

Bizu Festival of Chakma, Tripura: Future Prospects as a Tourist Destination sap

Saptarshi Mitra^{1*} and Jony Hrangkhawl¹

Abstract : *Cultural depiction covers a widespread range of approaches and techniques, but the most commonly used methods of cultural expression are festivals and fairs. Themed cultural and traditional festival acts as a source of attraction for potential tourists and generates income for the local community. The paper deliberates the Bizu festival's unique characteristics, essence, and major drawbacks that disrupt it from getting all the attention it requires from tourists everywhere. The data epitomized in the paper are also based on the Handheld GPS survey and the tourist survey conducted during the festival. The study reveals the festival's unique celebration and highlights the different approaches, social linkages of the festival according to the inhabitants, the potentialities of the festival, and the hindrances to establish it as a famous festival of the State of Tripura. The most special characteristic of the Bizu festival is its socio-religious assimilation. The festival highlights certain features that can attract local, regional, and global tourists in near future. The Maze and the Tower are the hallmark features of the festival spot. Further, the survey data reveals that there are still lots of basic limitations like lack of accommodation facilities, improper road accessibility, poor public sanitation facilities, lack of emergency medical care facilities, etc. which prevent it from attracting a larger number of people attending the festival by which it may be recognized as a potential tourist destination festival of Tripura.*

Keywords : *Cultural Heritage, Chakma community, Tripura tourism, Bizu festival, Cultural tourism*

Introduction

Recently cultural representation has been acquiring more attention in Tourism studies (Cornelissen, 2005; Hoffstaedter, 2008; Pritchard & Morgan, 2001; Santos & Yan, 2008; Smith & Robinson, 2006; Tang, 2005; Yang, 2011). Cultural tourism incorporates exploration of archaeological and historic sites, being part of a community's festival or ceremony, enjoying a traditional dance, or buying a handcrafted art (Besculides, Lee, & McCormick, 2002). Chang (2006) mentioned that festivals are the essential features of cultural tourism (Formica & Uysal, 1998) due

¹ Assistant Professor, Department of Geography and Disaster Management, Tripura University, Research Assistant, ICSSR Project, Department of Geography and Disaster Management, Tripura University

* Corresponding Author (saptarshigeotu2000@gmail.com)

to which festivals have often been marked as cultural events (Frisby & Getz, 1989). The cultural festivals organized globally have increased substantially due to their importance in celebrating and promoting community values, ideologies, identity, and development (Zhang, Fong, Li, & Ly, 2019). Tanford and Jung (2017) explain that festival provides communities with a method of celebrating their unique cultural traditions, through which they could attract tourists and local visitors and receive economic, social, and cultural benefits contributing to event tourism and destination marketing, covering a wide variety of themes including art, culture, religion, food & beverages, music and sports (Maeng, Jang, & Li, 2016). The main objectives of these festivals are to revive the local customs of the communities, create a positive image for the region and enhance the life and pride of the communities (Akhoondnejad, 2016). Most of these fairs and festivals began as simple community events, where the residents and neighbors would celebrate their area's culture, heritage, and history, exhibiting the social norms and values of the community. However, as these festivals and events grew, communities began to realize the financial profits they generated; therefore, organizers started to view these events from the perspective of tourism. Based on that, the attractiveness of the festival to outsiders and tourists is given greater importance, which sometimes could lead to the festivals or events straying away from their original hallmark characteristics (Chacko & Schaffer, 1993). Through this themed environment, tourists collectively enjoy and make use of features such as ritual or ceremony, special aura, and service; high levels of personal exposure and reciprocity and the crowd (Theobald, 1997; Shone & Perry, 2001; Liu, Wang, Huang, & Tan, 2019). The festivals are specially studied to demonstrate how ownership can influence the delivery of services and affect the competitiveness of tourist destinations and tourism policies. Festival tourism is also unique because it creates a demand for the tourist at a specific place and at a particular time; they do not follow any tourism-related goals but can still be promoted as an attraction used for destination marketing by investors (Andersson & Getz, 2008). Although not every festival and event can be considered to have connections or outcomes of tourism-associated objectives, researchers have frequently tried to merge all kinds of events and festivals to fit into the tourism mold. This has led to another potentially interesting form of events being insufficiently researched due to their links with tourism being enigmatic or nonexistent. All the festivals and events are a subset of tourism and worthy of being studied as a phenomenon, even those of monotonous nature. But the whole picture is that their link with tourism should not be overemphasized if they are not present (Laing, 2018).

Objective

The main objective of the paper is as follows

- To analyze the characteristics, features, and essence of the Bizu festival of the Chakma Community.

- To comprehend the influence of the Bizu festival on the Chakma community.
- To determine the potential characteristics that could establish Bizu festival as a major tourist destination in Tripura.

Methodology

A detailed literature review along with gathered general information about the traditional nature of the Bizu festival was executed during the last few years. A scheduled survey of 60 random tourists was collected at the Lalcherra Bizu fair of the Chakma tribal community to analyse their perspectives on the Bizu festival and fair. Further, interviews were also held with the local organizers and seniors at the festival to conceive the preliminary activities done to organize the festival and the basic hypothetical concept behind the festival. The Index of Satisfaction scale has been used to estimate the satisfaction score of the tourists for the various attributes like the natural beauty of the spot, the ambiance of the festival, the hospitality of the local people, cleanliness of the spot, conditions of the fairground, the cultural program which has been performed using Microsoft Excel. The tourists' satisfaction index incorporates the tourist's survey scores from different attributes of the schedule to generate a single satisfaction score that specifies the overall tourists' satisfaction score. The formulae to calculate the index of satisfaction is mentioned below-

$$IS = \frac{FS - FD}{N}$$

Where,

FS = Total Number of Satisfied tourists

FD = Total Number of Dissatisfied tourists

N = Total number of Tourists

Study Area

Traditionally the Bizu festival is organized every year by the State of Tripura centrally in a particular place. Recently the state-level Chakma Bizu Festival was held at the Lalcherra village of Manu Rural Development Block, under the Longtharai Valley Sub-division of Dhalai District of Tripura. The tributary of the Manu River flows northward almost parallel to the road between the Manu railway station and the Lalcherra Chakma market, where the Bizu festival (23°55'533 north latitudes and 92°01'483 east longitudes) was held. Lalcherra is located in an erosional plain that lies between the Longtharai and Shakhan hill ranges. The road to the fairground is filled with mesmerizing sceneries due to its moderate altitude and the area falls in the lower extension of the hill ranges in both directions. The Manu Rural

Development Block has a total population of 84,194 out of which 43,463 are males while 40,731 are females with a total of 18,699 families as per the Census of India, 2011. The two major tribes found within the administrative jurisdiction of Manu block are Chakma and Tripuri.

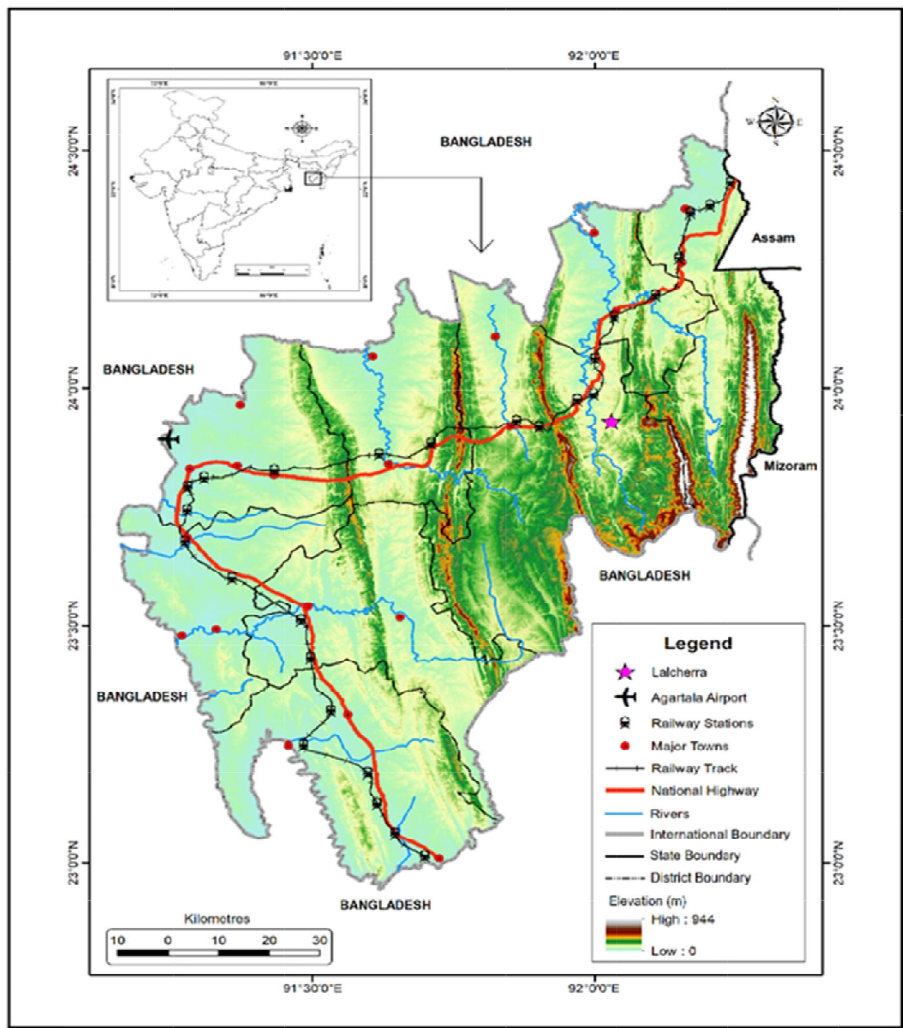


Figure 1. Location Map of the Study area

Source: Developed by Researchers 2021

The Chakma’s

According to the Chakma historians and scholars, the term ‘Chakma’ came from the word ‘Sakya’, which refers to the ancient clan from the Himalayan region in

which Gautama Buddha was born. Initially, Burmese noted this tribe as 'Thek' or 'Thet', which later was changed to 'Sak' or 'Chang', then further 'Ma' referring to 'Manuch' or Man was added; hence the generic term 'Changma' came. During the colonial period, the British slightly changed this term and started to call this tribe 'Chakma' (Ghosh & Das, 2020). The Chakma are of Sino-Tibetan and Mongoloid origin and share linguistic, racial, and ethnic ties with the rest of the South East Asian population and the hill peoples of Assam of North East India, Thailand, and Upper Myanmar (Chowdhury, 2015). Since long ago, they have practiced Buddhism and speak a dialect that belongs to the Indo-Aryan family (Hoque, 2013). They are one of the most predominant tribes in the Indo-Bangla subcontinent inhabiting mostly the Chittagong Hill Tracts of Bangladesh, China and Arakan provinces of Myanmar, in the North-Eastern Indian states of Mizoram along the international boundary with Bangladesh, in the northern and southern districts of Tripura, in the Tirap, Changlang, Subansiri and Lohit Districts of Arunachal Pradesh, in the Langsilet area of Karbi-Anglong and North Cachar Hills District and Cachar districts of Assam and a few families in West Bengal.

Historical Preface and Socio-cultural Segregation

During the partition of India on a religious enclave, the Chakmas beseeched senior Indian leaders for the inclusion of Chittagong Hill Tracts into the Indian Union. The Chittagong Hill Tracts (CHT) had a 97 per cent non-Muslim population and the Indian leaders assured the Chakma leaders that the Chittagong Hill Tracts would never become part of Pakistan. At the hearing of the Bengal Boundary Commission, Mr. Sneha Kumar Chakma, one of the greatest Chakma freedom fighters, and activists from the Chittagong Hill Tracts, intensely argued for the inclusion of Chittagong Hill Tracts into the Indian Union. Unfortunately, the Chairman of the Bengal Boundary Commission Sir Cyril Radcliffe was not present in the meeting, and later, the Chittagong Hill Tracts were awarded to Pakistan. The people of Chittagong Hill Tracts hoisted the Indian flag in Rangamati celebrating India's Independence, completely unaware that the CHT was awarded to Pakistan. They celebrated and rejoiced in the occasion just like the rest of India. The Indian flag stayed hoisted for six days from 15th August to 20th August 1947 but when the jawans of the Baluch army of Pakistan unfurled their national flag on 21st August, the people in CHT realized that they were not in the territory of India anymore. The Chakmas retaliated by taking a pro-Indian stand within the territory of East Pakistan (Bangladesh) and the then Pakistan government inflicted structural violence against the non-Muslim indigenous population of the Chittagong Hill Tracts. The central government treated them as anti-Pakistani and started to marginalize them from the rest of the Bengali Muslim populations, but the main reason for the displacement of the Chakmas happened in the year 1960, due to the building of the Kaptai Dam. 54,000 acres of agricultural land in the Karnafuli river valleys in the

Chittagong Hill Tracts, East Pakistan, went underwater. Around one lakh people became environmental refugees and crossed the Indian international borders. (Chakraborty, 2019). The other reason was the resentment among the predominantly Buddhist Chakma population, who saw their cultural affinities to be with the Hindu people of India rather than with the Muslims of East Pakistan. This resentment increased with the removal of the old British “Excluded Area” status that provided some protection for tribal areas. The result of this was an influx of Muslim settlers into the region. The seeds were thus sown for a tribal movement that came into focus in the early 1970s when it became clear that the policies of the new Bangladeshi government would differ little from those of the Pakistanis. The year 1973 saw the beginnings of an armed insurgency by the Shanti Bahini (“Peace Force”), aimed at gaining autonomy for the Chittagong Hill Tracts. During the course of this civil unrest, thousands of Chakma refugees fled from the Bangladeshi Army operations from their villages in the Chittagong Hills in 1988. These led to the sparse distribution of Chakmas in different states of India and the neighbouring countries.

The Bizu Festival

In the olden times, both the indigenous and non-indigenous population of Tripura followed only the Hindu almanac calendar, also known locally as the Bengali calendar, and based on this calendar, the New Year falls in the month of April. This new year is celebrated by both the indigenous and non-indigenous populations of

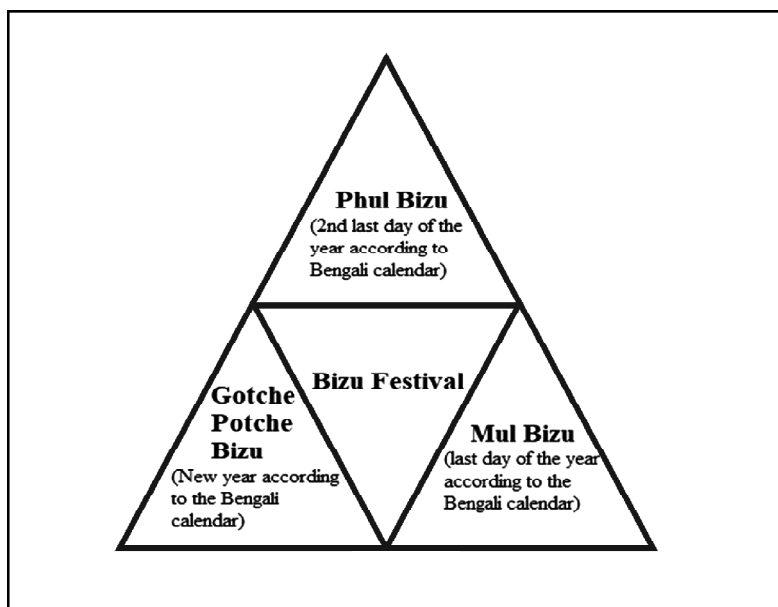


Figure 2. Major Phenomenon of the Bizu festival

Source: Prepared by researchers

Tripura in a comparatively alike manner. The Bengali population of Tripura calls it 'Poila Baisakh' while the indigenous population calls it by different but almost similar names like Buisu, Boise, and Bizu. The day of celebration may vary a day or two among the different tribes of the indigenous population of Tripura. The Chakma indigenous population of Tripura calls this New Year celebration the Bizu festival. It is the biggest socio-religious festival of the Chakma tribe, celebrated in every Chakma household. The Bizu festival is a three days long festival starting from 13th to 15th of April. The first day is called Phul Bizu, the second day 'Mul Bizu', and the third-day 'Gotche Potche Bizu'.

Graphical representation (Figure: 2) of the Bizu festival it can be observed that the Bizu festival is an amalgamation of three different festivals with unique characteristics held on three different days. The three triangles on the side represents the loop, 2nd last day of the year (Phool Bizu), the last day of the year (Mul Bizu) and finally the new year (Gotche Potche), according to the Bengali calendar that was widely followed in Tripura since olden times. These three days of celebration in the Chakma culture together form the popular known Bizu festival.

Cultural Assimilation and International Tourism

The recent Chakma population is estimated to be more than 9 lakhs although it is scattered across three different countries. The majority of them are said to be settled in the Chittagong Hill tracts of Bangladesh with an estimated total population of around 5-6 lakhs while Myanmar has around 80,000 Chakma population. In Myanmar, the Chakmas are mostly known as Daignet or Thetkama. In India, the Chakma population resides in the states of Mizoram (96,972), Arunachal Pradesh (60,000), Tripura (79,813), Assam (738), and a few in West Bengal. In every state and country, they reside in, the Chakmas are a minority population. Their socio-cultural lifestyles seem to be greatly affected by the majority population of that region. Therefore, to keep connected with their cultural roots, Chakmas living in the area no matter whatever the size of their population celebrates Bizu. During the course of these three days festivals, the Chakmas perform all the socio-cultural practices as per the tradition of Bizu. Some travel all the way to Tripura in order to celebrate Bizu along with the fellow members of their tribes. These can be considered as a potential resource of International Cultural tourism where a particular community in order to stay connected to their traditional roots, travels to another country. In most cases, international tourists travel to another country in order to witness a foreign culture that is completely new to them but in the case of the Chakmas, the motive is to stay attached to their cultural roots.

Potential Tourism Resource of the Bizu festival

Cultural tourism resources mainly refer to historical sites, scenic areas, religious and ethnic facilities, relevant customs, and folk rituals. The potential cultural tourism

resource at the Bizu festival consists of ethnic socio-cultural attractions, relevant customs, fairs, and cultural performances.

Socio-cultural Attractions

The socio-cultural attraction at the Bizu fair is the different infrastructural attractions built for tourists. These infrastructural tourists attraction at the Bizu fair are Alawk Ghawr (bamboo stilt houses), Bhavchakra (Bamboo fence maze), and Lorbo Midungi Jawltungi (Tower).

a) Alawk Ghawr

The beautiful bamboo houses (Tong Ghar) built on stilts in the fairground act as rest houses for tourists and locals. These unique houses are known as “Alawk Ghawr” in the local Chakma dialect. These bamboo houses were built at several corners of the fairground, exhibiting the cultural attribute of the Bizu fair.

b) Bhavchakra

Bhavchakra is a sacred maze with 4 different sectors, made from bamboo fences. It has a small pagoda made from bamboo in the left front center of the maze. Some locals believe that by completing the maze and praying in the small Buddha temple, one is assured to be blessed with good luck and fortune. The maze takes around 26 minutes to complete without being lost.

c) Lorbo Midungi Jawltungi

The other magnificent attraction at the fair was a tower called “Lorbo Midungi Jawltungi”, or “heaven tower” for short. It is a 5-storey wooden tower said to represent the view from heaven. The tower is also said to delineate the height from which the spirit of a deceased person watches over his family and friends. The people climb the tower from the front right entrance and exit the tower through a different flight of stairs through the left corner.

There is a small Buddha statue at the top where devotees could pray and offer donations in a small box kept in front of the statue.

Relevant customs

In cultural tourism, traditional customs and ethnic practices play a key role in attracting tourists. The unique cultural practices and lifestyle of the indigenous group act as a resource that could generate a tourism-based economy. The rarer and more unique the culture of a particular tribe is, the higher its capital value rises according to tourists. The three days Bizu festival exhibits three different attributes each day. Phul Bizu, Mul Bizu, and Gotche Potche are celebrated in three different manners by the Chakma tribe of Tripura.

a) Phul Bizu

The very first day of the Chakma Bizu festival is named as ‘Phul Bizu’ or festival of flowers. On this day, the Chakma families bathe early in the morning and dress up in their traditional attires to visit the closest monastery (Vihar). After visiting the monastery, a rally is conducted from the monastery to the nearest river, where all the young and middle-aged population offers flowers and prayers. In absence of a river close by, people offer flowers at any pond or lake near their houses. Phul Bizu is celebrated on April 13th and this day is considered to be the second last day of the old year. The Chakmas believe that it is also necessary to bid farewell to old habits, problems, and agonies. Therefore, the flowers offered by the riverside symbolize the abdication of the old sadness, problems, agonies, pain, and floating them away in the river indicates the act of departing ways with it forever and refreshing one’s mind clean, making it ready for the year ahead with new hope for life. It is indeed an enchanting sight to watch hundreds of young men and women beautifully dressed in their traditional attires, offering prayer in the river. The rest of the day continues with people cleaning their houses and the monasteries, decorating them with flowers and lights. Some stay in the temple for the rest of the day to hear the preaching of the monks. Every Chakma village has at least one Buddhist temple or Vihar where people frequently gather for social and religious events. The socio-cultural lifestyle of the Chakmas is directly linked with the religious Buddhist ideologies because all the Chakmas have been practicing Buddhism for hundreds of years.



Figure 3. Women offering flowers in the river on the occasion of Phul Bizu

Image source: Field data 2021

b) Mul Bizu

The second day of the Bizu festival is known as Mul Bizu. The term ‘Mul’ means ‘Main’, in the Chakma language; therefore, the second day of the Bizu festival can be treated as the main day of the celebration. It is considered to be the last day of the year. Therefore, setting aside all differences, the Chakma friends, families,



Figure 4. Special dishes of Mul Bizu (L), Youths enjoying the feast of Mul Bizu at a random Chakma household (R)

Image source: Field data, 2021

and neighbors pay visits to each other. Every family on this day prepares all kinds of special and traditional dishes for the guests. The most special dish prepared by every household is called ‘Pajonton’ which is a Chakma traditional curry dish prepared from a minimum of 7 different vegetables, cooked with fermented fish

Table .1 Types of food items prepared by the Chakma households during Mul Bizu

Name of the food	Description	Ingredients
Pajonton	Curry made with minimum 7 different vegetables with dry fish	Dry fish, Pumpkin, Drumsticks, Long Beans, Dried bamboo shoots, Lady’s Finger, Potato, Pumpkin leaves, Gourd, Radish, Brinjal, etc.
Payas	Milk Pie	Milk & Coconut
Huro Erra	Vegetables with Chicken curry	Meat, Pumpkin, Drumsticks, Long Beans, Dried bamboo shoots, Lady’s Finger, Potato, Pumpkin leaves, Gourd, Radish, Brinjal, etc.
Hoga Pidi	Sticky rice	Sticky Rice
Jogora	Beer	Fermented Rice
Malpua	Bread	Rice
Bora Pidi	Bread	Sticky rice
Boroi achar	Fruit Pickle	Jujube fruit and Sugar
Bogful	Sweetbread	Rice and Sugar
Tormuj	Fruit	Watermelon

Source: Primary field survey, 2021

(Shidol) and chilies. The guests are also offered all kinds of sweet dishes like kheer, sweet pickles, coconut dishes, Pithas, watermelon, cold drinks, and even traditional local Chakma drinks like Jogara. The Chakma youths gather in groups and visit several random houses on this day. It is said to be good luck if anybody could visit more than 7 households or families. On this day, even strangers are treated as guests, and people can visit any random Chakma household and enjoy the feast of Mul Bizu. The day is spent with people visiting each other and making merry, highlighting the strong spirit of the Mul Bizu celebration.

c) Gotche Potche Bizu

The last day of the Bizu festival is known as ‘Gotche Potche’ Bizu. The term ‘Gotche Potche’ means to roll down or fall, referring to people making merry and falling on this day. Gotche Potche Bizu is the first day of the New Year according to the Bengali calendar. The Chakma households bathe the elders of the family and organize a feast for them. The younger members of the Chakma families wash the feet of their parents, elders, and teachers, seeking advice from them on how to handle their life for the year ahead. This day is also known as the ‘Day of rest’, but the Chakmas on this day organize all kinds of traditional sports and games called Geele Khela (played with the seed of a fruit called Entada Rheedii Spreng), Nading Khela (spin top), Baghatheng (Bamboo stilt race), Hadodo (Kabadi), archery and all kinds of wrestling games. People of all age groups, both males and females, take part in these games and sports. These traditional games and sports originated as part of their recreational activities in the olden times. The festival continues with a cultural program where all kinds of traditional dances and songs are performed. The rhythms of traditional musical instruments, which include percussion and flute, crafted out of bamboo, are played on this day.



Figure 5. Traditional Chakma sports played during Bizu :1. Nadeng Hara 2. Ghila Hara 3. Bagha Theng 4.Shel Badol Tak 5.Pun Tulatuli 6.Hattol Hara 7.Gudu Hara 8.Potti Hara

Source: Field Data 2021

The table below shows the different types of games and sports played on the occasion of Gotche Potche-

Table.2: Different types of games and sports played during Bizu Festival

Name of the Games	Characteristics	No. of Players	Procedure of the Game
Nadeng Hara	Top spinning battle	1 vs 1	Two men compete against each other to see whose top can withstand the most hits and stays spinning the longest.
Ghila Hara	Marble like the game played with a special seed	<10	Players keep their seeds vertically aligned to each other and shoot them from a certain distance.
Phul Mach Hara	Blindfold guessing	5 per squad	A player will be blindfolded then the opponent will take turns hitting her softly on her forehead the task of the player is to guess which player hit her.
Bagha Theng	Bamboo stilt racing	10-12	Group of men race against each other on Bamboo stilt.
Shel Badol Tak	Archery	1	Men take turns shooting a special target with a custom bow and arrow.
Pun Tulatuli	Sitting Tug of war	1 vs 1	Tug of war game where the players drag each other with a bamboo stick while being seated on the ground.
Hattol Hara	Squad Pole Hugging	5 per squad	A team will sequentially hug each other against a pole while the opponent tries to pull them out.
Gudu Hara	Kabadi	5-6 per squad	Played in a paddy field where both teams take turns tagging each other out while the opponent tries to stop them.
Potti Hara	Squad Tag	5-6 per squad	Two circles are placed in a field where one team guards their territory while the other attacks.
Dori Tanatani	Tug of War	7-8 per squad	A contest in which two teams pull at opposite ends of a rope until one drags the other over a central line.

Source: Primary field survey, 2021

Cultural Programs

In every cultural event or festival, traditional dance and music play a very important role to highlight the mood and essence of the celebration. The dance and music of a particular tribe discloses a tale about that tribe's lifestyle, rhythmic sense, and hospitality. Tourists like to be entertained with dance and music, especially those that represent the visited area's culture due to its uniqueness and originality. All kinds of traditional songs and dances are performed during the Bizu festival. 'Genghuli' is a traditional folk ballad of the Chakma tribe performed by the elders. Most of the Chakma traditional dance revolves around the celebration of the Bizu festival since several Bizu folk songs were composed in olden times to highlight the importance of the festival and the joy in celebrating Phul, Mul, and Gotche Potche. All the traditional dances of the Chakmas include both men and women. Some of the most popular traditional Bizu songs of the Chakma tribes are mentioned in the table below-

Table.3 Traditional Bizu songs of the Chakma tribes, Tripura

Cultural song	Attributes
Echey amay iggo din Bizu	A song dedicated to the essence and beauty of the Bizu festival celebrated for the past several years
Baaji Bajette	A song about the Chakma young boys and girls making merry and dancing to the sound of a flute on the occasion of Bizu
Ranye Berai jei	A song about Chakma women roaming in the Jhum that has been already harvested.
A Lore	A song about the arrival of the long waited Bizu festival.

Source: Primary field survey, 2021

Every indigenous tribe has their own unique musical instruments and some of the unique musical instruments played on the occasion of Bizu are as next page.

Tourist perspective of the Bizu Fair

The Bizu fair is held every year at a different selected spot and it can also be considered one of the most popular events in the state of Tripura. In 2021 the Bizu festival was organized by the Chakma tribe at the Lalcherra village, Manu block in the Dhalai district. Tourists from neighboring states and countries like Mizoram and Bangladesh also arrived at the spot to attend the festival. The fair was held for three consecutive days during the Phul Bizu, Mul Bizu, and Gotche Potche Bizu. Several traditional games and sports were played during the daytime near the fairground and the cultural event started at 9 pm. The cultural program consisted of various traditional dances and songs. The main performance was the traditional

Table 4. Traditional instruments played by the Chakmas

Name	Instrument type
Hengrong	A small wooden instrument played with the mouth and a single string
Duduk	A Bamboo with a hollow in the center beaten by a small wood
Chigring	A small cylindrical instrument created from wood with several strings on its side. When beaten with a small stick produces a unique sound
Singae	A long pipe used to create music by blowing air in one end
Baji	A traditional bamboo flute

Source: Primary field survey, 2021

Chakma Bizu dance because several dance groups from different Chakma villages of Tripura competed against each other at various intervals of the 3-day fair. Being the biggest Chakma traditional festival, the majority of the tourists attending the fair were Chakmas. However, a moderate number of other indigenous populations like Tripuri and Reang also attended the Lalcherra Bizu fair. A modest number of the non-indigenous Bengali population from the neighboring towns of Chailengta and Manu also attended the fair.

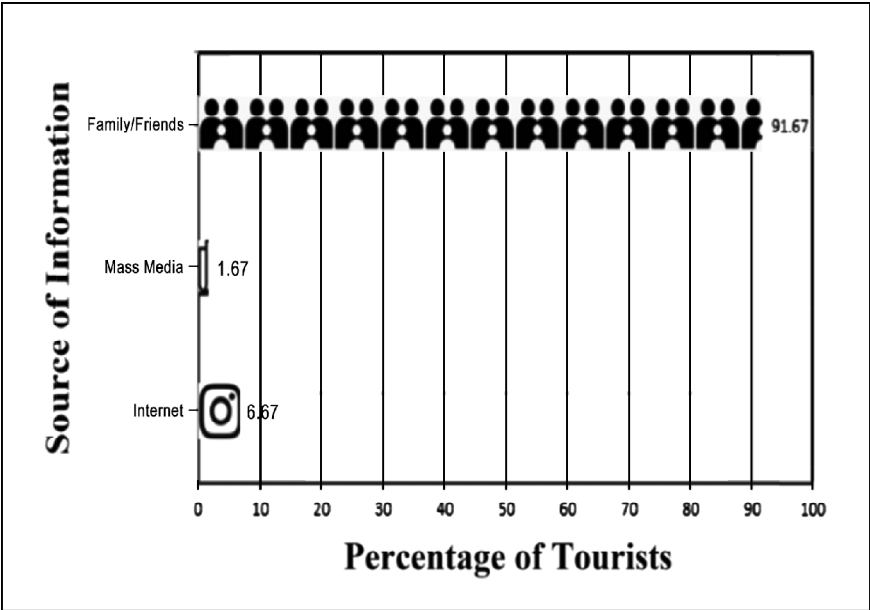


Figure 6. Tourist Source of information about the Bizu Festival

Source: Prepared by researchers using MS Excel (2021)

a) Tourist source of information about the fair

For the popularity of a particular festival, it is always necessary to choose a specific medium through which the event is advertised to boost the flow of tourists for the generation of income. The Lalcherra Bizu organizers affirmed that for the promotion of the Bizu fair, they uploaded videos on a YouTube channel and spread the word to different villages. The data shows (Figure. 6) that 91.67 per cent of the surveyed tourists came to know about the Lalcherra Bizu fair from friends and families, while 6.67 per cent of the surveyed tourists learned about it from social media, and only 1.67 per cent of the surveyed tourists had come to know about the fair from mass media or newspapers. This indicates that people are already aware of the fair at Lalcherra even before it was promoted or advertised on various platforms of social media or mass media. Personally, inviting someone to the fair was more effective than promoting it on social and mass media.

b) Tourist Loyalty to a particular event

When a festival or event makes an unforgettable positive impact in the mind of the tourists, they tend to remain close to the event by attending it as frequently as possible. On the other hand, most traditional festivals and events are deeply rooted or connected with somebody's beliefs, lifestyle, or history. The Bizu festival can be considered as the biggest socio-religious event of the Chakma tribe; therefore, they make maximum efforts to attend the festival every year. It is observed that

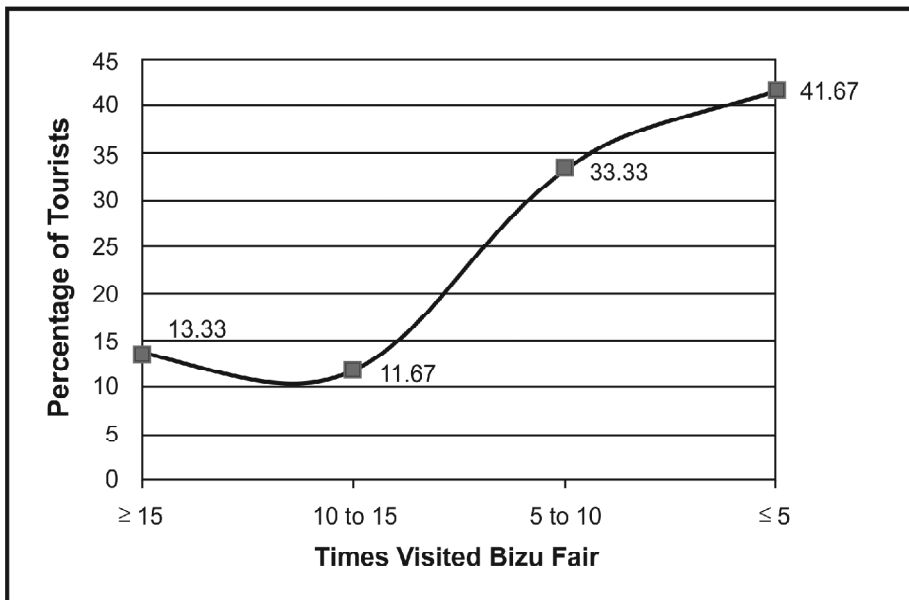


Figure.7 Number of times the surveyed tourists have visited the Bizu fair

Source: Prepared by researcher using MS Excel (2021)

about 41.67 per cent of the surveyed tourists have visited Bizu fair 5 times or less than that. 33.33 per cent have been to Bizu fair 5-10 times. About 11.67 per cent of the surveyed tourists have been to Bizu fair around 11-15 times, while; only 13.33 per cent of the surveyed tourists have visited the Bizu fair more than 15 times (In Figure 7).

c) Tourist Satisfaction at the Bizu Festivals

The perception of the tourists was estimated with a Likert scale comprising of very good, good, moderate, poor, and very poor attribute classification to determine the satisfaction level of the tourists with the facilities available at the fair. Then the satisfaction level of tourists is measured using the Satisfaction Index (IS) formulae.

Table.7 Tourist Satisfaction Index (IS), Bizu Festival

Sl. No	Attributes	IS	Rank
1	The natural beauty of the spot	55	1
2	The ambiance of the festival	51	2
3	The hospitality of the local people	45.97	3
4	Cleanliness of the spot	45.93	4
5	Condition of fairground	43.98	5
6	Cultural program	40.98	6
7	Condition of electricity	38.85	7
8	Fire brigade facility for emergency	31.95	8
9	Drinking water facility	30.97	9
10	Price of goods/value of money	28.98	10
11	Quality of the food available	28.95	11
12	Local tour conveyance	27.97	12
13	Road accessibility	21.77	13
14	Condition of public toilets	9.73	14
15	Medical facility	8.65	15
16	Accommodation available	5.83	16

Source: prepared by researcher, 2021

It is observed that the attribute with the highest ranking is the natural beauty of the spot with a tourist satisfaction score of 55 per cent, followed by the ambiance of the festival with a satisfaction score of 51 per cent. The Bizu fair is held at an open paddy field opposite the Lalcherra Chakma market, with an extensive view of

the neighboring villages and natural surroundings due to which tourists enjoy the spacious and peaceful environment of the fair. The hospitality of the local people ranks third with a tourist satisfaction score of 45.97 per cent, then, cleanliness of the spot lies at the 4th place with an almost similar score of 45.93 per cent. Bizu is a festival of brotherhood and on Mul Bizu people can visit any Chakma household and receive a grandeur feast of various Chakma traditional dishes which bespeaks a high level of hospitality from the host community. There is a group of volunteers who conduct the fair as well as maintain the cleanliness of the spot, due to which tourists are also satisfied with the cleanliness of the area. The condition of the fairground ranks 5th with a tourist satisfaction score of 43.98 per cent and the cultural programs of the fair rank 6th with a satisfaction score of 40.98 per cent. The main issue was that the fair was held in the open paddy field and the ground was uneven with boundary lines creating obstacles for tourists. The cultural program consisted of traditional and modern Chakma dances and songs that the tourists enjoyed. The fairground, including the stage and the stalls, was illuminated by several lights making the spot bright and beautiful even at night, but the tourist satisfaction score ranked the condition of electricity 7th with a satisfaction score of only 38.85 per cent considering the lighting disturbances amidst the festival. The emergency service included a fire brigade jeep parked at the corner of the fairground and the tourists ranked the emergency service available in the fair at 8th position with a score of 31.95 per cent. Tourists had to buy packaged drinking water that was sold at the fair since, there was no public drinking water facility, therefore, this amenity ranked 9th with a satisfaction score of 30.97 per cent. The questionnaire schedule included a question where the tourists were asked to mark the Likert scale based on their experiences at the fair and the amount of money they spent; this is known as the value of money. The tourist satisfaction score for the value of money is 28.98, ranking 10th in comparison to the other attributes. The food quality available at the Bizu fair had a tourists satisfaction score of 28.95 and ranked 11th in the attributes list. The number of stalls in the fair was limited due to which the variety of foods sold were at the fair was also limited, only few stalls sold the Chakma traditional dishes. The tourist satisfaction score about local tour conveyance of Lalcherra was 27.97 and ranked 12th in the attribute list while the road connectivity ranked 13th with a satisfaction score of 21.77. The tourists complained about the road connectivity to the fair spot being very dusty and bad, which was mainly due to the ongoing NH-44A construction from Manu to Jampui Hill via Lalcherra and Chailengta. The three attributes with the lowest tourist satisfaction score were the condition of the public toilet, medical facility, and accommodation availability, with the score of 9.73, 8.65, and 5.8 rankings 14th, 15th, and 16th respectively. The tourists complained about the public toilet being at a far distance and dark because no lights were fixed near the temporary built toilets. Also, there was no water sanitation facility available at the toilet for use, tourists had to buy and carry packaged bottles to

the toilets. Tourists weren't aware of any medical emergency stalls in the fair, due to which it had a very low satisfaction score. Being a rural underdeveloped area Lalcherra has a huge need for hotels and temporary guest houses to host the Bizu fair efficiently. The tourists had clearly stated the need and importance of setting up at least a temporary tent or lodging facility for tourists attending the fair from other districts, states, and even countries.

On the last day of the Bizu festival, the tribe leaders and the existing committee held a meeting and selected another Chakma village where the next Tripura state-level Bizu fair would be held. Accordingly, a new committee was formed that would be responsible for arranging funds and managing the next Bizu fair. The Tripura state-level Bizu fair 2022 site has been located in a village near the Kanchanpur town, North Tripura district. If the same group of organizations or committees arranges the same particular event, they tend to become less creative or become repetitive with their concept and ideas. Due to this, tourists tend to be bored with the festival. Selecting a new spot and committee every year for a particular festival or event initiates a positive competition where every group tries to make a greater impact by making their programs and facilities remarkable. Therefore, the spot for the state-level Bizu festival is changed every year.

Prospects of Entrepreneurship at the Bizu fair

The positive impact of tourism is the generation of income, occupation creation, new economic assets for the locals, providing assistance in decreasing socially unbalanced powers, recovering local culture, strengthening national self-esteem and self-confidence, preservation of natural and cultural resources. One of the most predominant activity the locals of a particular spot endeavors is to generate income by selling various items to the tourists. There were several stalls made by the organizing committee at the Lalcherra Bizu fair and these stalls sold a vast variety of items. These stalls sold traditional cloths, snacks, toys, ornaments, fashion accessories etc.

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