



Sustainable Business Practices: a way to Employment Generation and promoting sustainable Tourism Business Practices by its Historical Significance in the Sibsagar District

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ABSTRACT :

Tourism is presently one of the largest, fastest growing and highly organized industries in the world. It is highly complex phenomenon and important activity of great significance. Sustainable tourism is one of the branches of tourism which is experiencing popularity as the demand grows for the tourism that is environmentally sensitive, informative and beneficial for local communities. Sustainable development is development that meets the needs of present without comprising the ability of future generations to meet their own needs (UNEP-1987). Sibsagar is well known for its Ahom palaces and monuments. Sibsagar is probably one of the best example in the country of destination that built sustainable tourism promotion and product development program form practically a zero base. Recognizing the necessity to educate communities about sustainable tourism. Sustainable development is the guiding spirit of the new tourism policy. The objective of sustainable tourism development is to implement all areas of Sustainable development (ecological, economy, social issues, and cultural issues) in tourism.

Keywords: Sustainable, Tourism, Promotion, Archaeological remains.

I. Introduction:

Tourism is emerging as one of the trust areas for planners, policy maker, academicians, tour operator, hotel industry and investors and also job seekers in Assam. It is an intensive and export oriented service sector. It is a key indicator to determine the growth rate in the economic development process. It may contribute to generate the sizeable employment avenues and income to the unemployed of the state economy.



Assam is famous for her flora and faunas. The state has two mighty rivers namely, “**The Brahmaputra**” and “**The Barak**” including large number of territories. The state is also known as “**The Land of Blue Hills**”, Land of “**Red River Brahmaputra**”, land of “**Mother Goddess Kamakhya**” and the “**One-horned Rhino**”. The state also includes beautiful landscapes, majestic rivers lofty green hills, relics and monuments. All these resources attract both Domestic and International tourists. Assam is also known as a land of meeting pot of the different races like Mongoloids, Aryans and Indo-Tibetians, Tribes like *Mishings, karbis, boros, and tiwas* exists here. In ancient time, it was a land of Tantricism. The state is also popular for its exclusive Eri-Muga and Pat industries.

The emerging areas for Tourism sectors of the state economy are the Sustainable Tourism, Eco-Tourism, Adventure- Tourism, Pilgrimage tourism, Wildlife Tourism, Rural-Tourism, Health Tourism and Cultural Tourism. The World Tourism Organization defines a tourist as, “*travelling to places outside their usual environment for not more than One year for leisure, business and other purposes*”.

The natural and cultural heritage is often vulnerable to the impacts of Modern development. Considering protection and making use of Tourism development as a means of conservation is a basic principal of Sustainable tourism development. A common definition of Sustainable tourism according to World Tourism Organization (UNWTO) “*Sustainable tourism developments meets the needs of present tourists and host regions while protecting and enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be*



fulfilled while maintaining cultural heritage, essential ecological processes biological diversity and life support system”. [WTO1998: 19]

Sustainable tourism can be variant of Eco-tourism. Any village or district can be a centre of tourist destination and villagers are hospitable. Still now lots of beautiful and unfocused sites and spots exist in the villages and need special attention of the government and organizations which can be a medium of making the concept of Sustainable tourism more successful. Sustainable tourism can gain popularity and be good prospects of business if required with the facilities.

Sibsagar and the Areas as Places of Sustainable tourism:

The history of Assam is still in fragmentary and is often neglected by the historians. It is mostly due to the non-availability of the necessary materials or sources especially literary sources as the people had not the tradition of writings history. But there are innumerable Archaeological materials lying scattered in the Brahmaputra valley. The scientific study of these materials can unveil the unknown history of Assam.

The **Ahoms** are the Royal family of Assam. The Ahoms are the descendants of the ethnic Tai people 1.The **Ahom Kingdom** was founded by **Sukaphaa** between the Dikhau and the Dihing rivers in the 13th century, and by the end of the 19th century, 2. During the medieval period a series of architectural temple, pavilion and bridges kingdoms sprang up and were known as **Ranghar**, **Siva doul**, **karenghar**, **Tolatol ghar**, **Stone bridges** etc. Other kingdom like Sutiya kingdom, kamata kingdom, kachari kingdom etc, among them Ahom was the most powerful kindom.



Sivasagar is also known as the “**Old Capital of Assam**”. Sivasagar as the capital of the mighty Ahoms assumes much significance as a tourist place. A total of forty one kings of the Ahoms dynasty ruled over Assam. **Charaideu** in Sivasagar district is the first capital of ahom dynasty. After this they changed their capital to Charugua, followed by Gargaon, and rongpur. Sivasagar acquired the importance due to the old buildings, bridges tanks and temples and their archaeological craftsmanship, along with the rich cultural heritage, religious spots and natural beauty always appeal new visitors to the region.

Now-a-days Sivasagar has been developing as hot spot for Tourism and Archaeology. It’s full of Archaeological relics and artifacts. “**The Tai Museum**” and the “**The Jitendra kutir homestay**” preserved some of historical artifacts.

1. Mridupawan Goswami and Chenehi Begum: *Buranji (Asom aro adhunik bharat buranji)*
2. Mission Green Sivasagar: Sivasagar: *Living Fossil: A canvas of change with tradition*
3. Dr Bhim Kanta Boruah: *Chang Rung Phukanar Buranji*

II. Need and Significance o the study:

Sustainable tourism is a burning issue in the present scenario o this esteemed industry. Sustainable tourism helps us to understand and gives a clear picture of the rich Cultural Heritage and Resources. Our cultural is a mixture of various tribes so Sustainable Tourism can be a medium of exchanging ideas, beliefs feelings and sense of brotherhood. A portrait of unification and assimilation of various cultures and identity can be seen.



Sustainable tourism also leads to the fulfillment of the employment generation and prospects of the revenues to the government sector as well as a source of income for the unemployed youths. In order to make the study more clear and lucid the investigator has highlighted some important points. These are mentioned below:

- i) To know the life style and culture of the people.
- ii) get an idea about the archaeology of the areas.
- iii) To study the chronology of the History, Facts Figures and scope of the concerned topic.
- iv) To be acquaint with the history and its relation to the archaeology.

III.Objectives of the Study:

- [1] To highlight the relics and enrich the tourism sector.
- [2] To gain knowledge on Archaeological importance of that areas.
- [3] Conservation and Protection of the resources.

IV: Methodology:

The methodology applied in the investigation was “Field Study” under the category of the ‘Descriptive Method’. The investigator collected the data’s both from the Primary and Secondary Sources.

Tools and Techniques

On the basis of the nature, scope and objectives of the problem to the investigated, the investigator has selected the following tools and techniques.



- a) Observation.
- b) Questionnaire
- c) Interview

F) **Data Analysis and Findings:**

The collected data's were edited, classified and arranged for both qualitative and quantitative analysis and discussion.

According the investigator has visited his selected sites. These are mentioned below:

V. Result and Discussion:

Charaideo:

It was the first capital of Ahom kingdom but now no remnants are to be seen. The place 15 miles east of Sivasagar town. Today Charaideo deserves tourist attention only for the maidams or memorial tombs of kings and queens. There are as many as 36 tombs. The maidams are comparable to the pyramids of the Pharaohs of Egypt. The maidams, construction of which started around 1268 AD, are of octagonal shape with pucca walls and filled up with the earth. Charaideo is also called the Jerusalem of the East.

‘Maidams’ is a Tai word meaning a plinth for the departed. The custom of the Tai Ahom was to entomb the departed (royal personages) along with things of their daily use, attendants, animals.

There are two big tanks namely ‘**Sa-Dhuwa**’ and ‘**Petu-Dhuwa**’ along the Dhodar ali, the connecting road.

Ranganath Doul and other Temples:

In between Jaysagar tank and **Talatal ghar** stands a Shiva Temple known as Ranganath Doul. It was built by Swargadeo Rudra Singha in 1703 AD. To its



west, stands another monument called the **Hara-Gauri Devalaya** and on the eastern side stands the Gauri Ballav Doul, also known as **Na-Gosain Doul**. Swargadeo Rajeswar Singha built the Hara Gauri Devalaya where the image of goddess Chamunda was engraved. All royal weddings were held in this temple. Another temple called **Ishaneswar Devalaya** dedicated to Lord Shiva was built by Swargadeo Lakshmi Shingha's mother, but now it is in a state ruin. In 1703-04 AD. Rudra Singha built one maidam (tomb) in memory of his mother Sati Joymati which came to be known as Fakua-doul. It is said that since his mother had died long before, Rudra Singha laid a symbolic golden image of her inside the maidam built with bricks.

Ajan Peer Dargah:

Hazarat Ajan Peer alias Shah Miran was a Sufi Saint of great Spiritual power and solemnity. As back as in 1634-35, the great Ajan Peer travelled all the long way from Bagdad (the capital of Iraq) to Assam accompanied by four of his Sufi Companions during the reign of the than Ahom king Swargadeo Pratap Singha. His four companions were Hazarat Osman Goni khandakar Peer, Hazarat Banda Shah Peer, Hazarat Shawal Peer and Ajan Peer brother Hazarat Nobi Peer. Soon after his arrival, Ajan Peer Sahib set up a Mosjid at Soonpura near Gargaon, the than capital of Ahom Kingdom and started to teach the **Nawaz** (prayer) to the Muslim brethren. In the midst of assamese culture and literature, the great Sufi Saint achieved deep knowledge of Assamese language, grammar extend his rich harvest of melodious "**Jikir**" to Assamese folk literature and preached all the fundamentals ideals of Shariyat. Having become an inseparable part of Assamese culture, the Jikirs are chanted in the tune of ancient Assamese folk songs.



Unfortunately the increasing popularity of Ajan Peer cost heavily when a conflict arose between the Ahom King and the than Muslim Ambassador Rupai Dadhara with the result that Ajan Peer was punished by making him blind in both the eyes. Later the king realized his grave mistake. The King granted a plot of 120 bighas of land at **Saraguri Chapari** at dikhowmukh of Sivasagar and made necessary arrangement for upholding the ideals Ajan Peer. There the Saint started preaching main ideals of Islam to his devotees and disciples. After successful accomplishment of a sacred and spiritual life of 120 years. The great Sufi saint left this world to the un-bounded sorrow of his host of followers and devotees and saragua Chapari has came up the Ajan Peer Dargah, which is a highly revered place of Muslim.

Namdang Stone bridge and Road:

The Stone Bridge over Namdang, Darika, Dijoikhana, Rangpur Naduar have stood the test of time. How strong and well-built these stone bridges is well exemplified by the Namdang stone bridge near Gaurisagar. The biggest stone bridge measuring 202 ft in length 21.5 ft in width 5.5 ft thickness. For flow water two tunnels, built in 1703 AD during King Rudra Singha.

In Sivasagar district a good number of important roads were built during the period of Ahom dynasty. **Bor Ali** (Gargaon-Nazira-Jaysagar-Gaurisagar-Dikhowmukh), **Salaguri Ali** (Gagaon-Bakata-Sepon-Salaguri) **Satia Ali** (khelua-Kujibali-Mesagarh-Lahdoigarh), **Naga Ali** (Namdang-Bezgaon-Charing-Amguri-Naga hills), **Dhai Ali** (Sivasagar- Sarugua- Dihing-Mukh) **Bor Boruah Ali** (Sivasagar-Borboruah, now merged with NH37) **Barpatra Ali**, **Gajpuria Ali**, **Romani Ali**, **Rahdai Ali**, **Kharikatia Ali** etc. are some important roads built in.



All these materials remain and treasure required public awareness and proper attention with care from Government and other organization

Lastly we can say that Ahom dynasty and Sivasagar have beautiful and enchanting archaeological remains. From the least findings and their study can help us to reconstruct the past and glory. These sites enrich Tourism sector too. So proper sustainable development and preservation of these sites are essential for their ultimate disappearance.

VI. Problems and Suggestions:

Problems

- a. Relics are in ruin conditions.
- b. Surrounding areas are not hygiene.
- c. Lack of education and public awareness is seen.
- d. Infrastructure dearth has made the scenario gloominess.

Suggestions

- a. Construction and preservation of the sites to be made more scientifically.
- b. Funds to be allocated and make it as tourism sites.
- c. The educational and commercial value should be understood and develop.
- d. Rural people to get engaged and employment opportunities with facilities to be provided for making the concept more realistic

VII. Conclusion:

Now a day's tourism is gaining popularity for awareness with the advancement of transportation and information technology even in the rural areas of earth coming within the reach of the traveler. In fact tourism is now a world's largest and biggest industry and Sustainable Tourism, a challenging field is too getting as the fastest developing sector of this mart.



Being a student and investigator it is my mandatory duty to highlight and bring out the unfocused sites more lucid and known to the masses for creating public awareness and feel its presence as a glory and the richness of the Assamese Culture and Heritage. Through some sites are clapped-out and in condemned from, the suggestions must be taken into consideration for making it successful and realistic and benefited for the sustainable tourism developers.

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