

Nagaland is located in the north-east India. At present there are 16 tribes and it covers an area of 16,579 sq.km. Out of these tribes Sumi tribe is also one of the major and fast growing both population and towards advancement. The headquarter of sumi tribe is Zunheboto. The district is bounded by Kohima and Phek in the South, wokha in the West, Mokokchung and parts of Tuensang in the East. The town is spread on the clusters of hillock. The name Zunheboto is named after the grass called 'zunhesu' which is found everywhere in this place.

Another noteworthy knowing is where sumi came from and why sumi's are called sumi. To know where sumi came from, it is necessary to trace where from nagas came. What we know today is only through oral history. It is only after the arrival of British in the nagas inhabited area that education, art of writing in particular was introduced. According to the oral history Nagas came from Samsok in Burma and then landed at Maikhel, from there they moved to Khezakeno. From Khezakeno they moved to various places including Manipur. It seems three major tribes the Sumis, the Angamis and the Chakesangs were brothers from same family. They were born before reaching Khezakeno. It is said among three Sumi is the third one. This is evident by the word 'Sumi' in both the Angami and Chakesang stands for 'the third one'. It is believed Khephiu was the grandfather of the three brothers. They travelled from one place to the other in search of proper fertile land to settle. On the way, it is said his wife gave birth to a baby son under the shade of a big tree. So Khephiu names him 'SUPU', SU stands for tree and PU stands for father. Therefore SUPU means "man of tree". This is how the word Sumi was derived from.

As per the legend, before they landed at Khezakeno, Sumi came through two different routes. It is said Majority of sumi came through Chingjaroi to Maikhel and then to Kigwema others remained in that area today's 'Southern Angami'. At present Sumi inhabit not only Zunheboto but are also found in Dimapur district too.

Sumi in general possess some identical inherited cultures and traditions from our forefathers. They are known since forefathers for their

warriorship, honesty, hospitality etc. It is said during pre-British period anyone who go against the law set by the village or the chief or king of the village was severely punished. Whenever a new baby is born, their names are usually given by adding a nomenclature, 'li' and 'to' either used as a prefix or a suffix in most of the Sumi names 'li' to a baby girl and 'to' to a baby boy at the end of baby's name. When ones reach the age of youth they were allowed to sleep and work along with others in the Morung. This morung has different dormitory for boys and for girls respectively. Under the house of morung one learns so many traditions, art and crafts. They celebrate festival together. Games and sports are also held for promoting talent. In this morung young boys and girls learns how to respect elders, remain faithful to ones duties. Elders take the responsibly to produce younger's disciplined and obedient. Young girls make crafts, weaving etc while young boys learn different type of crafts-making of bamboo baskets-amto, akhozhe, apighi etc. They sing folk songs and folk dance and even recite poems. Whenever they are informed about enemy attacking of the village the young boys living in the morung stay alert and take active participation in the battle. Anyone who disobey elders or law of morung he or she was severely punished. Young lovers were not allowed to meet secretly. Those who do not live in Morung could not marry. It gives certification of marriage. And in the marriage everyone helps bride n groom in doing different works like fetching water, bringing of firewood weaving bride's dresses, cleaning houses and villages etc. During early days arrange marriage within the village or outside through relatives was common. Tuluni festival was one such festival that gives opportunity for bride and groom to see each other. In the warmer region of sumi area 'ghabo' this morung was called 'Rongpumi' (morung meant for boys) and 'Ronglimi'(for girls).

Based on archaeological study nagas houses are square or rectangular in shape which means they are not hippies but a permanent settlers. Their houses were built by using wooden beams as main post and pinned up side, wall with pleated bamboos 'atozu'. Bamboos were pleated by placing vertical sticks serially leaving a gap in-between so that when horizontal sticks are inserted in and out into each vertical sticks it would pave way for horizontal sticks to smoothly move down to the last possible space. On top of the house would be

roofed with hays. Hays were tied in bundles. These bundled hays were placed vertically and systematically across the length of the roof. Hays was used to protect them from storm, sun, rains as there was no such as CGI sheets. There were one or two rooms. In some houses there was only one room kitchen and bed together.

In the traditional kitchen some common things found in almost every household are like furnace, small armless and short wooden chairs, wooden plates, earthen pots, spoons made of woods or curved out of bottle guards, daos, bamboo baskets, bamboo water carrier, bamboo cups etc. Building of furnace is different because it is usually built with stones and mud on two sides leaving a gap in between. Some long iron bars was placed in between the two spaces so that one can insert firewood in the furnace and place pots on top of it. Furnace is found in the middle of the kitchen. One side of the furnace i.e., on the entrance side visitors would be entertained on the other side's usually kitchen artifacts would be placed. Houses were floored with red mud sometimes mix cow dung with red mud. Outside the house things like flat long or cylindrical wooden aphiki, open platform kind of rest house built of bamboos(akhache), mithuns and wild animals head and skins was found in the house of hunters or chiefs house, Stones for sharpening machetes or daos etc. Inside the room a shiny flat on top bed curved out of big long log, spears near to bed, some woven quilts woven traditionally out of cotton by women etc. During early days chiefs and well to do houses could be differentiate by the designs on top of the house after giving feast and raising monoliths. Animals were curved on the wood so that people could notice it and respect them.

Prior to the arrival of British like any other naga community, sumi tribe also believed in a supreme god-Timilhou, spirit of the sky-kungumi, destructive evil spirit-Tughami and spirit of house, individuals, village and other places-Aghau. There are different types of destructive spirit-Litsapa and Kichimiye. Performing rituals to these two spirit are important as they are related to bountiful harvest of crops. Death man spirit-kithimi Ghungu is also believed. It is believed echo-muzamuza is an evil spirit of wood. They performed various rites and rituals according to the situations like healing of the sick people, opening of

new village, appointing of new chief and during festivals. According to one book by N Venuh "People, Heritage and oral History of the Nagas" , in a year Sumi tribe celebrate at least 11 different major festival. Out of which 9 festivals are related to agricultural practice. One therefore can understand life was purely based on agriculture. There were no such machines that could replace mans manual labor. Staple foods are grains, millets and akhithi and cash crops are potatoes, yam, corn etc. There were no salts available therefore one has to go to the plain areas to bring it. There was no electricity or candles to light at night. There was also no oils such as refine or mustard oils but oils were obtained from fats or animals especially pork. Some festivals are like Asaqhini, Ami Qhaqha eno Tugha khukhu, Ghixuni, Tuluni, Tixini, Amutha, Ghileni, Abichhi"Ahuna", Aphikimithe. Out of these festivals only two are being celebrated today, i.e., TULUNI and AHUNA. And in this writing main emphasis is on Tuluni celebration.

Tuluni is celebrated by Sumi on every 8th July. But actually during olden days it was celebrated for 5 days then later years for 7 days. This festival was not celebrated at the same time across sumi inhabited area. Why is this so? In the warmer region "Ghabo" sowing of seeds of crops and its yielding also takes place earlier than the colder region "Ajo". Likewise the word meaning of TULUNI also differs. In one of the article written by H.S Rotohka "Tuluni pineh" , he wrote some areas called Tuluni as ANIH', which means wealth(akini), and in some areas it means 'KUTULU' which means coming together. Coming together here it means those first growing crops wait for the later to yield together.

In 1966, Sumi Tribal council STC decided to celebrate Tuluni festival together on one particular day by all Sumi's. Accordingly by 1972 on 8th of july TULUNI is celebrated every year. On Tuluni festival some writers wrote, by N. Venuh , " This is observed after the sowing period is over so that the insects or worms wouldn't eat up the seeds and the rituals are performed so that there will be a rich and bountiful harvest".

In another article by Khekiye K Sema "Tuluni: An annual festival of Sumi tribe" published on July 9th 2013 in the local daily news paper Nagaland Post, He wrote "this festival emphasized not only on the health of the crops but

also on the hope for a better and prosperous future for which they prayed and gave offerings to the spirit. Tuluni also signified a time of prayer to the unknown forces to seek blessing for a faster and healthier growth of the population in the village for two primary reasons: reliable work force and warriors to defend the village". Both the above mentioned writers associated Tuluni festival celebration to the rich yield of crops.

How Tuluni was celebrated whole seven days of the week is discussed:

1. Asuzani or Monday: The first day of igniting the spirit of Tuluni celebration. In the article by Khekiye, he wrote the meaning of Asuzani is derived from the words 'Asu'-Millet and 'Zani'-brew. Before Tuluni celebration the first harvest of millets would be done. Millets are brought home and would be fermented in order to make traditional beer. It is said that on this day mass cleaning takes place. The villagers clean the village surrounding, village roads, village ponds.

2. Aghizani or Tuesday: This is the second day of the celebration. 'Aghi' means 'rice or grain' and 'Zani' means 'brew so it means 'day of grain or rice beer day'. Brewing of rice was very common during those days. All incomplete works were finished by this day.

3. Ashigheni or Wednesday: the third day of the celebration. 'Ashi' means meat 'Gheni' means butcher. This means animals are killed on this day. It is believed that any house holds that do not have even a piece of meat would be curse by the spirit.

During olden days there was a unique practice called 'Aloji' or 'gang' in the village. There were different groups of aloji in the village. This particular group would work for wages in the field or engaged in any other works of a well to do men in the village or even among them. They also work in the field of chief of the village without wage. The wages that they get would be collected in the hands of chaplee or 'aloji papuh'-group parent. With the long collected money they kill animals during festive season. In case the money that they collected is

insufficient to kill animals they would again collect among themselves. Animals like mithun(Avi), cow(amishi) and pig(awo) were killed. Meat of animals was divided among aloji equally irrespective of sex. The head of the animal are given to the Aloji Papuh. The meat for Anighini would be set apart and large portion of meat were given to chief or king of the village.

On this day 'ayilobo'-yam plants would be kept on the entrance and exit doors and on every door that led to another room. A yam plant is used to do so because yam plants have good a aroma. Its aroma would fulfill and complete the rituals. This is the reason why our forefathers used yam plant as medicine to cure some sickness. It is also said bad spirit 'tughami' also was afraid of yam plants.

On this day meat are gifted to relatives, friends, elders, orphan etc. It is the day young lovers make marriage alliance. They will be invited by the in-laws. The talent of a boy is tested by making him butcher animals. The boy will be invited by in-law for food. Usually he comes along with his friends to his in-laws house. They would be served by his fiancé. On the plate of a young lover boy pieces of cooked meat would be bigger than the usual size. They will be served on the wooden plate along with rice beer poured into bamboo carved cup. Mannerism and etiquettes of a boy will be watched silently by in-laws. By the time he leaves for home in-laws send leg (alko) of an animal and rice packed by banana leaves (anagho). Likewise if the female lover is also from the same village she was also invited by in-laws for food. By the time she leaves for home in-laws gift her with packed rice and leg of animal. In this way the two families come to know more about each other.

4. Anighini or Thursday: this is the most important day of the festival. On this day lots of activities takes place. It is said before feast all aloji come together for various entertainment including sports. There will be competing among different aloji in the village. They play sports like long-jump(ayiku ti), spear-kicking(angu kupsu), high-jump(asu ilheche),leg kicking(aphukhu shi) and spinning wooden top(akhetsu). After completion of entertainment each groups would be back to the aloji papuh house for the feast.

They also invite village chief and elders for the feast. It is said that parents of aloji bring their children who have reached the age to join aloji in order to seek the permission of aloji to recruit him or her into their aloji.

On this day, meat was prepared for the baby sitter too. This was done to acknowledge her for all the toils and help to the owner. Tenants of a particular field would give meat to the owner of the field. One even makes a visitation to relatives, friends' village and gifts them meat. By the time he leaves they also send him meat or any valuable things. This kind of meeting enhances stronger bond. Failing to visit might unfasten the bond between them. One not only enjoys feast but also experience fun and happiness. All the above discussed takes place on this Anighini day during those earlier days.

Since 1972 Tuluni is observed on 8th July every year. The celebration is therefore in a bit different from early days. Unlike those early days there is no more practice of aloji except in the villages. This disappearing practice is due to various influential factors. At present especially in urban areas Tuluni is observed in such a way that a colony or a village celebrate together but more in a Christian way. People gather in their best traditional attire. Presentation of poem, folk songs, folk dance, competition of traditional games like leg kicking, spear kicking, spinning wooden, climbing fat greased bamboo pole and fire making. Also display various traditional dresses and ornaments. Most importantly display how in-laws invite to be son in law for food. Even funspiration is performed to warm the gathering. Prizes are given away to each winners of each game. Introduction of self is done by doing so they could know each other. Acknowledgement and encouragement are also done to the successful person in the competitive exam. This kind of organization is done by selecting a particular committee for some fixed period. In this way unity and harmony among community is maintained on the day of Tuluni.

5. Mucholani or Friday: Mucholani is derived from the word 'Muchomi' means father or married man. On this day each family would carry packed food (alhegho), local beer (ajicho) and egg with some clean meat and move towards the field. On the way before reaching the field they will blow local

beer and wash clean meat. They leave their packed food there and again move to field. As soon as they reach the field they enter resting hut (alhe-a, this resting place was made of hay and small in size). They again wash clean meat blow local beer. After doing so climb up a place called Aqoboh-it is kind of small platform attached to trees or kind of tower (A place where one can see the entire field. This was done specially to chase birds from eating crops. Bells will be stringed up in every corner of the field and long strings will be attached to bells which connects main tower platform, so that from here one can chase bird by pulling strings). From aqoboh one speak to crops "let your roots go deep and reach the table water (okuhuno quilo azulo hessu), let your leaves grow and reach the mountain (onika no ikoh iqho ato helo)".then the branch of a Russ tree is taken and spitted into two halves and an egg is placed in between. After performing this they leave for home. They make path from their field to home. Before they reach home they sit for lunch near earthworms home. After having food the leftover meat was stringed up at that place so that worms eat it. On this day it is said that varieties of new crops are transplanted near the small stream or in the muddy area. It was also a day of renewal of ties between husband and wife matters related to kitchen problems. All this offering is done to avoid famine of crops and live stocks.

6. Tupulani or Saturday: It is the day of young men and women. On this day competition of various traditional games among boys and girls are held. It was a day of displaying one's talent in front of the village community. One of the traditional sport called leg kicking is today evolved into 'kitido'(taekwondo). Climbing competition of fats greased bamboo pole is held. On top of this pole large size of meat especially pork either cooked or uncooked will be tied. The person who reach the top takes away meat, some cash and pride.

Sir. Khekiye K.Sema also wrote, "This was a day of remembrance of the dead. The graves were cleaned and small pieces of soft meat wrapped in plantain leaves would be placed on the graves as an offering to the dead". After three days if food packages were unwrapped then the dead had accepted offering . All the above takes place on this day.

7. Tughakhani or Sunday: It is derived from two words 'Tughami' spirit and 'khani' close or end. This means last day of performing rites and rituals. On this day no villagers would venture out of the village not even to the field. Anyone who do so would be cursed by the spirit and would suffer from ill health and may even led to deformities. This was how whole seven days of a week was celebrated during early days.

No naga community evolved without worshipping spirit. For the good fate and rich harvest of crops many rites and rituals were performed as their life was primarily based on agriculture. Tuluni is one such festival, one not only give offerings but also enjoy its feasting filled with funs and happiness.

Tuluni celebration differs from earlier due to various influential factors. To make it state declared holiday it is celebrated on one day so that it don't hamper office works or students or any other works. The world is busy we have to go along with the rest of the world. The main impact is the arrival of the British. The British after occupying many parts of India for resources reached even the north-eastern parts of India. Before their arrival nagas lived a life free from the control of any outside powers. Nagas lived a nomadic life, having less contact with the outside world, very superstitious , life was based on agriculture, constant wars among two or more villages for occupation of village was common. All this weakness allowed British to occupy naga inhabited areas for some period. It was difficult for British to contact with tribal's and bring them under their control. The British being very much advanced in making alliances tried to occupy naga areas by introducing various elements. They started appointing locals in the office and in return they were awarded with cash or lands or even protection from enemies. They started educating locals. Christian missionaries were the right weapon for educating nagas. Like any other time American Christian missionaries took this as opportunity to spread Christian religion. They started coming into naga inhabited areas convert nagas into Christian, giving them baptism and sheltering and educating them. Educated nagas started realizing of their superstitious belief as useless once one adopts Christianity. Slowly many Christian churches were set up. By teaching Christian principles steadily traditional way of performing rites and rituals came to an end.

Mass media is also responsible for stop practicing traditional way of celebrating festivals. Mass media like radio, newspaper, television and magazines. Educated people started reading papers and books tend one to adopt outside worlds lifestyle. Most importantly television and magazines brain washed younger generation to adopt easily western style of dressing and food habits too leaving their traditional attires. Even their life style differs from the life their parents lived.

Technology is another major influence that hampered traditional life of nagas. Technology like telephone, electricity, computer, mobiles and internet prompted every young generation to adopt modernized dresses, cars, houses, etc. people started to think living traditional lifestyle as olden style. Introduction of means of transport and communication is the primary cause that makes people to move outside their village and learn about outside world living. If these two factors were not introduced than nagas would have been still living nomadic village life. These two introductions definitely have many pros and cons to the nagas life.

Educated people no longer want to go back to village life and practice so called 'Aloji'. The coming of British followed by the introduction of education and employment in the offices especially government offices makes people lazy and easier to earn money for daily bread as well as comfortable life. Agricultural practice is now done by mostly villagers and less educated people.

Today Tuluni is celebrated by displaying how our fore fathers celebrate it. Of course some mannerism and etiquettes of traditional way is still in practice. Especially rites and rituals are no more performed. We no longer live in our forefathers age yet we need to encourage our youngsters to adopt many healthy traditional practices like respecting elders, descent dressing, living simple and comfortable life, living healthy and good moral life, even cultivate organic crops for healthy living etc. such kind of practices definitely would have a healthy impact to our society.

when agricultural activities shaped and created a solid foundation of a
amalgamate social structure...

Reckless films production

Working title: forgotten 7 days (Tuluni)

Subject: The Sumi tribe of Nagaland, the forgotten Tuluni.

TREATMENT OF THE PROJECT

Synopsis: a short documentary-drama taking into account the Sumi tribes of Nagaland in particular and how urbanization, globalization and emergence of new media (A worldwide phenomenon) have brought about a new change in culture and tradition of the tribal customs and practice. Though it is very impractical to precisely practice those rituals, rites and customs in the modern days but it is very important for the young generation to have a sense of their origin by understanding and absorbing it, instead of completely forgetting and discarding it. This is where I would like to document the detail description from the older generation (who are few in numbers) and compiling it sequentially the activities, rite and rituals practiced by our forefather.

Knowing the fact that most of customs and traditional practices that came into existence was by inter relationship with the nature. The first and foremost common practice that brought us close to the nature was through agriculture. Like the rest of the world farming was their only source of livelihood. Given the geographical situation of Nagaland the most preferred form of farming was terrace or jhum cultivation (also called as shifting cultivation). In order to have a bountiful harvest and to protect them from unearthly misfortune our ancestor would seek the power of unknown force or the spirit thus in return offerings were made in every interval of the agricultural cycle. This occasion in time were celebrated as festivals. Sumi in particular had about 9 festivals of which Tuluni and Ahuna were amongst the prominent festivals. Tuluni basically was an occasion, seeking a bountiful harvest hence the ritual and practices were different, where as on the other hand Ahuna was basically a religious cleansing and also a new beginning celebrated post harvest.

Both this festival was symbolically significant and was celebrated unvaryingly down the ages. But in the recent past Ahuna was taken into consideration to be the foremost festival of sumi, thus in time Tuluni was set aside from limelight which meant lesser public interest and importance. As a whole, both these festivals are totally in contract with each other and they have nothing in common. As a sum of whole, neither of the one can make up for another. Leaving out the importance of one and promoting or practicing the other will be an erroneous shift in the conservation of our culture values and traditional practices and there will be a numerous loop hole in the whole of process of preservation and safe guarding of our unique culture, As we will be understanding and absorbing only the second half of the custom and tradition. Hence, throughout this documentation apart from preservation and safeguarding our culture I would like to bring this issue and also discuss it with some of our prominent scholars, writers and NGOs.

In order to make a more prominent claim of my stand I will focus and bring into picture the whole celebration of tuluni. For which I will re-enact some of the Activities and practices, in order to help my viewers have a clear understanding of the scenario and visually experience the whole life cycle our forefathers had lived. For example: rite and rituals before the commencing of yearly agricultural cycle, it was by tradition and custom to offers prayers to unknown spirit asking it to protect and prevent any

natural catastrophe or misfortune which may destroy the crops: their only source for sustenance. Since the coming of Christianity, offerings and prayers to unknown entities were gradually stop as a result ritual and rites that were long associated with our forefathers were long forgotten and no longer practiced. I did scout myself in and around the villages and handpicked people who have had the knowledge of this practices and they agreed upon on good faith to showcase those practices, practiced by our fore fathers for me to record. Based upon their geographical origin the ritual and rites were slightly different yet the offering was in some way or the other to the same entity i.e. spirits. The whole point of the documenting this practice is to show people despite no concrete god or idols worshipping existed they had faith and belief that beyond our human existed there were natural forces and supernatural power that protected and guided them. Though many at times it was their natural instinct and close association with nature that help them fore see or forecast the future calamities. For instances they knew if the monsoon would be ahead or delayed.

Apart from all this practices and activities I have also incorporated a short film in order to make the whole process of narration more interesting and to visually attract the young audience and also people beyond our state to have a clear picture of our people and the surrounding they lived in. by incorporating this I feel I'm in a better state of showing my audience a macro visual of my society in those bygone days. Since at present with rapid development and the transition over a period of years it is very hard to find such a scenario of how our ancestors lived their day today life. This short film will be a direct juxtaposes to the rapid change in life style from a simple agricultural society (will be depicted in the short film) to a materialist modern society (present footage).

This short film will have all the elements of our society from working in the fields, home chores, traditional games and sports, love to marriage, father advising his son about the things he is going to face in his life. The time frame of this short story will be during the time of the festive season about a boy and a girl ready to take up the biggest task of the life- to start a family.

ENVISIONED/CONCLUDING REMARKS

As it is our past that gave us an identity and has shaped us for what we are and will defines us in the future. Many at times we are inclined to popular culture as it is glamorous and fashionable in nature. Denying cultural expression means limiting the expression of unique perspectives on life and the transmission of knowledge from generation to generation.

Culture is a defining feature of a person's identity, contributing to how they see themselves and the groups with which they identify. Culture may be broadly defined as the sum total of ways of living built up by a group of human beings, which is transmitted from one generation to another. Every community, cultural group or ethnic group has its own values, beliefs and ways of living. The observable aspects of culture such as food, clothing, celebrations, religion and language are only part of a person's cultural heritage. The shared values, customs and histories characteristic of culture shape the way a person thinks, behaves and views the world. A shared cultural heritage bonds the members of the group together and creates a sense of belonging through community acceptance.

The mistrust and fear of difference which often stem from isolation from other cultures can be overcome by fostering cultural understanding and by highlighting the common interests that all Naga's share.

There would not have been group life without culture. Culture regulates the behavior of the people and satisfies their primary drives i.e. hunger, shelter and sex, which enable him to maintain group life. People behave the way of society. Culture has provided a number of checks upon irrationally or irresponsibly. It has kept social relationship intact.

Culture has given new vision to the individual by providing him a set of rules of co-operation. Culture teaches him to think of himself as a part of large whole. It provides him with the concept of family, state, nation, class and makes possible the co-ordination and division of labors. Culture also creates new needs and drives for example thirst for knowledge and arranges for their satisfaction. It satisfies the aesthetic, moral and religious interest of members of group.

In brief, the culture gives the individuals or groups the feelings of unity with the group. It enables them to live and work together without too much confusion and mutual interference.

I Want my people to know that importance of culture and our traditional practises.

We have heard comments that our cultures and traditions are old-fashioned and has become a myth; some even claims it holds back the whole process of progress in nation building and that we should completely forget about them and adopt new ways of life. Some say they are 'dirty' and 'primitive'. Many at time the younger generation perceive them as negative. Many of us do not agree with all these comments because some of us are living examples of what our cultures and traditions did for us when we were young. They helped us develop and mould our attitudes and characters to be productive, useful, purposely and progressive lives. Many of us reject immoral living and corruption, laziness and conning. Hunger for wealth, power and glory were unknown in our cultural and traditional ways of life. Thomas Burke: "I wish it would possible for every child to spend its first 10 years close to the soil, tracing the cultures and traditions. He goes on to say that...I would have brought them up in the country so that for the rest of

their lives they should have a mental background of the fields and trees and wide skies and the smell of the earth and the riches of cultures and traditions”. The town child has no roots. He has quick brains, sharp moments, keen understanding of men; but he is an unfinished product”.

The Sumi’s rich traditional cultures and indigenous systems may be lost if not regularly and with passionate practiced, properly recorded and preserved, and proudly and widely promoted. The young generation today needs to practice the rich cultures so that they are preserved for the future generations. Our traditions and cultures will be lost if they are not passed on. The Sumi’s has very unique cultures and ways of life, but these were at high risk with western influence. The blending of one culture with another also had the potential of killing off cultures. The challenge is to preserve our cultures by practicing and making them part of our lives. We must make an effort to sustain our cultures and not to depend on others.

We now find ourselves caught in between two contemporary cultures – the traditional and the western culture. Most young sumi’s today find it difficult to accept both cultures. And the odds are that they will neglect the traditional ones in favour of the western. Many of us think that those who neglect the traditional cultures have no roots or trace of their origin. “During World War II, for instance, over six million Jews were killed through gas chambers, bombs, guns, etc. But were the Jews erased from the face of the earth? The answer is No. And they will never be flushed, annihilated or washed off as long as they keep their skullcaps and long flowing gowns. It is only when you don’t see a trace of their culture anywhere anymore, which they stop to exist. So if we do not feed our children with our sumi cultures and traditions, teach them our languages, our dances, our folklore and songs, our fashion, indeed the totality of our sumi life style, our future will lose its identity.

Many of our youth today can hardly speak their mother tongue, even if they did it: they Struggle with some of words and instead a lot of our language has been simplified and modified losing the real essence of word

The simple meaning to the importance of culture is that without culture, a national is as good as extinct, erased from the surface of the earth, blotted out and, an existence without dignity or recognition. The only way to wipe out a people from the face of the earth is to take away their culture.