helps to organize and unite people. Today, the presence of technologically enabled groups and communities extends to a vast range of online activities including virtual social groups, online dating sites, chat rooms, newsgroup, and other social networking sites like Facebook, Instagram, Twitter, etc. through these platforms people are enabled to create identities markedly diverge from true identities. Social networking sites like Facebook have been playing an important role in the present society. Social media has revolutionized the means individuals communicate and socialize on the web and there's a positive and negative impact of social media on society. It has positive effects on business, politics, and socialization as well as negative effects such as addiction, cyberbullying, fraud and etc. Social media creates awareness of cultural consciousness. Social media have also an important role in spreading language awareness and shares culture-related articles, issues and etc. 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.

Globalisation has the potential for innovation, productivity, and growth globally. It 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. In the study of changing attitude and acceptance of globalization among Limboo tribes that gender sensitization is much needed to bring equilibrium in society. Talking about homosexuality is very controversial socially and religiously obstruct and there is a societal hindrance to accepting homosexuality in society but 80

percent of the respondents that homosexuality should accept in the society which it took lots of effort to make acceptance of homosexuality in an open society like Sikkim. Though the women of Sikkim are empowered in every aspect where 91.5 percent of respondents agreed with the female should take participate in decision-making in domestic as well as external issues. Although Indian society is a male-dominated society the authority and decision making depends on men only but there are some cases where the women have been indulged in the decision making which 98 percent o the respondent agreed that they would follow the decision made by the female head of the family.

The idea of belonging is the central understanding that how people give meaning to their lives. Our sense of identity is grounded on social interaction that reflects our belongings to particular communities through shared beliefs, values, and practices. In the study of the sense of belonging among Limboo tribes 98 percent of the respondents feel proud of their ethnicity, 99 percent of respondents agreed the family values and traditions are followed in their family. According to the respondents, they are attached to their cultural traits i.e. their dress, food, music, religion, festivals, their towns and etc. that 99 percent of respondents said that cultural traits provide a strong sense of belonging is important. 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 that 88 percent of respondent said that to find a partner from their ancestor culture is important and that 94 percent of respondent says that to pass the ancestor's culture to their children is important.

In this globalized era where the Limboo tribe feels their ethnic identity is in threat. According to the respondents, cultural awareness is very important for the safeguard of ethnic identity that 98 percent of respondents agreed that they talked to people in order to learn more about their cultural background.

Sikkim is a multicultural state and different ethnic groups are living together. As the world has become more connected because of globalisation where there are increasingly people coming together and pass the borders. In this globalized era, it is more important than ever to free ourselves of the cultural biases that can come with ethnocentrism. Cultural relativism defined as the practice of understanding and

judging a culture from the viewpoint of that culture instead of one's own. According to respondents their 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. Multiculturalism is the view that where cultural differences should be respected and celebrated while 88.5 percent of respondents said that living in a multicultural society is very comfortable. 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 so 96.5 percent of respondents agreed with the influence of globalisation led to the degradation of a culture. It has been seen that people are much adopted and attracted to the Western, Korean, Thai, and Chinese culture.

According to the respondents, rural areas also have affected by globalisation and the feeling of threat is everywhere. 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.

The loss of the Limboo cultural traits has been seen earlier but nowadays the cultural elements which have been reviving that can be seen as identity consciousness and revivalism. The 80 percent of respondents said the diversity of culture makes them conscious about their ethnic identity, in fact there are various communities in Sikkim coming forward to preserve their culture which is seen as consciousness for their ethnic identities. The 99.5 percent of respondents agreed that Limboo tribes are also becoming more conscious about their ethnic identity and the 98 percent of respondent feels that Limboo cultures are reviving i.e. cultural trait are dress and ornament, food and beverage, dance and music, language and literature, festival and religion. The 80 percent of respondents observed their cultural traditions are as a way of life. According to the respondents, 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. So the everywhere and anywhere for all community every community member should be carried and reflect their cultural tradition.

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. Whereas, the positive impact has a life-changing effect as the Limboo communities have become keen to their culture that the sense of belonging has become more rigid and revivalism, and preservation of culture have taken place.

On the last note, 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.

As Subba T. B (1999) said the Limboo nation is today actively involved in what Anderson calls 'imagining' their nation. This imagining not only seems to require the nation to retreat to an ideal and convenient past which is often fused with the history of other neighbouring nations but also draw boundaries between themselves and the others. Further, it requires a cultural and ideological homogenization of its people just as with nation-building at the nation-state level. This is not easy due to the various cultural and religious influences the Limboos have received in their respective milieus over the last few centuries. The collective ethnic identity consciousness evolves out of the communities' desire to safeguard their social, cultural, and political rights and satisfy certain basic and universal human needs such as recognition, security, autonomy, etc. In a situation where different ethnic groups live together one or more groups may attempt to consolidate and

strengthen their group identity. They may also strive to secure their social, political, and economic rights and interest for the advancement of the group. Such an assertion of collective identity by one or more groups may lead to conflicts between the different ethnic groups or even with the state.

6.2 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 that 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 shares the traditional Limboo cultural traits and preserves 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.

6.3 Recommendations

Few recommendations have been added as there is a gap that has to be fulfilled. In the present context of Sikkim, the cultures are in the state of assimilation whereas the ethnic consciousness and revivalism of cultures are seeing around the Sikkim. The initiatives through various schemes from the state government are one of the good actions for the welfare of every community.

- ❖ Firstly folk music shall be added in the schools as a part of curricular upto higher levels that enhance the interest in folk music and also they will know their cultural roots from a very young age.
- ❖ Secondly, the private institution has accelerated the educational business in this 21st century. The trend is mostly the parents send their children in private schools rather than government school most probably from class nursery to upto class V for the better English knowledge foundation which has been created a lack of interest in the learning of the local language. The government school has introduced the vernacular subject in every language i.e. Limboo, Lepcha, Bhutia, and others but in many private schools does not add local language subjects except Nepali, therefore every private school shall be introduced local language as a teaching subject. And also in every school, the tradition of wearing the traditional dress once or twice a week shall be implemented because this will help children to create awareness of their culture and the other culture too.
- ❖ Thirdly, the local TV channels, FM radio shall frequently telecast the programmes related to the culture and tradition of Sikkim. At present, digital media like gaming, social media, and so on have affected people from the early adolescent age which their interest has been drifted away. There is much-needed guidance to bore the interest towards their culture from the elders being a responsible member of the particular group.
- ❖ Unlike Sheda institution of Buddhism or Sanskrit Pathshalas of Hinduism being run in Sikkim, there shall be such an institution for the Limboos to train the religious priest (Phedangma) in Yumaism that will provide better service to the Limboo society which will bring uniformity in the Yumaism religious Mundhum and ritual practices. And also bring a better understanding of Yumaism and act as a source of inspiration to the Limboo society.

These recommendations would be fruitful for the upcoming generations that they may prove to be helpful to the government and policymakers.



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APPENDIXES



APPENDIX: 1
Questionnaire/Interview Schedule
Globalisation, Ethnic Identity and Tribe: A Sociological Study
of Limboo Tribe of Sikkim

1. General Information:

1. Name
2. Address
3. Age
 - i) 15-25 Years
 - ii) 26-35 Years
 - iii) 36 and above
4. Gender
 - i) Male
 - ii) Female
 - iii) Transgender
5. Marital Status:
 - i) Single
 - ii) Married
 - iii) Divorced
 - iv) Widow/Widower
6. Educational Qualification
 - i) Illiterate
 - ii) Intermediate
 - iii) Undergraduate
 - iv) Post-Graduate
 - v) Post-Graduate and above
7. Occupation:
8. Religion:
 - i) Hindu
 - ii) Christian
 - iii) Buddhist
 - iv) Yumaism
 - v) Other

9. Structure of family

- i) Joint
- ii) Nuclear
- iii) Individual

10. Head of the family

- i) Father
- ii) Mother
- iii) Self
- iv) Husband

11. Total number of family number

- i) Below 5
- ii) 6-10
- iii) 11-15
- iv) 15 and above

12. Social Status

- i) Upper Class
- ii) Middle class
- iii) Lower class

13. Main source of income of your family?

- i) Agriculture
- ii) Business
- iii) Jobs
- iv) Labours
- v) Others

14. Alternative Source of Income? _____

15. Annual income of your family?

- i) 6 to 10 Lakhs
- ii) 2 to 5 Lakhs
- iii) 51 Thousand to 1 Lakhs

2. Impact of Globalisation

16. To what extent do you feel that Globalisation have influenced the existing societies?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
 - iv) No idea
17. Which aspect do you feel that Globalisation has brought an impact on culture?
- i) Positive
 - ii) Negative
18. Which aspect of culture is more influenced due to Globalisation?
- i) Material
 - ii) Non material
 - iii) Both equally
19. To what extent do you agree the impact of Globalisation resulted into the disintegration of families in society?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all

i) Lifestyle

20. How often do you use internet?
- i) Frequently
 - ii) Rarely
 - iii) Never
21. Where do you feel comfortable while shopping?
- i) Online
 - ii) Malls
 - iii) Market
 - iv) All
22. Which clothing brand do you prefer or use?
- i) Branded
 - ii) Local

23. Which cosmetic brand do you prefer or use?
- i) Branded
 - ii) Local
24. How often you in touch with the hi-tech gadgets (Mobile/Laptop/Pc/iPad/etc)?
- i) Frequently
 - ii) Rarely
 - iii) Never
25. How often do you find your life easier using hi-tech gadgets?
- i) Very highly
 - ii) Highly
 - iii) Not at all
26. Do you have TV connection?
- i) Yes
 - ii) No
 - iii) No Television

ii) Socio-cultural aspect

27. What type of family do you like?
- i) Joint
 - ii) Nuclear
 - iii) Individual
28. What type of marriage do you like?
- i) Within community
 - ii) Outside community
 - iii) Both equally
29. Which forms of marriage do you like?
- i) Arrange
 - ii) Love/ Love arrange
 - iii) Elope
 - iv) Not interested
30. Which mode of marriage do you like?
- i) Traditional
 - ii) Court
 - iii) Both equally

iv) Not interested

31. Do you speak in Limboo language?

i) Yes

ii) No

iii) Hardly

32. Do you write in Limboo script?

i) Yes

ii) No

iii) Hardly

33. Which medium of language do you speak at home?

i) Limboo

ii) Nepali

iii) Both

34. Which medium of language do you speak outside the home?

i) Limboo

ii) Nepali

iii) English

iv) All Equally

35. Which medium of language do speak with own community member?

i) Limboo

ii) Nepali

iii) English

iv) All Equally

36. Which medium of language do you prefer while watching Television?

i) Nepali

ii) Hindi

iii) English

iv) All equally

37. Which language is easiest medium for interaction?

i) Limboo

ii) Nepali

iii) English

iv) All Equally

38. Which type of dance and music do you like?
- i) Traditional
 - ii) Nepali
 - iii) Hindi
 - iv) Western
 - v) All equally
 - vi) Not interested
39. What type of dress do you wear in parties (festivals/marriage/etc)?
- i) Traditional
 - ii) Indian
 - iii) Western
 - iv) All equally
40. What type of food do you have at home?
- i) Traditional
 - ii) Indian
 - iii) Western
 - iv) All equally
41. What type of food do you prefer outside the home (restaurant, hotel, etc)?
- i) Traditional
 - ii) Indian
 - iii) Western
 - iv) All equally

Q 42to 44 Scale 1 for Not at all and 5 for At all....

42. Are you fond of your traditional dance and music?
43. Are you fond of your traditional attire and ornaments?
44. Are you fond of your traditional food and beverage?

3. Acceptance to Globalisation

45. **Scale 1 for comfortable at all and 5 for very comfortable.....** Do you feel comfortable living in a multicultural society?
46. To what extent do you think the influence of Globalisation led the degradation of culture?
- i) To the great extent
 - ii) To some extent

- iii) Not at all
47. To what extent do you consider live-in relationship is a good option of marriage?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
 - iv) No idea
48. What type of views do you have regarding family and marriage?
- i) Completely tradition
 - ii) Completely global
 - iii) Mixed
 - iv) No idea
49. To what extent do you consider homosexuality should accept in your society?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
50. To what extent do you feel that women should participate in decision making process in domestic issues?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
51. To what extent do you feel that women should participate in decision making in external issue?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
52. To what extent do you follow the decisions if women are the head of the family?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all

4. Ethnic Identity and Sense of Belonging

53. **Scale 1 for Not at all and 5 for At all....** Are you proud of your ethnic heritage?

- i) Not at all
- ii) At all

54. To what extent do you feel that family values and tradition are followed in your family?

- i) To the great extent
- ii) To some extent
- iii) Not at all

Q 55 to 58 Scale 1 for Not important at all and 5 for Very important

55. How important is to you that cultural traits provide strong sense of belonging?

56. To find a partner from your ancestors' culture?

57. How important is to pass your ancestors' culture to next generation?

58. How often do you talk to people in order to learn more about your cultural background?

- i) Always
- ii) Sometime
- iii) Never
- iv) Not interested

59. Do you observed your cultural traditions as a way of life?

- i) Yes
- ii) No

4. Identity Consciousness and Revivalism

60. The diversity of culture makes conscious of about ethnic identity?

- i) Yes
- ii) No

61. To what extent do you think the Limboo tribes are becoming more conscious about their ethnic identity?

- i) To the great extent
- ii) To some extent
- iii) Not at all

62. Which cultural element are reviving?

- i) Dress/Ornaments ()
- ii) Food/Beverage ()
- iii) Dance/music ()
- iv) Language and Literature ()
- v) Festival and Religion ()
- vi) All of these ()
- 8) None

63. Do you feel Manghim (temple) is increasing?

- i) Very highly
- ii) Highly
- iii) Not at all

64. Do you feel Limboo culture is reviving?

- i) Yes
- ii) No
- iii) No idea

5. Political Process for identity survival

65. To what extent do you think Limboo tribes are politically deprived in a society??

- i) To the great extent
- ii) To some extent
- iii) Not at all

66. To what extent do you think Limboo tribes are enjoying tribal rights?

- i) To the great extent
- ii) To some extent
- iii) Not at all

67. To what extent do you think Land Protection Act should introduce for Limboo Tribe?

- i) To the great extent
- ii) To some extent
- iii) Not at all

68. To what extent do you think revisiting history helps to sustain ethnic identity alive?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
69. To what extent do you think the demand of restoration of seat in a State Legislative Assembly helps to sustain Limboo ethnic identity alive?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
70. To what extent do you think Limboo tribe should recognize as indigenous inhabitant of Sikkim?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
71. To what extent do you think Limboo tribal identity clubbed with a Nepalese identity been endangered to Limboo identity?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all
72. To what extent do you think the Limboo community should have distinct identity?
- i) To the great extent
 - ii) To some extent
 - iii) Not at all

Thank You

APPENDIX: 2

Lho-Mon-Tsong-Sum treaty was written in Tibetan script and Translate in English by Prof. Ringu Tulku in 1984, here the translation goes like this:-

“Hi! Please observe, please beheld, please listen, Name. From the Kumtu Zangpo the foremost Buddha, to the root Guru of our time and their occassion like guardian deities of Dharma may please appear in their in their wrathful from and behold (at this occasion) without your body, speech and mind distracted elsewhere. All the ocean like guardian deities; the male Dharma Palas, Female protectors of the Chogyals of the country and the Dharma; may also appear in their fiercely wrathful forms and behold at this occasion without distraction of their body, speech and mind. Pal Yeshe-Kyl Gompe Mahakala Manning Nagpo; Gompos of body, speech, mind, quality and action; Za-Yi Gehen Ra-hula and light division of gods and demigods may please listen without being distracted. Chogyal Chempo, all his consorts, Ministers and followers to whom the Guru Rimpoche gave his commands; his followers Demons, Nagas and Tsen (Dud Tsen, Lu); Baishramana, Dorjee Shugden , Dorjee Dadul, Pehar Gyalpo and Gualpos of recent and ancient with eight divisions of wrathful spirits may also appear in their wrathful form and behold this occasion not having their body, speech and mind distracted elsewhere. Moreover, Zod-nga Taktse the great treasure holder of this valley, Thang Lhe, gabur Gangtsan, Twelve Tonmas, Ya-dud Cham-dral the guardian deities of the lower valley. Sride Rongtsen Ekazati and all the female guardians, the guardians of millions of armies of Lha Tsen , Dud and Lu-may also appear in their wrathful form and behold at this occasion not having their body, speech and mind distracted elsewhere. In this hidden valley of Guru Rimpoche, the guardian deities of all the retreat centres holding the lineage of Zongpo Chempo; the armies of Dud, Tsen, Lu and treasure holders residing in mountains, valleys, trees, rocks and lawns; the guardian deities of Thek-Chek Yangtse, Pema Yangntse, Rabdentse, Tashiding and other places may appear in their wrathful from the invisible and behold at this occasion. All the deities and guardians worshipped by us the people of four parts of Ti-Ting Hkapa, Barpung, Linguam, Dong Zengs, Tsong and Mongpas, may please behold undistracted.

We the leaders and ministers have met here according to the wishes of the Lord of men and we hereby pledge and put our seals to the agreement that the people of 'Lho-Mon-Tsong-Sum' will hereafter integrate our wishes and will not have separate self Government of Lho (Bhutia), Mon (Lepcha) and Tsong (Limboo) but will abide by one order only. During the last Mongpa war some people action were noted and let them be aware of now from the year of Water Horse onwards we will abide by the commands of the King, his Guru and his sons and will never let arise a bad thought against Sikkim.

We the ministers and leaders of Sikkim including those of the eight communities of Lepcha hereby pledge that Lho-Mon-Tsong-Sum will have one destiny and one government. They will fight together with their friends. They will bring in the intelligence of others but they will never take out the secret of inside. If there be any not abiding by this pledge and does mischief and disturb the peace and harmony of 'Lho-Mon-Tsong-Sum', whoever he may be, the above mentioned guardian deities are beseeched to appear in their wrathful forms and with their forceful sounds of Hung!Phat! And they are beseeched to make the criminals go mad and devour their flesh, blood and heart without delaying for years, months, days and even for a moment. Kharam kha Hi! Those who abide by this pledge; respect the above mentioned deities abide by agreement signed by us, the ministers and the leaders; wish only good for the Chogyal, his gurus and the sons and serve the Nation both physically and peace (Mak, Lag, Jung, Sum), may they be seen by the afore said guardian deities and may their life, fortune glory and wealth be made to increase like the waxing moon. If any among 'Lho-Mon-Tsong-Sum' would not be abide by this pledge and will be made to pay three ounces of gold as pledge breach fee and thereafter will be punished according to the degree of crime he has committed from slight physical punishment to the extent of death penalty".



PHOTO GALLERY



Photo Gallery



Picture 1 : Limboo Flag



Picture 2: Silamsakma



Picture 3: Manghim in Soreng West Sikkim



Picture 4: Manghim in Darap West Sikkim