

# UTTARAN

WORLD TOURISM DAY- 2017

*“Sustainable  
Tourism-  
a Tool for  
Development”*

**#TravelEnjoyRespect**

**DEPARTMENT OF BUSINESS ADMINISTRATION  
-TEZPUR UNIVERSITY-**

## FOREWORD



Dr. Papori Baruah,  
Professor and Head  
Department of Business Administration,  
Tezpur University

I am greatly pleased that the students have come out with yet another edition of 'Uttaran' coinciding with the 'World Tourism Day'. I congratulate the students and the faculty for this effort. The theme Sustainable Tourism is indeed very apt in present day context. We have seen several destinations in the world creating havoc to the environment and the artefacts by unplanned management of tourism activities. This has happened to the snow-capped mountains of the Himalayas to seaside destinations of Thailand. Hence, we must relook at our tourism strategies to conserve the pristine beauty of nature and preserve the heritage for future. We need to shift our focus from gaining mere economic benefit through exploitation of resources to sustainability. I am sure that the articles published in 'Uttaran' will at least try to usher some change in the mind-set of the readers.

Best wishes.

A handwritten signature in blue ink, appearing to read 'Papori Baruah'.

(Papori Baruah)

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## FROM THE EDITOR'S DESK

With the objective of raising awareness in tourism, we have decided to publish another special edition of the e-magazine 'Uttaran' on the occasion of World Tourism Day-2017. The theme for this year's celebration is "Sustainable Tourism- a tool for development". As we all know, tourism is one of the world's fastest growing industries and is a major source of income for many countries.

However, just like all the other forms of development, tourism also causes problems to the environment, such as social dislocation, loss of cultural heritage, economic dependence and ecological degradation. Due to such reasons, many people have started to access tourism in a responsible manner. Eventually, practices like 'eco-tourism' and 'community based tourism' are gaining more focus throughout the world. The UNWTO is trying to make the society aware of the fact that whatever form of tourism it is; whether simple holidays or business travel, conferences, or adventure, need to be sustainable.

Keeping the official message of UNWTO in mind, we have collected a variety of articles that focus on the topics like Eco-tourism and sustainable tourism. It contains articles including, "why all tourism should be sustainable?", "Involvement of local community for promotion of Eco-tourism" and so on. All the readers are therefore requested to go through this version of 'Uttaran' and give their valuable feedbacks on [uttaran@tezu.ernet.in](mailto:uttaran@tezu.ernet.in).

This edition has been made successful with the initiative of both the senior as well as the junior batches of the Master of Tourism and Travel Management and of the Master of Business Administration programme. Their energetic and cooperative attitude towards the success of this magazine has made a lot of things possible. I would like to take this opportunity to thank all the professors of the Department, for their constant support and for guiding and motivating us throughout this event. I would also like to thank each and every one for contributing selflessly to this issue and showing interest in it. Last but not the least, I would like to thank the editorial and design team for their hard work and perseverance.

-Angshumi Goswami  
Editor

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## UNWTO OFFICIAL MESSAGE



Message by **Taleb Rifai**, Secretary-General, World Tourism Organization  
(UNWTO)

### ***“Sustainable Tourism – a Tool for Development”***

Tourism is today the 3rd largest export industry in the world after chemicals and fuels. It brings hope, prosperity and understanding to so many lives and livelihoods all over the world.

Last year alone, 1.235 billion travellers crossed international borders in one single year. By 2030, this 1.2 billion will become 1.8 billion.

The question, as we celebrate World Tourism Day 2017, is how we can enable this powerful global transformative force, these 1.8 billion opportunities, to contribute to make this world a better place and to advance sustainable development in all its 5 pillars:

- 1. Economic: yielding inclusive growth;*
- 2. Social: bringing decent jobs and empowering communities;*
- 3. Environmental: preserving and enriching the environment and addressing climate change;*
- 4. Cultural: celebrating and preserving diversity, identity, and tangible and intangible culture, and*
- 5. Peace: as an essential prerequisite for development and progress.*

The UN General Assembly declared 2017 as the International Year of Sustainable Tourism for Development. This is a unique opportunity for all of us to come together to promote the contribution of travel and tourism as a grand 21st century human activity, to build a better future for people, planet, peace and prosperity.

This World Tourism Day, whenever you travel, wherever you travel, remember to:

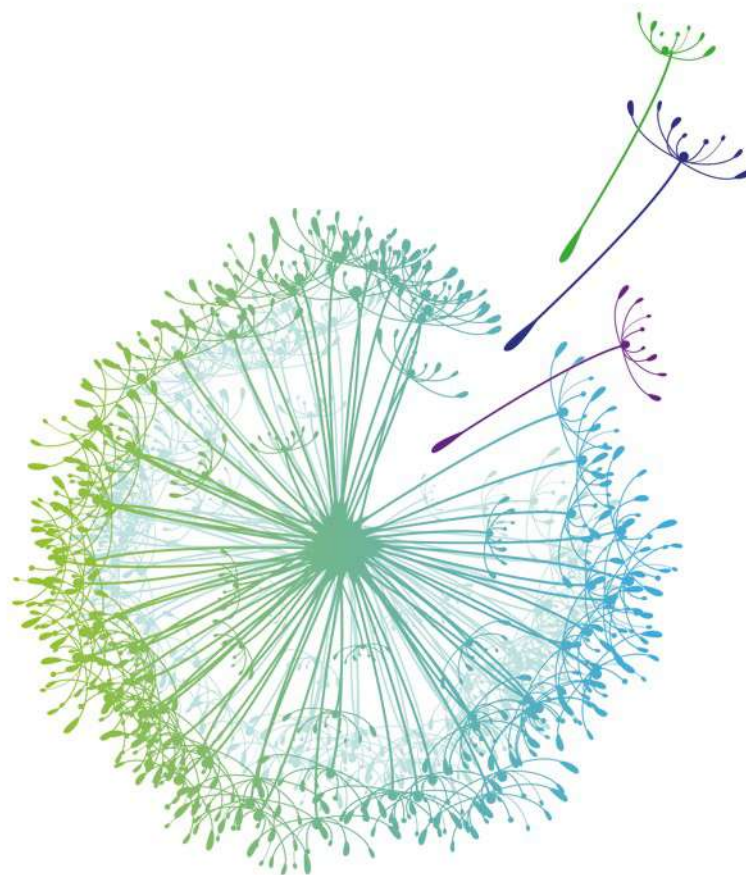
RESPECT NATURE,  
RESPECT CULTURE,  
RESPECT YOUR HOST.

You can be the change you want to see in the world.

You can be an ambassador for a better future.

**TRAVEL, ENJOY AND RESPECT.**

**Happy World Tourism Day!**





## SUSTAINABLE TOURISM

- **Ankur Bikash Sarma**  
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Tourism is the sector with the most dynamic development. Since the inception of the term tourism in the early 19<sup>th</sup> century, it has been linked with various terms; one of them being sustainable tourism. UNWTO has defined Sustainable Tourism as the "Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities." The rapid flow of mass tourists all over the world has adversely affected the environment, for which sustainable tourism development has become a necessity. According to UNWTO, "Sustainable tourism development means the needs of present generation tourists and hosts regions while protecting and enhancing opportunities for the future." The development of tourism activities must pay emphasis on the quality of environment through measures aimed at its conservation and development.

The guiding principle for sustainable tourism development emphasises the management of natural and human resources for maximisation of visitor enjoyment and local benefit, simultaneously minimizing the negative impacts upon the destination sites and the host communities. The various aspects of sustainable tourism are maintaining ecological balance, highlighting the culture, conserving resources for future as well as ensure local participation and their protection. Hence, Sustainable tourism is an alternative and responsible form of tourism that is concerned with making positive impacts on the environment, society and economy. Eco tourism, Community based tourism, Pro-poor tourism, Village tourism, Cultural tourism, Agri tourism, culinary tourism, Volunteer tourism and so on. Eco tourism has been actually the most valuable manifestation of sustainable tourism. It aims at educating the traveller, benefiting the economic development and political empowerment of the host communities and honouring various cultures.

The scope of sustainable tourism has been extending in the recent years. The recent developments can be seen in the form of rural tourism, agri tourism, volunteer tourism, non-consumptive wildlife tourism, and so on. Rural tourism implies tourism in rural areas that provides employment to its inhabitants and sells products to the tourists. Rural tourism destinations are spread all over the world; some examples being Ontario (Canada), Dunedin (New-Zealand), Queensland (Australia). In India, Kumbalangi, Thiruvilvamala, Kuttanad are some are such destinations. These destinations are not purely explored. On the other hand, the concept of volunteer tourism has gained momentum in the recent years. It basically refers to a form of travel that enables the tourists to contribute to the sustainable development of the destination country, simultaneously exploring new places and culture. For instance, WWOOF is

an organization that offers free travel worldwide in return of voluntary works in organic farming. This trend of volunteering has helped in the assimilation of various cultures all over the world.

Non-consumptive wildlife tourism is another important form of sustainable tourism. It is a nature based tourism focussing on the preservation of environment and land management. It is a form of responsible tourism which plays a vital role in sensitizing villagers and makes them realise the economic value of the pristine resources. The IBA (Important Bird Area) gives information about certain threats to birds in respect to their habitat and region. These include poaching, unscientific firewood collection, unethical farming activities and many more. Tourism plays an important role in minimizing these threats by creating awareness about it especially among the local communities. The local communities check the threatening activities that help preserving and protecting the environment. Examples of this tourism include bird watching, photography, whale watching and many more. These activities do not make one affect the activities of the animals.

Hence, sustainability has been a trend in this ever growing tourism industry. Tourism policies often lay emphasis on sustainable development of tourist destinations and attractions. Even UNWTO has declared the year 2017 as the International Year of Sustainable Tourism for Development and also the theme for World tourism Day 2017 as 'Sustainable Tourism- A Tool for Development'. Since, the number of tourists flow has been increasing every year, the tourist destinations and attractions are getting more affected by the touristic activities. The call for sustainable tourism has been made not only to minimize the negative impacts of tourism but also to involve the host community and to create awareness among it regarding the affects and significance of tourism.



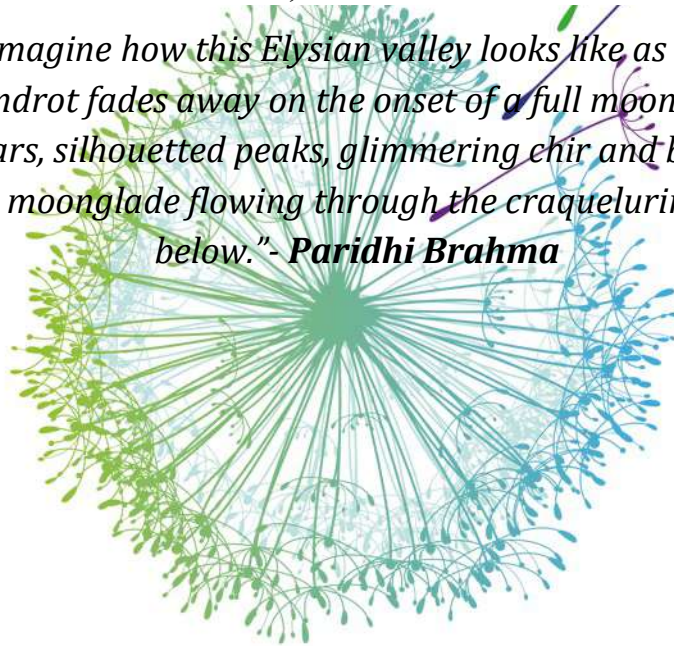
INSIDE THEMBANG CCA, ARUNACHAL PRADESH





### SANGTI VALLEY, ARUNACHAL PRADESH

*"One can only imagine how this Elysian valley looks like as the day grows old and the abendrot fades away on the onset of a full moon night with the scintillating stars, silhouetted peaks, glimmering chir and blue pines and the meandering moonglade flowing through the craqueluring plains down below."- Paridhi Brahma*



### Did you know?

*The Green Lake in Tragoess, Styria, of Austria is a country park in winters and a 10 m deep crystal clear lake in the summers.*

**“WHY ALL FORMS OF TOURISM SHOULD BE SUSTAINABLE?”****Dr. Niranjan Das***Guest faculty**Department of Business Administration**Tezpur University**E-mail: das\_niranjan2002@yahoo.com*

Tourism is one of the world's fastest growing industries. For example, there were around 25.3 million international tourist arrivals in 1960. By 1990, this figure had raised to 425 million, 17 times the earlier figure. By 2000, it had risen by more than half again to 682 million and in 2008 it was 982 million – the number of international tourists has more than doubled in less than 20 years. The World Tourism Organization forecasts that this figure could rise to 1.6 billion people by 2020 (more than 370 million of these will be long-haul travellers).

To most people, 'Sustainable' is synonymous with 'eco-friendly'. Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary. Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them. When it comes to sustainability, there are actually three main parts which we can look at as 'pillars'. These pillars are environmental, economic, and socio-cultural. Tourism has to be sustainable in all three areas to truly be considered 'Sustainable tourism'.

***Environmental Sustainability***

The environment is obviously important to tourism – without the place, tourism would not exist. Both the natural environment (such as beaches, forests, and waterways) and the built environment (such as historic buildings and ruins) must be preserved for an area to be environmentally sustainable.

Environmental sustainability means making sure resources in an area (whatever they may be) can be preserved for use by future generations of both locals and tourists. It means being aware of the impact that lots of visitors can have on a destination and finding ways to make that impact as positive as possible.

### ***Socio-cultural Sustainability***

When an area starts being visited by tourists, there are bound to be some social and cultural impacts of those tourists on the host community. Locals may see increased congestion and overcrowding in towns and cities, the introduction of new languages and values, and perhaps even an influx of migrant workers to be employed in the tourist industry. Some destinations may even see an increase in instances of petty crime.

Socio-cultural sustainability, then, means minimizing these negative impacts and focusing on more positive ones, such as promoting cultural exchange and preserving local traditions. This can usually be achieved by getting the locals involved in the tourism industry. This could be as simple as encouraging the sharing of interesting local customs (like artwork or dancing), or as involved as making it easier for locals to start or own new businesses to serve tourists.

### ***Why Sustainable Tourism Matters?***

Although it may not seem like a negative activity, tourism does have a huge impact on the planet. Every year, humans take a total of 32 million flights, producing 781 million tons of carbon. Then, when we actually get to our destinations, travellers use double the amount of water we do at home. We love the feeling of treating ourselves when we travel. Unfortunately that often means we're using much more natural resources than we normally would. The only problem is that we're not just one person. Collectively across the globe, 1.2 billion people travelled in the year 2015. That's 1.2 billion people leaving a carbon footprint with planes, cruises and other types of travel.

### ***Travel Impact on Local Communities and Animals***

Travel has massive impacts on fragile communities all over the world. Local populations can really feel the impact of 'un-responsible tourism'. Native communities can be exploited and made to feel like a human zoo with tourists flashing cameras in their faces. Then there are animal populations. We have probably heard by now how abusive elephant riding attractions are, but many types of animals suffer a similar fate in exploitative tourist attractions. With all these negative impacts that travel has on the environment, local communities and animal populations, it can be pretty discouraging.

But travel has a lot of positive impacts as well. It allows us to connect with people of all walks of life, to understand and respect each other as human beings. It gives us a greater sense of what's happening in the world and connects us so we can work together to solve global issues. That's why it's so important that ensure that we can continue to travel in the future.



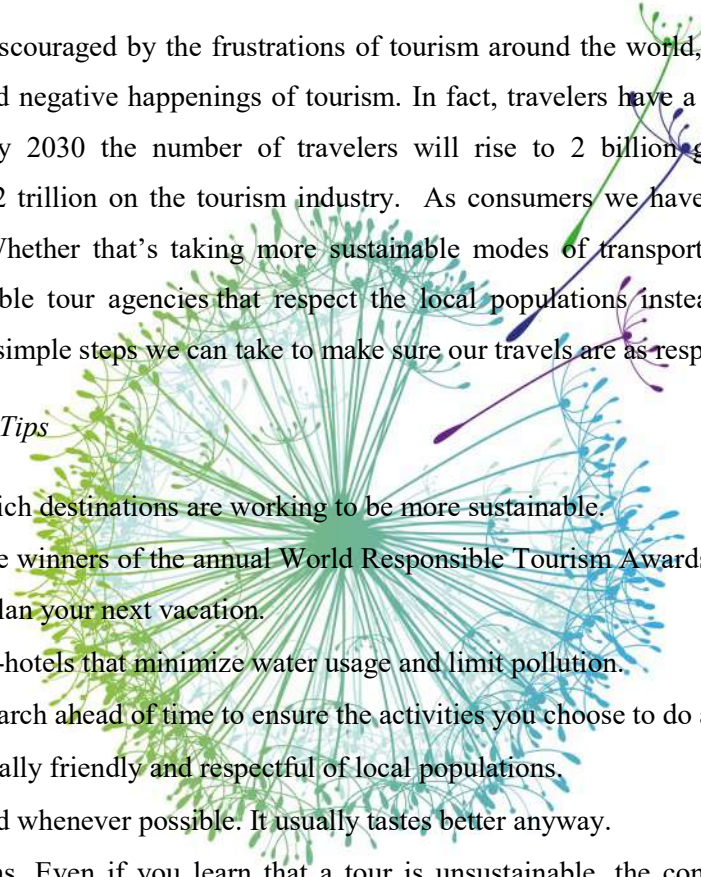
***Why is Sustainable Tourism Our Responsibility?***

Collectively we have the choice to change our travel habits to make sure that this planet and all of its inhabitants are around for our children, grandchildren and great grandchildren to visit. Responsible and sustainable travel needs to include all types of travel and budgets. So we can continue travelling, not just for our future generations, but for ourselves as well. Even in our own lifetime we may not have access to the same places as we do now. The Great Barrier Reef in Australia, for example, has suffered from irreparable damage to delicate coral colonies by snorkelers and divers. These fragile destinations may not be accessible in the near future, let alone the future of our children.

**What We Can Do**

Before we get too discouraged by the frustrations of tourism around the world, it is important to note that we need to avoid negative happenings of tourism. In fact, travelers have a lot of influence on the places they visit. By 2030 the number of travelers will rise to 2 billion globally and they will collectively spend \$2 trillion on the tourism industry. As consumers we have the choice to support sustainable travel. Whether that's taking more sustainable modes of transportation like ride-sharing or choosing responsible tour agencies that respect the local populations instead of exploiting them. Here are some more simple steps we can take to make sure our travels are as responsible as possible.

***Sustainable Tourism Tips***

- 
- Research which destinations are working to be more sustainable.
  - Check out the winners of the annual World Responsible Tourism Awards to get ideas for where you should plan your next vacation.
  - Seek out eco-hotels that minimize water usage and limit pollution.
  - Do your research ahead of time to ensure the activities you choose to do are
  - Environmentally friendly and respectful of local populations.
  - Eat local food whenever possible. It usually tastes better anyway.
  - Ask questions. Even if you learn that a tour is unsustainable, the concerned entrepreneur will begin to get the hint that sustainability is important to their customers.

***Benefits of Sustainable Tourism***

It may seem like a hassle to do extra research and forgo unsustainable activities, but responsible tourism often opens doors to new destinations and attractions tourists wouldn't have thought to visit before. Sustainable tourism is a growing sector and there are really exciting new travel opportunities developing, including cultural exchanges and ethical volunteer opportunities. Most importantly, tourists

will leave their trip feeling good about the positive impact that had on the world and knowing that protected these destinations for future travelers.

*Things that are red flags when it comes to sustainability include:-*

Travel agencies/tour operator to promote “local” tours but only employ non-local guides – Revenue ‘leakages’ that talked about, and how important it is for locals to get involved in tourism in order to feel ownership in it? Exclusively non-local guides or drivers are not really sustainable since much of the money tourists spend with them is not staying in the destination.

Attractions that exploit people or animals – Basically, don't participate in tourism that forces people or animals to perform demeaning or painful tasks just for the sake of entertaining you.

Places that are over-touristic instead of preserved – Avoid overcrowded destination, if there are any alternatives that can visit instead, or perhaps a less crowded time of year to go.

Companies that promote ‘eco-friendly’ travel but can't back it up – ‘Green washing’ is a big problem in tourism. If an entrepreneur is truly dedicated to being environmentally-friendly, people should be able to tell by their actions and initiatives. Look for entrepreneur that offset their carbon footprint, participate in recycling, support reforestation, and legitimately take steps to ensure that they are leaving a positive footprint on the environment.

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## “INVOLVEMENT OF LOCAL COMMUNITY FOR PROMOTION OF ECO-TOURISM”

- *Deep J. Gurung\* and Chandan Goswami\*\**



THE CLOUDS EMBRACING THE HISTORIC FORT OF THEMBANG

Tourism is the only industry where customers' travels to the product and lack of modern development can be an asset. Tourism is a major economic activity in terms of income generation and employment creation. Tourism employed 269.5 million people in 2015 (WTTC). Tourism is an important tool for poverty eradication.

“According to the UNWTO's definition, ecotourism refers to forms of tourism which have the following characteristics:

1. All nature- based forms of tourism in which the main motivation of the tourists is the observation and appreciation of nature as well as the traditional cultures prevailing in natural areas.
2. It contains educational and interpretation features.
3. It is generally, but not exclusively organized by specialized tour operators for small groups. Service provider partners at the destinations tend to be small locally owned businesses.
4. It minimizes negative impacts upon the natural and socio-cultural environment.



5. It supports the maintenance of natural areas which are used as ecotourism attractions by:
  - Generating economic benefits for host communities, organisations and authorities managing natural areas with conservation purposes;
  - Providing alternative employment and income opportunities for local communities;
  - Increasing awareness towards the conservation of natural and cultural assets, both among locals and tourists.”

It is apparent from the above definition that sustainability is an inherent component of eco-tourism.

World Conservation Union (IUCN) defines eco-tourism as "Environmentally responsible travel to natural areas, in order to enjoy and appreciate nature (and accompanying cultural features, both past and present) that promote conservation, have a low visitor impact and provide for beneficially active socio-economic involvement of local peoples." (IUCN, 1996).

Academicians like Ryel and Grasse (1991) defines ecotourism as: “purposeful travel that creates an understanding of cultural and natural history, while safeguarding the integrity of the ecosystem and producing economic benefits that encourage conservation”.

Although there are different definitions of eco-tourism from different fields, the main attraction of eco-tourism is the natural, cultural and historical assets. The success of eco-tourism is not measured in the number of tourist visit, rather eco-tourism is successful if people travel and learn about the assets of eco-tourism without harming any of the elements of eco-tourism.

Thus, eco-tourism can be characterized as follows:

- ✓ Responsible, low-impact visitor behaviour
- ✓ Sensitivity towards, and appreciation of, local cultures and biodiversity
- ✓ Support for local conservation efforts
- ✓ Sustainable benefits to local communities
- ✓ Local participation in decision-making
- ✓ Educational components for both the traveller and local communities

For eco-tourism to be successful the need of involvement of local community has been realized throughout the industry. A community-based approach to ecotourism recognises the need to promote both the quality of life of people and the conservation of resources. A local community that can involve in eco-tourism can be identified if the village shares at least one border with the tourist destination and the people staying in those villages have stayed for duration of at least five years with his/her dependents.

Community-based ecotourism ventures should be used to distinguish those initiatives which are environmentally sensitive, but also aim to ensure that members of local communities have a high degree of control over the activities taking place, and a significant proportion of the benefits accrue to them).

#### Levels of community involvement

- **Tokenism** - employing members of the community as drivers, tour guides etc.
- **Informing** - where communities are informed about the ecotourism development being planned and are involved through employment in the ecotourism activities
- **Consulting** - where the communities are consulted with but where the aspirations of the community might or might not be addressed. In this instance the community would have the space to influence decisions while not being a formal part of the decision making process
- **Collaborating** - where communities are seen as equal partners in the ecotourism development planned and are formally part of the decision making process. The community would then have control over the impacts as well as the benefits of ecotourism.
- **Ownership** – where the community owns the enterprise, which becomes the capital of the community. Where the pace, nature, forms, the communities decide all stakeholders and all others involved are supporters of the enterprise



A VIEW OF SELA LAKE, ARUNACHAL PRADESH.  
PHOTO CREDIT – RITURAJ CHOUDHURY

**“GarungThuk”: A case study**

On 4th of October 2014 a non-government organization (NGO) was formed by the name “GarungThuk”, which means “Born to serve my village” at Shergaon (Arunachal Pradesh). The organization comprises of local educated youths working in various fields.

However, they are connected to each other to promote community development in their village in the field of health, education, tradition and culture, and biodiversity conservation. With a motive to develop their community, these local youths have started the organization.

**The Process**

With consultation and discussion with villagers, the organization is constructing a local museum that will exhibit the traditional ornaments, dresses, handicrafts etc. associated with the “Sherdukpen” community. The museum will enable visitors to understand the tradition and culture of the community and also enable the new generation to learn about their community. A souvenir shop is also being constructed with the museum for the people who would like to purchase traditional handicrafts & handlooms of the community. The organization aims to provide maximum benefit to the artisans and have planned that 95% of the price should be handed over to the artisans and only 5% will be retained by the organization for operational activities. The organization has also introduced library sections in the local schools to promote reading habit among the students. This process is in line with the definition provided by the International Cooperation Administration. They are following sequential phases for community development:

- a) The people of the community organize themselves for planning and action.
- b) They define their common and individual needs and problems.
- c) They make individual and group plans to meet their needs.
- d) They execute these plans with the maximum of reliance upon community resource

The organization has started working through donation by the members and by the members of the community.



### A PARTICIPATORY SYSTEM/APPROACH

GarungThuk has also started maintenance of an old house which shall be used for “Homestay” for the tourists.

The local people together are working to prepare the infrastructure for a proper home-stay experience. The local people will serve the tourists based on their expertise. The local youths will perform cultural shows for the tourists. For those who are interested, the old-age people of the village will tell the stories related to the community.

### Future Plans of Community Involvement

Various forms of tourism are planned for Shergaon circle. Some of them are listed below

(1) Archaeological tourism: The Indira Gandhi National Centre for the Arts has found out the following Archaeological sites in and around Shergaon.

- The monastery of Shergaon, which is more than 200 years old.
- LhaGyala Monastery, which is 600 years old Buddhist monastery located in Sangkem village (Morshing), nearly 22.6 km away from Shergaon.
- Ped Ma Chhaling Monastery presently known as Rupa monastery which is located in Rupa, 41 km away from Shergaon. Apart from the above, places like Kamchoyam (meaning mud house) and LuungJhukThung (meaning place of buried stone) and Senjong are considered as megalithic sites by the Department of Research, Government of Arunachal Pradesh.

(2) Adventure tourism: The various landforms of Shergaon circle provide opportunity for adventures like mountain climbing, trekking and paragliding. Trekking can be mixed with rural tourism as there are villages which are far away from motor able roads. Bemchang village can be reached after trekking of approximately 6 hours and is famous among villagers for a very old stone rice grinder which is 1.5 meters in length. There is also a cave known as “Kro”, which is annually visited by the villagers and takes approximately 6 hours of trekking to reach there.

(3) Festivals: The Sherdukpen community celebrates Buddhist festivals like Lossar in the month of February every month and Chekor in the month of May/June every year. Kikshaba is a non-Buddhist festival of the community meant for the forest deities. In the festival one can witness various dance forms and rituals of this indigenous community.

(4) Others: There are places like state apple farm in Shergaon, Kiwi farm in Kalaktang (41.7 km), and other villages around the Shergaon which can be of tourist interest. The richness of flora and fauna can also be a major tourist attraction. The unique handicrafts and dress are also attractive for tourists. GarungThuk is trying to explore the potential of these tourism avenues of the place and is considering various promotional strategies. It can be seen that the Sherdukpen community has realized the need for sustainable use of the available resources and socio/economic advancement of the people of the locality.

### Conclusion

GarungThuk is an organization formed by the local people that have attempted to benefit the people of the community by the process of community development in tourism. Sustainable use of available resources by the members of the local community for tourism purpose has proved to be the right approach for socio/economic development of a region.

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**\*\*Chandan Goswami, Professor, School of Management Sciences, Department of Business Administration, Tezpur University, Napaam- 784028**



### Did you know?

- 1. The crown of Myanmar's Shwedagon Pagoda is covered with 5,448 diamonds and 2,317 rubies. The very top, the diamond bud, is tipped with a 76-carat diamond.*
- 2. St. Petersburg's St. Isaac's Cathedral rests on 10,000 tree trunks, sunken into the marshy ground below.*

**“TOURISM AND ECOSYSTEM”****Monisha Chetia***MTTM, 1<sup>st</sup> semester**Department of Business Administration***THE UNTOUCHED DROPLETS OF PURITY****- Deep J. Gurung**

Being the linkage to the human race and the environment, ecosystem plays a balancing role along the sides of the earth.

But with the advancement of time and technology, human race have started to remove trees and vegetation, change how we use land and other disrespectful activities. All such kinds of activities not only affect the soil and water ecology but through the chain, it affects the heart of our mother earth also. There are certain live examples: Development strategies and increased population has led “Armenia” to face the challenges provided by the nature itself. In a great number of industries during ‘Soviet period’ causes harm to the present climate of the nation to a great extent. The desert and semi desert area are going to expand by 33% while there occurs tremendous reduction in the river flow, increase of drought etc. all such incidents are occurring just because of humiliating ecological balance.



Tourism through its processes has utmost connection with greenery and nature. With the development of tourism ecosystems, it is very much possible to prevent disturbances in the ecological system.

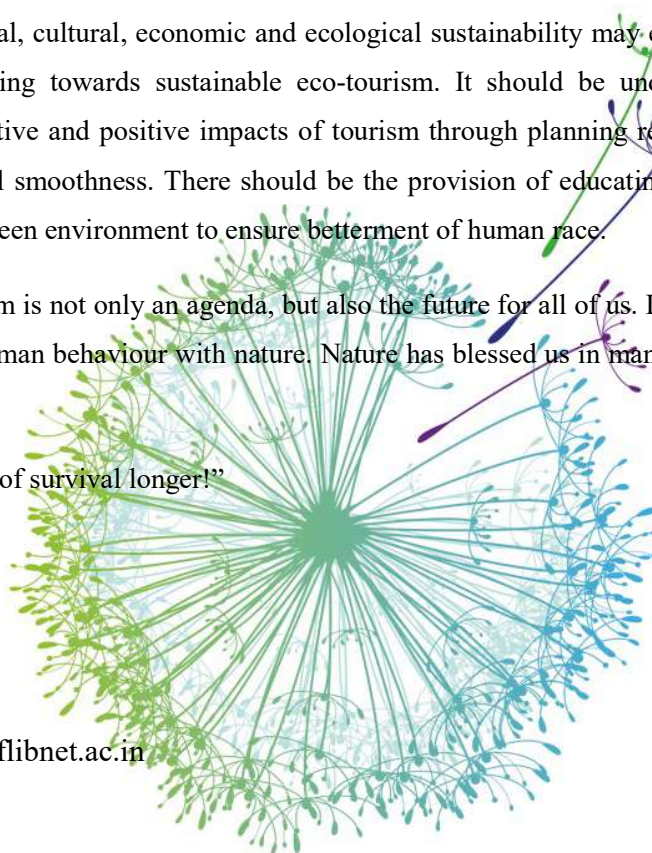
Touristic needs once very simple are growing extensively and getting more complicated. The earlier simple requirements of clean place to stay, good food and simple connectivity have been replaced by immense needs for all kinds of facilities and services. All such wants hereby requires developmental and technological support, which may later on slowly distort the balances of ecosystem. In this regard, the concept of sustainable ecotourism has emerged throughout the world. Eco-tourism is an environment friendly activity that includes environmental values and ethics. In a country like India, development process including social, cultural, economic and ecological sustainability may encourage rural tourism to boost upon, contributing towards sustainable eco-tourism. It should be understood that maintaining balance between negative and positive impacts of tourism through planning restrictions is the only way out to preserve natural smoothness. There should be the provision of educating people for conservation and development of green environment to ensure betterment of human race.

Sustainable eco-tourism is not only an agenda, but also the future for all of us. It is a way to reconnect the lost significance of human behaviour with nature. Nature has blessed us in many forms, now it's our turn to show the gratitude.

“Let's make the chain of survival longer!”

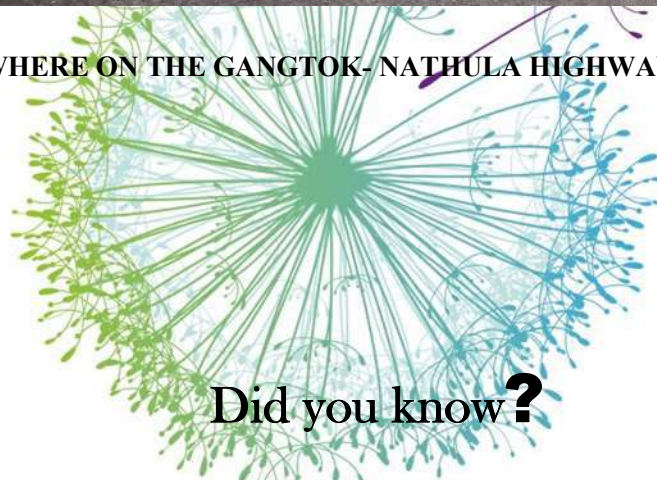
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SOMEWHERE ON THE GANGTOK- NATHULA HIGHWAY, SIKKIM



**Did you know?**

1. *In the Maracaibo lake of Venezuela over the mouth of Catatumbo river, lightning strikes 260 days in a year, 10hrs in a day and up to 280 times per hour and is called the Catatumbo lightning.*
2. *The Great Barrier Reef is the only living structure that can be spotted from outer space.*

**“BEING A TRAVELLER”****Ashifuddin Ahmed Saikia***Research Scholar**Dept. of Business Administration*

“We need sometimes to escape into open solitudes, into aimlessness, into the moral holiday of running some pure hazard, in order to sharpen the edge of life...”

- George Santayana

(Excerpt from the Philosophy of Travel)

Why do we travel? Is it because we want to explore new places? Or is it because those places need to be explored? Is it to escape from our daily lives or is it to go in search of a new one? There are some who travel for knowledge and some who travel for fun. Some travel to see new places and discover new and exciting things to do. Some travel for respite and some for adventure. Some travel to meet old friends while some end up making new ones. There is no one particular reason. For many philosophers, travel is seen as a means of self-exploration and satisfaction. For many others, travelling means freedom.

When we travel, we gain new experiences and moments. Travelling takes us away from our daily static lives. It gives us memories to share and stories to tell. We can not only see new places or meet new people, we can experience new cultures, traditions, customs and new lifestyles. And every new place, every new culture, in fact, every new person we meet has something new and different to offer. But, it is one thing to just look at things and entirely another thing to really experience them.

You may have seen many tourists in your life, carrying cameras or selfie sticks and maps in their hands. Like me, you may also have been a tourist yourself. But, a tourist sees only what he has come to see while travelling is more than just taking pictures and visiting popular places. A traveller goes to places a tourist normally doesn't. A traveller tries to blend in with the locals. He makes friends, tries to understand the local culture and is not afraid to try new stuffs. A traveller does not like to follow a fixed pattern. He likes to explore the unknown. A traveller travels on his instinct instead of just using maps. Getting lost may sometimes lead to amazing experiences.

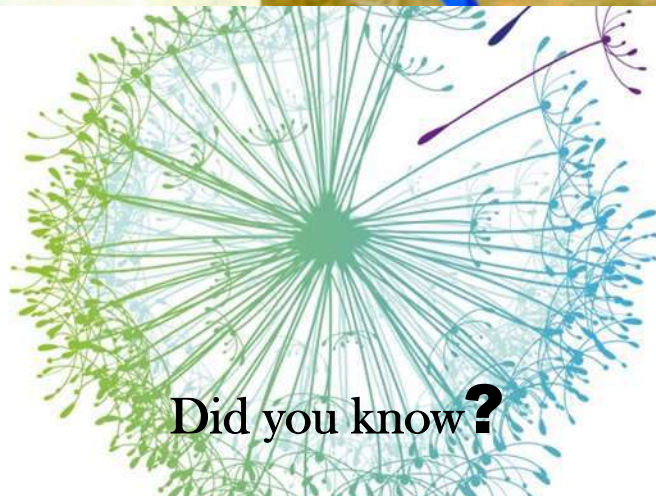
It would not be wrong to say that the world is a book with amazing stories and those who do not travel would be missing out on most of them because they would be reading only few pages. So travel my



friends. Go out and see places, make memories. Don't be just a tourist. Be a traveller. Explore the world. It's good to get a little lost sometimes because we only grow from our experiences. Life is short. But there is no end to the horizon. What is life, but a great journey? Someone has very beautifully said, "I don't know where I am going. But I know I am on my way". After all, it is always the journey that matters. We may form new perspectives, of our life and the world around us. And, maybe if we are lucky enough, we may even discover (or rediscover) parts of our own selves.



“Travelling- It leaves you speechless, then turns you into a storyteller.”- Ibn Battuta



## Did you know?

- 1. The city of Ahmedabad became the first UNESCO World Heritage City and also the 36<sup>th</sup> World Heritage Site of India.*
- 2. Around 220 languages are spoken in the states of the Northeast.*
- 3. The Tawang Monastery in Arunachal Pradesh is India's largest and world's second largest monastery.*

**“BEHOLDING THE DZUKOU LILY”****Maumita Choudhury***Research scholar  
Department of Business Administration*

Dzukou valley trek was on my bucket list for quite some time. So in a fine weekend in July, 2016, we decided to go in search of the Dzukou lily. We contacted a tour agency in advance who informed us about the trek conditions and accommodation. Though a guest house was available, we decided to take a guide along with tents as we didn't want to risk the seasonal rush.



The guest house has two dormitories charging around rupees 100 per person per night and VIP rooms charging around rupees 300 per person. But, it is very difficult to book a VIP room at the last minute; because of unavailability of communication network the real time vacancy of rooms is unpredictable. We took the Shatabdi express to Dimapur, but going from Dimapur to Kohima was challenging. Because of pathetic road conditions, incessant landslides and taxi association politics, we had to wait for more than two hours and finally got a taxi after promising a slightly higher fare. We stayed overnight at Kohima and set out at 8 AM the next day. There are two routes to Dzukou valley, Viswema is longer but less steep

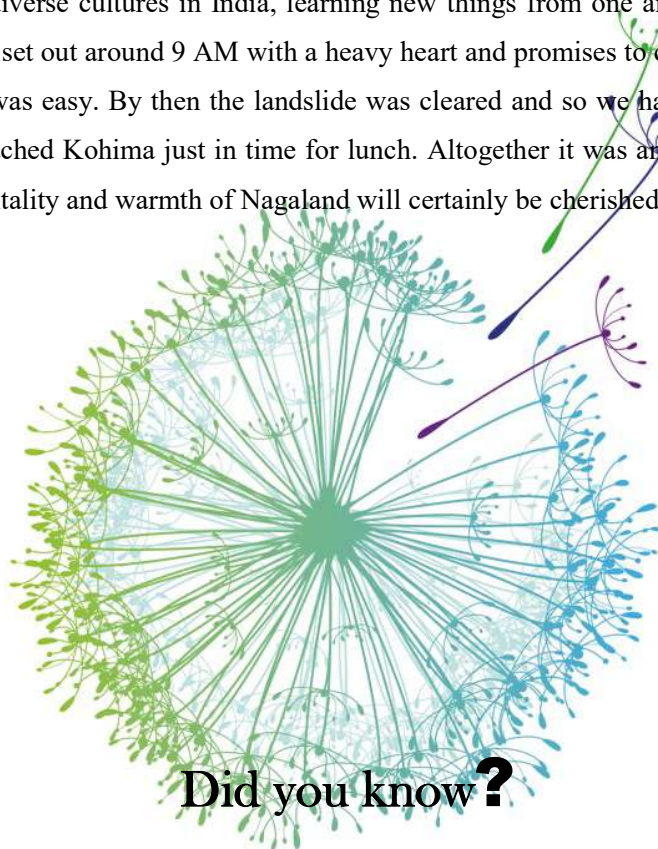


route while Jakhama is the short but steeper route. We being amateur trekkers and keeping in mind the rainy weather, we chose the Viswema route. But, due to our bad luck, there was a big landslide en-route because of which we had to leave the taxi much earlier and climb an extra 10 Km. While the climb was definitely not too steep but it was still uphill and tiresome. After 2 hours of climbing we reached the rest house from where the actual climb starts. Till that point it is motor able and unless there are roadblocks the taxis drop the trekkers till that point. The trek starts with a continuous steep climb for about one hour (two hours for those who are slow climbers). After the climb, we reached the highest point and the view was breathtaking. We rested for few minutes and then continued walking. From that point the trail becomes narrow and severely muddy along the hillsides of endless foothills. The trail was a bit long and it took us around 2-3 hours as we were already tired by then. It was twilight when we reached the guesthouse, our abode for the night.



We were warmly welcomed by various groups who had already been staying there. The whole ambience was lively and jolly with people chatting, singing, dancing and eating by bonfires. The view from the guest house overlooking the valley was spectacular to say the least. We immediately forgot our sore feet and aching backs and joined in with the celebrations. We were offered tea, food and the hospitality of the Naga people overwhelmed us. The guest house offers a small kitchen, firewood, utensils for rent if one plan to cook one's own food or one can eat the food prepared by the guesthouse care-takers. Rice, dal,

vegetables, egg etc. are available for sale at the guesthouse but the price of everything is almost double. We carried rice, dal, vegetables, noodles, etc. and cooked our own food. Boiled drinking water is available for free or one can also drink from the stream. Early next morning we set out downhill to the valley. It took us an hour from the guest house and the valley was full of picnickers, it was beautiful and surreal beyond words. The entire valley was shrouded with Dzukou lilies blooming with life. There were many who had camped down at the valley for the night. We spend the whole day walking leisurely around the valley and came back to the guesthouse by evening. We had a bonfire at night, shared food with people who had come from Chennai, Guwahati, Manipur and Nagaland and stayed up till late discussing about the diverse cultures in India, learning new things from one another. The next morning was time to leave. We set out around 9 AM with a heavy heart and promises to come back very soon. The climb back downhill was easy. By then the landslide was cleared and so we had a taxi waiting for us at the rest house. We reached Kohima just in time for lunch. Altogether it was an experience of a lifetime. The friendliness, hospitality and warmth of Nagaland will certainly be cherished for a lifetime.



### Did you know?

1. *The Assam Rifles is India's largest and oldest paramilitary force while the Indian Army's Assam Regiment recruits exclusively from the seven North-eastern States.*
2. *Manipur's Loktak Lake is India's largest freshwater lake.*
3. *Tripura has India's 5th International Internet gateway after Mumbai, Chennai, Cochin and Tuticorin.*
4. *Nagaland has been crowned as the Falcon Capital of World.*
5. *Nagaland goes by the name 'Land of Festivals'. The state earned that moniker because every tribe in the state has its very own festival that is celebrated in a grand way.*

**“MYSTERIES OF NORTH-EAST INDIA”****Mayurima Bora***MTTM 1<sup>st</sup> semester**Dept of Business Administration***SHIVA- DOL, SIVASAGAR**

The North-eastern states of India consisted of eight is a land of undulating hills and plains with luxuriant green cover and a wide variety of rare and exotic flora and fauna. Yeah! All we know about the geographical features of North-east India but many people are unaware of some mysteries of this enigmatic region some of which are facts and prevailing in the present date and some are past now.

Let's see what these are!

The unexplored terrains of the Northeast, concealed by impenetrable forests and formidable mountain ranges, have stories hidden deep within their trails, innumerable hidden treasure. These startling secrets are...



North east India is home to the last surviving head hunters. These can be found in Nagaland. Even if the Naga headhunting stopped back in 1940s one can still spot many elders of the Konyak tribe with tattooed faces, sign of being a head-hunter. These tattoos are the mark of bravery as a head hunter. Killing and severing an enemy's head was considered as victory or triumph for those Naga head hunters.



#### STONE HOUSES OF THEMBANG FORTIFIED VILLAGE

The Khasi tribe of Meghalaya and Garo tribes of Assam (they can also be found on the other parts of North east India) are two of the few societies in the world that follows matrilineal system. Women are given priorities in every aspect. Women are the head of the household and the one who does the hard labour to earn a living for the family. When a girl is born there are cheers of jubilation and when a boy is born they accept it humbly as God's gift. Isn't enthusiastic!

Then here we come to the Assam, land of rich festivals. So, Jonbeel Mela is one of an annual fairs or festivals held in the Morigaon district of Assam hosted by the Tiwa (Lalung) and Ahom kings dates back to the 15th century when the kings organised it to discuss the prevailing political situations. The main

attraction of the fair currently is the barter system that takes place among the tribes, tourists and general crowd. This Jonbeel Mela held every year in the month of February or March is a three-day Tiwa community fair held at a historic place known as Dayang Belguri at Jonbeel. It is said to be in a hi-tech age, barter system of Jonbeel Mela is perhaps the only fair in India where barter system is still alive.

Now let us exit from Assam and see the uniqueness held by Mizoram. Around 65 km from the capital of Mizoram, Aizawl, along the highway of Seling one can spot some tiny vegetable stalls--*Nghah lou dawr*, meaning *shops without shopkeepers*. You will find the price list right there along with a deposit box where you can leave the money and take what you paid for. And yes, people usually do leave the correct amount. This is indeed an act of trust rarely seen in this world. Amazing!

Let's get back to Assam. Bhut jolokia (also called Bih jolokia) mostly found in Assam and Nagaland has been recorded as the hottest chilli in the world with 1,001,300 Scoville heat units! There have been cases of people being admitted to hospital after consuming it. However, it plays an important role in the kitchens of the North east, and when combined with bamboo shoot, it promises to sweep you off your feet.

You may know that Assam is home to arguably Asia's largest river island, *Majuli*, but did you know that the world's smallest river island is also located in Assam? *Umananda* Island or *Peacock* Island is considered to be the world's smallest inhabited island right in the middle of the river Brahmaputra, at an accessible distance from the river banks of Guwahati. An ancient fabled Shiva temple built by the Ahom kingdom is a primary attraction in the island. Don't be surprised if you spot a Golden langur.

Digboi, a prosperous little town in Assam, dotted with numerous unique bungalows, is the first place in Asia where oil drilling started in the year 1901. There is an oil museum here that tells the history of the town, maintained by Indian Oil Corporation. Another fascinating thing about this place is the World War II Cemetery ground of the Europeans deployed here for a joint operation with the Chinese and Americans under General Stilwell.

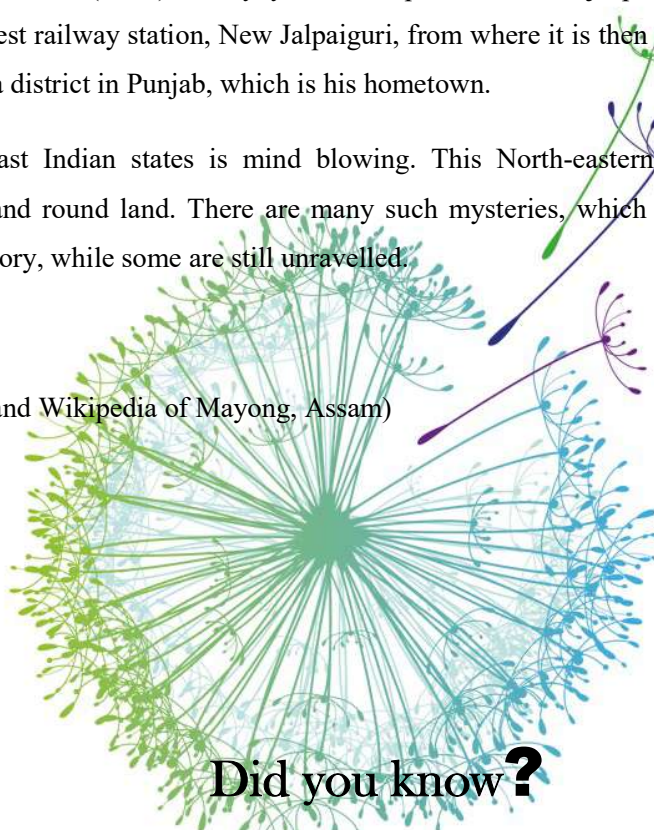
Mayong or Mayang, also known as the Land of Black Magic is a village in Morigaon districts of Assam. It lies on the bank of the river Brahmaputra. Once considered the cradle of black magic in India, Mayong is a tourist attraction because of its history. Feared as the land of *Black magic and magicians*, the secret stories of Mayong are believed to be the main factors encouraging the mysticism associated with it. The cultural significance of the place stems from the fact that it is the capital of magic and witchcraft in India. The magic in Mayong is believed to have been used for social welfare. One of the magic tricks leads to

curing an illness from a distance only by cutting only a handful of plants while chanting some secret words. Indeed mysterious.

Harbhajan Singh was an Indian army soldier and the prestigious Mahavir Chakra receiver who died near the Nathula Pass in eastern Sikkim. Revered by many soldiers of the Indian army as the "Hero of Nathula", people have built a shrine in honour of Baba Harbhajan Singh. Soldiers believe that Baba would warn them of any impending attack at least three days in advance. During flag meetings between the two nations at Nathula, the Chinese set a chair aside in honour of Harbhajan Singh who has since come to be known as saint (Baba). Every year on September 11, a jeep departs with his personal belongings to the nearest railway station, New Jalpaiguri, from where it is then sent by train to the village of Kuka, in Kapurthala district in Punjab, which is his hometown.

The charm of northeast Indian states is mind blowing. This North-eastern region happens to be a charismatic, esoteric and round land. There are many such mysteries, which are not familiar, some of which got place in history, while some are still unravelled.

(Source: India Today and Wikipedia of Mayong, Assam)



### Did you know?

1. *Howrah bridge which is a cantilever suspension type bridge was built in year 1943. At the time of construction it was third longest bridge of world and now it is sixth longest cantilever type bridge.*
2. *The oldest zoo in India is the Marble Palace Zoo in Kolkata, West Bengal which was established in 1854.*
3. *The National Library of India, situated in Kolkata, is the largest public library in the country.*



## “SOME PECULIAR FORMS OF TOURISM”

**Angshumi Goswami**

*MTTM, 1<sup>ST</sup> semester*

*Department of Business Administration*

The second largest service industry – Tourism, do not anymore mean ‘travelling for leisure’. It is a much wider and broader concept in this 21<sup>st</sup> century - *an economic and social phenomenon*. Tourism is crucial and a vital source of income for many countries. Over the past decades, tourism has experienced continuous growth and excessive diversification to become one of the fastest growing economic sectors in the world. Modern tourism is closely linked to development and encompasses growing number of new destinations. These dynamics have turned tourism into a key driving force for the socio-economic progress of any nations. It must also be noted that the Tourism sector of India (a service economy) is the 7<sup>th</sup> fastest growing sector.

Today, the notion of tourism is absolutely different. It is much more than leisurely travel. There are about hundreds of different kinds of tourism which are unheard and are not well known to all. Few of the peculiar and weird types of tourism are discussed herein:

### **Birth tourism**

Birth tourism is a practice of travelling to another country for the purpose of giving birth in the destination country. Another related term is “Anchor baby”. The main reason for birth tourism is to obtain citizenship for the child in a country with birthright citizenship. Not all countries have got this concept. Some other reasons include access to public schooling, sponsorship for the parents in the future, healthcare etc. The most popular destinations are the United States and Canada. Another destination for birth tourism is Hong Kong. Here, the mainland Chinese citizens travel to give birth to gain a right i.e. the ‘right of abode’ for their children.

To discourage birth tourism, countries where this is most prevalent, like Australia, France, Germany, to name a few have modified their citizenship laws at different times, granting citizenship by birth only if at least one parent is a citizen of the country or a legal permanent resident who has lived in the country for several years. The European countries do not presently grant unconditional birthright citizenship. However, most countries in the Americas, say the United States, Argentina, Canada, Mexico,

and Brazil do so. In the Asian-Pacific region of Fiji, Pakistan, and Tuvalu and also in Lesotho and Tanzania of Africa, unconditional birthright citizenships are given.

### **Ghetto tourism**

Ghetto tourism, often termed as Slum tourism, is a type of tourism that involves visits of tourists to impoverished (poor) areas. Originally focused on the slums of London and Manhattan in the 19th century, slum tourism has now become increasingly prominent in many places, including South Africa, India, Brazil, Kenya, and so on and so forth.

Prior to the release of *Slumdog Millionaire* in 2008, Mumbai was also a slum tourist destination. In December 2010, the first international conference on slum tourism was held in Bristol. Thus this concept of slum tourism has recently started to gain more attention from media worldwide.

### **Dark tourism**

The travel to sites that are in some way connected to death or disaster is considered to be 'Dark tourism'. Most visitors go to dark tourism sites simply because they find it intriguing and fascinating, few others to gain knowledge on something and some more to try to understand about some event which is painful and unnerving. Some may also attach philosophical depth to it.

At the end of the day, the fact that many people are in some way or the other interested to delve into the dark and horrific cannot be denied. People are interested in such elements when travelling. Hiroshima & Nagasaki of Japan, National 9/11 Memorial & Museum, "Ground Zero" of New York, USA and Berlin, Germany are some such places which has a dark past that has been successful enough to attract the same niche of tourists.

### **Tombstone tourism**

Tombstone tourist basically describes an individual who has a passion for cemeteries, inscriptions, gravestone rubbing, photography, art, and history of (famous and mysterious) deaths. Terms like "cemetery enthusiast", "cemetery tourist", "grave hunter", or "graver" are commonly and interchangeably used. Some cemetery tourists are mainly interested in the historical aspects of cemeteries or the historical relevance of their inhabitants. La Recoleta Cemetery in Buenos Aires, Argentina and Zentralfriedhof (Central Cemetery) in Vienna, Austria carry a large collection of famous inhabitant and their tombs, which makes the cemeteries a significant tourist destination.

Genealogy tourists make considerable effort to search out cemeteries and their records, to verify grave records and ancestral burial locations. For centuries, people have made pilgrimages to the burial sites of religious icons and leaders. In fact, such was common during medieval times when people went to gravesites or to shrines in reverence of the saints. Today, the hunting of graveyards has become digital as many cemetery transcribers and ancestor hunters have begun using GPS equipment to locate the area where a graveyard or gravesite is reputed to be.

#### **Suicide tourism** (Travelling for the Right to Die)

**Suicide tourism** also called **euthanasia tourism**, is the practice of potential suicide candidates travelling to a jurisdiction to commit assisted suicide or suicide. In certain places, assisted suicide is legal. For example in Mexico, a drug known as **liquid pentobarbital** is used by pet owners to euthanize their pets when ill. When given to humans, the drug can give them a painless death in within an hour. As such, tourists from all across the globe seeking to terminate their own lives were reported to be flying out to Mexico.

In UK, in the year 2009, the British Parliament conveyed that it would consider an amendment to a bill that would make suicide tourism legal but without charging any person for assisting suicide in killing themselves. Britain has a law that bans assisted suicide, but it hasn't been enforced as yet. In many cases, in countries like Switzerland and states like Oregon, this practice is often seen as provision of a **humane** service to them who are terminally ill as well as their suffering families.

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**“BICYCLE TOURISM- OLD WINE IN A NEW BOTTLE”****-Chirag Phukan**MBA 3<sup>rd</sup> Semester*Department of Business Administration*

When we hear the word bicycle, most probably we think of it as a medium of transportation for short distance but is it so? Bicycling have been everyone's part of life in one point or the other but with the advancement of technology in transportation it has lost its former glory but cycling has emerge in a new way now and have succeed in attracting many in taking up cycling as a leisure sports. Now let us know about what bicycle tourism is, going through definition it is “any travel-related activity for the purpose of pleasure which incorporates a bicycle”. With this definition we can now make out a picture about bicycle tourism. There are different types of these touring plans or ways. They are as follows-

**Bicycle travel/touring:** Independently-organized, multi-day bicycle tours.

Examples: Bike overnights, Adventure Cycling routes, long distance trails

**Events:** Organized rides, tours, and races.

Examples: Cyclo-cross races, Tour de France, Tour of Nilgiris

**Destination riding:** Rides centred around a particular destination or niche attraction.

Examples: Kaziranga, Kaliabhumura Bridge, Bamuni Hills

Day rides and urban cycling: Often spontaneous day tours of local/urban attractions.  
Examples: “Slow Roll” rides.

As said earlier bicycling is the new trend on scene and it has successfully attracted many people to come forward and appreciate the pleasure of it, as a result many cycling communities have been formed. These people are very enthusiastic and serious about cycling. Likewise most of us are aware of Tour de France but are unaware that there is a similar tour in our country too known as Tour of Nilgiris which is a 900 km long route and it's interesting to know that this year the youngest participant to complete the tour was a 19- year old boy from Kerala named Siddharth Varma and the oldest participant Russell Bell was of 71 years of age. Now we can imagine the size of cycling enthusiast and the boost in tourism it can bring if shaped properly. Even in Nagaland there are many cycling tracks one of them is in Dzükou Valley. Each year this place attracts a lot of people especially people interested in cycling.

We can now say cycling is one of the fastest growing outdoor recreation and tourism nationwide. Cycling also contributes to better community health and related savings, less congestion, environmental health, and happier people. Cycling as a form of tourism is one of the primary ways that communities can capitalize on sustainable economic development opportunities. Many economic benefits for communities, states and specific trails are found to be of significant impacts. Bicycle travel is particularly beneficial for rural communities. Touring cyclists tend to seek out low-traffic, scenic rural roads that are off the beaten path.

A bicycle tourism destination is anywhere someone wants to ride a bike on their vacation. The possibilities for what a bicycle tourism destination could be are endless, given the many different types of bicycling and the variety of visitors' preferences. Destinations could include anything from a small, remote town to a huge urban downtown.

The key to attracting bicycling visitors is ensuring that there is somewhere enjoyable for them to ride. A community may be along a regional or cross-country bike route with low-traffic roads or a network of mountain bike trails. And as we can see we are nothing short of it to attract cyclist to this part of the country and with the addition of more people joining this growing community we are hopeful of getting a different track for cycling in large cities already a petition has been sent by the cycling associations of Guwahati demanding for separate tracks it will be a huge success if that truly happens.





RELENTLESSLY RESTLESS

Did you know?

*The Khidderpore Port is the oldest port in India.*



**“BHOMORAGURI ROCK INSCRIPTION”**

**Dr. Satish Chandra Bhattacharyya**  
*Tezpur*

During the reign of King Pratap Singha of medieval Assam, the first battle between the Ahoms and Mughals took place on the bank of the river Bharali on 15<sup>th</sup> Magh, 1537 Saka, corresponding to 27<sup>th</sup> January, 1616 A.D. The entire area known as Samdhara witnessed the defeat of the alien forces at the hands of the local troops. Realising the importance of the region from the strategic angles, The king decided to construct a huge rampart stretching from the Bhomoraguri hills to the Samdhara.

The occurrence of defeating the Mughals at Samdhara and erecting the huge wall for obstructing enemies in future- both of them are really important events in the annals of the land. The twin incidences have very rightly been recorded in three edicts, two of whom are found on the two sides of a stone pillar located in north eastern side of the hill. These two were deciphered by Pundit H.C. Goswami, the celebrated antiquarian scholar way back in 1916.

Coming back to the rock Inscription under question, it should be made clear that this was inscribed on an enormous stone situated at a height of nearly one hundred fifty feet on the southern side of the Bhomoraguri hills facing the Brahmaputra. In the month of February 1976 Narayan Das and the present author, both serving in Darrang College, Tezpur, deciphered the text on it with the help of their colleagues. It was absolutely very troublesome to climb the hill owing mainly to steepness of the hill accompanied by a large number of trees, mostly big in size. Moreover, the inscription proper was covered with fruits, flowers and leaves of trees gathered over the years. Surpassing all these hindrances both of us read out the text on 25<sup>th</sup> February and got it published in *Dainik Asom* on the next day. At the time of decipherment, there was a series of holes on the body of the rock probably to facilitate the reader or anyone else who climbs the hill. It can be assumed that small poles were implanted on the holes. These are followed by text proper which is divided into two parts: the first one consisting of four lines of writing of bigger character and the second one, smaller than the first, has two lines of text.

The inscription was deciphered by us as follows:

- 1) SwastiSreeSreesakalama
- 2) ngalalayaswarganaraya
- 3) na deva age javanaka nipa

- 4) t karipacheparvatkatigarh
- 5) Sree Bhandari Gosainkari
- 6) Lent saka 1538

The fact that PratapSingha vanquished the Yavanas or Mughals in 1537 Saka and constructed the rampart by cutting (Bhomoraguri) hills in the following year has been recorded in the document just cited. It is needless to mention the proximity of facts with two edicts stated above, they are identical in respect to defeat of the Mughals, construction of ramparts etc. These three and a few other characters of the Ahom period have proudly declared their victories at close of their combats.

Apart from importance of the text, the rock inscription under review has its suitability from the point of three pictures and a geometrical sketch drawn by its side. Fight between a dragon and an elephant, a tiger and the tiger biting the tail of a deer have respectively been depicted in the pictures cited above. The sketch by the side of last figure is rectangular divided into eleven straight lines. What is the motive of the artist in depicting these sketches in an edict having news of fight between the Ahoms and the Mughals is a subject to be investigated thoroughly. The current pictures along with those found in Umamuni rock, Biswanath Ghat, portraying almost identical scenes are waiting to be studied by an expert hand.

Among the royal charters of the Ahom period the present one as well as those two inscribed on the stone pillar discussed above are the earliest of the kind from literary point of view, specimen of distinct Assamese prose has been found here for the first time. These are important for the study of Assamese script too. To sum up, the three edicts in the Bhomoraguri hills are precious documents for the study of Assam's history, literature and culture.

### **Saving of Bhomoraguri Rock Inscription from destruction**

It can very rightly be pointed out that the rock inscription presently lying by the side of the Kalia Bhomora bridge about which we have discussed earlier had its rebirth towards the middle of the ninth decade of the last century. During the beginning of construction of the bridge, the rock bearing the royal charter stood as a stumbling block on its way. Railway authorities who was in charge of building it, at initial stage decided to demolish the rock for clearing the space they needed, this author, with the help of a press in Assam, created a popular movement for long twenty one months in order to save it. A few famous personalities of the country including Professor Maheswar Neog, a reputed scholar and Professor Dinesh Chandra Sirkar, the internationally acclaimed epigraphist had encouraged the author in his feat to

save the precious document. Assam Sahitya Sabha, the most dignified literary body too, came forward to advocate the cause. Finally, the railways had to slice out the charter proper from the huge stone consequent upon which the move that got underway on 1/5/1983 came to a successful completion on 23/1/1985.

In spite of our repeated appeals to the state government at that time through various means, the authorities did nothing in this direction. Towards the close of 2015, the present author accompanied by Dr.Sanjib Kataky, the then Director of Centre for Open and Distance Learning, Tezpur University approached the registrar of the university who immediately visited all the three inscriptions along with us and assured the duo of doing something concrete in the proposed direction. Fortunately for us, the Business Administration Department of the university has come forward for taking some fruitful steps, both temporary and permanent, for preserving and protecting this invaluable object of our heritage for generations to come.



FRABJOUS BOMDILLA AMIDST THE CLOUDS, ARUNACHAL PRADESH



ৰাস্তা

- Lakhyajyoti Bora

M.T.T.M, 1<sup>st</sup> Semester

Department of Business Administration

এটি নিৰব ভাৱে পৰি ৰোৱা ৰাস্তা মই,  
 শব্দহীন কলা আলকাতৰাবোৰে পূৰ্ণ ৰাস্তা মই।  
 এক সীমাহীন ৰাস্তা মই,  
 নামী দামী চহৰক সংযোগ কৰা ৰাস্তা মই।  
 দীঘল দি পৰি ৰও মই  
 অজস্ৰ জনগণৰ ভৰসা মই  
 ৰাস্তা মই।  
 ৰদ বৰষুণ একাকাৰ কৰি  
 নিৰ্মম ভাবে প্ৰতিভিত ৰাস্তা মই।  
 সহস্ৰ সৰু বৰ গাড়ীৰ হেন্দোলনি মোৰ ওপৰেৰে,  
 কততা দুৰ্ঘটনা যে মোৰ চকুৰ প্ৰচাৰিতে।  
 কেতিয়াবা তেজৰ নৈ,  
 আৰু কেতিয়াবা কান্দোনৰ কলৰুল মোৰ বুকুত।  
 নিৰব হলেও অজস্ৰ গাড়ীৰ শব্দত প্ৰাণ পাও মই,  
 দিনৰ দিনটো সেই শব্দৰে যেন পৰিপূৰ্ণ মই.....  
 ৰাস্তা মই।  
 দুপৰ নিশা মই হৈ পৰো একেবাৰেই নিৰব,  
 অলপ নিদ্ৰাত মগ্ন মোৰ জীৱন পিছে কেইখনমান সৰু বৰ গাড়ীয়ে কৰি তোলে আকৌ মোক নিম্হল।  
 এয়াই মই  
 ৰাস্তা মই।।  
 কোৱা শুনিছো দুপৰ নিশা মই বোলে হৈ পৰো  
 অশৰীৰি আত্মাৰ শহল,  
 মোৰ কাষেৰে অহা যোৱা কৰে সপোন পুহি অকালতে মোৰ বুকুত মৃত্যু হোৱা  
 কিছুমান মৰহি যোৱা সপোনৰ সমদল.....।।

## “A MEMORABLE JOURNEY”

- **Rajendra Laxmi Dhamala**

*MBA, 1<sup>st</sup> semester*

*Department of Business Administration*

The Idea of travelling and exploring new places always galvanized me up. With the busy schedule of handling college life and the assignments somehow filled all of us with weariness. In between all this boredom attacking us, came the news of our college tour which excited all of us. That journey turned to become the most memorable journey of my life. We started our Journey from Dehradun and it was directed to Jaipur, Jodhpur and then Jaisalmer. For me, it was the first time travelling with friends, before I used to travel with family. So, the journey began with the entire students blissful impression filled with zeal. We travelled to Jaipur by train. I was so delighted at the glimpses that those students who hardly used to talk with each other during college days were helping each other with luggage during tour. Another electrifying thing of our tour was homemade food, as hostellers we had to eat hostel food but while traveling in train, at every station some students' parents came up with homemade food which we all shared merrily. At Jaipur we visited Amber palace, Hawa Mahal and Jaipur foots. I was so inspired by the work done at Jaipur foots; they are giving whole new life and reason to live for the people with leg disability. After Jaipur, we visited Jodhpur where we perceived alluring art and blend of culture at Mehargarh fort. Our next destination was Jaisalmer where we did camel safari and we were exposed to Rajasthani culture. During the journey, I understood the meaning of friendship and significance of bond with people, got to know many things about the Rajasthani culture and from visit to Jaipur foots I learned that no matter how gruelling life gets, we should never lose hope. Finally, the day arrived when our beautiful journey ended. This journey brought all of us close and together, it taught us the value of friends in life and their importance. The memory of this journey crosses my mind very often leaving magnificent picture of jovial time. In the end of that particular journey we were all sad at the station because of departure.

## Did you know?

- *Bibi ka Maqbara in Aurangabad has a strong resemblance to the Taj Mahal of Agra.*
- *The Royal Calcutta Golf Club is the first golf club ever, outside the United Kingdom.*
- *Patna has the world's longest Wi-Fi range of 20kms which is in Bihar.*

**“TRAVEL MORE, LIVE MORE”**

-  
- **Saumick Kumar Das**  
*MBA 1<sup>st</sup> Sem.*

*Department of Business Administration*

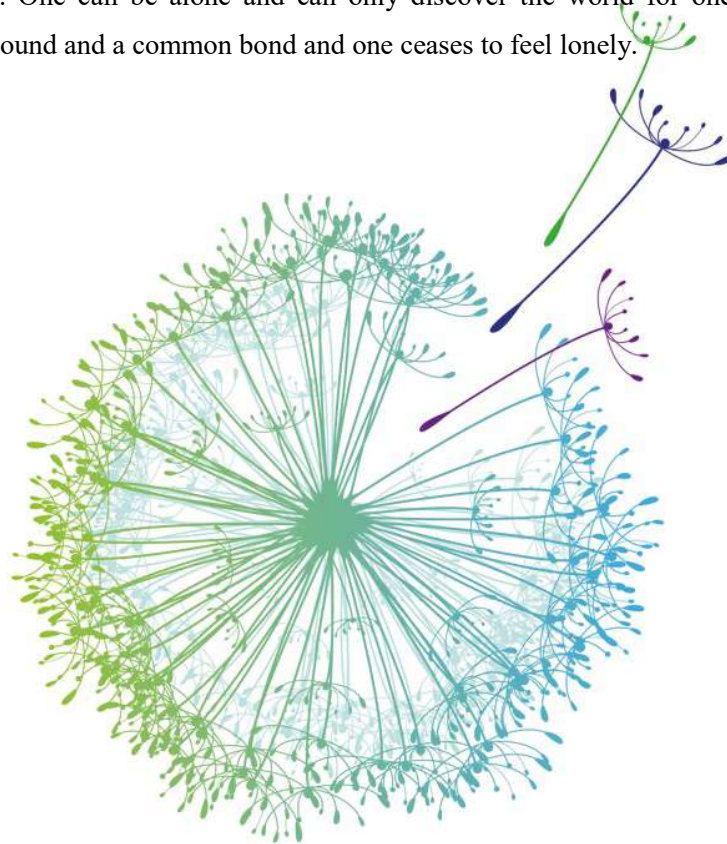


AUM MANI PADME HUM

The world is equivalent to a book and the more you travel, the more pages you read out of it. When you travel to a place, it connects itself to you. When you stay in a place, it becomes a part of you. When you leave that place, you leave behind a part of you and you can find that part again by revisiting that place. If you want to be good traveller, you must not have any fixed destination; you shouldn't be interested in arriving. Each and every journey has an end, but in the end, it's the journey that matters. When you travel, you realize what a small place you occupy in this world and that makes you modest. Nothing ignites a greater sense of childlike wonder than foreign travel. When you're in a country where you are ignorant of almost everything, you become a child again. Suddenly you can't read anything properly, you can't write anything properly. Suddenly, one has only the primary knowledge of how things work. Isn't that exciting and fascinating that your whole existence becomes a series of guesses? Never confuse a destination with a place. A destination is simply a way of seeing things with a different perspective. Travelling is like a song. Even if you travel only once, the song is played on repeat mode in the playlist of



the mind. One can never achieve without dreaming and one can never dream without travelling. Just like a person, a place has a personality too. In fact, to be more accurate, a place has multiple personalities and it brings out different personalities according to different travellers. There may be love, hate, friendship, enmity between a traveller and a place accordingly. Only through travelling, you can find out where you belong. Where one is accepted, another one is rejected. Sometimes, you travel to lose yourself and sometimes, you travel to find yourself. One travels to gather more knowledge about the world than any book, news paper or magazine will ever accommodate. One travels to become young again and fall in love once more. Just because one is alone, doesn't mean one has to feel lonely. One can never discover the world for another. One can be alone and can only discover the world for oneself and by this, it becomes a common ground and a common bond and one ceases to feel lonely.



**“MAJULI: THE HERITAGE ISLAND”****- Tarunjyoti Borah***Department of Business Administration  
Tezpur University***Introduction**

After reaching Nimati Ghat of Jorhat, Assam, journey to Majuli by ferry at 3.30pm during November to April across the mighty river Brahmaputra along with a group of home-returning villagers is a thrilling experience to a visitor. Mild breeze welcomes the visitors to the island and the panoramic view of the mighty Brahmaputra, its sandy undulations, and the view of the Himalayas from the ferry refresh the hustle and bustle of their life. The sighting of Gangetic River Dolphin (*Sihu* in Assamese) nearby ferry (jumping over water once or twice) and the sun set in the Brahmaputra make the journey more and more interesting one. Flock of home returning birds with their mixture of sweet calls, hearing of *Oinitm* (Mishing folk song) sung by Mishing (a tribe) youth. *Bihu* songs (Assamese folk songs) and the approaching sound of cymbals with *Hari Nama* (song of God) from *Namaghars* (prayer hall) are wondering the visitors while the ferry approach Majuli. On reaching the island, anyone can feel serenity of his or her soul in this environment.

Majuli, one of the spectacular largest fresh-water river islands of the World, is located in the mid

of the Brahmaputra in Assam. It's coordinates between 26 45' to 27 12' N Latitude and 93 39' to 94 35' E Longitude and 90m above the sea level. It is situated in between the Brahmaputra and Lohit- Kherkotiya Suti, bounded by Jorhat in south and North- Lakhimpur in North. It is a district of Assam, consisting of 3 *Mauzas* 20 *Gaon- Panchayats* and 243 Cadastral villages. It is connected with main land Jorhat by Ferry service. Jorhat is the transportation and trade hub for Majuli in terms of air, rail and road. It is also connected from North Lakhimpur. Majuli plays a vital role in the religious and cultural life of the Assamese people. It is not only a pilgrimage of *Vaisnava* faith but also a land of communal harmony and acting as a center of both Satriya and Tribal- lore art &craft.

According to literature of Mohammed Kazim, in 17<sup>th</sup> century the biographer of Aurangzeb, the island was one hundred miles long. According to A.J. Moffat Mills in 1853 states the island was 2, 82,163acres but due to erosion it has been gradually decreasing its main land over the years. Presently its area is less than about 886sq.Km. But, according to recent census data, the current population is around 1.6Lakhs which

has increased from 35,000 in 1901. The population of the island may be divided into 3 major groups. First group is belonging to *Brahmins, Kayastha, Kalita, Koch, Keot, Kumar, Sut, Nath, Ahom* etc., Second group is Scheduled Tribe including Mishing, Deori and Sonowalkacharis and last group is Scheduled Caste mainly comprising *Koibarta, Motok, Bonias and Hiras*. Moreover, there are Rajosthanies, Bangali and Nepali People also. Most of the people are engaged in raising kharif crops (on alluvial soil) like *Ahu, Sali and Bao*. Rabi crops like wheat, mustard oilseed, potato and other vegetables. Fishing is livelihood for some of them.

People are also skilful in different kinds of creative works such as weaving, pottery, mask-making, country wooden boat making, cane & bamboo works, art & crafts etc.



Majuli means the landmass surrounded by water. The island may be said to be the land of Ai Lakshmi. Ma means Ai and Juli means resting place because of availability of paddy, fish and

milk in plenty. However, there are some controversies regarding its origin and formation. According to popular belief, the land is associated with King Arimatta. As an expiation to the killing of his father (by Arimatta), he offered some valuables to the Brahmaputra but the river did not accept and divided into two halves leaving his offerings in between. As a result, the island was believed to be created. There is another belief that the land became like Dwaraka when Lord Krishna returned home along with newly married Rukmini and some flowers from Rukmini's head dropped on this island. Lord Krishna explained that it would become sacred place later. The historic meeting of Vaishnava saints Sri Sankardev and Madhabdeva (also known as 'Monikanchan Sanyog') took place in this island in the sixteenth century and since then it has been recognized as a center of knowledge and learning. They established *Sattras* (a socio-cultural institute) and developed new forms of art & culture.

According to Juguni Tantra, Dharmapal, Kshatriya chieftain, established his capital at Ratanpur in Majuli. But, it was washed away by the Brahmaputra. Later, Ahom king Chuhung Mung expanded his empire up to Majuli and constructed Garh (rampart) there (Raonagarh and Dhoasola Garh). During British rule it was developed as an important riverine port. In the national Independent Movement the people of Majuli participated under the leadership of



Garamuriya Sattradhikar Pitambar Dava Goswami. The island is continuing to remain the hub of socio-religious activity. It is also said that the formation of landmass may be caused by the both great flood and large earthquake or changing of channels of Brahmaputra and its tributaries (Edward, A Gait)



### Why Majuli is Heritage?

Although, there are no age old buildings because most of the building of Satras are made by natural resources which are replaced by new one, time to time, and the drastic erosion of Brahmaputra decrease its landmass. If one side is washed away by the river, other side develops its new landmass due to siltation of the river and after a course of time it's again used for inhabitation. Although, the erosion is sorrowful and destroys the land and property within this natural evolution, the history a communal harmony is still prevailing in this island with its own glory from very ancient time. The natural

evolution destroys only the physical structure or evidence but the traditional knowledge system or the thought process is still transformed generation after generation by oral-written continuum. That's why these natural evolutions as well as the thoughts, social compositions of the land and its people in Majuli are unique.

Sankardeva and Madhabdeva established Satra institutes in Majuli along with other places of Assam to propagate essence of life in the form of Neo-Vaishnavism. But it can be said that the Satras in Majuli only propagate its essence may be in authentic way or in a proper environment in Majuli which directly or indirectly lead the socio-cultural life of Assam as well as Assamese society in later days.

### Vaishnavism and Majuli

During the 15<sup>th</sup> century, a socio-religious & cultural reform movement in the form of Neo-Vaishnavism took place in Assam, under the leadership of saint Sankardeva, contemporary to Nanakdeva, Sattanyadeva, Sankaracharya etc. The significance of this social movement is not merely confined to the strict regimen of a school of thought; it imbibed with art and culture. The equality, peace, nonviolence and flexibility are the principles of this movement, with an aim to constitute a casteless society, where *Kirtana*, *Dasama*, *Namaghasa* and other religious scriptures, the *Angkia-Nat & Bhaona* (Drama), various types of dance forms depicting new essence of life. The rich legacy of this

renaissance finally led to the building blocks of a vibrant Assamese culture still seen in the institution of *Sattras* and *Namagharas*. These socio-religious institutions are great contributions of Sankardeva and his disciples towards Assamese society. Sankardeva had chosen Majuli as the germination center of the said movement by establishing many *Sattras* in Majuli. Since then, it functioned actively to propagate the philosophy of Neo-Vaishnavism and mass education. There were 65 *Sattras* in the past but at present, there are 22 *Sattras* (as per *Sattras* Sangha's report is 36) functioning in Majuli.

### Sattras

The word *Sattras* means place where the Pundits (Sages) discussed about Dharma or welfare of people (*Brahmabaitrya Puran*). Sankardeva introduced this concept in Assam in a new form which is recognized as a primary institute of Vaishnavite movement for its wide range of socio – religious activities. Besides, the religious activities, *Sattras* generates various elements of mass education like *Bhaona*, *Bargeet*, *Sattriya* Dances, Paintings, and Art & Crafts which are now recognized as the marvels of Assamese culture. It is an old learning institute which acts as a repository of manuscripts called *Puthi* or handwritten manuscripts about religion, scholasticism, etc.

Each *Sattras* consists of five components such as *Kirtan Ghar*, *Bhakats*, *Sattradhikar*, *Sishyas* and

accessories. The *Sattradhikar* and *Bhakats* generally reside within the four walls of *Sattras* and the *Sishyas* live outside of *Sattras* premises leading ordinary lives. The *Sattradhikar* is a head of the institution and a spiritual guide and *Bhakats* help him in every respect. There are two types of *Sattras* in Assam: (1) the *Sattradhikar* and *Bhakats* are bachelors and (2) they are married and perform their functions. In the case of first category the *sishya* families generally dedicate their sons (resident disciples) to the *sattras* and who live in *sattras* for the entire life since their childhood. These boys grew up in *Sattras* and learn arts, literature, philosophy, modern education, crafts and agriculture with religious practices.

A typical *Sattras* complex consists of several utility structures of which the important being the *Kirtan Ghar* (Prayer Hall) and *Monikut* (Sanctum). Close to *Kirtan Ghar*, a Museum, Store house, *Pathsala* (Reading room) are located and the *Hatis* or the dwelling quarters of the *Bhakats* and *Sattradhikar* are situated around *Kirtan Ghar* in quadrangular pattern. A *Batsora* (Entry porch) is a usual accompaniment to the main constituents from four sides.

Besides these replicas, the regular practice of *Nama Prasong*, *Gayan-Bayan*, *Nat-Bhaona*, art & Crafts makes the *Sattras* a haven-like atmosphere. The green environment with big ponds also adds to its charm.

After Sankardev Neo-Vaishnavism was divided into four sects *Brahma Songhoti* (Idol in Sanctum and practice *Ahnik*), *Nika Songhoti* (Monks are



bachelors), Purush Sanghoti (monks are married and no Idol in the Sanctum, Guru-Singhashon where Holy Scripture is placed) and Kala Sanghoti (some traditional rituals are also incorporated, But, all these sects live harmoniously in Majuli. Auniati, Garamurh, Dakhinpat etc., are examples of Brahma Sanghoti ; Uttar & Dakhin Kamalabari, Bhogpur etc. belongs to Nika Sanghoti, and Natun Samguri, Narasingha etc are some examples of Purush Sanghoti. There are no Sattras in Kala Sanghoti in Majuli but Sishyas are found in Sensuwa region.

These socio-religious institutions work for welfare of people of Majuli as well as Assam. The institutions are dependent on agriculture which is self-sufficient in nature. Even now the Bhakats (monks of Nika Sanghoti) who dedicate their whole life in Sattras for welfare of people as well as learning (which is sometimes not relevant in present context for somebody) is significant one. The patient of Bhakats may be good example of moral education for other which the Bhakats learnt from the Sattras philosophy. Sattras principles and activities facilitate the various communities for their assimilation with their colorful cultural life.



### **The Namaghar (The Community prayer hall)**

The Namaghar is also a unique creation saint Sankardeva which is situated in most of the villages of Assam. It is not a community prayer hall but also plays catalytic role in fostering the spirit of sharing and caring among the people. It acts as the village councils and plays the most significant role in matters of local self-governance. The concept of Namaghar was highly appreciated by Mahatma Gandhi in his visit to Assam during the time of national movement. He said that the dream of Ramraj as well as Panchayatiraj already in Namaghars. Namaghar plays pivotal importance as a place of mutual interaction and spiritual pursuance where solved the social disputes too. It is also the center for performing arts and other social works. These Namaghars are actively functioning in Majuli.

### **Museum**

Museums of Sattras are great treasures of literature (manuscripts), antiques and utilities. The museum exhibits valuable items made of wood or metals (Gold, Silver, Brass etc). *Ban-Kahi, Ban Bati, Sarai, Bota, Gong, decorative Knives, inlaid work*, Brass coins, icons, motifs of Lord Krishna, ivory *paduka*, golden stick, big elephant teeth, ivory comb, decorative mat, mat made out of elephant's teeth, fans made of cane, baskets, handloom products, traditional dress used by kings, utensils used by Saint Sankardeva or other disciples are some of the items exhibited in the museum of Auniati, Bengenati, Kmalabari, Dakhinpat and other Sattras.



### Art & Craft

A vibrant tradition of art and craft is an important component of cultural collage of Majuli. This treasure includes music, dance, and drama which were the basic medium deployed in propagating the monotheistic philosophy of Vaishnavism. In addition, Handloom products, Basketry, Pottery, woodcarving, Mask - making, Ivory-work, Silver Filigree work are some of the traditional crafts still present on the Island. These art forms and the learning processes forming continuous tradition (Guru - Sishya Parompara) from generation to generation is significant.

### The Sattriya Dance:

Sankardeva is the pioneer in the creation of the Sattriya dance forms which are now recognized as the major Indian classical dance. His disciples still practice in Sattras and villages in Majuli. The style, time, rhythm of the dances has great aesthetic essence. There are different dance forms like *Chali*, *Raja Ghaiya Chali*, *Zumura*, *Naduvangi*, *Apsora*, *Natuwa*, *Ramdani*, *Krishna nach*, *Dasha- Avatara*, *Sutradhari*. The initial steps of the dances are called *Matiakhara* (Exercise) in distinctive costumes and numbers of 'Hatas" accompaniments with *Khol* (Dram) and *Tala* (Crymbel) which are extremely important nodes in the learning process and when performed on the stage the audience becomes spellbound.

### Ankia Nat & Bhaona (Drama)

It is a unique performing art form of mass education created by Sankardeva in Brajawali script. *Nat* means Script and *Bhaona* is performance. The *Bhaona* consists of *Sutradhari* (anchor), some characters with dialogue, *Gayan-Bayan* (Musician or playback singer) and *Bahuwa* (comedian). The performer sometimes uses costumes and mask to represent the characters. The *Bhaon-Sabah* is one of the interesting cultural aspects of Majuli.

### Music

Majuli is rich in both classical and traditional forms of music, like Borgeet, Natargeet, Oja-pali, Gayan-Bayan and *Nama -prasang* which are full of spiritual value (Bhagavat-prem) of high standard and regarded as sacred. The *Borgeets* are based on Ragas and performed in accordance with the time cycle (Talas). The lyric describes the activities of Lord Krishna. The attractive *Oja-pali*(Satriya) is also one of significant performing arts, where the performer recites activities of Krishna in a dramatic way. The Gayan-Bayan preceding *Bhaona*, is also an another attractive dramatic performance where the performers play a show with *Khol* (drum) and *Talas* (Crymbels).

### Visual Art

The manuscripts on the barks of the *Agoru* trees (Sanshi) coloured by *Hangul* and *Haital* were preserved in the Sattras. For example, the "Hosti Vidyarnava" is a pictorial manuscript which describes about the diseases of elephants and

these were written by Sukumar Borkath and more than 100 such manuscripts are still preserved in Auniati Sattrā. This Sattrā continues this tradition and they are published in Assamese Daily “ASSAM BILASHINI” for the first time in Assam. Natun Kamalabari Sattrā has also one pictorial Bhagavat (newly prepared) and many old aged scriptures. The wall paintings, manuscripts and statues of Dakshinpat Sattrā, wooden mask of Garamurh Sattrā, Old aged utensils of Bengenati Sattrā, mask making of Samaguri Sattrā, Basketry and can-bamboo works of Auniati & Kamalabari Sattrā are some important visual art traditions.

### Mask making

It is a very old tradition by which one can express the unusual characters. Wearing the mask (made of cane, bamboo and clay) over his body, the performer plays *bhaona*. The Samaguri and Narasingha Sattrā of Majuli are famous all over the world with imaginative artistic skills. The preparation of mask is typical wherein skeleton of an image is first prepared by cane and bamboo and then covered with newspaper or cloth while overlapping it with clay for gaining the shape and simultaneously colouring it by *Hangul* and *Haital*. There are different types of masks like *chuoo mukha* (mask covering the whole body), *Chuti mukha* (middle size), *Mukh mukha* (covering the face only).

### Pottery culture

Kumar communities were engaged in the pottery which is very old tradition of Majuli and it is still present at Salmora. The handmade technique (without used of wheel) is very much special. They collect a special clay from the bank of the Brahmaputra for making various types of Pots (*Kalah, Tekeli, Ghat, Mola, Nadiya, Dunduri, diya, Mothia*, Flower's tub), decorative items, toys.

### Boat Making Culture

The people of Salmora and *Bhakatos* (Monks) of Bhogpur Sattrā making of boats in their own house from single wood or from spices wood are also interesting. A country boat is very essential in flood affected Majuli. The boat making process is also interesting and can interesting for visitors.

### Handloom

The handloom sector of Majuli continues to retain a place of pride in Assam particularly for its Mirizim and Endi Shawls. The women folk engage in weaving to a large extent while attending to the house-hold needs. They use traditional motifs & techniques, home-made thread and dye or colour also for making traditional dresses. Kurta, Suriya, Chadar-Mekhela, Seleng, Gamosa, decorative clothes are some of the colourful dresses. Mirizim (Shawls), Ribi Gaseng & Galuk (*Mekhela* &

*Chadar*) are some traditional types of Mishing women.



### Communal harmony

A number of communities such as *Mishings, Deori, Sonowal Kachari, Chutia, Ahom, Kaibarta, Bonia, Koch, Kalita, Brahmin* and *Kayatha* have made Majuli their homeland with their distinctive way of life.

The Mishing is one of the major community of Majuli belongs to Tibetan - Burmese - Mongoloid people, concentrated in Jengrai area (eastern Majuli). Their common life style, house pattern, recipes like *Apong* (rice beer), *Namsing* (dried fish), festivals like *Ali Ai ligang porag*, *Gamrag* dance with colourful traditional dresses are known for their popular cultural traditions which are still in practice.

The Deori are another important Mongoloid population of Majuli at Jengrai area. Although they have four groups like *Dibaangia,*

*Tengaponiya, Borgayan* and *Patar gayan*, the *Dibaangia* is found only in Majuli. They perform so many rituals like *Deoghar Puja, Midideruwa, Metuwa puja, Sawonia Puja* as well as celebrate *Bihu* with dances like *Hurai Rangali, Silba, Chazijuwa, jadegawa* etc.

The Sonowal Kachari is the only Bodo origin community, lives in Halodhibari area and also contributed a colourful collage of Majuli. The Haidang dance & songs are performed in typical style by wearing of *Tangali* with accompaniments of *Bahi, Taka, Khuta. Mishing, Deori, Sonowal Kachari, the Chutia, Ahom, Kaibarta, Bonia, Koch, Kalita, Brahmin* and *Kayatha* are also living together with their kaleidoscopic discourse.

### Folklore

Majuli has also rich treasure of folklore. There are so many folk tales regarding the origin of the island, Saints' life etc. The folksongs are of different kinds and they are *Gorakhiya naam* (Cattle song), *Nichukani geet* (tinyots), *Ai naam* (song of Goddess), *Bon geet, Dehbichar geet, Biya naam* (marriage song), *Nagara naam, Diha naam, Thiya naam, Bihu song, Oinitom* (Songs of Mishings), *Deori Bihu, Sonowal Kachari geet* etc. The proverbs, jokes, riddles and *Mantras* (hymns) are also elements of folklore. During the celebration of various festivals the people sing while dancing.



### Festivals

The people of the island celebrate various socio-religious festivals whereas some are calendric like Bihu, birth anniversary of Lord Krishna, Sankardeva, Madhabdeva and other disciples. During these ceremonies people recite devotional songs and play *Bhaona* at night. The Rasa Purnima and *Palnam* in the month of October-November are two major festivals in Majuli. During the time of Rasa festival Majuli becomes Brajadhama of Lord Krishna and all sections of people take part with much enthusiasm and gaiety. The *Palnaam* festival is organized by Auniati Sattrā for 3 days where the Sattrā people recite Nama-Kirtan continuously without any break till the celebration ends. During these times thousands of visitors come to Majuli, to observe and participate in it. The *Ali aye Ligang* festival of the Mishings community, celebrate in a grand manner in the first Wednesday of the month in Fagun following the Assamese calendar. During the day they arrange a community feast followed by traditional dance ‘*Gomrag*’ with colourful traditional dress.

Besides these recently introduced Majuli festival is also playing an important role in tourism promotion in Majuli where showcase its kaleidoscopic cultural mosaic among the world audience.



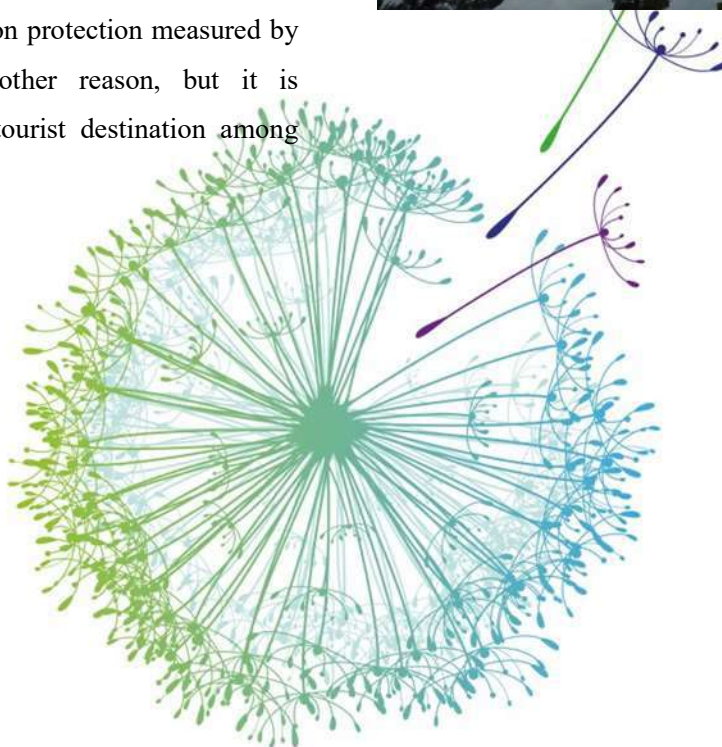
### Bio-Diversity

It is a prolific breeding ground for a wide range of flora & fauna. Besides the diverse kinds of medicinal plants, the *Kahuwa* & *Kahuwaful* on the bank of Brahmaputra and at *chaporis* (Isle), Lilly & Lotus in the *Beels* (water reservoir), the green paddy fields, yellow mustard seed field, the buffaloes & cows, water borne tortoises and river borne Dolphin (*sihu*) are some of the attractions in Majuli. The Brahmaputra, Tuni river and more than 50 *Beels* of Majuli are habitats of aquatic animals and fishes. There are varieties of common & rare, local and migratory birds found in the water bodies and paddy fields. Swans, Geese, Ruddy Shell ducks, Storks and Siberian cranes etc. are some for the pleasure of eyes.

### Conclusion

The above stated attributes make the island Majuli an ideal place of tourism. The knowing and unknowing practice of socio-cultural life of people, by which they conserve the traditional

knowledge system or thought process with its environment and bio-diversity, is rare practice in the day of modernization and globalization. In this era of ultra-modern society the philosophy of neo-Vaishnavism has becoming more relevant for overall growth of a region and its people. The life styles of the inhabitants who are closely related with nature and Sattriya cultures make the life simpler and keep away from pollution. Although, Majuli is failed to be justify in UNESCO heritage size, due to lack of documentations, erosion protection measured by the government or other reason, but it is becoming a popular tourist destination among world community.



**For visit to Majuli**

*Climate:* Sub-tropical monsoon, average temperature 27° C to 34° C

*Best time to Visit:* October to April

*Language spoken:* Assamese, Mishing, Deori ( Hindi & English)

*Transportation:*

*By Air.* Rowrah air port in Jorhat and Lilabari air port in North Lakshimpur

*By Train:* Moriani or Jorhat rail station

*By Road:* Jorhat is 309km from Guwahati and 75km from Kaziranga.

Majuli is connected with Nimati Ghat of Jorhat, which 12km from Jorhat town. Majuli also connected from North Lakhimpur (40km) by ferry service and Dhakuakhana of Lakshimpur (35 km from Jengrai of Majuli by winter road.

*By Water:* Nimati Ghat(Jorhat) to kamalabari (Majuli) at 7.30 AM, 10-30AM, 1.00AM  
2.30 PM, 3.00PM 4PM and back 7.00AM, 7.30AM, 8.30AM, 12.30PM,  
2.30PM and 3.00PM

From Sumoimari to Nimatighat at 8AM and back 2-30 PM

From Dakhinpat to Nimatighat at 8 AM and 9AM and back 2 PM & 3 PM

From Phulani to Nimatighat at 8AM and back 3PM

From Salmora to Nimatighat at 9AM and back 3 PM

From Aphalamukh to Nimatighat at 8 AM & 3 PM and back 8.30 AM & 2.00PM

*Accommodation in Majuli:*

Circuit House, Garmurh, Guest House of Uttar Kamalabari, Natun Kamalabari, Auniati, Garamurh, Bhogpur Sattras, Prasanti Tourist Lodge, Kamalabari and various private eco-lodges also available at Kamalbari and Garamurh.

**Contacts**

Director of Assam Tourism, Guwahati Phone-(0361-2547102)

Sub-Divisional Officer, Majuli, Garmurh Phone- (03775274424)

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**“BEWARE; BE AWARE...”**

- **Sushmita Borah,**  
*MBA 1<sup>st</sup> semester.*

*Department of Business Administration*

**“VENI, VIDI, AMAVI!”**

Over the years the number of international tourists has increased from million to billions. There are various factors for increase in tourism activities. One such factor is Biodiversity. It plays an important role in boosting tourism in a particular place. The scenic beauty of a place attracts many visitors towards it with an innumerable volume. Tourism has a great impact on biodiversity both positively and negatively. There are certain elements in nature of which most of the people are unaware of. One of such is the Invasive Alien Plant species. Alien plants are not hypothetical or fictional being from another planet.

These are those plants which are transported from their native state to non-native state, get colonized rapidly and cause harm to the native plants of that state. IUCN (2000) defines alien plant species as, “an alien species which becomes established in natural or semi-natural ecosystems or habitat, is an agent of change, and threatens native biological diversity”. In general, we can say alien plants are those plant species that are originally introduced from another country and later naturalized, which may result in catastrophic consequences. Invasion of alien plants has become one of the greatest threats to the natural ecosystem. . Invasion by these plant species cause extensive effects on the habitats they invade, like impact on indigenous species diversity, soil nutrient composition, altering forest fire cycles and loss of productivity of invading ecosystems, etc. According to the

Convention for Biological Diversity, it is the second most leading cause, after habitat destruction, for biodiversity loss. Some of the characteristics of invasive alien plants are:

- i. They grow very fast.
- ii. They reproduce rapidly.
- iii. High dispersal ability: The ability to disperse the seeds of these plants is very high.
- iv. Phenotypic plasticity: The ability to alter growth form to suit current climatic conditions.
- v. They can tolerate a wide range of environmental conditions.
- vi. They can successfully invade a wide range of plants.

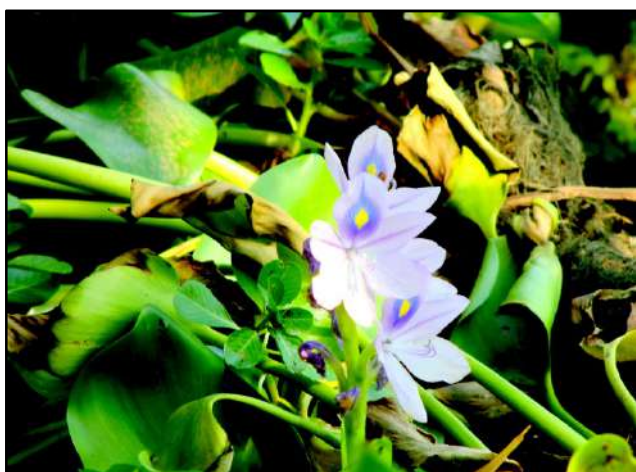


Tourism is responsible for the introduction of many such invasive alien plants which are causing harm to the biodiversity. It is considered as one of the major pathway for the spread of non-native plants. The flowers of these plants are very beautiful and ornamental which attract a lot of tourist. Many of these travellers knowingly become a transporter of the alien plants by bringing in seeds or propagules (plant parts) of these plants to have one such plant in their garden. There are some travellers who unknowingly transfer these alien plants, as seeds or propagules of these plants may transfer by getting attached to their shoes, clothes, bags, etc. which gets off and germinate in another place which may be non-native to that plant.

According to 'The State of the World's Plant Report-2016' by Royal Botanical Garden, Kew, 4976 plants were documented as invasive. On the other hand, 'The State of the World's Plant Report-2017' by RBG, Kew reports that the number of documented invasive alien plants increased up to 6,075 species i.e., within a year 1099 new plants species are added to the Invasive alien plants list. These invasive alien plants cannot be eradicated easily once it occupies an area and is difficult to control.

Tourism is one such reason for invasion of alien plants, so one should take care and **Beware** of Invasive Alien plants and **Be aware** of new non-native plants seen around in native land and inform a Taxonomist to identify the plant, which if detected as invasive alien plant in the earlier stage, can be eradicated or controlled.







**“TO BE GONE!”****Agastya Hiloidari***M.T.T.M, 3rd semester**Department of Business Administration*

This life, this effing boring life;

Longs that eternal vibe,

The vibe so strong with a song,

That's what I need now.

I want to be gone.

Gone with the winds and

Fly with the birds over the sands;

Feel the breeze on the hill tops,

Wonder, how it feels with flip flops!

Sail around the blue seas,

Watch the ships flee.

And never go back,

Never from dusk till dawn.

People leave, they always do.

And maybe won't find the ever lost shoe.

Feel the bizarre promise of loneliness,

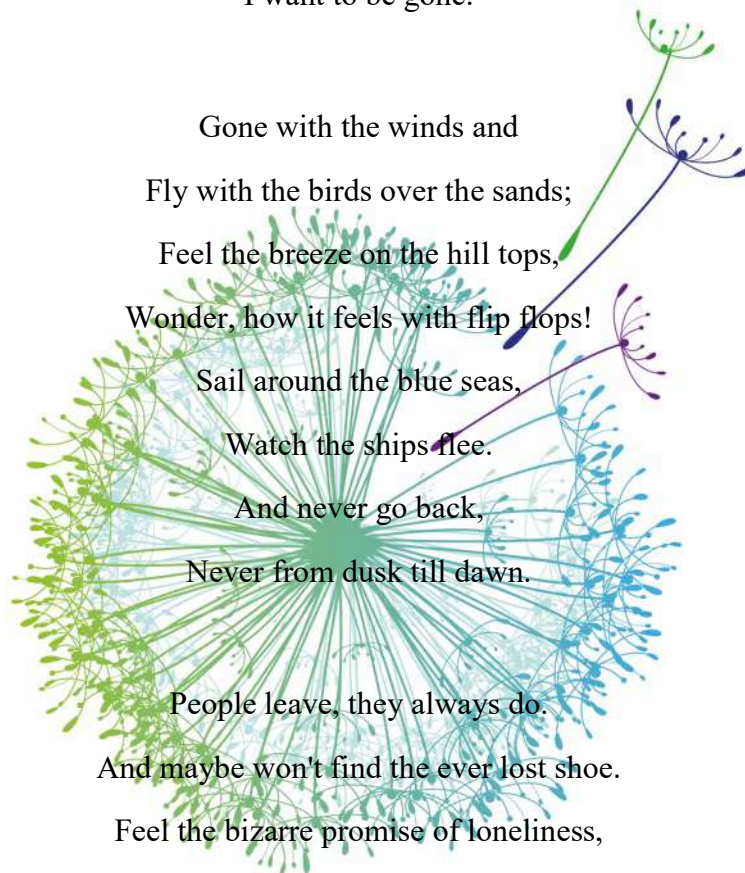
Never realize the essence of being safe inside.

The urge to meet new faces, new hopes;

Boy, that does sound dope!

Explore the nature and scream,

The eyes beckoning the gleam.



That's what I need now.

I want to be gone now!

Experience the eerie bridges,

Feel the happy rains splashes,

Hold the sand into the palm,

To know how life keeps calm.

Play songs and dance to the tunes,

Strings on the guitar in June.

Maybe, she would come too;

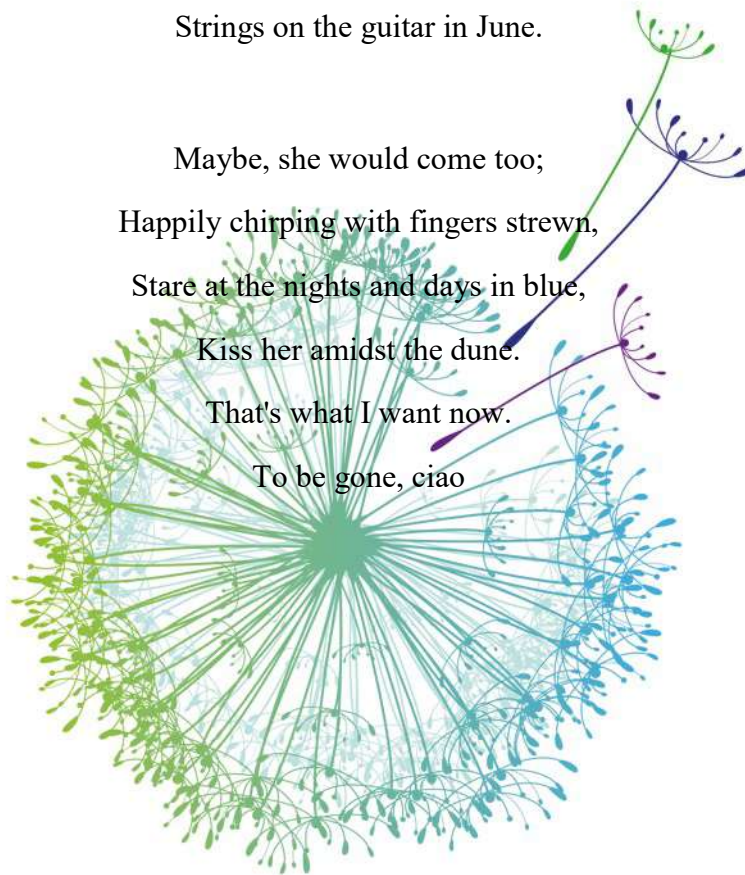
Happily chirping with fingers strewn,

Stare at the nights and days in blue,

Kiss her amidst the dune.

That's what I want now.

To be gone, ciao



## সেউজীয়া হেঁপাহ

Abhinandan Dutta

কংক্ৰিটৰ হাবিখনত শ্বাসৰুদ্ধ মূহুৰ্তবোৰে  
 উশাহ বিচাৰি যেতিয়া হাবাখুৰি থাই  
 সেউজীয়া খেদি খেদি মন উৰনীয়া হয়  
 বিশাল দিগন্তৰ নীলিমাকে চাই  
 হেৰাই যাব মন যায় পবিতৰাৰ পক্ষীৰ কলৰৱত  
 অথবা কাজিৰঙাৰ কোমল কহৱাৰ মাজত  
 প্ৰেমত পৰিব খুজিছোঁ কহিমাৰ নাগিনী ভনীজনীৰ হাঁহিত  
 মিচিং কনোঁজনীৰ চনপ্ৰলতাত  
 নামচাইৰ পাহাৰবোৰে ৰিঙিয়াই মাতে  
 বৰষা ডাৱৰৰ লুকা চুৰিৰ মাজতেই  
 চেৰাপুঞ্জী গাভৰু হয়  
 আৰু মই বাৰে বাৰে হেৰাই যাওঁ  
 নিজকে বিচাৰি চাওঁ  
 অৱশেষ যে নাই এই মাদকতাৰ  
 বৰফৰ ফুলবোৰত শব্দৰ মালা গুঠি  
 তাৱাঙত জিৰণি ল'ও



**MORE THE TRAVEL  
MORE THE DUTIES****Chayanika Gogoi***MBA 1<sup>ST</sup> Semester**Dept. of Business Administration*

It's easy to lose the way, to deviate towards wrong path, to make wrong decisions and lead a life of unsatisfied wishes. Each one of us, at one point of our lives, feel that what we are doing is not what we should be doing and where we are is not the place we are meant to live. Many a times, we feel like escaping to somewhere far away, to find ourselves and bring back the peace we lost in the race of livelihood. Psychologically, this feeling is nothing but our brain's need to have a break and to replenish itself, so that, it could be filled with positive energy enough to get us going in our hectic lives.

Thanks to those places that exist those possess the power to unbind us from all fears and anxiety leaving us recharged. And a bigger thanks to all those people who make this possible and the industry associated with their occupation. Have they not been there, the beautiful springs, exotic tribes, rare hilly terrains would have been only a tale for us. For every side we have to ourselves, the adventurous traveler or the peace craving hermit, each of our travel satisfies each of their needs. It is actually possible because of the coordination of the local groups of the tourist places and the people related to tourism industry. Now imagine, all these be gone, one day in future. This is a very possible scenario because there may be many who seek from those heavens but rarely do we see those who serve as a saviour. Only a few people exist, who are working to keep the places natural. Many of us, to please ourselves with beauty that the world offers to us but forget our responsibility to not leave it ugly for others. To be a part of the happiness we get when we visit ethnic places, we must take care that we also contribute to further enhance the value it has amongst the people. It is already evident that earth provides enough to make us feel like kings but exploiting it will only leave us being beggars. So, it is our responsibility to return the gesture to those places we visit. From cleaning up the mess we create when staying there to helping the hosts to get a better surrounding. By doing so we don't only help the nature as tourists but purify ourselves. So visiting those, it should be of our topmost concern not to disrespect their religion, their local customs and treat their homes as hotel rooms. It is our responsibility not to destroy what we come to enjoy. Take pride in what experience you get from the travel and take pride in the positivity you managed to fill in the place where you travelled to. For the best travelling is to change for better, for the tourists and from the tourists.

## Did you know?

1. *Calcutta might not have been the city of princes, but the Calcutta Polo Club is the oldest one in the world!*
2. *The Birla Planetarium in Kolkata is the largest planetarium in Asia, and the second largest in the world!*
3. *The ancient city of Vaishali is considered to be the first republic in the world.*
4. *Almost every city in Rajasthan is color coordinated. Jaipur is pink, Udaipur is white, Jodhpur is blue and Jhalawar is purple!*



EN-ROUTE BUMLA PASS  
Photo credit – Rituraj Choudhury

**THE TEMPLE THAT RINGS A BELL****Rajib Das***M.T.T.M 3<sup>rd</sup> Semester**Department of Business Administration**2016-2018*

The place of Bordubi which lies in the Tinsukia district of Assam houses the sacred “Tilinga Mandir”. A Shiva temple which is believed to be nearly half a century old has been drawing a lot of people because of its popularity of being a wish fulfilling sacred place till this date. The temple stands isolated in a territory of tea garden with bells hanging all around the temple complex. The sizes of the bells vary in all sizes, a few weighing to 55Kg. The establishment of this temple relates to a popular local story, which says that, in the year 1965, the tea garden workers of this area noticed a Shiva Linga, which emerged from the ground near a Banyan tree. The administrator of the garden decided to build a temple around the premises of the Banyan tree. Initially, people who came to offer their prayers, they promised to come back and present a bell if their prayers were answered.

With the passage of time this particular tradition of presenting and tying or hanging a bell on the sacred banyan tree increased manifold. Devotes came thriving to this place to get their wishes fulfilled. The mystical power of this temple is so great that without any exuberance



and grand standing this simple abode of the Lord Shiva brings millions of devotees who shower their beliefs by offering bells thus popularizing it as the Bell Temple. Many people even offer pigeons after their wishes are being fulfilled. The offering of a trishul (trident), a pigeon or a bell is considered sacred in a Shiva temple and thus this tradition is followed here too.

In the beginning the temple had only the Banyan tree with the grounded Shiva Linga and a boundary wall, with the passing of time the devotees had created a beautiful temple that has three bell shaped domes temple is devoid of exuberance, style and other pompous splendour.

If we visit the place we can see bells hanging all over, some have rusted through the years but some are shiny golden. Along the iron bars heaps of bells in various sizes are strunged together with red strings that easily capture the eyes and display an unusual sight of creativeness. Along the corners there are mountains of bells forming a sculptural image.

A temple stands without a statue, have no commercial shops or a fleet of priests running around, no loudspeakers belting out devotional music lined up in decreasing order in context of size from left to right. But, still the temple unlike a typical one is rather a simple hidden Shiva Linga beneath a sacred banyan tree and thousands of bells hanging and chanting the mystical powerful note of Om Namah Shivay and the sign of a prayer being fulfilled.



RUMTEK MONASTERY, SIKKIM



