

**Narratives on the transformation of Lo gsar (New Year) day celebration in Bhutan**

|   |   |
|---|---|
| <b>Author</b><br><br>Kuenzang Dorji, Associate Lecturer,<br>Norbuling Rigter College, Paro,<br>Bhutan<br><br><b>Keywords:</b><br><br>Lo gsar, development, celebration,<br>narration, documentation | <b>Abstract</b><br><br>The narratives of Lo gsar (New Year) extend beyond celebration to ceremonies with certain significance which is losing its essence resulting from rapid pace of economic development. The tradition of storytelling in the society during Lo gsar celebration is common only among elderly people. By undertaking narrative approaches in coding, the key data emerging from respondents from 20 dzongkhag and who are above age of 50, the study thematically documents the various values and meanings associated with national festival of Bhutanese Lo gsar day celebration. This paper documents the Lo gsar celebration and ceremonies that the Bhutanese ascribes to but is now an eroding tradition as we navigate through the unprecedented era of transformation and economic development. |
|---|---|

**Introduction**

Lunar New Year is popularly referred to as Spring Festival and *Chunjie* in China, *Seollal* in Korea, *Tết* in Vietnamese and *Lo gsar* in Bhutan and most of the trans-Himalayan region. It is celebrated in most of East, South East and South Asian countries such as Bhutan, Thailand, China, Vietnam and Korea. Normally lunar New Year begins with the first new moon of the lunar calendar.

‘Lo’ means ‘Year’ and ‘Gsar’ stands for ‘New’ in Dzongkha, the National language of Bhutan. *Losar (Lo gsar)* is celebrated generally by Buddhist communities in Bhutan on the first day of the lunar month which corresponds to February or March. The first day of first month calculated by the Bhutanese Lunar calendar does not occur exactly on the same Gregorian date every year. *Losar (Lo gsar)* is celebrated generally for three days in Bhutan and some communities for longer duration.

Many customs and practices are followed by different communities to celebrate *Losar* (*Lo gsar*). Generally, *Losar* (*Lo gsar*) begins with prayer with everyone assembling near the shrine room where the first cup of tea and a taste of sweet rice and chang (alcohol) offered to Three Jewel. The sweetness of the chang (alcohol), the fine texture of porridge and the rich flavor of the tea all herald good fortune. *Losar* (*Lo gsar*) begin with certain preparation, celebration and conclusion. *Losar* (*Lo gsar*) is intrinsic to Bhutan's culture which is indeed a celebration as well as ceremonies with certain significances attached to it since ancient times which is celebrated annually across the country and abroad.

However, the *Losar* (*Lo gsar*) celebration and ceremonies are not resonating with the perspectives of younger generation since they feel that if feast and dressing new cloths are fabrics of *Losar* (*Lo gsar*), it is common among them on a regular basis and this would mean that it is *Losar* (*Lo gsar*) every day. Some associate *Losar* (*Lo gsar*) celebration with business since people buy goods and services during *Losar* (*Lo gsar*) discount sale. And for some, *Losar* (*Lo gsar*) celebration meant holiday to sleep, while younger people are busy on social media platform. Even the elderly citizens busy watching television. Thus, the narratives of *Losar* (*Lo gsar*) celebration and significances are eroding and has become a bygone practice owing to economic development and invasion of multiple entertainment options. Thus, if this practice of *Losar* (*Lo gsar*) celebration is not documented through proper narrative study.

## **Significance**

The significance of the paper on *Losar* (*Lo gsar*) celebration in Bhutan is important since it documents an eroding practice in the era of unprecedented economic development and changing perspectives of the Bhutanese. Resulting from globalisation and advent of digitalization, the intangible cultures are under threat of losing its value. In this line, *Losar* (*Lo gsar*) celebration in Bhutan is one of important ingredient of intangible culture of Bhutan. However, *Losar* (*Lo gsar*) is losing its significance in the era of rampant globalization and acculturation. Thus, this paper document the cycle of *Losar* (*Lo gsar*) celebration, ceremonies and its significance which will serve as future reference for this intangible culture of Bhutan.

## **Research Question**

How was *Losar* (*Lo gsar*) celebrated traditionally in Bhutan? What were the *Lo gsar* celebration ceremonies?

How has *Losar* (*Lo gsar*) celebration and ceremonies transformed owing to economic development?

## **Literature review**

New Year is celebrated across the globe but differently. A study conducted by British Council (2012) noted that the New Year Eve in Scotland is known as Hogmanay/first footing where people visit their neighbors with gift, while in Spain,

there is custom of eating 12 grapes with each grape bringing good luck in each month of the year. Further, in Brazil, Bolivia, Venezuela and some other Central and South American countries, people wear underwear of different colors which is supposed to bring love and money. According to Nagarjan and Charles (n.d) on the eve of New Year, Japanese ring their bells 108 times while in the festival of Songkran (Thai New Year), families visit a Buddhist temple and pour water over the statues of Buddha to usher in good fortune.

Bhutanese uses the Gregorian calendar to live their daily lives but the traditional festivals and folk activities are based on lunar calendar. Similarly, Chinese refer to lunar calendar to observe their traditional celebration and ceremonies while the Gregorian calendar is used in their daily lives (Yuan, 2016). Bhutanese lunar calendar is divided into 12 months to make it a year while Chinese lunar calendar divides a year into 24 *jeiqi* (solar term) of 15 days each. According to Yuan (2016), unlike Westerners, who see time progress in a linear way, Chinese see it advance in repetitive cycles. In the same way Bhutanese lunar calendar views the time progress in repetitive 12-year cycle represented by name of a specific animal namely, rat, ox, tiger, rabbit, dragon, snake, horse, sheep, monkey, rooster, dog and boar. And each lunar year transitions to next on the first day of the first month of the year which is termed as *Lo gsar* in Bhutan,

The Chinese New Year celebration lasts three to five days with the festive atmosphere starting on the day before the New Year's Eve. Yuan (2016) mentions that the pre-Chinese New Year preparation includes house cleaning and decorating their houses with traditional paintings and paper designs of red color. On the New Year, celebration involves making offering to their ancestors and gods often in the form of food and money (Nagarjan & Charles, n.d). Further, Nagarjan and Charles (n.d) states that the children and unmarried adults enjoys immediate fortune in the form of monetary gift from their parents, elders and employers to ensure the safety and comfort in the new year.

Cambodian New Year also known as Khmer New Year places strong emphasis on honoring the elderly and ancestors and incorporates religious tradition (Em, 2023). Khmer New Year involves Buddhist obligations focused on expressing thanks, delivering offerings to departed family members, and helping those who are in need. Similarly, Nagarjan & Charles (n.d) mentions that the Vietnamese also celebrate *Tết* by cooking special holiday food and cleaning their houses. The custom mainly includes visiting ancestor worship, wishing New Year greetings, giving lucky money to children, and opening shop. Nagarjan & Charles (n.d) also states that in South Korea, the new year is called Seollal which is the most celebrated national holiday where individual return to their homeland to pay their respects to their elders and ancestors, as well to meet their relatives. Further, the celebration involves performing rites, playing folk games, eating traditional foods, and listening to stories.

Sutami (2021) also mentions that the neighbors or colleagues in China receive the new year greetings, prayers and good wishes with joy and happiness. They

believe that greeting one another conveys happiness (Sutami, 2021). Thus, celebration of New Year is very significant, not merely a celebration in China.

Unfortunately, there is no research on *Losar (Lo gsar)* celebration in Bhutan.

### **Research methodology**

Qualitative research methodology has been deployed to do narrative inquiry on *Losar (Lo gsar)* celebration. This in-depth approach fosters understanding and capturing the viewpoints of people on *Losar (Lo gsar)* celebration without predetermining those viewpoints through prior determination of questionnaire categories. Narrative approach as a form of qualitative research methodology provides stories as a raw data, wealth of detailed information about small number of people. Thus, through narrative approach, intimate stories on *Losar (Lo gsar)* day celebration have been collected from individuals or groups of people.

### **Data Collection methods**

Patton (2002) states that “There are three basic approaches to collecting qualitative data through open-ended interviews” which includes informal conversational interviews, standardized open-ended interviews, and the general interview guide approach. For this paper, informal conversational interview in the form of storytelling was the primary data collection method. This method solicits narrative but by ensuring consistency and structure in the interview process.

### **Data sampling methods**

Interview participants were geographically distributed to ensure coverage of diverse ethnic groups. 20 stories were collected from 20 respondents with semi structured discussion. The selections of 20 datasets are from 20 dzongkhag (district) of Bhutan where lengthy interviews were undertaken while the respondents were purposively selected. The 20 respondents are above 50 years. They had the experience of celebrating *Lo gsar* in the traditional format. Participants were interviewed individually.

### **Data Analysis methods**

The data generated on *Lo gsar* celebration through narrative approach will be analyzed narrative thematic analysis. Data will be consolidated by focusing on themes that provides insight into research question. The interpretation of the narratives and the meaning from the themes will foster in-depth understanding of traditional practice of *Lo gsar* celebration. This study used the five stages of conducting narrative thematic analysis developed by Butina (2015). The five stages are (a) organization and preparation of the data, (b) obtaining a general sense of the information, (c) the coding process, (d) categories or themes, and (e) interpretation of the data.

## Data Analysis and Findings

**Losar (Lo gsar) Celebration:** Similar to the Chinese practice mentioned by Yuan (2016), Bhutanese also cleans their house day before the *Lo gsar*. This cleaning symbolizes the wish of sweeping always negative energy and misfortunes and indicates ushering in of fortune, harmony and good health. However, Bhutanese forbid cleaning of their houses and surrounding during *Lo gsar* since this is associated with the belief that doing so would drive away fortune for whole year. Further, some household prepares *khabzay (kha zas)*<sup>2</sup> (homemade wheat biscuit) and *zaw ('dzar wa)*<sup>3</sup> before *Losar (Lo gsar)* to serve during *Lo gsar* and also to distributed to neighbors after *Lo gsar*. In the past, all the family members feast together at home. However, nowadays the youths living in the urban areas prefer to dine out. However, Dorji Wangdi from Tashigang states that the children won't be asleep early as usual because of eagerness and anxiousness of the *Lo gsar* celebration. Mrs. Yangzom, a 50 years old farmer states:

'From the time I can remember, *Losar (Lo gsar)* was considered as a special day and our parents used to prepare for *Losar (Lo gsar)* by gathering all those necessities by *gungtong (dgustong)*<sup>4</sup> and *namgang (gnamgang)*<sup>5</sup> is considered as auspicious day and our parents used to bring all the meats by *gungtong (dgustong)*. All the neighbors prepared alcohol *ara (A rag)*<sup>6</sup>, *khabzay (kha zas)*, *zaw ('dzar wa)* and other necessary things for the *Losar (Lo gsar)*.'

Bhutan had been predominantly agrarian society but today more half of its population live in urban areas. Generally, people in the low-lying valley grow rice and variety of fruits while those living on the higher altitude grows buckwheat and relied on the animals and livestock products. Thus, traditionally people from higher altitude bartered their livestock products with rice of low-lying valleys. This means that all the people have rice and livestock products including meat to celebrate *Losar (Lo gsar)*. One the most recurrent code from the data collection is on consumption of alcohol during *Lo gsar* celebration. 66 years old Pelden from Samdrup Jongkhar said that the people start drinking alcohol from the eve of pre-*Losar (Lo gsar)* day but during *Losar (Lo gsar)* celebration, in his community, everyone was made to drink. Even those who do not drink were made to drink a little as consumption of alcohol symbolized a fruitful year ahead.

As the day breaks, year breaks on *Lo gsar*. After the prayers in the alter, Bhutanese begin their day with *thugpa (thug pa)*<sup>7</sup> and *suja (sru ja)*<sup>8</sup>. *Thugpa*

---

<sup>2</sup> The homemade wheat biscuit which is consumed with butter tea.

<sup>3</sup> It is the puffed rice, locally made by roasting the rice.

<sup>4</sup> The second last of lunar calendar which is 29<sup>th</sup> of the month.

<sup>5</sup> It is the new moon day which is considered auspicious last day if the month in Bhutanese calendar.

<sup>6</sup> Locally brewed alcohol made from the crops and yams.

<sup>7</sup> Rice porridge

<sup>8</sup> Butter tea

(*thug pa*) and *suja* (*sru ja*) has become a part of *Losar* (*Lo gsar*). 54 years old Passang from Pema Gatshel said that when he was young, his parents woke him up early and prepared special *thugpa* (*thug pa*) and *suja* (*sru ja*). Similarly, Dorji Wangdi from Tashigang, who is about 60 years old, said that the tradition of waking up eagerly for *thugpa* (*thug pa*) and *suja* (*sru ja*) has died among the younger generation but still prevalent among the elders, particularly among those living in the villages. He added that due to economic development, everyone is busy and has no time to gather and celebrate *Lo gsar* like in the past. It is no more a family affair. After *thugpa* (*thug pa*) and *suja* (*sru ja*), breakfast is served. In the past, preparation of breakfast was a team work. Everyone was involved. The narratives across Bhutan leads to the conclusion that meals served on *Lo gsar* is a grand feast. Tshering Wangmo from Paro, who is 48 years old, said that she remembers clearly the family members gathering and savoring a variety of cuisines. Similarly, Choegyal Wangmo from Wangdue Phodrang, who is 47 also, added that:

‘Unlike today, our pork dish known as *phagsha paa* (*phag sha pa*)<sup>9</sup> and prepared with chilies and other ingredients. We had the belief that on *Losar* (*Lo gsar*), we have to eat varieties of food, curry and drink as a gratitude for the successful and fruitful completion of a year and to usher in another year of abundant harvest and wellbeing.’

In Paro and Haa, Western Bhutan, according to Tshering Wangmo from Paro and Dawa Dema from Haa, they prepare specialties like *jomja* (*gyom bya*) in Paro and *hoentay* (*hon stod*) in Haa. Most importantly, everyone believes that they have to rejoice and celebrate *Losar* (*Lo gsar*).

After breakfast, men usually go for the games, popularly, archery and *khuru* (*khu ru*)<sup>10</sup>. People also used to play traditional games like *dego* (*rdos sgor*)<sup>11</sup> and *soksom* (*sogsogam*).<sup>12</sup> Women and children generally are spectators. In some communities, women play a game known as *kologpa* (*ko log pa*)<sup>13</sup> The game can go on for up to three days. Passang from Pema Gatshel said that:

‘After the breakfast, parents used to gather together and drink locally brewed alcohol, while I go out to play with my friends. We used to play games like *dego* (*rdos sgor*), archery, *khuru* (*khu ru*) and *soksom* (*sog sogam*).’

---

<sup>9</sup> Pork delicacy

<sup>10</sup> Dart

<sup>11</sup> Each player carries a pair of flat stone and throw it to a fixed point. The one who has the closest will get point. Two teams’ contest.

<sup>12</sup> Javelin like game but to hit a target. Each player will carry a pair of mini javelins and throws it on a target. Two teams’ contest.

<sup>13</sup> Dry round seed from pod of wild creeper is stacked and opponents spin one seed with the aim of hitting and winning the most stacks. Generally, the games involve folk dances and singing where women from every household bring *tshogchang* (locally brewed alcohol).

The *Losar* (*Lo gsar*) usually concludes with dinner at the playground in mirth.

In Eastern and Central Bhutan, people often go on for *changkor* (*chang bskor*)<sup>14</sup> at night and people sing and dance in each household. In Merak and Sakteng, neighbors get together at night and they drink the whole night. This occasion is called *dongchnag* (*mdong chang*). Normally people celebrate *Lo gsar* for three days but in some parts of Bhutan it goes beyond fifteen days in the past. Yangzom from Monger states that the female members of family take pack lunch in the *bangchung* (*bang chung*)<sup>15</sup> and *ara* (*a rag*) or *bangchang* (*sbang chang*)<sup>16</sup> in *palang* (*pa lang*)<sup>17</sup> as *tshogchang* (*tshogs chang*) or *ramechnag* (*ra me chang*)<sup>18</sup> for archers to be served with grand feast. She added that the people would gather in one house where the host has to serve alcohol called *dongchang* (*dong chang*)<sup>19</sup>.

Lhamo from Lhuntse believes that *Losar* (*Lo gsar*) celebration is important and it should be a legacy that next generation should inherit. However, with development and transformation, *Losar* (*Lo gsar*) celebration has no charm any more resulting from market economy that offers greater consumer choice and an explosive emerging technologies that offers youths with more options than celebrating *Losar* (*Lo gsar*) at home with parents and grandparents in this regard, Dorji Wangdi from Tashigang observed that:

‘Due to economic development, people wear new clothes often and consume meat and other delicacies regularly. This was not possible a decade ago. Let alone meat, we did not have rice also. We used to grind maize and eat. It is known as *kharang* (*kha rang*). Today, people living in urban areas celebrate *Losar* (*Lo gsar*) but it is devoid of fun and charm of the past.’

Norzom from Trongsa, who is 65 years old, added that *Losar* (*Lo gsar*) celebration is changing with economic development. She said that in the past, people would be stocking the necessary items to celebrate *Losar* (*Lo gsar*). However, in present context, meats are available in meat shop and rice is available in general shop. Thus, the eagerness of *Losar* (*Lo gsar*) day celebration is also diminishing. Sangay Dorji from Trongsa, who is 56 years said that:

‘There is a huge difference then and now when it comes to *Losar* (*Lo gsar*) celebration. The excitement of the past is missing from *Losar* (*Lo gsar*) celebration of today. *Losar* (*Lo gsar*) celebration in the past was exciting though food and drinks were scarce. People are eating different kind of food items today but in the past, people could hardly get the red rice. It is changing.’

---

<sup>14</sup> Move from one house to another to drink alcohol.

<sup>15</sup> Hand-woven spherical shaped bamboo container used as plate.

<sup>16</sup> Locally brewed alcohol

<sup>17</sup> Wooden or bamboo container used as alcohol container.

<sup>18</sup> Alcohol for gathering or alcohol for the dinner.

<sup>19</sup> Welcome alcohol.

Similarly, Aum Kinzang Dema from Punakha mentioned that her children are not excited to celebrate *Lo gsar* as they would be busy with their phone. Further, she added that the elderly are also not much excited as they would be watching television or sleeping. She also said that in the past, men would go from one village to another playing archery matches which is not practiced anymore.

Further, Kelzang Tshering from Phuntsholing who is 72 years old observed that *Lo gsar* celebration in urban area is not as grand as celebration in the villages. According to him, *Lo gsar* celebration now symbolizes 'No Time'. This is a sad truth.

***Lo gsar day Ceremonies:*** On the morning of *Lo gsar*, in some Eastern part of Bhutan, everyone will rush to the water source or water tap to make offering to the water deity as a gratitude for the good health and to usher in good fortune in the year ahead. Next comes the most important event: The head of household pastes wheat flour with thumb first all over the ceiling and then on all the members of the family with prayers of good wishes. This is followed by offering of butter lamp, incense and water offering (*mchodapa*) in the shrine room. The offering is the expression of social liberation from all the misfortune the family has endured in the past year.

Many families offer whatever they eat and drink in the shrine room while some don't but on *Lo gsar* everyone will make offering. This is an expression of gratitude for blessing with abundant harvest, good health and fortune. Additionally, elders pray for the blessing, particularly good harvest, livestock wellbeing and happiness of the family.

After the breakfast, in some communities, parents and grandparents give gifts to all the children in the family. The gifts are primarily cash and clothes. The family members, relatives and neighbors greet one another Happy *Lo gsar*. In some communities of eastern Bhutan, people often offer their breakfast to their neighbors and receive breakfast of their neighbors in return which is a practice of the past now. Today, owing to social media platforms and communication technologies, people wish Happy *Lo gsar* to their family members, relatives and friends who are living far from their family. Unfortunately, the charm of people-to-people contacts, beyond virtual contact is waning fast.

People also visit temples to make offerings, express gratitude for the successful and happy completion a year and to pray for the fortune of the new year. Pem Zam from Gasa said that the *Lo gsar* celebration is very significant since the changing Year reminds people of impermanence and of all becoming older by another year. She added that it is therefore important to visit temples and make offering as a mark of gratitude for the opportunity to live this precious human life meaningfully. It is also a moment to make commitments to help other unfortunate sentient beings.



Tshering Wangmo from Paro shared that:

‘We conduct rituals called “*Glud*”<sup>20</sup> and “*Smonlam*”<sup>21</sup>, the night before *Lo gsar*. Usually we perform annual ritual before “*Glud*” and “*Smonlam*” after which *glud gtoram* (dough effigy) is disposed representing warding off of misfortune. Families who are not able to perform this ritual contribute *du na* (cereals) to the family who is performing ritual which is disposed along with the effigy.’

**Significance of *Lo gsar*:** The respondents do not know when the *Lo gsar* celebration tradition started in Bhutan, but they asserted its importance. In this regard, Dorji Wangdi added:

‘We inherited *Lo gsar* celebration from our parents and our responsibility is to pass it to our children. have passed on us which we are supposed to be celebrating. *Lo gsar* celebration is an opportunity for us to express our gratitude for a good year and pray for fortune and wellbeing. It is also a social occasion for family and community to come together and celebrate.’

Further, Sangay Dorji from Trongsa shared that the *Lo gsar* was celebrated since the time of our forefathers and it is important to keep this tradition alive. He added that *Lo gsar* is an occasion to express our gratitude for harmonious social existence. He also said that it is important to celebrate *Lo gsar* since it is an expression of *damtshig* (*dam tshig*), loyalty to our forefather that we can at least preserve their initiatives which is the source of our happiness today.

Similar to the thanksgiving and Christmas, family reunion is very important part of *Lo gsar* celebration. Family members gather in their parent’s homes one day before the *Lo gsar*. During *Lo gsar* everyone refrains from getting angry or speaking harsh words since it is seen as a taboo. People believe that behaving unpleasantly on *Lo gsar* would lead to living with it and demonstrating the same for the whole year. Thus, everyone tries to enhance good atmosphere as this will pave path of happiness and friendship for the whole year. In this regard, Lhatu from Bumthang explained that:

‘Our ancestors believed that New Year brings joy and new life. My parents gifted us with new cloths. To usher in *Lo gsar* and a new beginning, we had to wear new clothes and prepare special delicacies to celebrate *Losar* (*Lo gsar*). We believed that this will generate positive energy in our body. However, it is disheartening to see that people don’t value the celebration anymore. *Losar* (*Lo gsar*) celebration and its significance is vanishing fast.’

In some rural communities, relatives visit their near and dear ones and take gifts such as alcohol or meat. This greeting visit serves as a fertile ground for

---

<sup>20</sup> *Glud* is a ceremony in which spirits are given an effigy with wishes of redemption, pawn, pledge and so on...

<sup>21</sup> *Smonlam* is the aspirational prayers to vow, resolve, plans for the future and desire for the future

reconciliation if there was misunderstanding and facilitates establishment of goodwill and renewal of relationship with joy and happiness.

Lhazom from Lhuntse observed that people now are not excited to celebrate *Losar (Lo gsar)* since economic development have made everything easily available. This has contributed in weakening the significance of *Losar (Lo gsar)*.

## **Discussion and Conclusion**

The preservation and promotion of the unique values and traditional practices of Bhutan is one amongst the four pillars and nine domains of Gross National Happiness. The preservation and promotion of tangible and intangible aspect of culture is one of the top priorities of government in Bhutan. Furthermore, preservation and promotion of culture has been recognized as one of National Key Result Area (NKRA) of 12<sup>th</sup> Five Year Plan with allocation of Nu. 2562.00 million as budget for inventory, registry, research and awareness on the need to safeguard and promote the intangible culture of Bhutan.

In this digital age, most of the youths are disoriented with culture, both tangible and intangible. Aum Kinzang Dema from Punakha mentioned that her children are not excited to celebrate *Losar (Lo gsar)* as they would be busy with their phone. Most youths are now disconnected from the auspiciousness of *Losar (Lo gsar)* celebration as they are numbed by online entertainment. Tiktoking, live streaming online and shopping are contemporary trends during *Losar (Lo gsar)* celebration. This is a big shift from traditional practices of gathering and sharing personal experiences of happiness and sorrow to online activities. In the worst-case scenario, *Losar (Lo gsar)* celebration and ceremonies would become the bygone story.

Government identified few strategies to preserve the age-old traditional festivals and to ensure the continuity of the cultural heritage. Preserving traditional festivals and practices such as *Losar (Lo gsar)* remains a challenge for Bhutan due to economic development, globalization and acculturation.

Government declares *Losar (Lo gsar)* as National holiday. Offices are closed if *Losar (Lo gsar)* falls on working days. However, there is no documentation on *Losar (Lo gsar)* celebration and ceremonies and dissemination of information on the significance which can be passed down to younger digital generation. This paper offers the common pattern of *Losar (Lo gsar)* celebration and common understanding on the significances of *Losar (Lo gsar)* across country. This will facilitate people to have common understanding on the pattern of celebration and ceremonies and significances. Finally, traditional practice of *Losar (Lo gsar)* celebration is waning resulting from economic development, globalization and acculturation.

## References

- BritishCouncil.org. (2018). New Year Celebration. Retrieved February 4, 2023, from <https://learnenglish.britishcouncil.org/sites/podcasts/files/LearnEnglish-Magazine-New-Year-celebrations.pdf>
- Em, S. (2023). The Khmer New Year: some ideas vis-à-vis its history, celebration, traditional games, current celebration, . . . *ResearchGate*. [https://www.researchgate.net/publication/367463528\\_The\\_Khmer\\_New\\_Year\\_Some\\_Ideas\\_Vis-a-vis\\_Its\\_History\\_Celebration\\_Traditional\\_Games\\_Current\\_Celebration\\_and\\_Current\\_Games](https://www.researchgate.net/publication/367463528_The_Khmer_New_Year_Some_Ideas_Vis-a-vis_Its_History_Celebration_Traditional_Games_Current_Celebration_and_Current_Games)
- Nagarajan, S. S., & Charles, C. (n.d.). *Lunar New Year: A Teacher's Resource Guide*. East Asia National Resource Center. <https://bpb-us-e1.wpmucdn.com/blogs.gwu.edu/dist/6/2325/files/2021/01/Lunar-New-Year-Celebration.pdf>
- Sutami, H. (2021). Happiness in the celebration of Chinese New Year. *Journal of Cultura and Lingua*, 2(2746–4806), 1–8. [https://www.academia.edu/63259792/Happiness\\_in\\_the\\_Celebration\\_of\\_Chinese\\_New\\_Year](https://www.academia.edu/63259792/Happiness_in_the_Celebration_of_Chinese_New_Year)
- Yuan, H. (2016). The Origin of Chinese New Year. *Library Public Services*, 1–12. [https://digitalcommons.wku.edu/cgi/viewcontent.cgi?article=1114&context=dlps\\_fac\\_pub](https://digitalcommons.wku.edu/cgi/viewcontent.cgi?article=1114&context=dlps_fac_pub)