

**"IMPACT OF MODERNIZATION ON KOICH SUNUWAR CULTUR"
A CASE STUDY OF SUNUWAR PEOPLE OF UMA-KUNDA GAU
PALIKA OF RAMECHHAP DISTRICT, NEPAL**

**A Thesis Submitted to
The Central Department of Sociology, Tribhuvan University,
In partial fulfillment for the requirement for the
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in Sociology**

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June 2022

DECLARATION

I, hereby that to the best of my knowledge, this thesis is my original part of this study was earlier summated for the candidate of the research degree to any university, college and educational institution. Whatever subject matter I have presented in this thesis report belongs to my original work conducted in the community.

Date: June 30, 2022

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RECOMMENDATION LETTER

This is to be recommended that the research report entitled "IMPACT OF MODERNIZATION ON KOICH SUNUWAR CULTUR" a case study of Koich Sunuwar people of Uma Kunda Gau Palika of Ramechhap district" has been carried out by miss. Ramila Sunuwar for fulfilment of master's Degree in Sociology under my supervision and guidance.

I recommend this thesis for viva-voce.

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APPROVAL SHEET

This thesis entitled "IMPACT OF MODERNIZATION ON KOICH SUNUWAR CULTURE" a case study of Koich Sunuwar people of Uma Kunda Gau Palika Ramechhap district" prepared and submitted by Miss. Ramila Sunuwar partial fulfilment of the requirement for the master's degree in sociology has been approved.

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Sincerely,
Ramila Sunuwar

ABSTRACT

This thesis entitled "IMPACT OF MODERNIZATION ON KOICH SUNUWAR CULTURE: a case study of Umakunda Gau Palika Ramechhap, Nepal". The general objective of this study are to observe Koich Sunuwar culture of Language, religion, dress pattern and festival. How young generation familiar with their Koich Sunuwar culture? To find out the impact of modernization on Koich Sunuwar culture. These objective will be addressed in this study based on research collected during fieldwork.

Umakunda Gau Palika is situated in the northern part of Ramechhap district. In this Umakunda Gau Palika, there are 760 households. In the study area 122 households are selected for the random sampling from Umakunda Gau Palika. Simple random sampling technique has been used to select the sample. In this study data are collected from field survey by applying household's survey, questionnaires and observation. This research contains the interviews to 122 households who reported that they had typical Koich Sunuwar.

The total population of 122 household are 257 among them 129 are male and 128 are female. Among the 122 respondents houses, 45.08% house have been found familiar with their language and 54.91% house unfamiliar with their language. It was found from study that 20.4% respondents familiar with their Koich Sunuwar religion, 26.2 respondents are Hindu and 53.3% respondents are familiar with Christian religion. And 33.6% respondents are familiar with Koich Sunuwar traditional dress 66.3% houses are unfamiliar with their own dress. The total population of 122 households have been 28.6% respondents are familiar with their own festival and 71.3% respondents are unfamiliar with their own festival. In this case study founded Koich Sunuwar people are unfamiliar with their own language, religion, dress pattern and festival than familiar. This study focuses on the impacts of modernization on Koich Sunuwar culture examines the impacts on cultural and rituals values on Koich Sunuwar indigenous community in Nepal.

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CHAPTER – ONE

INTRODUCTION

The main purpose of this chapter is to focus on the research methodology used in my study. This section presents brief overview of the thesis and provides the reader the important aspects of this study such as the research questions, theoretical overview and the main focus of the study.

1.1 Main Focus of the Study

The purpose of this study are to focus on the cultural aspects of the Koich Sunuwar indigenous community of Nepal, a community that has its own cultural, identity and way of life. Mostly Koich Sunuwar people traditionally inhabited the eastern part of Nepal. This study tries to present various knowledge and characteristics of particular the Koich Sunuwar community, and the impact of modernization on Koich Sunuwar culture of language, religion, dress pattern and festivals. Koich Sunuwar people have their own language that's called 'Koich Sunuwar language'.

Koich Sunuwar language with Nepali and English meaning:

Koich Sunuwar language	Nepali	English
Aapha	Baba	Father
Aam	Aama	Mother
Namsewal	Namaskar	Hello/Bye
Rimso	Ramro	Beautiful
Go	Ma	I
Ge	Thimi	You
Maahr	Ke	What
Chaimi	Buhari	Daughter-in-law

Koich Sunuwar language is related with Tibeto Burman language. Specially, religion of Koich Sunuwar is Kirat Dharma, while philosophy is called 'Mundhum'. They have their own shamans and prists known as poimb (male shaman), Gami (female shaman) and naso (prist). The shamans and prists perform every custom, ritual and festival. The Koich Sunuwar forefathers used to wear their own dresses. The male used the daura-suruwal, jalirumal and kambari, which is colorful clothes and female wear

guniu, choli, patuka and pheneremsi. Koich Sunuwar have own tribal festivals such as Chandi (shydar-sil), Gil puja, Chai puja, Nimlo puja, Surom puja and Meserani puja so on.

The studies also focus on the impacts of the modernization in negative and positive ways. For example, the negative impacts include the loss of Koich Sunuwar culture, customs and moral values. Among its positive impacts is that people are more conscious toward saving the traditional values of the Koich Sunuwar culture. The study tries to present cultural, language, religious, dress pattern, and festival aspects of Koich Sunuwar culture. To analyzing the modernization and rituals theories will be used to address and discuss.

1.2 General Background of Study

In Nepal the term 'Janjati' is used to signify various nationalities, indigenous people, tribal people, native people, aboriginals and first settlers. The constitution of Nepal (2015) defines Nepal as a multilingual, multicultural, and multiethnic nation. As additionally, NEFIN (Nepal federation of indigenous nationalities) also defines indigenous people as referring these terms such as 'Janajati' 'Mulbasi' that means indigenous people are original inhabitants or native peoples. In additional, the word 'Janjati' signifies the nationalities, indigenous people, tribal peoples, native peoples and first settler. Both recognized and unrecognized there are fifty-nine indigenous groups in Nepal. Though we have diversity in our culture the participation of indigenous people in government level are less when it comes to right to self-determination, rights to equal representation, self-government rights and cultural rights. It seems we all are fighting or struggling for our identity politics, ethnic discrimination, disempowerment, cultural destruction and economic marginalization (Subba Chaitanya, 2009:2).

Among 84 indigenous groups of Nepal, the Koich Sunuwar people are one of the indigenous nationalities who have their own language, religion, dress pattern and festivals. In history it was written that Koich Sunuwar people were first mulbasi (original inhabitants or native people) of Nepal who ruled the Nepal many years (Sunuwar.org 1991). According to the census of (2011) there are 59,992 Koich Sunuwar people in Nepal. Koich Sunuwar have their distinct language, religion,

culture and social customs. they are concentrated along the Molung khola, Likhu khola, and khimti khola ('khola' indo-Aryan Nepali etymon 'rivulet') regions. By administrative division, they dwell in Okhaldhunga, Ramechhap and Dolkha district of Nepal, politically known as wallo ('near/hither') kirat (in the past and also in use among the kiratis at present) after the fall of the kirat dynasty (ruling for about 1903 years and 8 months) at the ancient Nepal valley (Uprety 1994:15).

Most Koich Sunuwar practice agriculture (approximately 55%). Crop cultivation and cattle farming (rice, millet, wheat, soybean, potato and corn) are the mean agricultural works. Koich Sunuwar people also took part in second world war and were known as Gorkhali fighters, as well as honest. Some Sunuwar still join the Nepal army, Indian army, Singapore police force and British army. Koich sunuwar are very rich in culture and traditions. They have hundreds of traditional feasts and festivals with complex ritual and rules. Every traditional feast or festival has its own objectives, characteristics, and system of celebration. Some festivals, such as Chandi dance in Baishakh Purnima, Sakela (shyder-Pidar), Gil puja (Gil-Pidar) and Meserani puja (Meserani-Pidar) are considered more important than others. They celebrate the Shyader-Pidar festival on day of Buddha Purnima (panchami) according to the Nepali calendar. Koich Sunuwar new year is celebrated on the day of Basanta Panchami. As a community, they celebrate Meserani Pidar twice a year, based on the Lunar calendar. So to analyze and interpret my research questions and to know its hidden meanings, these way of impact of modernization on Koich Sunuwar culture of language, religion, dress pattern and festival could be important part of my thesis.

These study tries to address the modernization impact in Koich Sunuwar's culture of language, religion, dress and festival. Nobody can ignore that there is a big clash between indigenous knowledge and modern knowledge. The modern world is hugely changed through development in communication, transportation, satellites TV channels, internet and cell phones. Using these electronic goods, it has both impacts on any traditional way of life. These study try to dig out the impact of modernization in the language, religion, dress pattern and festival. The modern world is like a global village, for indigenous communities are impact by Western fashion in the clothes we wear, food that we ate and the culture that we adopted as fashion is the result of modernization. Younger generation are adopting Western fashion such as Western

music, lots of dancing, traditional dress and language have already disappeared and new ways are emerging. There might be many contributing factors but never-the-less all young generation are really interested in our culture, language, dress, festival and Koich Sunuwar religion too.

1.3 Modernization

This chapter will analyze what my informant says about modernization and impacts to the Koich Sunuwar culture of dress pattern, language, religion and festival. Modernization and rituals theory will help to interpret the thesis statements in to multiple ways.

Introduction

Modernization theory will applied on the Koich Sunuwar culture we called culture of language, religion, dress pattern and festival. Critically these theories observe impacts on Koich Sunuwar culture and identity. In any traditional society measuring the impact of modernization is possible with many approaches. It brings the clash between traditional culture values verse modern development.

According to writer Osterud, 'At a more abstract level modernization means, for short, emancipation and adaptability' (Osterud 1993;37). In a developing nation just like Nepal, people freely adopt or experience the impacts of modernization in different ways for example, changing their personality, occupation, lifestyle and rational values. While comparing modernization impacts on the Koich Sunuwar culture mostly young generation are adopting Western fashion through Western media, technology and the internet. Through the influence of western cultural younger generations especially are starting to forget their own mother tongue. Prarents are also interested in teaching their children in English boarding schools so that it would be easy to get access to different filed in their future career. It is visible part of every day life in Koich Sunuwar cultural. How it bring the equality in the Sunuwar society will also be interpreted for example between rich and poor in Sunuwar community. Those who had jobs in the British army were consider a rich person and that makes younger generetions attracted to the British armed forces. It is one indicator of how traditional Sunuwar society turns towards the nmodern, which helps to make the society equal through different factors like education, economics and standard of living.

Modern Nepal was introduced after the territorial unification of Nepal by king Prithvinarayan Shah in 1769 (Bhattachan, 2003:4). After unification by the Hindu King gradually indigenous nationalities lost their independence as well as their language, religion, culture and indigenous knowledge too. As a result the country was introduced to the modern language that is Nepali. The roller started to impose one religion, one language and culture. That is the turning point of how the country began to modernize, by imposing Nepali language in all the states policy. It could be compared to the political form of modernization, where writer Osterud called it as a state building (Osterud, 1993:37).

To develop, any traditional society has to change. So it led the traditional society towards the modern development process through different factors such as economic growth, modern technology and scientific development. It can also bring equality to the society. To measure the level of modernization first we have to look what types of changes that occur in traditional values and how it is displaced through the modernization, how it is displaced through the modernization. Let's look for example at how the Koich Sunuwar community changed through modernization, how it brings the society in to inequality in ways that should be analyzed.

Modernization seems to be an unavoidable and undeniable factor in any traditional society. It cannot only be analysis through its negative impacts, but it has its positive impacts too. In the context of the Sunuwar community its impacts could be measured in different ways. For example, media and technology is the strongest influencing factor, which attracted the Sunuwar youth towards the Westerns fashion and western culture. Advanced communication, media, television and internet are the largest factors modernizing the Sunuwar youth. The term modernization also refers to a way of seeing the world in different ways, for example a conventional way of doing or seeing the things in custom, habit, cultural and religion. The term also refers to the distinction between new and old traditional and modern. To apply modernization theory in the Sunuwar culture many definition applied to compare and contrast the Sunuwar community in various ways like in terms of Sunuwar culture of Language, religion, dress pattern and festival.

1.4 Impacts of Modernization in Sunuwar Dress

To the Koich Sunuwar dress is not mean only for fashion. It is symbolic meaning in different ways like traditional Koich Sunuwar dress. In terms of traditional dress Koich Sunuwar history and identity were correlated from the beginning what participants wear in festival. It shows our originality as well as our importance, existence and individual identity in our own community. Even though lots of changes occurred in Koich Sunuwar traditional dress, still in special events, festival celebration people usually wear. It has its connection with traditional culture, indigenous heritage and pride. To preservation and promotion of Koich Sunuwar organization had played vital role. Ethnic Koich Sunuwar dress symbolized our identity, culture, language and religion. It brings the togetherness and we feeling among the Koich Sunuwar community.

One dimension of the Koich Sunuwar festival is that it has helped to create the consciousness about traditional Koich Sunuwar dress in younger generations too, about this issues one of my informants said that, younger generations are also aware towards our culture for example nobody participate without having Sunuwar dress, in the period of festival time people make a new cultural dress too.

Modernization can not only be judged through its negative aspects. It has its positive side too. Wearing Koich Sunuwar culture dress could give a smile of our ethnic identity and give a sense of pride of being on indigenous people. Impacts can be judged through different time phrase. Such as ancient period, middle age and present modernized period. In ancient time Koich Sunuwar used their ornaments, which were made from bones and tusk from giant animals, it seemed just like ornament when it is worn. In the middle age women wear Tilhari, charni-Aathani and Dungri-Mundri which are made from gold and silver, but it is gradually replaced by modern western fashion and cheap price ornament in present time. Modern period was consider from 1886 AD and 1964 AD. From these periods Sunuwar people legalized to join the British Gurkhas soldier. As we as from this period government decided to applied new land reformation act.

1.5 Impacts of Modernization in Sunuwar Language

Mostly indigenous cultures are deeply interlinked with each other. It helps to foster the culture, and if languages die the culture also dies. The change occurred after the unification of new Nepal by King Prithivi Narayan Shah when Nepali (Khas Bhasa) was imposed. Indigenous people were discouraged to use their mother languages. If they used, they were harassed, humiliated and even punished if they used their languages (S Vishnu:33).

The rules actively promoted or spread the Nepali language throughout the indigenous communities settlement areas and as a result most indigenous languages were almost lost and displaced only a few primary levels of education are taught in Koich Sunuwar mother languages. It is not enough to provide all Sunuwar children when they are ready to enter to primary level of education and at the end they do not have a choice to take education through Nepali language that is majority language in Nepal.

In the same way Koich Sunuwar languages are also affected when these groups enter this 21st century, we can find languages is almost disappeared. Younger generation fully adopt English language in the same way they try to adopt western cultures too. Another reason is if they are fluent in English languages they feel superior in their community easy to get access in every field and they cannot humiliate or harassed, as a result that brings negative effects in Koich Sunuwar culture.

1.6 Impacts of Modernization in Sunuwar Religion

Koich Sunuwar have own traditional religion. They are called naturalism indigenous group in Nepal. They worship to nature. These days Koich Sunuwar religion seems modernized, younger generation are much more influenced by western culture and fashion inserted of their traditional fashion and religion.

In the history of Nepal it was mentioned that Hindu caste had migrated to Nepal after 11th century due to Muslim invasion of northern India. They are the top most populated caste in terms of corruption, misusing power, authority, bad governance and socio-cultural inequalities who ruled Nepal since 240 years (ibid). because of all these types of effecting factors indigenous cultures, and religion is trapped through this Hindu monopoly system with many factors they try to destroy the indigenous

religion by imposing Hindu religion trapped through this Hindu monopoly system with many factors they try to destroy the culture by imposing Hindu religion. Indeed, dominant groups control the government in all levels including executive, legislative and judiciary. And the result, all these 59 indigenous groups are still suppressed and marginalized from the state. In terms of ethnic identity, language, religion and culture these indigenous nationalities are discriminated against by the dominant groups.

1.7 Impacts of Modernization in Sunuwar Festival

A festival is a program of cultural events, celebrations or entertainment conducted by a person, group or organization. It is a major aspect of peoples cultural life of every caste/ethnic groups in this world. Koich Sunuwar have hundreds of traditional feasts and festival with complex rituals and rules. Every festival has own objectives, characteristics, and system of celebration. The celebrate important festivals of Hindu like Dashain and Tihar in addition to their own tribal festivals such as Shyader-sil, Gil puja, Sed puja, chai puja so on.

These days, the Koich Sunuwar festival seems modernized, though its meaning lies in younger generations are much more impact by western festival and music instrument instead of their traditional way of shyader dance which is from their own culture. Effects from different Hindi, American and European TV channels are seen, and they try to copy them in their lifestyles (ibid).

Now, unlike the case of every rituals, the changes brought by modernization seem to be very less in case of such Koich Sunuwar festival and cultures. One argument supporting for this may be the nature of human being that seeks entertainment periodically. Thus, as these festivals conducted by the Koich Sunuwar festivals and culture are not only religious, but also entertainment oriented, the participation also seemed huge and active. Specially, these festivals are found most popular among the Koich Sunuwar youth. And, it is obvious that whenever youth are found interested, the participation becomes strong and active.

Another important factor for huge mass participation on such festivals is the fixed dates of those festivals. People know which days those festivals are going to be held. Thus, in spite of not being public holiday, people usually manage to stay away from other works on those particular days. Even, it is experienced that people far away

from home; exit are staying abroad; are even managing time for such festivals as these are the opportunities for them to visit their native homes and relatives.

Regarding the rituals performed during those festivals, nothing has changed comparing to the past. Various interviews to the elder people of community revealed the fact that they are proper reasons. Active members of cultural also share their pride on experiencing huge youth participation in such occasions. According to them, it is better for us and our communities that Koich Sunuwar youth art excited about such festivals which provide them entertainment. While they are focused on entertainment, we can focus on the religious rituals. Side by side, they can see and experience what we are following now, and hopefully, they will do the same when they grow older. A lot of human resources are required for conduction of such festivals which need strong individuals, and that is provided by the young generation.

On the other hand, regarding the reason of youth active participation, one strong reason observed was entertainment. We can watch movies or play sports anytime we want. But we cannot observe this kind of entertainment whenever we feel like doing so. It comes once a year. So, we eagerly wait for us. Even the parents seemed eager to allow their children to take leave from their colleges to observe such festivals. We want them to observe our culture so that they can perform it well when they have to bear such responsibilities.

1.8 Statement of the Problem

Nepal is a multiethnic, multi-linguistic, multi-racial country. Every ethnic group has its own social religion and culture. Their cultural activities have a specific role in the cultural and national building activities. Thus, it is impossible to develop country by separating this ethnic group from the national main stream. In this context, the study attempts an ethnographical document of Koich Sunuwar in order to provide the information particularly in the field of Koich Sunuwar culture. Such as language, marriage process, dress pattern, kinship, food habits and religion. In order to obtain this information, the study is field oriented and based on questionnaires.

The modern world is hugely changed through development in communication, transportation, satellites TV channels, internet and cell phones. Using these electronic goods. It has both impacts on any way of life. Koich Sunuwar communities are impact

by Westernization culture and similar culture. Younger generation are adopting western fashion, western music and dance. Lots of traditional Koich Sunuwar culture have already disappeared and new ways are emerging. It adopted as fashion is result of modernization. So, it is necessary to preserve their traditional ethnic culture. It needs to know their present culture and support to promote their traditional culture for identification of indigenous.

The Koich Sunuwar can be termed as one of the traditional societies having typical traditional characters. Traditional culture of Sunuwar people is equipped with an additional elements of traditional social organization language, religion, dress pattern and festival; that has become an integral part of the Sunuwar lives; and thus a part of the tradition. That's why it is said that "A Koich Sunuwar is born in their culture, live his life in their society and dies in their society ". While it is related to the tradition, obviously, the other side of the coin has to be discussed along with. Modernity, as the polar opposite of the tradition (Gusfield, 1967:351), in a way can be conceptualized as the loss of tradition (Anttonen in Bjerkli, 1996:12).

Koich Sunuwar of Uma-Kunda Gau Palika have impacted by western culture and similar culture. They are tilted towards new culture and living style. Examples, they are drawn from the growing interests towards western music, dance, language and fashion instead of keeping their native culture. Koich Sunuwar child doesn't know their own native language, religion, festival and fashion. The only place remained for a Koich Sunuwar child to learn his native language is home, which unfortunately is declining, as parents don't want their children to speak Koich Sunuwar language; mostly feeling that it will hamper them learn official schooling languages Nepali and English language. Furthermore, there are numerous other factors affecting the society to maintain its culture such as emigration of the Koich Sunuwar to different countries for education and work, inter-caste marriages resulting into mixing of cultures etc.

The study attempts to create documents about impact of modernization on Koich Sunuwar culture. The study focuses on the socio-cultural in the study area. This study explore the whole impact of modernization on Koich Sunuwar culture. So main research question "How to impact of modernization make impacts on the Sunuwar Koich culture?"

1.9 General Objective of the Study

The general objective of the study are to understand "Impact of Modernization on Koich Sunuwar Culture" in Uma-Kunda Gau Palika Ramechhap district, Nepal. The whole thesis revolves around the Sunuwar Koich culture of Sunuwar people and modernization. Thus, it attempts to explore the impact of modernizations on such Sunuwar Koich culture. The research tends to highlight on the role of Sunuwar Koich culture system among the Sunuwar communities. Whereas, specific objectives are as follows.

1. To observe Koich Sunuwar culture in detail of language, religion, dress pattern and festival
2. How younger generation familiar with their Koich Sunuwar culture
3. To find out the factors of modernization and how they are making impact on the Koich Sunuwar culture in Uma-Kunda Gau Palika Ramechhap district Nepal

1.10 Significance of the Study

This research provides the recent trends of social and cultural status of Koich Sunuwar community. It explores the impact and prospect of culture system of Koich Sunuwar. So this research may help for those organizations, which works on Koich Sunuwar community to prepare the appropriate program to uplift the socio-cultural condition of Koich Sunuwar. Nepla has divers cultures, it is quite essential to focus on culture identification of various ethnic groups. Among the many ethnic groups, Koich Sunuwar are the quite marginalized ethnic groups. So it is necessary to identify the Koich Sunuwar in national standard and to uplift them in their social condition. This study becomes helpful as a literature review to the forth coming researchers and those who are interested to know about this tribe.

1.11 Organization of Study

This research study is organized in six major chapters. The first chapter presents the background of the study, stamen of the problem, objectives of the study, significance of the study. The second chapter consists of the literature and conceptual framework. The third chapter consists the research methods and analysis. This fourth chapter

consists the data analysis and interpretation. Fifth chapter deals with geographical location and climate of the study area, settlement pattern, natural resource, forest, population and cast/ethnicity. And the six chapter finally major findings and conclusion.

CHAPTER – TWO

LITERATURE REVIEW

In this chapter, the related literatures have been reviewed literatures are books, seminars papers, newspapers clippings and yearly publication related to my study.

2.1 Review of Related Literature

There is not enough research on Koich Sunuwar of Nepal. Research and studies on this indigenous group are limited in both number and scope. There are few related sociological studies, which deals with culture and nature. There is absence of studies on the socio culture in the sociological perspective. After the restoration of democracy in 1951 foreigners as well as Nepalese scholars have begun to study on the different field of Nepal. Especially, when the sociological course has started to teach in TU in 1981, it provided the further more encouragement to the scholar to study about Nepal and Nepalese society.

A few studies have undertaken regarding the culture. Some of the foreign scholars and Nepalese sociologists have about it. Some of the reviewed important literature and its concerned issues of this study have presented as follows.

Modernization theories will be applied to analyze my research questions. To dismantle any types of discourse theory plays a vital role. In this theoretical part this research study tries to focus on modernization theory, how the modern knowledge displaces the traditional knowledge and how the modernization shaped the traditional living ways of life will be address.

According to Osterud, ‘At a more abstract level modernization means, for short, emancipation and adaptability’ (Osterud, 1993:37). In a developing nation just like Nepal, people freely adopt or experience the impacts of modernization in different ways for example, changing their personality, occupation, lifestyle and traditional values. While comparing modernization impacts on the Sunuwar Kirati culture mostly young generations are adopting Western fashion through Western media, technology and the internet. Through the influence of western cultural younger generations especially are starting to forget their own mother tongue. Parents are also interested in teaching their children in English boarding schools so that it would be easy to get

access to different fields in their future career. It is visible parts of everyday life in Sunuwar Kirati cultural. How it brings the equality in the Kirati society will also be interpreted for example between rich and poor in Sunuwar community. Those who had jobs in British army were consider a rich person and that makes younger generations attracted to the British armed forces. It is one indicator of how British culture has influenced Sunuwar's young generations. It is one example of traditional Kirati Sunuwar society turns towards the modern, which helps to make the society equal through different factors like education, economics and standard of living.

Modern Nepal was introduced after the territorial unification of Nepal by King Prithivinarayan Shah in 1769 (Bhattachan, 2003:4). After the unification by the Hindu King Gradually indigenous nationalities lost their independence as well as their language, religion, culture and indigenous knowledge too. As a result the country was introduced to the modern language that is Nepali. The ruler started to impose one religion, one language and culture. That is the turning points of how the contry began to modernize, by imposing Nepali language in all the state's policy. It could be compared to the political form of modernization, where writer Osterund called it as a state building (Osterrud, 1993:37).

To develop, any traditional society has to change. So it led the traditional society towards the modern development process through different factors such as economic growth, modern technology and scientific development. It can also bring equality to the society. To measure the level of modernization first we have to look what types of changes that occur in traditional values and how it is displaced through the modernization. Lets look for example at how the Sunuwar Kirati community was changed through modernization, how it brings the society in to inequality in ways that should be analyzed.

Modernization seems to be an unavoidable and undeniable factor in any traditional society. It cannot only be analysis through its negative impacts, but it has its positive impact too. In the context of the Sunuwar Kirati community its impacts could be measured in different ways. For example, media and technology is the strongest influencing factor, which attracted the Kirati youth towards the Westerns fashion and Westerns culture. Advanced communication, media, television and internet are the largest factors modernizing the Kirati Sunuwar youth. We can see in the period of the

Syader Sill festival how youth are participating while having Western fashion instead of Sunuwar dress. Influence of the Western culture is very high in younger generations like they were attracted with western music like pop, rock and hip pop. If we deeply analyze in festival time, Western musical instruments were frequently used for sound productions.

According to Grimen. "one compares a society with its past, or with other societies, in order to find out what is viable or defensible and what is not in social, cultural and intellectual development" (Grimen, 1993:197) it thus helps to indicate the changes in the society while comparing its traditional values and modern values. This theory can be applied in wide variety fields like economy, technology and culture.

2.2 Empirical Literature

Among the foreign scholars James F. Fisher (2011) who has written about the Sherpas and has mentioned the Sherpas as the primitive inhabitant of Nepal. He further writes the Sherpas rely more on food gathering than on agriculture. To earn money, to make a proper house and to live, to wear clothes, their festival and to get education are things which are just being introduced in to Sherpas society.

Next I picked up Sherry Ortner's (1978) book because as a mountaineer and historian, her evocative title conjured up images of the 1996 tragedy on Everest where eight people lost their lives. A brief read through the preface suggested that this book, published in 1999, offers much more than a sensational description of events. Sherry Ortner offers the reader a deep examination of place and space where cultures, economies and agendas merge in dependent, and perhaps precarious ways. I settled down for a good read, imagining that her commitment to deconstruct stereotypes of Sherpa guides and porters would allow me to briefly enter the Sunuwar culture.

Ortner writes "In order to get any depth of insight into the dynamic of the relationship between Sherpas and sahibs, we must situate both groups very carefully in the own contexts, both within a given historical period and across time." In utilizing a historical framework emphasizes changes over time, Ortner manages to avoid presenting the reader with a simplistic image of pre-modern Sherpa culture and the evolution of the mountaineering game. And, in placing emphasis on the historical and cultural contexts of those who climb and those who support the climbed. Ortner

mentioned the means to follow her through subsequent chapter that deconstruct stereotypes sahibs and Sherpas alike.

To understand the Sherpa culture Ortner looked at the meaning of mountaineering to the local culture and economy, and in so doing, provides unique insights into the meaning of Sherpa cheerfulness. Subsequent chapters examine the role of an evolving religion that influences Sherpa behavior especially views of compassion and fatalism, the meaning of death on the high peaks, and how mountaineering may shape the Sherpa definition of masculine." Sahib-Sherpa relationships takes on new definition with the rise of the 1970's counterculture and with, the increasing participation of Sherpas and of women sahibs with a feminist agenda. She examines the difficult changes and dilemmas accompanying the rise of commercial mountaineering expedition.

The mountaineer in me wanted to see more of the climbing focus, yet the historian in me was pleased to be educated with regard to Sherpa culture and religion. At times the necessary structuralism in Ortner's organization. In reading this book, I gained a broader understanding of the Sherpa and of the many ways in which Sherpa-mountaineering relationships affect and transform the nuances of their culture. Thus, I turned to Ed Douglas 1997 book Chomoungma sings the blues (constable Press, London). I found it to be a fine companion to ortner's work, with Ortner's conclusions validated by Douglas engaging record of his travel experiences as he sought to determine the ecological and cultural health of the Everest region.

Mishra (1976) wrote on social change, where he has discussed about social change as change in human interactions and relationships that transform cultural and social institutions. These changes occur over time and often have profound and long-term consequences for society.

Fitzpatrick , Ian Carlos. 2011, the author attempts to use of data on the history and continuation of cardamom farming in Limbu community as a unifying trope for exploring the Limbu culture. Fitzpatrick is able to present the reader with more "traditional" cultural material. Such as linguistic practices and kinship structure, as well as useful ecological and demographic data. Uses this data to explore the appropriateness of the political economy approach and to trace the formation of class

in Mamangkhe village as it relates to the control, or lack thereof, of local means of production.

The first three chapters verge on the encyclopedic and will surely be of use to other scholars interested in studying Limbu culture, rural farming techniques in Nepal, and the history of land ownership law and reform. This chapter is particularly pay attention to social divisions or grouping other than class. The diversity in age, gender, religious practices, caste, and education described here could have been re-incorporated more clearly into the life histories so that the dynamics of the community could be more easily understood by the reader. In this book highlights one of the strengths of the work, namely, Fitzpatrick's thinking of the concepts of mobility and migration. The dispersed village in Jhapa and worker who have migrated to the gulf countries into the social landscape of Mamangkhe. Doing so highlights the more recent intersections of class and place within their community and points to areas where future research will further enlighten the class formation processes at work here. Chapter six then moves on to a general overview of changes in land use and economic overtime. It also contains four brief life histories, which add some ethnographic depth to the analysis.

In the article "The social world of the Gurungs" (Alan Macfarlane, 2014), the author attempts to sketch an ethnographic map of ethnic group of Gurungs of village of Thak north of Pokhara. He presented the ethnographic picture of Gurung as traditional, socio cultural, and economic life in briefly. In this book describe the social world of Gurungs. They cover children and education, feasts and sports, music and ritual, economy and power in the village. The second part describes the life of Gurungs in towns and cities around the world.

Above all researcher are focused on the culture from different ethnic, different angles in different situation and different place but there is no separate literature and publication on the Impact of modernization on Koinch Sunuwar culture in Ramechhap Nepal. Nepal has various caste diversity and they have different culture, norms and values. Hence, this research seems to be sketch on structure with the impact of modernization on Koinch Sunuwar culture through the socio cultural of Sunuwar of Uma-Kunda Gau Palika in Ramechhap district and the Sunuwar in

general. In regarding above literate review, research has not been conducted on the impact of modernization on Koinch Sunuwar culture in Sunuwar community.

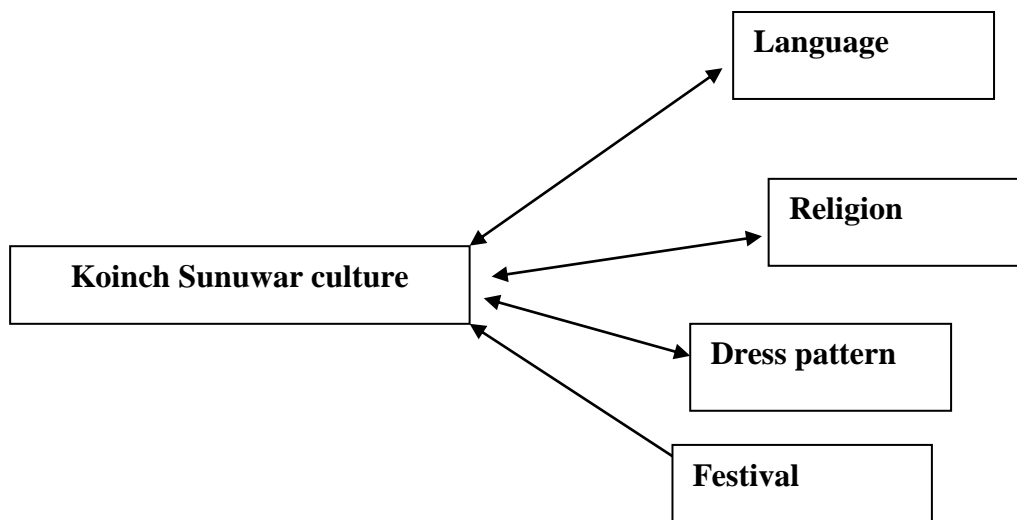
2.3 Implication of the Review Literature

On the basis of the above review has been done in this research area but any research work has not been done about impact of modernization on Koinch Sunuwar culture in Uma-Kunda Gau Palika, Ramechhap, so the Impact of modernization on Koinch Sunuwar culture is the researchable subject in the study area. Thus of the topic impact of modernization on Koinch Sunuwar culture in Uma-Kanda Gau Palika, Ramechhap had been selection upon study. Therefore, literature review is a foundation of research work.

The research work is road map of researcher work. It is creating the many ideas in research work and research title. In this research, the researcher has review of literature beginning to ending of research work. In this research work, the related literature had been helps to the making for the format of proposal and making of objective, decide research method, tools and cited of related literature and making of method and produce of the study. This research design, sampling, analysis, interpretation and recommendation.

2.4 Conceptual Framework

Culture is the characteristics and knowledge of a particular group of people, encompassing language, religion, cuisine, social habits, music, and arts. The word culture derives from a French term, which in turn derives from the Latin "colere", which means to tend to the earth and grow, or cultivation and nurture. There are direct and indirect effects by Western culture, Indian culture and Hindu culture among the Koinch Sunuwar community. There are various factors: language, religion, dress pattern and festival, which are impacted by modernization and other Hindu culture. These all factors are determinants of the impact of modernization on Koinch Sunuwar culture, which is shown below in Figure 1.



CHAPTER – THREE

RESEARCH METHODS

This segment focuses on the methods that is used for the conduction of the study the various data collection tools and techniques implemented for the study, the details about the study area and fieldwork experiences are tried to be discussed.

3.1 Rational for Selecting the Area of Study

Koich Sunuwar is an indigenous and one of the marginalized communities of our country. Koich Sunuwar communities are mainly in Ramechhap, Okhaldhunga and Dolkha district. Ramechhap is main district where Koich Sunuwar resides in. The researcher has selected the area because there is impact by modernization and not good and enough study conducted in this community with the soci-culture condition. This study is focused on the rural community of Koich Sunuwar. Thus, Uma-Kunda Gau Palika has been selected purposively for the study.

3.2 Nature and Sources of Data

On the basis of nature, quantitative and qualitative data have been agglomerated in order to fulfill the specific objectives of the study. The analysis is mainly based upon the primary data will be collected during the entire research process.

1. Primary source:- The interview, observation are agglomerated during the field works which are the primary source to generated.
2. Secondary source:- secondary sources of data also have their own significance as they provide opportunity to compare the information from different sources and analyze different interpretations on the same phenomenon or event(ibid). Both primary as well as secondary data sources have virtually a balanced role to play for this study. Various data collection tools and techniques were implied in order to collect primary as well as secondary data.

3.3 Universe and Sampling Procedure

The total number of households in Umakunda Gau Palika is 760. Out of them the total households of Koich Sunuwar are 596. The total population of Umakunda Gau Palika

is 4000 (2012). Among them 80% are Koich Sunuwar people. 122 households are selected for the random sampling. The respondents are household young girl and boy and adult married women and men for the study. The universe of the study based on the Koich Sunuwar community. The researcher took data from the sample area of the Umakunda Gau Palika – 7.

3.4 Data Collection Tools and Techniques

An interview schedule, based on impact of modernization on Koich Sunuwar culture among Sunuwar community was constructed for this study. Which was asked to the data collection. At first the general information of household was asked to the young generation, then knowledge about Koich Sunuwar culture. The interview schedule included close and open ended type of question.

3.5 Obstacles and Challenges in Data Collection

This fieldwork was undertaken under numerous challenges and obstacles among which, COVID-19 was one of the major obstacles and challenges for the fieldwork. Another major obstacle was the time frame of the fieldwork. Another challenge faced was the translation problems as the interviews were taken either in Nepali or in Sunuwar. Certain terminologies are not available in English and also, if tried to translate the sentences literally, whole meaning of the sentence produced different than the intended one.

3.6 Myself as A Researcher – Being an Insider, Acting as an Outsider

As I, belong to the Koich Sunuwar community, I have experienced the rituals and observed the festivals quite closely since my childhood. Even numerous times, I have actively participated on such rituals and festivals. But, it was never so important for me to know those rituals as it is now. This study has helped me to know about my community, my locality and my culture deeply. Certainly, there were some advantages of being an insider. The area of my fieldwork was not new for me. The people, the settings, the culture; all were familiar to me. Thus, communicating to the people and choosing the right people for interviews was very easy for me. In addition, the respondents were also quite comfortable with me answering my queries.

Being an insider also provided me some disadvantages. In spite of such favorable conditions, I also had some difficulties. I experienced that the respondents tried to skip information thinking that I know all those information and it is not necessary for them to describe in details. Moreover in some cases, it was found that the elderly people had a kind of assumption that the youngsters, like me, should have knowledge about those rituals and festivals. That's why they raised questions against my questions as if such knowledge is inborn. According to this research if Sunuwar people don't show the culture to their children, how will they learn our culture and how will they maintain it when their time comes to be responsible.

3.7 Data Analysis and Interpretation

The data collected so far is properly edited and coded for further processing. After the properly editing and coding, the data are subjected to various applicable statistical tests and are analyzed and interpreted both qualitatively and quantitatively. After the completion of the fieldwork and data analysis presentation is one of the essential mechanisms of the research. The quantitative analysis has been presented in the simple statistical tools such as table, figure and percentage within the framework of society. In the same way qualitative data has been presented in descriptive way. The questionnaire data collected so far are analyzed via the simple statically method. Deeding upon the qualitative data gathered, simple descriptive method is applied to analyze the qualitative data.

3.8 Limitation of The Study

Due to the constraints of funds time and level of research to be conducted the descriptive study is the only option. Koich Sunuwar culture is the broad term in which socio-culture practices are focus points of the researcher. This study is confined with socio-culture practices of Koich Sunuwar community in Uma-Kund Gau Palika of Ramechhap district only. This conclusion cannot be generalized to the valid to some extent to those Sunuwars, who have a similar geographical setting and similar settlement.

CHAPTER – IV

STUDY AREA AND PEOPLE

This chapter deals with geographical location and climate of the study area, settlement pattern, natural resource, forest, population and cast/ethnicity.

4.1 Geographical Setting and Climate

Ramechhap which belongs to the central development region is one district of Janakpur zone, a part of Bagmati Province, is one of the seventy-seven districts of Nepal, a landlocked country of South Asia. The word 'Ramechhap' is derived from two Nepali words, Ram(person's name) and Chhap (mark). Ram by name received mukhtiyari of the village by royal decree. So, the landownership and other legal activities were performed in the village by the stamp (chhap) or Ram. Hence, the village was called Ramechhap.

Geographically, the district is boarded to four district. Okhaldhunga in East, Sindhuli in west, Dholkha in North and Sidhupalchok is in South. The total area of Ramechhap is 1,546 km². it is situated in the Mahadharat Range in the West and Churia Range in the South. The district has elevation ranging from 1,218 meter to 3,999 meter from the sea level. The climate of the district ranges from maximum 26°C and minimum 13°C. it has tropical to sub-tropical monsoon type climate with average humidity and average rainfall is 669mm.

The major rivers of the Ramechhap district are Likhu and Sunkoshi which originate from the Himalays flowing from the southern and eastern parts of the city and flows continuously for twelve months. In the geological language, the structure that appears after the erosion of the higher Himalayan rocks, which have reached Khaptin on the rocks under the Laser Himalayas geological erosion, is called a window in geological language. Having a hilly area it is dominated by monsoon type of climate. There is no metrological station. Thus, there is no accurate data for weather forecasting.

Administratively, Ramechhap is divided in to six Rural Municipality and two Municipalities. The study, area, Uma-Kun Gau Palika, 7 is located in East part of the district and is surrounded by Gupteswar, Bamti and Duragau VDCs. It is about 26 km. 160 km. from Manthali and 320 km. from the capital city of Nepal, Kathmandu.

As the study area lies in the hilly region, the climate of Umakund Gau Palika is not different from that of Ramechhap district. The climate is tropical to sub-tropical. The temperature reaches upto 26°C in summer and 5°C in winter. The rainfall occurs mainly in the rainy season. In winter, sometimes very dense cloud covers all the day round.

4.2 Settlement Pattern

The settlement pattern signifies not only the physical composition of the certain ethnic group but it also represents social-cultural aspect of the family. There are mainly four types of socio-cultural settlements in Ramechhap district which are; Sunuwar settlements, Tamang settlements, Newar settlements and Haayu settlements. In the southern part of the district, Tamang and Haayu settlements are formed by the older settlers who have inhabited there for hundreds of years. These settlements are dense and have their own religion, language and own distinct life style.

In the hilly and steeper slope of the district the settlement of Koich Sunuwar indigenous are found. Although Sunuwar have their own world and entertaining within their own culture.

4.3 Natural Resources

In the, forests are the main natural resources for the people. The study area is no exception for this fact. Most of the population in the study area depends upon land and forest. However, those sources are used for their daily use and are yet to manage properly to make its maximum use line with the management and avoid lot of pressure on it as it is now for the sake of future use of it. Moreover, the limited and unproductive land has to be under cultivating by arranging measures of checking soil erosion and landslide.

4.4 Forest

People mainly live near the forest side and use wood as the fuel for cooking purpose. Fodder and timber for construction are the main source for often household. There is all the habitants are surrounded by land and forest. According to the information of Ramechhap district DFO office, about 2000 hector land is covered with jungle. It is

observed and found that the major forest here is of Shorea robusta, Dalbergia sissoo, Bombax ceiba, Schima wallichii, Alnus nepalensis, Terminalia chebula etc.

4.5 Population of Ramechhap District

The science of the population that is called demography respondents a fundamental approach to the understanding of human society, without knowing the complex inter-relationship among fertility, mortality and migration, the real understanding of population and society is not possible. The total population of Ramechhap district 202,646 (2012). Where as 54% female and 46% male. The total number of houses is 760 in Umakunda Gau Palika among them. Total households Koich Sunuwar are 596. The total population of Umakunda Gau Palika is 4000 (2012). Among them 80% are Koich Sunuwar people.

4.6 Caste/Ethnicity

Among the various characteristic of the society, caste/ethnic component is the main component, which directly or indirectly effect the development of the society. Various groups have been living in Ramechhap district. According to the population census 2012, eighty shorts of caste ethnic group live in this district and the majority of the population is Chhetri 19%, Tamang 15%, Newar 11%, Magar 5%, Brahman 4%, Sunuwar 3%, Kami 3%, sarki 3% and Majhi 10% (2012).

Among five rural municipality and two municipalities of Ramechhap district the important destination of Koich Sunuwar is Umakunda Gau Palika. They are scsttered in almost five rural municipality and two municipalities of Ramechhap district. In the umakunda Gau Palika Tamang is predominant group and second group is Koich Sunuwar. Besides them Brahman, Chhetri, Magar, Kami, Sarki and Newar are the common groups in the study area.

CHAPTER – FIVE

ANALYSIS AND INTERPRETATION

Analysis and interpretation is an important process in every research. This segment deals with collected information's in an organized form. The data study is shown in table and graphs so that it has made easy to analysis and interpreted the data.

5.1 Sex and Age

Age is the estimated or calculated interval of time between the date of birth and date of census. Age is ascribed status related to roles, responsibilities, prestige and societal expectation from its member which gives them certain rights on the basis of their age. The term sex refer to the biological differences between male and female through which society assign different role or set of roles to them but the conception towards the distribution of respondents by age and sex of the study area is given below.

Table no. 1 distribution of sampled population by age and sex of study area

Age group	Male		Female		Total	
	No.	Percent	No.	Percent	No.	Percent
0 – 15	60	46.51	58	45.31	118	45.91
16 – 60	63	48.84	65	50.78	128	49.81
60 above	6	4.65	5	3.91	11	4.28
Total	129	100	128	100	257	100

Source: Field Survey, 2020

Gender	Number	Percentage
Male	129	50.19
Female	128	49.81
Total	257	100

Source: Field Survey, 2020

It refers to the age of the respondents and their family. The total population of the sampled household is 257. Table no. 1 shows that out of total Koich Sunuwar households young population comprises 45.91 percent of the total sampled population where as the economically active population 16 – 59 years is 49.81 percent and 4.28

percent of Koich Sunuwar are of the age of 60 years and above. From that it can be said that majority of Koich Sunuwar people are middle age group between 16 – 59 years. The main reason of such a tendency is the middle age group is more active and dominant. The child and age dependency ratio is found to be 92.18 and 8.59 percent respectively. The given table clarified the above statement.

5.1.1 Language

Language is a system of communication or a means of communication through which we can share our idea, thought and feeling. Koich Sunuwar people have their own language that is called Koich Sunuwar language. In the study area, the people used Koich Sunuwar language to speak among their community member. Nepali language is also popular which they used to communicate with other people. So Koich Sunuwar language is related with Tibeto Burman language. Most of the language speaking in Nepal is from Tibeto Burman comparatively. Koich Sunuwar language is less developed linguistically as compared to other ethnic languages. They are not conscious about their own language. Thus, it is not developed. The language is different from each other even in the different places of Koich Sunuwar community. It is distinct with the home and community.

Table No. 2 Respondent familiar and unfamiliar with Koich Sunuwar language

Koich Sunuwar language	No. of respondents	Percentage(%)
Familiar	55	45.08
Unfamiliar	67	54.91
Total	122	100

Source: Field Survey 2020

According to table no. 2 shows that out of 122 respondents 55 i.e. 45.08 percent respondents know the Koich Sunuwar language and 67 i.e. 54.91 percent respondents do not know the Sunuwar language. The elder Koich Sunuwar only familiar with their own language and they are familiar with other language too. Nowadays, in the Uma-Kunda Gau Palika, Koich Sunuwar speak Nepali language in their family than own language. From the above information we can say that impacted by modernization on their own language

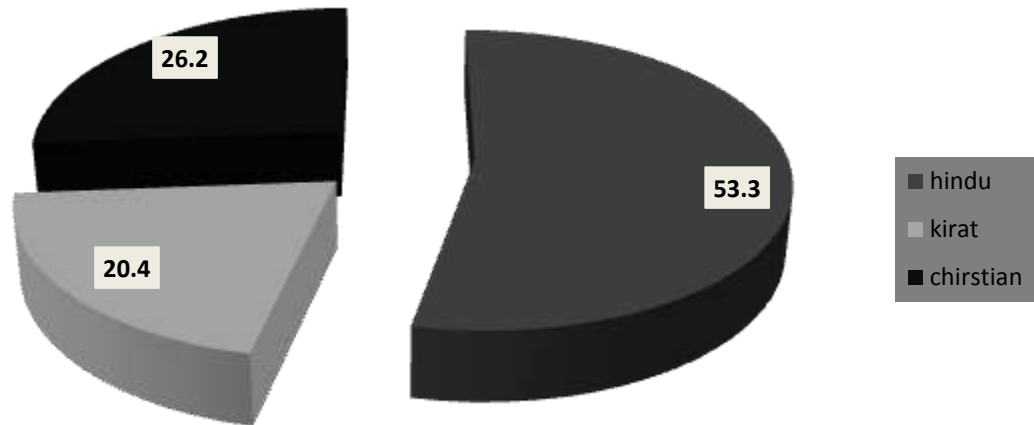
5.1.2 Religion

Though religion is highly personal thing, yet it has a social aspect and social role to play. It has been a powerful agency in society to perform many social function. Religion is the belief in super natural power and the nature or type of the power force mainly based on the socio-cultural and environmental aspect of the believers that may cause to see different types of religious practices in the world. But the religion helps people to find the answer about the meaning of the life, fortuitous happening human life and the death through which people try to manage own their day to day life. Similar religious belief bring the individuals together and lessen the gap between them.

Koich Sunuwar practice their own tribal religion, which consists of worship of number of spirits and some hindus and chirstian deities shiv, krisna, devi and Jesus etc. hindu culture and chirstian religion influence the Koich Sunuwar culture and religion. Although they don't have knowledge about their religion, they say that they are are the descendents of hindu legendary god shiv and devi. Due to their faith on unseen supernatural power and ghost, they think that any kind of disease, physical weakness and natural hazards are occurred due to bad glances, witches and evil spirits. The believe that the unseen supernatural beings inhabited in the nature. So they worship to the natural. Specially their religion is Kirat Dharma, while philosophy is called 'Mukdum'. They have their own shamans and prists known as poinbo (male shaman) Gami (female shaman) and Naso (prist). The shamans and prist perform every custom, ritual and festivals.

Basically, the Koich Sunuwar of Uma-Kunda Gau Palika are hindu. But, in the recent years, some Koich Sunuwar are changed into Christian religion due to publicity of Christian religion.

Figure No. 1: respondents familiar with Koich Sunuwar religion



The above figure shows that in that in this Koich Sunuwar community 53.2 percent Hindu, 20.2 percent Kirat and 26.2 percent Christian religion. According to figure shows that the Koich Sunuwar of Uma-Kunda Gau Palika are Hindu. In the recent year, some Sunuwar are changed into Christian religion due to publicity of Christian religion. Koich Sunuwar are familiar with Hindu and Christian religion than their own tribal religion. From the above information we can say that impacted by modernization on their own religion.

5.1.3 Dress Pattern

The Koich Sunuwar forefathers used to wear their own dresses. The male Sunuwar used the daura-suruwal, jalirumal and kambari, which is colorful clothes and female Sunuwar wear guniu-choli, patuka and pheneremsi. In Uma-Kunda Gau Palika area a few man and women wear their own dresses but most of the Sunuwar have out their modern dress as western dresses. They were shirt, pants, slipper, cap, vest and coat etc and women wear shirt, frock, min-frock and kurta-suruwal so on. Which is presented in the following table

Table No. 3: Respondents familiar with Koich Sunuwar dress

Koich Sunuwar dress	No. of respondents	Percentage (%)
Familiar	41	33.6
Unfamiliar	81	66.3
Total	122	100

Source: Field Survey 2020

According to table no. 2 show that out of 122 respondents 41 i.e. 33.6 percent respondents known about their own dresses and 122 respondents 81 i.e. 66.3 percent unknown about their own dresses. According to this case study, the new generation attracted to western culture and dresses than their own culture dresses. From the above information 66.3 percent respondents unfamiliar with their own culture dress so we can say that impacted by modernization on their culture dress.

5.1.4 Festival

A festival is a program of cultural events, celebrations or entertainment conducted by a person, group or organization. It is a major aspect of peoples cultural life of every caste/ethnic groups in this world. Koich Sunuwar are very rich in cultur and festivals. They have hundreds of traditional feasts and festival with complex rituals and rules. Every festival has own objectives, characteristics, and system of celebration. They celebrate important festivals of Hindu like Dashain and Tihar in addition to their own tribal festivals such as Chandi (Shydar-sil), Gil puja, Sad puja, Chai puja, Nimlo puja, Surom puja and Meserani puja so on.

Chandi (Shydar)

On the day of baisakh month, gathering with the family member and relatives they celebrate one of their great festivals, Chandi feast by taking their ceremonial food such as meat, yellow rice, potato-fry, a kind wheat food, jand and raksi by dancing and singing. Chandi (Shydar) is the main festival of Sunuwar which is celebrated twice a year and is disingguished by two names Ubhauri and Udhaul. Shydar Udhaul is celebrated during Baisakh Purnima (full moon day in the month of Baisakh) and shydar Udhaul is celebrated during the full moon day in month of Mangsir.

The main characteristic of this festival is a ritual dance call shydar dance performed by large groups of Sunuwar wearing their traditional dress. People from all ages dance together in a large circle. The ritual starts with Chula puja, a worship of the Chula at home by the Kirat Sunuwar priest Naso. After the completion of the Chula puja, nasco performs a sacrificial rite (usually with chicken) over a sacred place known as Shydar than, which is usually under a sacred tree.

The Naso signals the completion of the rituals by starting the Shydar dance himself/herself and the actual group Shydar dance commences. All dancers form a large circle and dance joyfully around it. The beating of the Dhol and Jhyamta (traditional drums and cymbals) accompany the different sillies guided by the traditional dancer.

According to the Kirat holy book Mundhum. A year is divided into two phases: Ubhauri (going up) and udhauri (going down). It is generally accepted that the naming comes from the migration pattern of birds. During the start of the winter season in Magsir, the birds migrate downward toward the warmer terrain belt, and thus this phase of year is known as udhauri, meaning downward = likewise, during the rise of the summer season, the birds migrate upward to the cooler hilly region, and therefore this phase is known as ubhauri, meaning upward.

Koich Sunuwar believe in shamanism and are worshiper of nature. The Shydar celebration is a prayer to mother nature for healthy crops and protection from natural calamities. Therefore, the festival is also known as Bhumi puja. Starting on Baisakh Purnima, Shydar Ubhauri is celebrated for 15 days in Baisakh (April/May) marking the beginning of the farming year. Similarly, the celebration of Shydar Udhauri during Mangsir (November/December), which is the harvest season, is the giving of thanks to mother nature for providing a good harvest.

Meserani Puja

On the first day of Magh month they celebrate this festival. All the family members and relatives are invited and enjoy by singing and dancing. On that day, they eat fruits, boiled potato and bread and meat and rice and jand and raksi. Sunuwar new year also celebrated on the day of Basanta Panchmi. As a community, they celebrate Meserani puja twice a year, based on the Lunar Calendar.

Gil Puja

Gil puja is very ancient and expensive religion so this one is dead or disappeared. This is like koti hom puja have to sacrifice 360 animals of earth and all type of grains and essence. This one is not only expensive but also horrified because of flow of blood of animals. In past it used to long last more then 6 months. It can't do by only individual person has to be done by community. This ancient religion of Kirat was stolen by Aryan and put in their Vedic Hindu fold so they start to say Koti Hom actually Koti Hom or Bali puja system was Koich Sunuwar way.

Chegu Puja

Chegu is one of the most important worship which is done during November and December Yabre Gubre (dead ancestor) and other Deity. This puja is organized for peace of their dead ancestors spirit who are sheltering in temple, monasteries, someone's house without going proper destination haven and asking for blessing of good and healthy life. They prepared torma (a kind of rice food) and lots of prepared wine from rice, wheat, millet, barley and corn. Sunuwar Naso, Poibo and Gyaymi took part in ceremony.

Fush Puja

Fush puja is god of fire you have to respect in kitchen when the time of cook, shouldn't have to do dirty, piss and spit on fire. If you worship Fush (oven) before they make their bow and arrow by help of Fush Dev it will be mighty, accurate for win the battle.

Chai Puja

Chai is another wallo kirati king he is known as Hopo Sikari Chai. Hopo means king in Koich Sunuwar language. He has temple in top of hill named tambe surrounded by dance forest. Every year in month of July there is huge festival happen. Many people goes to worship to Koich Sunuwar king. He was hunter as well so he shoot the arrow and lay trap and put Liso (a kind of glue made from local plant named kel) in purpose of trapping the birds in eyes of people if they show disrespect in jungle and kirat land so if people became sick of eyes they worship and offer white and red color of cock, many different of colorful clothes, Trisul and Ghanta (trident and bell) to Koich

Sunuwar king sikari Chai Hopo. It is believed he is guarding the gold, copper, iron animals and jungle of tambe hill. This Tambe is very rich for mineral and wild animals. He considered eyes of Koich Sunuwar kirat land as well so his temple is on top of hill so he can see any enemy coming towards kirati land in intention of intention of invading then enemy will be punished with making with making blind.

Surom Puja

Surom is goddess of crops, paddy, and all foods she is like Laxmi. They are sixteen sister Surom goddess who are protecting all crops. If they are happy crops and treasure of food always full. If Surom goddess is not happy people will poor and there is no money and food in their house. Surom goddess are guardians of crops and treasury of food.

Nimlo Puja

Nimlo is king of fruits. If worship to Nimlo fruits farming will growing better and benefited harvesting plenty of fruits. They are sixteen brothers who guard the fruits tree.

Sed Puja

Sed is Nag or serpent king which they guard the Koich Sunuwar Kirati house sitting by the door. This sed is white color of gigantic snake who lived by the door with colling, Mundhum Pujari (Naso), paibo, Gyami, Baidang, Lama and Aghori baba can easily see when they came in house. He is guardian of house and temple and he save from the drought happening in country.

Apart from that Koich Sunuwar worship many other festival and Deity like; Sagun puja, Kansh puja, Waash Lacha, phache Gyami, Aita Bare Dhamini-Dhami, Ghari Bhume puja, Toshi puja, Yabre puja and Basu puja etc.

Koich Sunuwar have their own festival but the elder Sunuwar only know about their own festival but the young generation don't know the their own festival. Which is presented in the following table No. 3

Table No. 4: Respondents familiar with their own festival

Koich Sunuwar festival	No. of respondents	Percentage (%)
Familiar	35	28.6
Unfamiliar	87	71.3
Total	122	100

Source: Field Survey 2020

Table no. 3 shows that out of 122 respondents 35 i.e. 28.6 percent know the Sunuwar festival and 87 i.e. 71.3 percent respondents do not familiar with their own festival. According to this case study, the elder Sunuwar only know about their own Sunuwar festival but the youngster do not know the their own festival. Nowadays, in the Uma-Kunda Gau Palika, Koich Sunuwar impacted by Hindu and Western festival. From the above information we can say that impacted by modernization on their own festival.

CHAPTER – SIX

SUMMARY, FINDING AND CONCLUSION

6.1 Summary

Nepal is a multiethnic, multi-linguistic, multi-racial country. Every ethnic group has its own social religion and culture. Their cultural activities have a specific role in the cultural and national building activities. Thus, it is impossible to develop country by separating this ethnic group from the national main stream. In this context, the study attempts an ethnographical documents of Koich Sunuwar in order to provide the information particularly in the field of Koich Sunuwar culture. Such as language, marriage process, dress pattern, kinship, food habits and religion.

This study entitled “Impact of Modernization on Koich Sunuwar Culture” a case study of Sunuwar people of Uma Kunda Gau Palika of Ramechhap district, Nepal” main purposes was to trace out the observe Koich Sunuwar culture in detail of language, religion, dress pattern and festival how younger generation familiar with their Koich Sunuwar culture, to find out the factors of modernization and how they are making impact on the Koich Sunuwar culture.

The research received many different literatures. It was found that impact of modernization on Koich Sunuwar culture. The study was descriptive type mainly based on primary source of data. The interview schedule was the main tools used to Koich Sunuwar community.

6.2 Findings

The main objective of the study is to examine the impact of modernization on Koich Sunuwar culture of Uma-Kunda Gau Palika of Ramechhap district. It has attempted to explore and identify the socio-cultural of the Sunuwar of the study area. Most of the Sunuwar of the area impacted by modernization, and other culture due to long contact for inter-dependency for social survival. The dominant Indian culture, westernization culture and similar culture of mainstream impact heavily on Koich Sunuwar people.

The scenario has changed drastically; we hear more Nepali, hindi and English rather than typical Koich Sunuwar language. People of younger generation are tilted towards

new culture and living styles; specially the western ones; forgetting their culture, language, value and beliefs. They drawn from the growing interests towards western music, dance, and fashion instead of keeping their native culture.

English and mainstream Nepali language have been dominant over their language; a Sunuwar child doesn't know his own native language and native culture. Because parents don't want their children to speak Sunuwar language and religion; mostly feeling that it will hamper them learn official schooling languages Nepali and English. According to Sunuwar out of 122 respondents i.e. 45.08 percent respondents known their native language and 67 i.e. 54.91 percent do not know about their native language. Their native religion also impacted by other religion. There is 53.2 percent Hindu and Christian 26.2 and kirat only 20.4 according to this result Sunuwar of Uma-kunda Gau Palika are changed into western religion and other similar religion more than their native religion. Out of 122 respondents 81 i.e. 66.3 respondent unfamiliar about their culture dress. According to this case study, the new generations Sunuwar people are attracted to western culture and dresses than native culture and religion.

Sunuwar people are considered Hindu sanskritized group because they have been celebrating all Hindu festivals. The Sunuwar of Uma-Kunda Gau Palika had their own ways of performing birth, marriage and death ceremonies. But the religion and culture impacted by modernization. At last, I found that Sunuwar are simple, honest, hard worker but unawareness about their native culture and religion. If we want our identification and culture developed more than today we have to focus and interested our native culture and religion instead western culture and then after we will be safe impact of modernization culture.

6.3 Conclusion

This study has been conducted to find out the “impact of modernization on Koich Sunuwar colture” in Uma Kunda Gau Palika’ Ramechhap district. The specific objective of the study area is to analyze the Sunuwar culture familiar and unfamiliar of Sunuwar Community and impact of modernization on their culture.

The study is based on descriptive research design. Both primary and secondary data have been used in this study and in the case of nature of data both qualitative and

quantitative nature of data were used. Household is taken as unit of the study and from the total 396 Sunuwar households, 122 household selected as sample of the study using simple random sampling with the nine different place of Uma Kunda Gau Palika.

According to Sunuwar out of 122 respondents i.e. 45.25 percent respondents familiar about their native language and i.e. 54.91 percent unfamiliar about their native language. There is 53.2 percent Hindu and Christian 26.2 percent and Kirat only 20.4 percent. Out of 122 respondents i.e. 66.3 percent unfamiliar about their culture dress. Out of 122 respondents familiar about their own festival and i.e. 71.3 percent respondents unfamiliar about their own festival.

Overall observation of this study indicated that impact of modernization on Koich Sunuwar culture their native language, their own dress and own festival. From the above information we can say that mostly their language, their own religion, dress and festival impacted by other culture. According to this case study, the new generations Sunuwar people are attracted to western culture than native culture and religion

Koich sunuwar of Uma Kunda Gau Palika have impacted by western culture and similar culture. They are tilted towards new culture and living style. Examples, they are drawn from the growing interests towards western music, dance, language and fashion instead of keeping their native culture. Koich Sunuwar child doesn't know their own native language, religion, festival and fashion. The only place remained for a Koich Sunuwar child to learn his native language is home, which unfortunately is declining, as parents don't want their children to speak Koich Sunuwar language; mostly feeling that it will hamper them learn official schooling languages Nepali and English language. Furthermore, there are numerous other factors affecting the society to maintain its culture such as emigration of the koich Sunuwar to different countries for education and work, inter-caste marriages resulting into mixing of cultures etc.

The study attempts to create documents about impact of modernization on koich Sunuwar culture. The study focus on the socio-cultural in study explore the whole impact of modernization on Koich Sunuwar culture.

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APPENDIX1; FACTS ABOUT INDIGENOUS PEOPLE OF NEPLA

1. Indigenous people population 37.2 percent of total national population
2. Only 14 percent indigenous people are in the civil service.
3. Majority of Nepalese migrated abroad are indigenous youths.
4. Majority of solders serving in India .UK and other countries are indigenous people.
3. Majority of school dropout are indigenous students.

CATEGORIZATION OF INDIGENOUS PEOPLE BASED ON DEVELOPMENT

Advanced group

(2) Newar, Thakali

Disadvantaged group(14)

Tangbe, Teengaunle Thakali, Barahgauncle Thakali, Marphali Thakali, Gurung, Magar, Rai, Limbu, Sherpa, Yakha, chhatyal, Jirel, Byansi, Yolmo Marginalized Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbanshi, Gangaai, Dhimal, Group(19) Bhote, Darai, Tajpuria, Pahari, Topkegola, Dolpo, Mugal, Larke, Lohpa, Dura, Walung,

High Marginalized Group(12)

Majhi, Siyar, Lhoni, Thundam, Dhanuk, Chepang, Santhal, Jhagad, Thami, Bote, Danuwar, Baramu

Endangered Kusuda, Bankariya, Raute, Surel, Hayu, Raji, Kisan, Lepcha, Meche, Group(9) Kuswadiya(INFIN.2012)

APPENDIX2: PICTURE FROM SUNUWAR FESTIVAL AND CULTURE





APPENDIX3: PICTURE FROM THE FIELDWORK



INTERVIEW WITH RESPONDENTS



INTERVIEW SCHEDULE

IMPACT OF MODERNIZATION ON KOICH SUNUWAR A CASE STUDY UMAKUNDA GAU PALIKA RAMECHAP DISTRICT, NEPAL

Respondents Name:-

Gau Palika:-

ward No.:-

Sex:-

Occupations:-

Age:-

1. Do you familiar with Koich Sunuwar language?
 - a. Yes
 - b. No
2. If no, why?
.....
3. Do you speak Sunuwar language?
 - a. Yes
 - b. No
4. If no, why?
.....
5. Often which language do you speak in your family?
 - a. Sunuwar
 - b. Nepali
 - c. Hindi/English
 - d. mixed
6. Which language mostly like to speak?
 - a. Nepali
 - b. Sunuwar
 - c. English
7. Do know religion of Koich Sunuwar?
 - a. Yes
 - b. No
8. If yes, tell out about it?
.....
9. If no, why?
.....
10. Now Which religion familiar with you?
 - a. Christian
 - b. kirat
 - c. Hindu
11. Do you know about Koich Sunuwar dress?
 - a. Yes
 - b. No

