

## **Editorial**

### Warrior Lachit Barphukan : The great Hero of the North East

*During the Mediaeval period ,there were only two hero's who could save their country from the invasion of Mughal. Those two were Chatrapati Sivaji of Maratha and Lachit Barphukan of Assam.Lachit Barphukan was the head of Assamese soldiers and he faught against the Mughal from 1667 to 1671. The Mughal emperor Ourangajev deputed Rajput warrior Ramsingha to conquer Assam in the year of 1669 and he attacked Assam at Guwahati.But he was defeated by the Assamese soldiers under the guidance of great patriot and warrior Lachit Barphukan. The war between Assam and the Mughal was occurred in the month of March in 1671. To protect the country Lachit Barphukan built a dam at Saraighat by the river Brahmaputra in Guwahati at one night with the help of the soldiers.*

*It is also said that he beheaded one Head of the construction work of the dam due to negligence of his duty and said - " Uncle is not greater than the country!"*

*Lachit Barphukan have been worshipping as a great Hero in Assam till the Saraighat war. He was born in1622 in 24 th November and Assam is going to organise his 400 years of Birth anniversary in the month of November,2022.*

*Actually Lachit Barphukan is not only a hero of Assam or the north East but also a great patriot and warrior of the indigenous peoples of past India.*

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# Indian Diaspora: A World View

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## **Abstract:**

*The term, Diaspora plays an important role for accelerate social and cultural development of any civilize society. The world culture; to some extend economy, job market etc. is deeply influenced by Indian Diaspora which incorporates unique force in some veneration. The incorporation of the British Empire in India can be linked to the continuation of modern Indian Diaspora all over the world. If we look back to nineteenth century, India concurred labour was taken over to the British colonies in different parts of the world.*

*Countries like Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia, South Africa, Sri Lanka etc. leave the foot prints of Indian immigration in a peculiar way. Over two million Indian people fought on behalf of the empire in various wars fought abroad. Moreover in Boer War and the two World Wars and some remained behind to claim the land on which they had fought as their own. In the early part of 20<sup>th</sup> century many traders from Gujarat left for East Africa in large numbers s if it's an emulation of the ancestors.*

*This paper attempts to reveal the social development and the relation of Indian Diaspora from colonial period to post independence period.*

Key word: Diaspora, India and development.

**Methodology:** Literature search method.

## **Introduction:**

To accelerate social and cultural development of the modern civilize society of the world, Indian Diasporas plays an important role. If we look at the world culture, one thing can be observed that Indian Diaspora which incorporates unique force in some veneration. The incorporation of the British Empire in India can be linked to the continuation of modern Indian Diaspora all over the world.

If we look back to nineteenth century, India concurred labour was taken over to the British colonies in different parts of the world. Countries like Fiji, Mauritius, Guyana, Trinidad, Surinam, Malaysia, South Africa, Sri Lanka and so on leave the foot prints of

Indian immigration in a peculiar way. Over two million Indian people fought on behalf of the empire in various wars fought abroad. Moreover in Boer War and the two World Wars and some remained behind to claim the land on which they had fought as their own. In the early part of 20<sup>th</sup> century many traders from Gujarat left for East Africa in large numbers.

Diasporas - transnational communities created by emigration, very often forced evacuation - have a long history on Tripartite Alliance Earth as on the other worlds of the ITA. Jews, Armenians, Greeks, Africans, Chinese, Lebanese, Romani - all of these communities, and more besides, constitute transnational communities in their own rights. The largest Diaspora, though, counting more than 20 million members worldwide, is the Indian Diaspora.

### **Analysis:**

In the study of Indian Diaspora, it is customary to distinguish between two main phases of emigration: "Overseas emigration in the nineteenth century" and "Twentieth century migration to industrially developed countries". For analytical convenience, these could be termed the colonial and the post-colonial phases of Indian Diaspora. It is possible to identify overlaps between these two phases: The emigration of Indians that began in the second quarter of the 19<sup>th</sup> century continued into the early decades of the 20<sup>th</sup> century. The trickle of emigration of Indians to the industrially developed countries, which assumed phenomenal proportions in the post-colonial phase, could be noticed in the nineteenth century itself. It is also important to recognize the distinctive nature of these two phases of migration, for their causes, courses and consequences. Studies on Indian Diaspora have largely focused on one of the above mentioned phases. This is easy to understand considering the magnitude of the populations involved, and the variegated nature of their economic status and political predicament in different Diaspora situations. Further, some of these Diaspora communities have been topical or their members themselves have begun manifesting an acute sense of community self-awareness. Moreover, in many of these cases, archival records and other secondary data can be found with greater ease, and the thus conventional techniques of historical, anthropological and sociological research can be easily adopted.

Writers of the Indian Diaspora have been at the centre stage in the last decade chiefly because of the theoretical formulation being generated by their works. Language and cultures are transformed when they come in contact with the others. These writers are often pre-occupied with the elements of nostalgia as they seek to locate themselves in new cultures.

They write in relation with the culture of their homeland and at the same time adopt and negotiate with the cultural space of the host land. However, looking at the Diasporic literature in a broader perspective, it is seen that such literature helps in understanding various cultures, breaking the barriers between different countries, globalizing the global and even spreading universal peace. Diasporic or expatriate writing occupies a place of great significance between countries and cultures. Theories are generated and positions defined in order to construct new identities which further negotiate boundaries and confines that relate to different temporary and spatial metaphors. This movement causes the dislocation and locations of cultures and individuals harp upon memories. Diasporic writers live on the margins of two countries and create cultural theories.

Indian Diaspora helps in many ways and is a powerful network connecting the entire globe. In this way, Diasporic literature helps in the circulation of information and in solving many problems too. It helps to re-discover the commonality and inclusiveness of India. So, Diasporic opinion helps to break through the past alienation and isolation which caused much injustice and abuse of human rights also.

It also serves as a channel to the pent up zeal, emotions and feelings, providing a ventilator to grievances and grudges. In other words, Diasporic literature helps as a valuable indignation.

Indian Diasporic writings have also helped in casting a new impression around global India and have also contributed in building a novel image of India abroad. All this helps in strengthening bonds between various countries and they begin to relate through historical, cultural and other straps.

According to American travelogue, “India is the cradle of the human race, the birth place of human speech, the mother of history, the grandmother of legend and great grandmother of tradition.” India is a country noted for its unity in diversity. The rich cultural heritage, tradition, rites, rituals, customs, languages, dress and food stands us apart. Further, all this is made accessible to the world at large through the medium of literature. To justify the same, it is best to quote the example of Buddhism and the spread of the same. It was not through conquests or forceful means but through peace and peaceful means that Buddhism spread all through South East Asia and other parts of Asia and rest of the world. The noble ideals and ideologies of the Vedas which were enriched by Buddhism have helped in enhancing the culture and civilization of many countries and today they are sharing the same

great Indian thoughts to the rest of the world. Albert Einstein said, “We owe a lot to the Indians, who taught us how to count, without which no Worthwhile scientific discovery could have been made.”

### **Conclusion:**

India which has always been the store house of knowledge and information can take pride in the greatness and contributions made in the spheres of science, mathematics, medicine, technology, physics, astronomy and much more. Prof. Amartya Sen, Noble Laureate for Welfare Economics, 1998; was asked why one should be proud of India he said it is because of its tradition, culture, civilization of openness, its inclusiveness, its dynamic interactive civilization, its Sanskrit heritage and much more. Asking the Indians not to adopt a ‘frog-in-the-well’ attitude, he invited them to open up and interact with the other countries in different fields. The truth is we are not only open but also interactive to others. This intellectual give and take policy has gone on to enrich us and also others because of us. It would not be wrong to say that various countries all around the world have been economically and intellectually enhanced because of us. While the economic benefit has come about due to work force – both physical labour and intellectual work; the intellectual enhancement has come about through and intellectual exercise, much of which is the contributions made by the Diasporic literature. Even the Western Countries are greatly pleased and truly indebted to India for all the knowledge and intellectual wealth, so easily accessible.

Indian Diaspora may be understood when Former Prime Minister of India Late Atal Bihari Vajpayee speaks about his expectations from the Pravasi Bharatis i.e. N.R.I’s. There he said, “What we seek is a broader relationship, in fact a partnership among all children of Mother India, so that our country can emerge as a major global player. We value the role of people of Indian origin as unofficial ambassadors providing a link between India and the rest of the world”.

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## "Barkakat"( Big paper) : An Historical Ethno library resource of Khatara Satra in Assam

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### Abstract:

*The Satras are the Vaishnavite religious institutions of Assam. During mediaeval period the Vaishnava saint Mahapurush Srimanta Sankar Deva, Madhava Deva, Damodar Deva , Hari Deva and some of their disciples established Satra for the purpose of devotion or 'Bhakti'. These Satras also organised ethno Libraries where hand written books were kept. The Khatara Satra of Darrang District of Assam also have some Satras out of which Khatara Satra is also one. This Satra have a special kind of Ethno library resource which is known as " Barkakat" mean - Big paper. It was donated by King Dharya Narayan during 17 th century which reflects the name of the materials which were donated by the kings to the Khatara Satra.*

Keywords: Satra, sanchipat, Kakat.

**Methodology:** Interview method and literature search method.

**Objective:** To study the manuscripts preserved in of Khatara satra of Assam

### Introduction:

The Ethno Libraries of the Satra institutions of Assam have big repositories of hand written books. The Khatara Satra of Darrang District of Assam also has an Ethnic books collection where most important document is the "Barkakat". This is a document which is 197 cm. Long and 24 cm wide. The written area of the paper is 115cm×24 cm. It was donated by the King of Darrang - Dharya Narayana in the year 1770 to this Khatara Satra. It has been preserved by the Satra in the sanctorium with great respect as like a religious book.

Key words: Khatara, Satra, Barkakat, Sanchipat, manuscript.

## **Analysis:**

The Khatara Satra of Darrang District of Assam was founded by Lechakania Govinda Atoi. Govinda Atoi was a disciple of Mahapurush Madhavadeva. With the blessings of Mahapurush Madhavadeva, Lechakania Govinda Atoi founded the Khatara Satra. Govinda Atoi organized a group of "Medhi" (Manager) to run the Satra. This Satra was not just a religious institution but also a centre for culture, literature, education and social works. Then King of Darrang -Dharya Narayana patronized this Satra and he donated many valuable materials to this Satra. The list of the materials is written in the Barkakat.

The writing style of Barkakat is "Kaithely". Worth mentioning is that there were three types of writing style in old Assamese language. Those were "Gargayan", "Bamunia", and "Kaithely". The Gargayan writing style was found in the upper Assam, specially in Shivasagar, The Ahom rulers used to appoint some scribes who created the Gargayan style script of Assamese language. The Bamunia style of writing was developed by the priests of the temples of Assam at that time. On the other hand the Kaithely script was coined by the writer class of Kalita people of Assam. There were different types of professional Kalita people out of which the Kayastha were the intellectual group and they were professionally engaged with the work of writing. These Kaithely scribes developed the Kaithely style of writing. The Barkakat was written in Kaithely Assamese script.

This Barkakat was written from 30th Aghon of 1757 to 1st Ahin month of 1770 of Assamese calendar.

## **The Contents of Barkakat:**

There are nine numbers of royal seal in the Barkakat. Out of these nine seals five are small and four are bigger in size. It is written that Some Muktar and Sri Ratan Sharma Patgiri with Raghunath Bharal Buridhar were employed as the treasurers by King Dharya Narayan to conserve the royal materials given to Khatara Satra.

The Barkakat also includes the names of the "Medhi" people. They were engaged in different works in the Satra for different purposes. They are as follows-

1. Sabha Daina Pali-

Gendhela,

Dopora kana,

Khadar,



2.Sabh Baain Bhaoria

Motiram

Ajala

Kanda

Bhela Deuri

Bhadia

Kana Medhi

Ramcharan Bapu

Jhapara Bayan

Rama Bapu

Haridas Bapu

Andhara

Chandi Barua

Krishnai Deka

Namalu

Barhana Bahua

Kola

Bukujur

Bhakat Dhuli

Ahina

Aharu Thakuria

Kuphal

Tuni

Bhakat Ram

Tarak

Akhanda

The materials which were enlisted in the Barkakat are-

1. "Sonar kanar karai edal"( an golden ornament of ear)
- 2."Gaam Kharu EJOR"( a kind of ornament of hand)
- 3."Sonar Galpata EJOR" ( one pair of necklace)
- 4."Unirajar Kanar eti"
- 5." Sonar Khatoa eta"

- 6."Rupar Gaam kharu EJOR"
- 7."Kapali ekpat"
- 8."Haar ektar -1anar"
- 9."Raghunath Har edal"
- 10."Kalah Duta"
- 11."Charia eta"
- 12."Patar bhuni Dukhan"
- 13." Gom chengar pasara ekhan"
- 14."Patar Kapor Sari sira ekhan"
15. "Tatur pasara ekhon"
- 16."Aat ekjor"
- 17."Rupar nal diya Chamar tinita"
- 18."Ratnawali puthi Dukhan"
- 19."Ratnakar Ekhan"
- 20."Dhawal patar Churia 2 Khan"

And so on.

These materials reflect the art and sculpture of mediaeval period of Assam. Actually such materials were used by the actors of "Bhaonas"(Drama) artists. There are three books among the donated materials and a few utensils. All these were donated to the Satra for religious purpose only.

The Barkakat was written with beautiful handwriting in "Sanchipat". Sanchipat is kind of writing material which was produced from the bark of the Sanchi tree.

These materials have been conserving following traditional conservation methods. The Barkakat is preserved by covering with red cloth which save it from insects and rodents. It is kept in a wooden " Pera"(Almirah) . Some time it is dried in the shadow sunlight. The Barkakat is being digitalized by the Satra Samiti.

### **Conclusion:**

The Barkakat of Khatara Satra is significant from many ways, such as-

1. It is an Ethno Library resource
2. It reflects the method of writing in mediaeval period of Assam.
3. It is a historical evidence of Koch kingdom

4. It reflects the materials used in Bhaona in mediaeval Assam
5. It is preserved successfully by using traditional method of Satra institutions of Assam.

The Barkakat is not only a valuable asset of Khatara Satra but also a great Ethno library resource of Assam and North East India.

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# Stress Management for Well Being

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## Abstract:

*Managing stress is one of the biggest challenges for human beings in the present era. Stress is the state of physical, mental, emotional and behavioral reaction to any situation. Stress management includes different techniques. Stress has a major influence upon person's mood, behavior and health condition. Busy scheduled lives cause lot of stress in our mind. Generally in every one's life stress occurs for many reasons, which may be related to job security, health related problems, social isolation, relationship and financial problems etc. The well being of a person facing stressful situation properly lies in his ability of coping with such stress. In this article we provide an overview of stress and its problems and management techniques. This article is based on data collected through various secondary sources like newspapers, magazines, and books.*

**Keywords:** Stress, physical, mental, emotional, social isolation, financial problems.

**Methodology:** Observation Method.

## Introduction:

We often hear and read or have some discussion on the tension or stress that we face in this fast changing technological world. Stress is both physical and emotional response to daily life events. Each one of us experiences stress. Stress makes us weak and sick. When stress becomes chronic or excessive, it becomes difficult for human to cope up with. Stress seems like normal way of life for most of the people. Nowadays people are so busy that they do not take time to slow down long enough to think about how stress is negatively affecting them. It can be seen either as a real threat or an implied one to homeostasis. In general stress may mean an event or succession of events that generate a response in the form of distress or affliction; in certain cases, it may refer to challenge that leads to a feeling of exhibition, as for instance in 'good' stress. It is found that the word stress is replete with ambiguities. Very

often it is employed to imply the event or sometimes, the stress response. And still further the term stress is used with negative sense of distresses and sometimes it is used to describe a chronic state of imbalance.

### **Factors of Stress:**

**Social Isolation:** This is one of the extreme forms of stress that a human being can be subjected to. In this case social interactions can have a positive effect and would be one of the strategies and that can be applied for stress reduction.

**Marital stress:** Marital stress is another serious problem in today's modern society. It increases risk for everything from chronic pain to heart attack. Stress is a major risk factor for many health problems but marital stress appears to be a more serious than other types of stress. People cannot escape from marital stress the way we can solve and manage other types of stress.

**Health problems:** Health problem is related to diseases or medical ailment, person's physiological condition that causes serious mental stress. Such health problems are –heart diseases, high blood pressure, strokes, skin diseases, ulcer, diabetes kidney problems, rheumatism, mental and physical related diseases and depression.

**Mental stress:** Mental stress is related to disinterestedness in daily activities, irritable, anger, helplessness, restlessness, lack of concentration, bad companion, fatigue, obsessive and compulsive behavior, social isolation etc.

### **Symptoms of Stress:**

There are some common symptoms which can be dangerous for mental and physical health of a person:

1. Anger, irritable, impatient
2. Depression, nervousness or afraid
3. Uninterested, unable to enjoy himself/herself in life
4. Fatigue
5. Guilt feeling, helplessness

6. Distancing from family and friends
7. Withdrawn mood, high blood pressure
8. Digestive problem
9. Foul languages
10. Sleep disorder

### **Important steps to reduce stress for well being:**

Stress management is the key, not stress elimination. We can reduce stress but we cannot eliminate stress totally from our life. Here we will mention a variety of techniques to help us manage stress in our daily life.

**Physical exercise:** We know that engaging in regular physical activity is less likely to fall sick even though he is in stressful situations. Exercise not only reduces a stressful situation, it prepares us to better cope with future stress and helps fight depression. The most important ways to reduce stress is physical activities like walking; jumping, running etc. and they prove to be an excellent mechanism for stress reduction.

**Breathing:** Breathing exercise is the perfect way to get rapid relaxation. It reduces our stress and has great effects on our body relaxation resulting in a state of better focus and ability to face challenges with a calm and peaceful mind.

**Hobby:** Hobby can make one's life perfect. Activities like drawing, craft, reading, music, games and sports, gardening are all excellent choices for our life to reduce stress.

**Meditation:** Meditation helps in improving all aspect of our lives - physical, mental, psychological, spiritual and intellectual. It enhances concentration and checks stress and anxiety and also takes care of cardiovascular health and aids the body achieve a greater capacity of relaxation. Through meditation the body gets power to repair itself which prevents new damage from the physical effects of stress.

**Reading books:** Reading exercises our brain and improves concentration, memory function, reduce blood pressure, and improve conversation skill. Reading book is a great stress management technique.

**Laugh more:** Laughter is the best medicine to reduce all kinds of stress. Laughter makes us strong internally and makes us feel good.

**Avoid negativity:** Negativity should be avoided as far as possible. If anyone wants to live a happy life, he/she should learn how to ignore negativity and embrace the positive sides of life. Leading a stress-free life is a must as the damage done by negativity is huge and often irreparable.

**Sound sleep:** Good sleeping habit is a powerful stress reducer. Good sleep improves concentration; it also improves our memory power and good health. Poor sleeping habit can affect our memory. Getting enough sleep for 8 hours approximately is generally recommended and has become an increasingly important for stress free life style.

**Outing with family members and friends:** Occasionally going for picnic, sightseeing, visiting old friends, going to the birthday party, meeting friends, going for long drives help to bring close to one another and this can be the best way to manage stress. The happiness and cheerfulness that we share with each other will certainly reduce the stress in us and definitely will brighten and keep our lives activated in the long run.

**Outdoor activities:** The fresh air and sunshine with the surrounding resources and interaction with those around, outdoor activities can reduce hormones commonly associated with feeling anxious. Exposing oneself to the sunshine for sometime is beneficial for physical and overall health and absorbed vitamin D is important for bone and muscle.

**Balanced diet:** By eating a balanced and healthy diet one can become strong, energetic, alert and able to concentrate well thus help in reducing stress which is caused by physiological changes. Eating a healthy diet can reduce the negative effects of stress on your body-says Mathew Kuchan, a senior research scientist.

### **Conclusion:**

In a nutshell generally it can be said that almost all people experience stress at some level or the other, some more some less; however if the stress is persistent then it could turn into a serious problem leading a person to depression, mood swing and may induce the person to seek salvage/refuge in negative indulgences such as alcohol, drugs, gambling etc. Reaction or response to stress level depends from individual to individual. Generally it is observed that some people handle stress in a positive way by taking up various physical

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exercises or by some spiritual pursuits such as meditation, intense prayer or pilgrimage to holy shrines or temples. If the stress level goes overload, unmanageable, then it is advisable that the person under stress seek the help of professional stress management providers. All in all stress is manageable for nothing is impossible for man to achieve if he wills. There are many ways through which the process of coping with stress with the result of reducing or eliminating the effects of stress may be carried out. They are adoption mechanism, making use of various strategies or techniques as processing, biofeedback, relaxation, cognitive restructuring, systematic desensitization etc.

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## Eco Tourism in Manas National Park: A Boon for Local Economy

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### **Abstract:**

*Eco tourism is a special category of tourism that links livelihood and conservation. This paper has used a mixed method approach to examine Manas National Park (MNP) as a popular destination for both domestic and foreign visitors. This investigation arises from identifying a problem within the territory of the BTR, located in Assam, a bio-diverse area at a natural and cultural level but that suffers from a waste of tourist attraction, especially boarder area of Bhutan due to the absence of adequate infrastructure, affecting the well being of its inhabitants who would imminently benefits from ecotourism. For this reason, this paper propose the determination of the tourist potential of the study area, identify the market and understand the support of legal and administrative and financial institution and highlight the local culture practices a quality service and at the same time helping to educate about the importance of preserving and safeguarding the natural environment. From conducting this research some important finding explored. It seems that as a result of finding MNP, would enjoy appropriate situation and advantage for developing with a comprehensive and spatial planning and framework for ecotourism.*

**Key words:** Rural tourism, eco-tourism land-holdings, rural communities, rural tourism, sustainable livelihoods, resources, ecotourism,

**Methodology:** Literature Search and Survey Method.

### **Introduction:**

Manas national park the paradise on the earth called the gold mine of Bodoland by many to an international tourists spot was incorporated in the BTC accords. The park is located in five districts in the state of Assam, India –Darrang, Kokrajhar, Baska, Chirang and Udalguri. Panbari, Bansbari and Bhuiyapara are the three main ranges of Manas National Parks which is located in the eastern foot- his of Himalaya. The geographical boundary of

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BTC lies between 26.7'12" N to 26.47'50"N latitude and 89.47'40"E to 92.18'30" E longitude and is in the north western part of Assam. Kokrajhar town the administrative head quarter lies roughly between 260.25'n longitude and 99.16'38" e latitude. Its strategic location is blessing with beautiful forests which are home for rich flora and fauna.

Name of district	Area in sq km	Rare and endangered animal and birds	Major forest types
Manas, Baksa	500	Tiger, Golden Langur, pigmy hog, hispid hare, elephant, gaur, florican.	Tropical moist deciduous

Manas is biodiversity hotspot in Northeast India, with an additional epithets, including a National Park, A Tiger Reserve, A Elephant Reserve and A Biosphere Reserve. Declared as a world heritage site in 1985, it's the home of a large varieties of wildlife, rare and endangered beholding site from river, flora and fauna etc, named after a tributaries of Brahmaputra the river Manas flows into the national park from the gorges of Bhutan and split into two major streams of which the main course come out of the national park about 30 km downstream, is known as Beki. The peace and tranquility of Mathanguri tourists site on the bank of river Manas close to Bhutan is the rarest gift of nature and in the finest form. It has received a fresh leaves of life with UNESCO removing the indanger tag from it in 35<sup>th</sup> session of UNESCO world heritage committee in Paris, that was suffixed to the world heritage sites status of the park in 1992, after it was ravaged due to insurgency and political unrest in the preceding years was taken after all the countries of 22 members committee unanimously voted in favour of Manas . It's indeed a huge achievement and a recognition to the hard work put in by the government and the people to restore the lost glory.

#### Conservation milestones

- 1905- proposed reserve forest
- 1907- Manas reserve forest
- 1928- Manas wild life sanctuary,(360 sq km).
- 1973- Declared as tiger reserve under protect tiger (2837 sq km).

- 1985- Declared as world heritage site (nature)by UNESCO for universal conservation value.
- 1989- Declared as biosphere reserve under Manas and Biosphere program of UNESCO (2837 sq km).
- 1990-Declared as a national park (500 sq km).
- 2003- Declared as a Chirang- Ripu Elephant Reserve under project elephant (2600 sq km).

Basically, a very little research work has been undertaken in Manas National Park, possible due to ongoing Bodo agitation since 1989. However, a detail study on the biology and conservation of the park was unable to be conducted and so here the need arises to come forward putting hand in hand with local people, NGO's, government creating a sense of ownness for the existing of the park. The study is a bit in the ocean of knowledge on Manas as many more role has have to be played by one and all in and beyond the area of park as if the glory has to be kept for the nation.

Manas is the greatest property of the global society. Hence the protection and preservation of Manas is also the very serious and sensitive concern of the global society. Manas reserve forest, declared a sanctuary in 1928, accorded the status of world heritage site (WHS) by UNESCO long back in 1985, is located in the Himalayan foothills along with the indo Bhutan border. Twenty two out of fifty-four endangered species of the subcontinent are seen in the park. The park also boasts of being a project tiger reserve, an elephant reserve, an Important Bird Area (IBA) and a biosphere reserve ,the river Manas, flows through the park, in seemingly easy pace, presenting a breath taking views. The richness and grander of Manas has provided enough reasons to the UNESCO to bracket the core area of the wildlife sanctuary as world heritage site. Manas fulfils maximum three criteria out of five for the coveted tag. In 1992 Manas was placed in the list of world heritage site in danger. Divergent factors pertaining to economic, social, political aspects are responsible for this. The disturbance and lawlessness during the mass political movement of Bodos banished the glory of Manas.

Eco- tourist attraction can catagorise as bellow:-

- ❖ Scenic value- including mountain, seashores, lakes, island, rivers, and special interest scenery such as wetlands, native bush, geological features.

- ❖ Cultural assets – including historic buildings, towns, settlements, historic sites and other cultural experience opportunities, other ethnic heritage.
- ❖ Agricultural/horticultural/forestry assets – farm system and activities.
- ❖ Special facilities for sporting activities – including hunting, fishing, skiing, trekking, walking etc.

Tourism urgently requires the adoption of more sustainable business models bringing all actors within the tourism industry into a challenging position. Until recently the business model literature has focus on market sustainability rather than social and environment sustainability; however this focus has shifted over the past years with a purpose to reduce the negative environment and societal impact.

To promote regulated eco-tourism the participation of the local community is expected to minimize human animals conflicts and create employment opportunities. Determining the feasibility of eco-tourism and to promote regulated ecotourism awareness without disturbing the natural habitat, local community participation can conserve native flora and fauna and minimize the problem and create new opportunities such as employment and embrace sustainable tourism for the future. For this, to say that a place is really eco-friendly we are to ensure that the guest get clean water, air, fresh organic food , clean energy, no-plastic and green mobility.

### **Objective:**

- To study or evaluate the factor for determining the strength and weakness and to explore the hidden prospect or opportunity.
- To examine the opinion of tourist satisfaction over the national park.
- To exploit the full potential of Manas and improve its image.
- To increase tourist arrivals by combating the competition by newly developing tourist destinations

### **Concept of eco tourism**

According to incredible India, eco tourism is defined as, “making as little environmental impact as possible and helping the indigenous populace to sustain, thereby encouraging the preservation of wildlife and habitats when visiting a place. This is a responsible form of tourism and a new development that encourages going back to natural products in every aspect of life. It is also a key to sustainable ecological development”.

The international ecotourism society defines ecotourism as “responsible travel to natural areas that conserve the environment and improves the well being of local people” TIES 1990.

**The principles of eco-tourism are:**

1. Build environmental and cultural awareness and respect for the environmental resource.
2. Provide positive experience for both visitors and hosts.
3. Minimize impact on nature.
4. Provide direct financial benefits for conservation.
5. Raise sensitivity to host countries political environment and social climate.

National strategy for eco-tourism has been formulate by the ministry of tourism has been appropriated by government of India, dated 29<sup>th</sup> April 2022 to unrivalled in the world ranging from pristine forests, to the snow –clad Himalayas , mountain grasslands , golden and silver deserts, rivers, lakes wet lands, mangroves, beaches, volcanoes, and corals, housing tremendous biodiversity. Besides, we have the mega –fauna consisting of iconic species such as tigers, lions, elephants, rhinos, leopards, wild buffaloes, Indian bison gaur) etc. and more than 1200 species of birds.

**Indian resource of ecotourism:**

India has an important geographical advantage owing to its rich natural and ecotourism resource.

- ✓ 70 percentages of the Himalayas.
- ✓ 7000 km of coastline.
- ✓ Both hot and cold climate
- ✓ Ranks 10<sup>th</sup> in total area under forest
- ✓ Ranks 6<sup>th</sup> in terms of the number of recognized UNESCO natural heritage sites.

**Importance of eco tourism**

Ecotourism services provided can attract the tourist to visit manas. since 2005 many tourist from India and foreign countries like Australia, Belgium, Canada, germany, japan, Portugal, Switzerland, south Africa, USA and UK have stayed in the campas and have

appreciated the conservation efforts of local administration. The jungal camp houses ethnic cottages with basic amenities. The camp include guest houses and tents. Resorts are made available to the tourist from different parts of globe to station them. People come for picnicking in the place giving it a holiday feel. volunteers from the local fringe villages consisting ABSU, local activists, ex-poachers, ex-insurgents and local Bodo youth work together to conserve and encourage rural tourism. The old glory of Manas is restored once again due to the involvement of local communities and community based organizations like Manas maozigendri ecotourism society, Manas Angrang society, Manas bhuyanpara ecotourism and conservation society, Panbari Manas eco tourism and conservation society etc. Ecotourism is an enlightening nature travel experience that contributes to the conservation of the ecosystem while representing the integrity of host community .It reflects a value and resource base perspectives by highlighting a balance scenario of benefit among tourist, tourist industry and local community. As the very idea of ecotourism is based on the sustainable use of resource, there should be some guideline s both general and specific to be followed in such operations. The ethic based principles which are proved to be fundamental for ecotourism practice. They are:

- It should not degrade the resource and should be developed in an environmentally sound manner.
- It should provide first hand, participatory and enlightening experiences.
- It should involve education among all parties' local communities, government, non government organizations, industry and tourist.
- It should promote moral and ethical responsibilities and behavior towards the natural and cultural environment by all players.

Ecotourism is now globally recognized as a powerful tool for the conservation of forests, biodiversity/ wildlife and scenic landscapes. It does so by creating sustainable alternative livelihoods for forest-department communities and by generating awareness among the masses and decision – makers.

In order to strengthen community control and management of the forests, it is important to generate a sustainable flow of non extractive financial benefits of forest for the communities to ensure that the communities take interest in the conservation of forests and wild life. Ecotourism is perhaps the only means of achieving this end.

A part from its conservation and economic value, public interest in nature based recreation, ie. Ecotourism is fast increasing and it is the duty of the government to provide this service to the public as far as compatible with conservation imperatives. Ecotourism is one of the fastest growing segments of the travel and tourist industry which is one of the highest producers of global wealth and employments.

**Strategic pillars of eco tourism in Manas and its role:**

- ✓ States strategy for ecotourism
- ✓ Marketing and promotion
- ✓ Destination and product development
- ✓ Public – private and community partnership
- ✓ Governance and institutional framework
- ✓ Involvement of stake holders like central ministries, state governments, panchayati raj institutions, industry, NGO’s ,local communities
- ✓ **Table showing benefit and problem of eco-tourism in manas:**

<b>Benefit</b>	<b>Problem</b>
Utilization of resource	Lack of infrastructure
Creation of economic atmosphere	Lack of knowledge
Disclose of culture	No advertisement
Opportunity To Inspire Other Sector to Developed	Un-identification of resource
Attract foreign traveler	Lack of education

**Challenges of ecotourism**

Beyond the above benefits and problems some important hurdles as felt as main barriers of the tourism are Lack of proper roads for patrolling and tourist activities, shortage

of man power, lack of marketing and branding, inadequate support infrastructure within the park.

**The facilities organized by various NGO'S and organization are:**

The activities of NGOs has helped to draw attention of the tourists from different parts of the globe but also help to increase revenue collection process for the better management of the park and the life of the adjacent area.

The initiatives are:

**Florican Cottages:** Three cottages made from locally available resources and raw materials. All cottages are deluxe cottages with attached bathroom and full dining facilities, at Basbari gate, Manas National Park. This facility is started from Dec 22, 2009. It Includes Village Walk. Package charges Rs. 1500 per person for 1night & 2days.

**Village Home stay:** Provision of spending a whole day living with a village family, including sharing their meals. Package charges Rs. 1800 per person for one night and two days.

The NGO also offers pick-up drop-off services from Barpeta Road, Guwahati, and other locations, as well as transport within the park. The NGO also organizes Jungle tours -- with its intimate knowledge of the jungle and its wildlife, the NGO can take tourists through the exciting wildlife of Manas. Besides, the NGO provides the following facilities to the tourists.

**Gypsy Safari:** Facility of riding an open jeep through the forest trails, with an expert spotter standing behind tourist to guide him to the animals.

**Trekking:** Conducts walks for wildlife tracking, or tailored walks focusing on birds, butterflies, insects, flora, orchids or other interests. Boundary road trekking for rhinos and boarding are available.

**Elephant rides:** One can experience of jungle through elephant ride. Facility with is providing by Gypsy safari is also available for the tourists. Three rubber boats are imported for this.



**Whitewater rafting:** The facility of white water rafting is also available for the tourists. Three rubber boats are imported for this.

**Cultural Tours:** The NGO also organizes tours to local cultural shows (Assamese Bihu Dance, Adivasi Jhumur, and Bodo Bagurumba), and also visits to village handloom makers (Assamese Gamuchha). Tourists can purchase different handicraft products from the fringe villages at reasonable prices.

**Village Walks:** The NGO also organizes Village Walks - a guided walk through a typical North Assam (Bodo region) village. In 2009, MEWS also started village level tourism at Fringe Village Barangabari with support and guidance from WWF.

### **Local people's benefits:**

The people of villages are benefited a lot from the Eco-Tourism activity. Various NGO's has started tourism activity to solve the problem of fund and increase self dependence and also to encourage local people specially the youth to get involved into tourism.

### **Manas as an Ecotourism Destination:**

Inscription of a site in the List of World Heritage in Danger has two sides to it. Firstly, it draws global attention to the problems faced by the site which is beneficial and secondly, it indicates a pending threat that the site could be deleted as a World Heritage completely if appropriate measures are not taken to restore it. No doubt Manas National Park has its own glory history which has been a major setback and challenge to the tourism industry of Assam. Security of the tourists is definitely an important issue. There are other issues like connectivity, transportation, and development of necessary infrastructure that cannot be ignored. The million dollar question is if a disturbed state like Kashmir can attract tourists then why not Assam? In this era of globalization, getting adequate funds for the development of tourism industry in the State is not an issue at all because funds can be easily pumped in by Tourism Department of both India and Assam or private sector enterprises. What is important at this juncture is that apart from improving the security environment of Manas, tourists both domestic and international need to be informed about this exotic ecotourism hotspot.

The Media often tends to focus on the ethnic conflicts and under development of the state neglecting the pioneering development efforts made in the region. It has been engraved in the minds of the general populace by the media that nothing significant is happening in Assam other than violence, bomb-blasts, kidnappings, extortions, ethnic clashes, etc. The foreign and the domestic tourists consider it risky to visit this part of the country, in view of the prevailing law and order situation. The general impression has been that any foreign or domestic tourist could be a soft target of the insurgents. Through hard to believe but it is true that for a large number of people of mainland India, the mere utterance of the name 'Assam' creates panic.

Though the state has sufficient resource only 6 place has been identified as ecotourism destinations. These are the Kaziranga National Park, Manas National Park, Nameri National Park, Orang National Park, Halflong and Majuli which can be increased to a large number with little initiative of stakeholders.

The changes in the number of tourist and the revenue collection can be seen in the table but Assam witness the inflow of tourist as well as the revenue collection since 2007 which seems to be encouraging though the state has sufficient resources.

### **Suggestion**

- This park can be considered unique among all natural heritage sites in India. The positive and accommodated attitude of BTC Administration in this sphere is laudable.
- It is suggested that the government should encourage the NGOs by providing financial and administrative cooperation.
- Local ventures by the local youths and the members of the NGOs are the best example of initiative for the protection of the forest properties for the great interest of the humanity.
- The Government should take more initiative to promote eco tourism.
- The advertisement campaign needs to be more sharpening like Kerala and Gujarat.
- The electronic media should be mostly used to promote cultural tourism at national and international level.
- The infrastructure facility needs to be developed to attract more tourists.

## Conclusion:

It's time to create tourism development model as the scope for growth of ecotourism and the factor required are already available and can be created if does not exist. The positive symptom to grow the tourism sector by all stakeholders will be boosted if the following model is introduced.

1. Stimulate a dialogue and map the complete experience network of tourist and all actors involve in the process to create an environment.
2. Seeing possibilities or potential and acknowledge new initiatives and trends.
3. Converting chance into cash is an intrinsic motivation and can be a little push to real success.

A successful contemporary approach towards the eco tourism in manas can redefine the tourism and can be the multiple centre and take the space in NE region as the best tourist place to step in with the development of the local by generating employment and in hence income for the various stakeholders.

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