

# DEVELOPMENT OF TOURISM AS INDUSTRY IN INDIA

(with special reference to tourist Facilities for  
Himalayan Pilgrim Zone)

A DISSERTATION

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By

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C E R T I F I C A T E

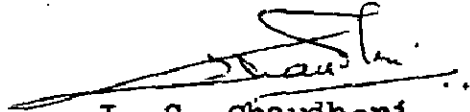
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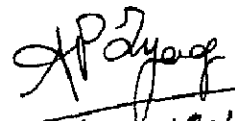
  
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## A C K N O W L E D G E M E N T S

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Anand Prakash Tyagi

## P R E F A C E

Since independence India has made considerable economic progress and advancement in the Industrial, Agriculture and Scientific fields etc. It is the most advanced developing country. However, there are many problems like unemployment, poverty, economic backwardness etc. in some parts of the country. Himalayan Region of Uttar Pradesh has so many religious places where lakhs of pilgrims visit every year. But most of the area is undeveloped because industrial development could not be possible. People are migrating to the towns in plains in search of jobs, while this region has the best scenic beauty in India. The only industry which can be developed in this region is TOURISM.

Having explored the potential of tourism, the region can develop its own economy. First of all infrastructure for domestic tourism/pilgrimage should be provided, and then afterwards this will act as base for international tourism. For this purpose a study of tourism potentialities to serve as an economic base has been carried out so that the necessary infrastructure could be suggested.

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*Chapter - 1*

*Introduction*

## 1.0 INTRODUCTION

Travel for fun and adventure has been one of the oldest diversions of man. The wander lust of man in search of pleasure, wisdom and merit in the past, and the emphasis on entertainment, recreation and enlightenment in the present has been the distinguishing feature of travel.

Pilgrimage (Tirtha-Yatra) the institution of visiting holy places is an ancient Hindu religious tradition which had become popular by the time of Mahabharata about 300 B.C. With the increase in the ritualistic aspect in the middle ages, the practice of pilgrimage became firmly entrenched. The institution of Pandas, the officiating priests and traditional pilgrim guides also gave it an impetus. For them, it was also a source of livelihood and they played no mean part in promoting the pilgrim traffic.

The pilgrimage to holy shrines continues to be popular even today. In fact, it is becoming more and more popular due to the modern and easy means of transport, communication and accommodation. In spite of the growing secularisation which encourages tourism, the number of pilgrims too, alongwith the tourists has been increasing over the years. Over a million devotees join the Kumbh Melas, the most important event in the pilgrimage tradition that takes place at six yearly and twelve yearly intervals. Even otherwise the pilgrim traffic is sustained almost throughout the year. In the Himalayas, however, because of the rigours of climate, it is mostly seasonal and confined to the summer season.



The holy Himalayan Hindu shrines of Kedarkhand, the most prominent among them being Badrinath and Kedarnath occupy a unique position in the great pilgrimage tradition, made famous by the great Indian philosopher, Shankaracharya who is said to have meditated and received enlightenment at Joshimath. It was he, who founded the shrines of Badrinath and ~~Kedarnath~~. In Kedarnath, he breathed his last. Thus, this old and popular pilgrim tradition has attracted millions of devotees from all parts of India and has, if not by design, but in effect, become a potent vehicle of national integration and inter-regional contacts and human interactions.

The old pilgrim tradition has now converged into the new phenomenon of travel, known as tourism. Whereas the pilgrimage has its roots and inspiration in the sacred and transcendental, tourism is basically that activity in which physical, intellectual and aesthetic stimulation plays a dominating part.

The revolution in the modes of transport and material effluence in many foreign countries has given a fillip to foreign tourism. The generation of surplus income in the country has also enabled the well-to-do segments of population to join the tourist rush. These are known as domestic tourists.

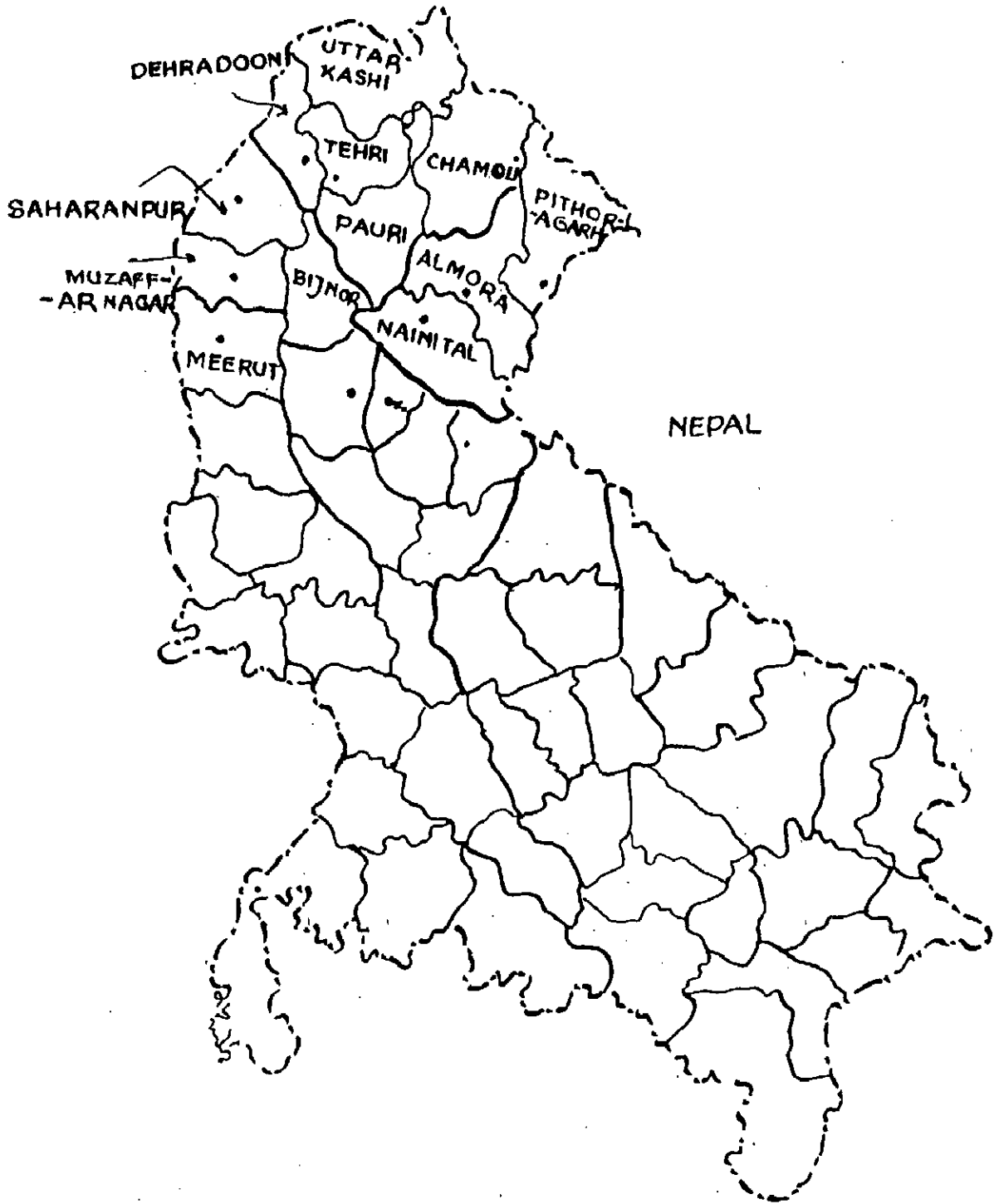
Tourism is now becoming a big business and at places it has assumed the form of an industry in which transport, communication, habitation, hotels, wining, dining and, even sex night life, entertainment of all sorts has a place. Even in the poor countries like India, tourism is fast expanding, and has great potential for further growth.

There is a growing realisation that tourism is a profitable business, a service to sell and is a good source of earning foreign exchange. In the last three decades, the foreign earnings from tourism increased from Rs.7 crores in 1951 to Rs.100 crores in 1981. Nevertheless, the total share of India in world tourism is infinitesimal, just 0.6 percent. About 300 million tourists visited India in 1982. Most of these came from Pakistan and Bengaldesh, not so much as tourists but as visitors to meet their relatives in India. Some foreigners, mainly from western countries, also came to India for religious cause like Hare-Krishna cult and Transcendental Meditation in Mahesh Yogi's Ashram Rishikesh.

Both pilgrimage and tourism, more so the latter, particularly of the cultural variety has a good potential, in view of the rich historical and sacred attractions. The expansion of tourism in India has posed many a problem, especially on those routes that form part of the pilgrimage complex, like the Badri-Kedar.

The problem of providing adequate facilities to the travellers on these routes, both to the pilgrims and tourists is a ticklish affair, especially so, when many of these do not form distinct categories, and may have a mixed motivation. The problem may be further complicated, if these routes are in a way patronised by so-called pure tourists or the pure pilgrims. This is likely to create social problems and generate many tensions between the two categories of travellers whose aspirations and expansion are entirely of different nature. A tourist might like to indulge in many carnal pleasures, like wining dining and night life, which are taboo to a pilgrim and hurt his religious susceptibilities.

# UTTAR PRADESH



□ HIMALAYAN PILGRIM ZONE

The foreign and domestic travel, currently and popularly designated as tourism has been assured a special importance in the economy and cultural development of our country as a whole and also in the State of Uttar Pradesh, particularly in some of its selected regions, like the celebrated Himalayan zone. There are certain places which exclusively attract the tourists or the pilgrims. There are others, for both and in varying degrees. Incidentally, the pilgrim zone extending from Hardwar to Badri-Kedar, Gangotri-Jamnotari is known as Kedar Khand in the classical mythological literature. One such zone, which has universal appeal to the devotee pilgrims as well as the pleasure seeking secular tourists in search of adventure and natural mountain beauty is the Kedar-Khand. It is this zone which forms the focus and subject matter of this present study.

## 1.1 OBJECTIVES

The major objectives of the present study may briefly be spelled out as follows :

1.1.1 Survey the overall background of tourism in India in general and State of Uttar Pradesh in particular, to describe analyse and evaluate the past, present and future trends of both tourism and pilgrimage in the Himalayan region of Garhwal, the zone extending from Hardwar in the south to the famous pilgrim centres of Badrinath and Kedarnath, Gangotri and Yamunotri extending in the north to the great height of Hamkund and Roopkund along with the natural beauty spots of Corbett park wild life sanctuary in the south and Valley of Flowers in the north and Bhagirathi, Kharak and ~~Seta~~ Satopanth, the peaks of Nanda Devi biosphere sanctuary and the Himalayan peaks of Nandadevi, Dhaulagiri and Trishul.

### 1.1.2 A detailed analysis of

- (i) The existing infrastructure of the pilgrim-cum-tourist facilities available en-route to the specific pilgrimage and tourism places.
- (ii) Their evaluation in terms of seasonal inflow of pilgrims and tourists.

1.1.3 To attempt an evaluation of Government policies towards promotion of tourism and pilgrimage in Garhwal region.

1.1.4 And finally, to attempt an analysis of tourism pilgrimage extension programs and plans, their progress, pinpoint their gaps and make suggestions to fill them in.

1.1.5 Project an integral perspective plan of pilgrimage and tourism facilities for the area which should be viable, low-cost and in consonance with the cultural heritage and tradition of the area and in harmony with the holy hilly Himalayan setting.

1.1.6 Prospects of employment opportunities through pilgrimage/tourism.

## 1.2 METHODOLOGY

There are two main aspects of the present study, namely, (i) quantitative and (ii) qualitative analysis of existing data.

The major sources of quantitative statistical data are the statistics maintained by the Tourist Department pertaining to the tourists and the pilgrim records maintained by the Pandas and (iii) Estimates of knowledgeable people.

The qualitative analysis is mostly based on field trips and observations of the various places significant for tourists and

pilgrims jointly and separately, discussions with a random cross section of tourists and pilgrims both foreign and domestic, and finally, a special study and assessment of architectural aspects and problems of accomodation in the Himalayan pilgrim zone, supported by illustrations, photographs etc.

### 1.3 CONCEPTUAL FRAME WORK

Before attempting a description and analysis of the pilgrimage and tourism in the area of study, it is worthwhile and also imperative that clear and precise definitions of certain terms used in this study are given.

#### 1.3.1 Pilgrimage

Pilgrimage may be defined as travel to specific places in the hope for and in the belief in achievement of spiritual satisfaction which cannot be attained by other means. Even though pilgrimage tradition in India, though quite old, there is no reference to it in canonical scripture of Vedas and very little in the Upnishads. It is only in the Budhist texts in the third century B.C. pilgrimage to Buddhist shrines is resorted to by the rulers. In the Puranas and Epics one finds ample mention of pilgrimages ( roughly 300 B.C. to 1000 A.D.) with all its ramifications. The rationale for undertaking or sponsoring pilgrimage has remained identical since very old times. In that actual physical pilgrimage is for the purpose of achieving targets which are not strictly mundane in the career of the individual. ~~while~~ Pilgrimage is thus one of the many types of spiritually beneficial and meritorious activity.

The Bhagwat Purana one of the most popular of the Puranas, contained well over a 100 eulogies of holy rivers, tanks, temples, forests and other sacred sites. Each of these descriptions is followed by statement termed phalshrutī, listing the merits that accrue through following the directions properly. Darshan and Prasad are the charismatic agent in the Indian tradition of pilgrimage. It is significant to note the Tirtha means a shrine, a holy place of any centre of pilgrimage well as a saintly person.

The pilgrim deeds are largely shared by men and women though they do not complete the observances together and the tarpan libation of water into water done by high caste men only. Modern sects however permit women to share in these rituals and gradually these differences are being blurred. There is a radical demarcation in the observation between lay pilgrim and the lay Hindu to achieve benefits. The sanyasis and sadhus are patron to these places, not clients.

There are conventions of some prohibitions for women pilgrims. No woman may participate in any rituals including bathing in the sacred site, when she has menstrual period and is not allowed to take purificatory bath after four days in sacred rivers. At no time may any person urinate or defecate into sacred river or pond.

The modern monastic institution may probably break down certain restrictions. Until quite recently one 'twice born' could visit important shrines. But modern sadhus succeeded in ushering some of their low caste devotees along with the orthodox Hindus, including the non-Hindu foreigners<sup>1</sup>.

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1. Bharati, Agehanand, Pilgrim and Indian Civilization - Pilgrimage in the Indian Tradition - 1963.

### 1.3.2 Tourism

In contrast to pilgrimage, tourism may be defined primarily and essentially a secular travel to interesting places for education, social prestige, pleasure, for health and relaxation, entertainment and indulgence. Modern tourism is by and large a recent phenomenon, which is hardly 200 years old. Modern means of transport and easy international contacts, growing affluence has given great impetus to tourism, foreign as well as domestic.

The type of facilities which a tourist demands and expects are quite different from that demanded by the pilgrims in respect of transport, communication, accommodation, food, drinks and other articles of consumption and also souvenirs, etc.

The growing industrialization, secularisation and westernisation of Indian culture and civilization is gradually and partly blurring the distinction between pilgrimage and tourism for good many Hindus. Many Indians are now visiting the pilgrim sites with mixed motives, and a times expecting and demanding the facilities similar to that of the tourists. The economic class factor has come to play a decisive part in it. Till recently, the rich and the poor pilgrims virtually shared the same austere shelter, the similar bland Khichāi/ gruel and their only entertainment was the group singing of devotional hymens or listening to sermons of the Sadhus. The new pilgrims, especially of the upper and educated class now look and craven for sophisticated accommodation akin to modern hotels and rich and varied flare of food. The traditional pilgrims walked bare foot and braved the rigours of the mountain climb on



hazardous bridle paths, skirting the holy rivers and crossing many a dangerous shaky rope bridges. The Chattis - the crude stone shelters by the holy river side were the old days' night shelters available on the pilgrim routes. The pilgrimage, for instance, from Rishikesh to Badrinath which now takes one day by car and two days by bus and a couple of hours by air ( Helicopter), took lamost 30 days on foot. The infirm rich used dolis palanquin carried on the shoulders of two men. Their guides were their Pandas who made arrangements for their coarse rations-ordinary pulse, rice, wheat flour, ghee and salt.

*Chapter - 2*

*Development of Tourism  
Through ages*

## 2.0 DEVELOPMENT OF TOURISM THROUGH AGES

The Institution of pilgrimages and pageant has its source in country's civilisation. Aryanas, for all their insatiable thirst for wander lust and enviable landscape tastes, made a thorough reconnaissance of country's geographical assets and erected temples and shrines wherever they came across a spot of more than usual physical attraction to be repeated by posterity as pilgrimage<sup>1</sup>. Though the Tirth concept ( religious tourism) was quite comprehensive<sup>2</sup>, it nevertheless, symbolised the twin spirit of religion and tourism. In its broad sense ' Pilgrimage was travelling for wanderlust'<sup>3</sup>.

The ancient sages fixed the holy places of India in its four corners so as to promote travel through the length and breadth of the country and in the process get to know it<sup>4</sup>. People used to visit in groups the holy places called DHAMAS'- Badrinath in North, Rameshwaram in South, Dwarka in West and Puri in East. This was a great feat in itself, which only, zealots could perform; for. journey in those days was tedious and full of ordeals, unattended by modern tourist convenience. The institution of pilgrimage not only kept

- 
1. This is typical of an Indian, as distinguished from an European, who would, most likely, build a hotel to attract tourists.
  2. Vedas prescribe tirthas for salvation, Broadly tirthas are of three kinds, viz., JANGHAM, MANAS AND BHOUM( or divine words, sacred deeds and of holy places respectively) (Malyan 'TIRTHANK', ( Editor, Poddar H) Geeta Press, Gorakhpur 1955, 620.
  3. Shanskratayan, R, चमककर शास्त्र (Chumakkar Shastra) Kitab Mahal, Allahabad, 1959, p. 157.
  4. Chib, S.N. ' India - a tourist Paradise with no tourist' article in Illustrated Weekly of India, Jan. 11, 1976, Bombay p.7.

alive the spirit of tourism at a time when transport challenges were formidable but built up a tradition which gave cultural unity to the country. This tradition is still in evidence in this Jumbo-jet race<sup>1</sup>.

History of tourism in India, its origin growth and development is closely associated with our ancient civilisation. Indian civilisation is largely a history of human values, of the development of philosophies, religions, art and the way of life. This civilisation process in its wake has given birth to some of the most beautiful creations of mankind in the form of religious edifices, and architecture. 'Art and architecture is indeed, the matrix of civilisation. It is the only visible material record of man's intellectual evolution through the ages which can help a tourist to have a look at the country's cultural heritage. Besides this has enriched our culture to the extent of giving it a unique tradition of customs, rituals, fairs and festivals that constitute our major tourism resource. In fact, cultural tourism in India began long before commercial tourism had its birth in European countries.

### 2.1 Historical Perspective

Tourism in India may be reckoned over 2000 years old, though as an industry in the modern sense, it could be organised only recently since 1956. This explains for tourism old and new. The former takes its character from the religion whereas the latter is an economic or socio-economic activity, born out of interaction of

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1. Singh, T.V., 'Tourism and Industry in U.P.' page 78.

forces technological and sociological<sup>1</sup>.

Though the country's overall backwardness has been a great deterrant to the promotion of tourism, yet her antiquity, historicity, rich heritage of culture and religion, provide a sound base for the growth of tourism. These historic trends can briefly be studied in four phases of tourism development in this country -

- i) Tourism in ancient period,
- ii) Tourism in Medieval period,
- iii) Tourism during British Rule,
- iv) Tourism in the post Independence period.

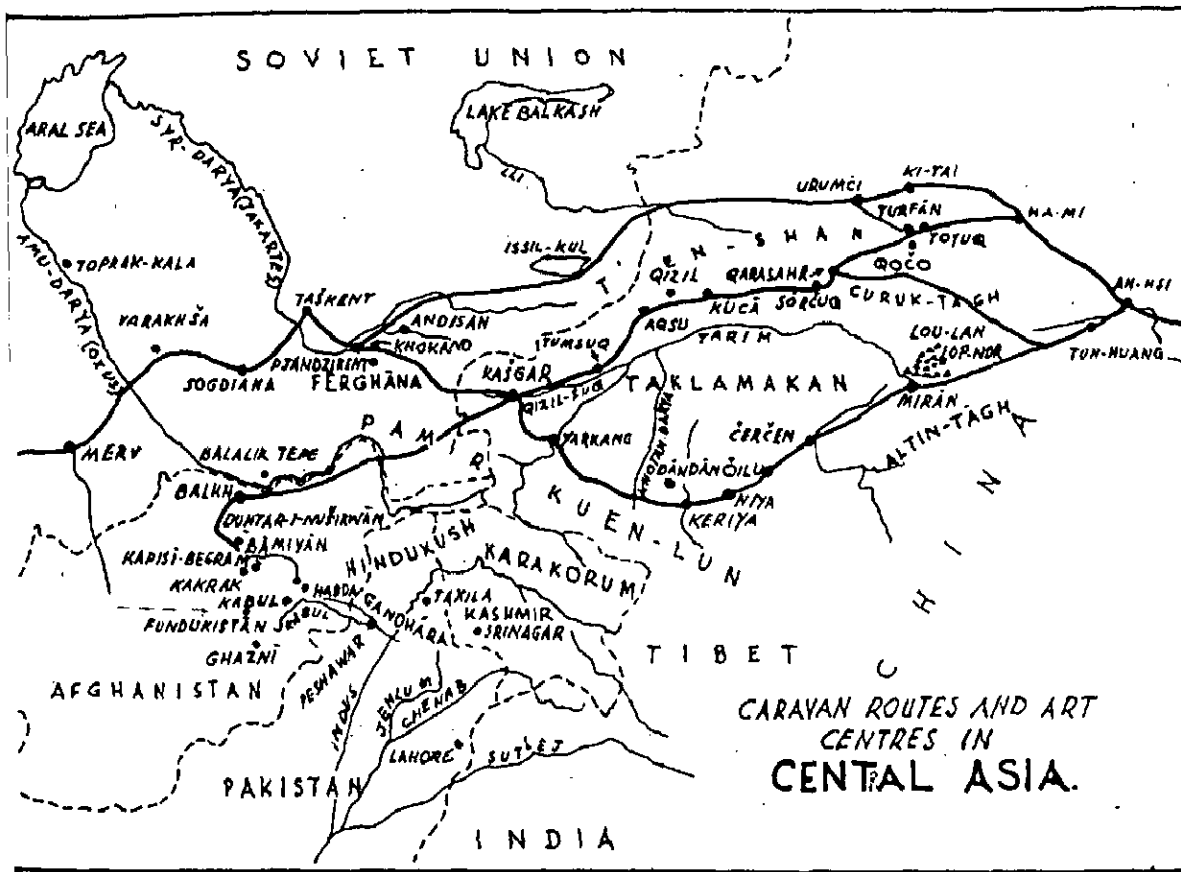
## 2.2 Ancient Period

Recent researches have shown that the dispersal of Indian culture at least in Soviet Central Asia, can be traced back to the earliest times i.e. to the early stone age. Thus, it takes us back to about half a million years. This is well established by the archaeological evidence in the Soviet Republics of Tajikistan, Uzbekistan, Turkmenia and Kazakhstan.

The evidence of early (palaeolithic) man's activities lies in several located in the Himalayan foothills, from the Peshawar valley to the Nepal Tarai. The culture is called the 'Sohan' or 'soan' after the name of a river, near Rawalpindi. The stone tools found at Tanir Kazhan are similar to those from the Indian sites of Sohan culture. The diffusion of culture continued through neolithic period and during the Bronze age.

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1. Singh, K., 'The Illustrated Weekly of India', Tourism Issue July, 1967, Bombay page.8.



# CARAVAN ROUTES AND ART CENTRES IN CENTRAL ASIA

The Indus Valley civilization of the 3rd millennium B.C. is one of those culture complexes in India which moved far and wide in time and space. The Harappan traders and merchants made very close socio-economic contacts with the Western regions. The Harappan contacts with Mesopotamia and Iran was through the sea route along the Makran Coast. The discovery of a dockyard at Lothal in district Ahmedabad (Gujrat) was a strong argument in its favour. However, recent discoveries of Soviet archaeologists like V.M. Masson, A.Y. Shchatenko, B.A. Litvinski and others have shown a new light on the diffusion of the Indus Valley civilization through the land route in the Republic of Turkmenia situated to the Caspian sea.

Sanskrit and Prakrit literature, particularly Kathasarit Sagar, Dipanams, Mahanasa, the Jatakas etc. are full of stories of sea voyages and the hazards of travellers. The proto historic and historic trade routes especially the silk route to China passing through Central Asia, the spice routes to China passing through the Central Asia, the spice routes to south east Asia and the Western world played a vital role in the spread of Indian religions and culture in other countries. Impact of the Indian culture can be seen in Egypt, Libiya, West Asian countries, Afghanistan, Central Asia, China, Ceylon and the South-east Asian countries.

In early historic times, during Ashoka's reign, Indian Missionaries with the message of Dharma must have reached, for in his Thirteenth Rock Edict clearly mentions Ptolemy Philadephos, the ruler of Egypt.

The discovery of several 'Indus type' seals from many West Asian sites, viz. Ur, Kish, Sura, Laghash etc. and a 'Persian Gulf Seal' at Lothal in Gujrat, India points to the contacts, trade, culture or otherwise of the Harappans with West Asia as early as in the third millennium B.C. The trade routes have been advantageously utilized in the third century B.C. by Ashoka, who despatched several good will missions with the message of peace, love and service in various directions, five such missions were sent to the Western countries, Syria, Macedon, Epirus, Cyrene (Libiya) and Egypt.

#### 2.2.1 Cultural Contacts with China and Japan

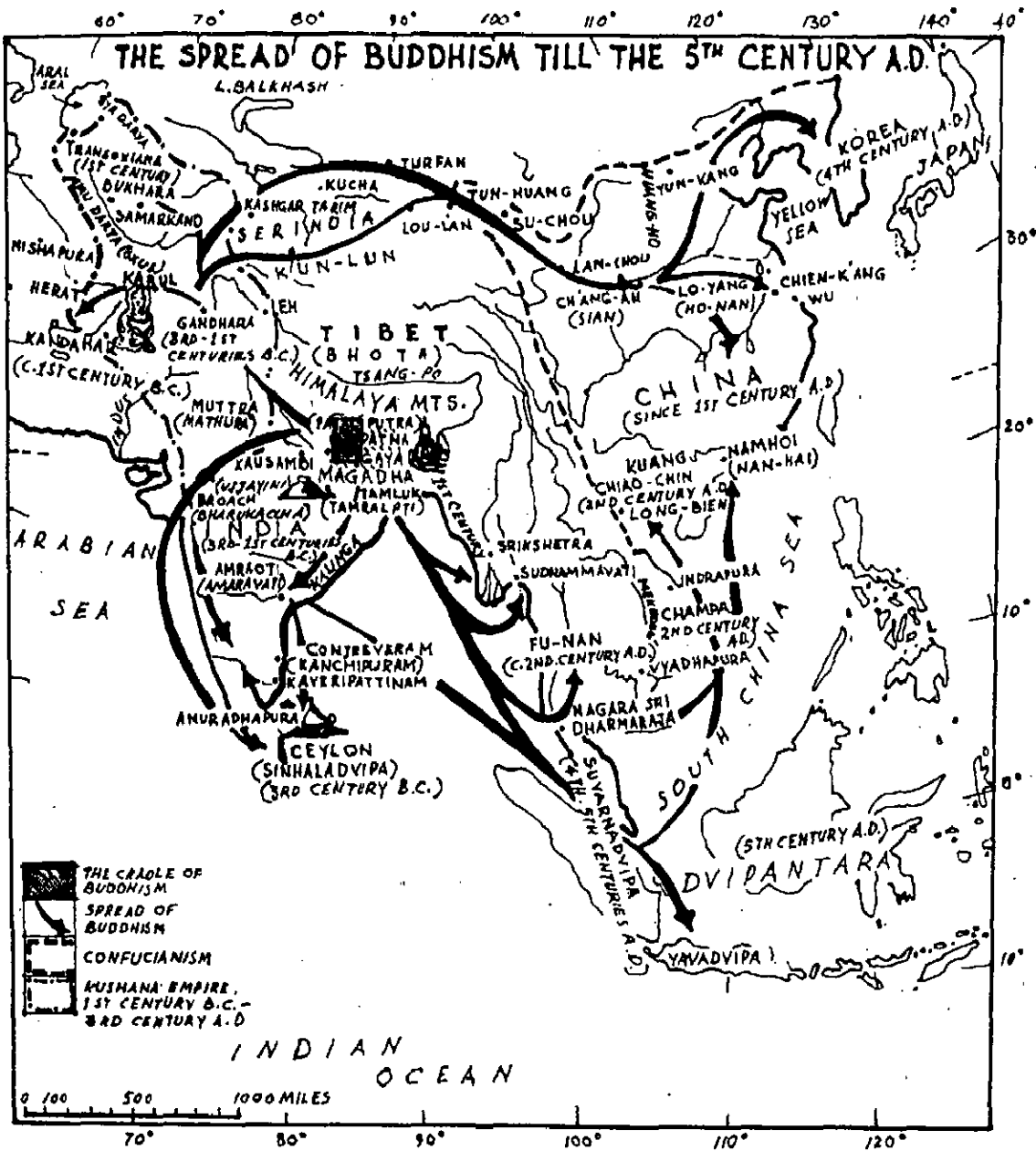
The trade routes between India and China passed through Central Asia and Afghanistan and these are studied with a number of religious and cultural townships of Indian religions.

Indian Buddhist Missionaries reached China in about A.D. 65. There was an onrush of Indian Buddhists into China between the third and sixth centuries A.D. Gautam Sanghdeva arrived in 383 from Kabul. Jinagupta (528-605 A.D.) with nine companions left his home in order to propagate Buddhism in distant countries. Travelling through Kapisha, Badakshan, Tash-Khurgan and Khotan, the party having lost six of its members- reached Si-sing in Kansu in 559.

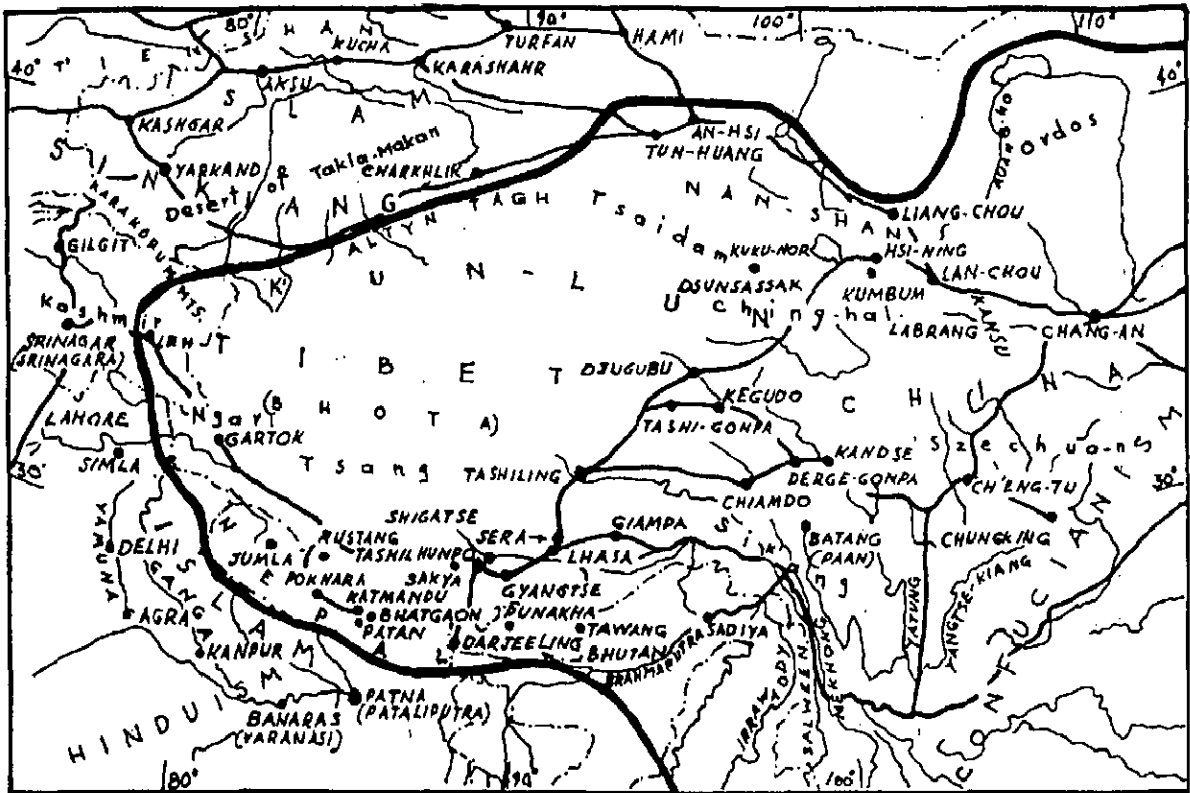
#### 2.2.2 Chinese Pilgrims to India

During the centuries referred above numerous Chinese Buddhists directed their journeys across the deserts and mountains of Central Asia towards India in order to visit the memorable





# SPREAD OF BUDDHISM TILL THE FIFTH CENTURY A.D.



# LAMAIST BUDDHISM

0 100 200 400 Miles

places where Buddha had lived. One of the most famous of these pilgrims was Fa-hsien who in 399, accompanied by ten other monks travelled via Tub-huang, Kroraina, Agni and Khotan and crossed then the mountains to Uddiyana. After having visited the holy places he returned home by sea in 413. His companion Pao-Yun had returned earlier by land from Peshawar. In 404 Chih-meng crossed the mountains from Khotan to Gilgit and continued then to Mathura. He visited all the holy places and after 20 years returned home along the same route he had come. During the same period, several other monks are said to have visited India and published records.

The most famous of all travellers to India in the annals of transmission of scriptures to China was Hsuan T-sang (600-664 A.D.). He set out from Chang-an bound for India, in 628 A.D. Enduring adversities and trials he reached Nalanda in India and became a student of Shilabhadra. Afterwards he travelled almost throughout India. In 645 A.D. he returned to Chang-an after a long trip of about seventeen years.

### 2.2.3 Ancient Trade Routes

Since ancient times the two routes to the East, the land route commonly called the silk road and the maritime route called the spice road, were known to the earlier Traders and navigators. Both in fact are the earliest trade routes known to man. The silk road was used in prehistoric times for the exchange of bronze and fursit stretched from the shores of the mediterranian to the end of the Gobi desert and the Jade Gate, marking the north-western extremity of great wall of China.

Egyptian sailors about 3000 B.C. sailing along east coast of Africa give us the first written records of the Indian ocean. The earliest sea route between India and Mesopotamia seems to go back at least to the first milleniam B.C., and the Baveru Jaataka mentions trade during the 6th century B.C. between Bharukacha (Broach) and Surparaka( Suppara) and Bhaveru (Babylon). Nineveh, the capital of Assyria and its king Asura- Bana (Ashurbanipal) are mentioned in the Puranas. All this maritime trade was mainly carried on by the Indians and there is evidence of Indian trade settlements in Arabia. On the east coast of Africa and on the coast of China. The famous annual of the 1st century A.D. ' Periplus of the Erythrean sea', describes the Indian ocean with astonishing precision.

According to Pliny's natural history and the Periplus of the Erythrean Sea, the maritime passage took almost four months to reach India from Rome. Ships usually arrived in October and left in April. From Broach in Gujrat along the coast to Pondichery on the coromandale coast Roaman and Arab merchants could buy the large quantities of Silk furs and spices which came from China by sea and were un-loaded in the India Ports. India was the meeting place of all the ships coming from the East as well as the West. Her ports were stocked with goods for the markets of Persia, Egypt, Greece and Rome.

### 2.3 MEDIEVAL PERIOD

The early muslim period proved an era of set back to tourism growth in Northern India, particularly in Uttar Pradesh, but it was however, substantially made up by the later Muslims, mainly the

Moghals, ' when Jaunpur became the shiraz of India' and Agra, the metropolis of the great Moghals. Moghals, indeed, brought with them an aesthetic sensitivity of a remarkable order. They were responsible for renaissance in literature, painting, art, architecture landscapes, Music and handicrafts. Even Babar in his short reign constructed ornamental gardens pleasancess, mosques and wells.

The religious movement of Medieval India could be seen at its best in Uttar Pradesh where Hindu mind responded vigorously to the impact of Islamic thought. The TAJ of Agra is the master-piece of Indo-Islamic Architecture and it, indeed, formed the veritable culmination of artistic synthesis.

Moghals (specially Akbar and Shahjahan) were prolific builders. They planned splendid edifices and dressed the work of their mind and heart in the garment of stone marble. 'History has rarely recorded such a succession of soveriegn, representing some fine generations in all, each member of which was imbued with a keen desire to find expression in one or more visual arts'. Agra is the high watermark of Moghals' self-expression which today forms India's major tourist attractions.

Later, after the decline of Moghals, the Nawabs of Oudh maintained the cultural leadership of Uttar Pradesh and Lucknow became the seat of Indo-Islamic culture. While Moghals found expression in red stone and marble, the Nawabs excelled in ordinary mortar and brick. ( Imambaras of Lucknow).

This was the period of great dimensions of the development and growth of tourism in U.P. Centres of monuments and of historical importance grew up and many other tourist conveniences such as sarae (inns), Khankas, wells, pleasure gardens and road transport flourished. Sher-Shah's construction of Grand Trunk Highway was a great landmark in road transport. This period also witnessed brisk business and trade relations with neighbouring countries of Asia and Europe which encouraged mobility of the people.

#### 2.4 BRITISH PERIOD

The state of Uttar Pradesh acquired its present political boundaries and once again became a seat of culture and enlightenment. Muslim renaissance pioneered by Sir Sayyed Ahmed Khan saw the emergence of Muslim University at Aligarh which attracted scholars and dignitaries from the Muslim world. Allahabad, Varanasi, Lucknow and Agra also acquired the status of University towns. With all this, a new type of township emerged on the northerly hills of Kumaon, hills and health resorts, originally meant to be the summer seat of U.P. Government and white man's cool corner. Today Nainital and Mussoorie are U.P.'s much sought after tourist resorts. They, indeed, symbolize the growth of modern tourist movement in the state in as much as service element forms the key-note in the morphological structure of these towns. With the establishment of these centres, road connectivity gave birth to other centres like Ranikhet, Almora and Kausani which were developed as pleasure or leisure resorts many other centres since then have sprung up in their wake.

This was also period of industrial urbanisation which was speeded up by the introduction and expansion of rail network. Establishment of cantonments and military bases stimulated urban growth, particularly at Kanpur, Agra, Dehradun, Bareilly and Mathura. The period certainly revolutionised the pre-existing non-industrial cities in their land-use patterns much to the advantage of tourism promotion.

## 2.5 POST INDEPENDENCE PERIOD

As the secular tourism was stamped with commercial hospitality, Government assumed the responsibility of tourism promotion. This new tourist movement was part of the world tourism which India recognised as late as 1949 with a view to earning foreign exchange. The period after the late fifties of present century boomed with tourism development in the country.

Modern tourism was given a big boost when in 1965 India tourism Development Corporation was formed with an authorised capital of Rs.50 million which initiated action in the field of accomodation, transport, entertainment, publicity and other ramifications of the industry which have now fairly advanced both horizontally and vertically. Today it has acquired the status of a leading and vital industry of the country. A separate Ministry of Tourism has been formed and development and promotion of tourism forms an integral part of country's regional planning.

U.P., however, started tourism development programmes as late as 1956. The beginning was quite impressive when the 2500th

611  
90

anniversary of Lord Buddha was celebrated in 1956 in a big way. A global seminar on the Buddha was organised in which monks and scholars from Buddhist countries participated. Besides giving a face-lift to holy Buddhist centres, like Sarnath and Kausambi an exhibition on Buddha- Art and Architecture was also arranged in Delhi.

For the purpose of administration the state of U.P. has been divided into five regional tourist offices at Varanasi, Agra, Nainital, Hardwar and Lucknow (Agra and Varanasi have tourist offices administered by the Centre). Tourist interest at these centres is looked after by tourist officers and receptionists<sup>1</sup>.

In accommodation industry various types of residences have been constructed to meet the demand of tourist community, viz. economy hotels, low-income group accommodation, tourist bungalows, rest houses, hotels for elite tourists and star category luxury hotels ( for international tourists). Considering the pilgrim needs, pilgrim sheds, dormitories have also been constructed at hill and pilgrim resorts. For youth travel needs, holiday homes and youth hostels have come up at various centres, specially on the hills. Private agencies have also participated in the growth of accomodation industry.

In the field of transport amenities, luxury buses and tourist cars have been provided at important tourist centres. Daily Taj-Express (between Delhi and Agra) is essentially a tourist train. A 288 kilometre road from Rishikesh to Badrinath pilgrims highway - is the greatest achievement in the field of transport.

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1. Directorate of tourism has been set up in 1972.



The post independence period, besides giving 'tourist appearance' to our existing centres of interest, saw the emergence of new growth-centres, a direct off-spring of our development projects. Today Pipri (Mirzapur), Calcuth(Naraura in Aligarh), Kalagarh (Bijnor), Rihand(Mirzapur), Nanak Sagar(Nainital near Nanak Meta Sikh centre) and other multi-purpose projects are popular places for college and university students. International tourists see in them India's determination to achieve economic freedom. They are, indeed, our 'new pilgrimage centres'. Series of Five-Year plan performances have not only galvanised the entire economic structure of the region but have given fresh stimulus to the growth of tourism an attitude to live outwardly.

Thus, Tourism in Uttar Pradesh has have long and uninterrupted history. What began as a Hindu sacrament in the ancient past, had cultural moorings in the medieval times, and today it has taken the shape of leisure-industry, responsible for earning much needed foreign exchange for the country.

## 2.6 FIVE YEAR PLANS

In the First Five Year Plan Rs.1.00 lakhs were only provided for Tourism in the state.

In the Second Five Year Plan a sum of Rs.19.00 lakhs was provided for development of Tourism. In hill areas 22 log cabins were constructed which was the first step towards the promotion of trekking in the Uttrakhand area.

During the Third Five Year Plan period 12 lakhs of Rs. were spent and accomodational facilities were provided at several places.

During the supplementary plan period (1966-67 to 1968-69) a sum of Rs.15-17 lakhs were spent for providing accomodation for tourists at Dhikala in the Corbett National Park.

During the Fourth Five Year Plan, this expenditure was stepped up to Rs.53.00 lakhs. A sum of Rs.63.00 lakhs was provided by the Government of India as special fund for the development of border districts - Chamoli, Uttarkashi and Pithoragarh..

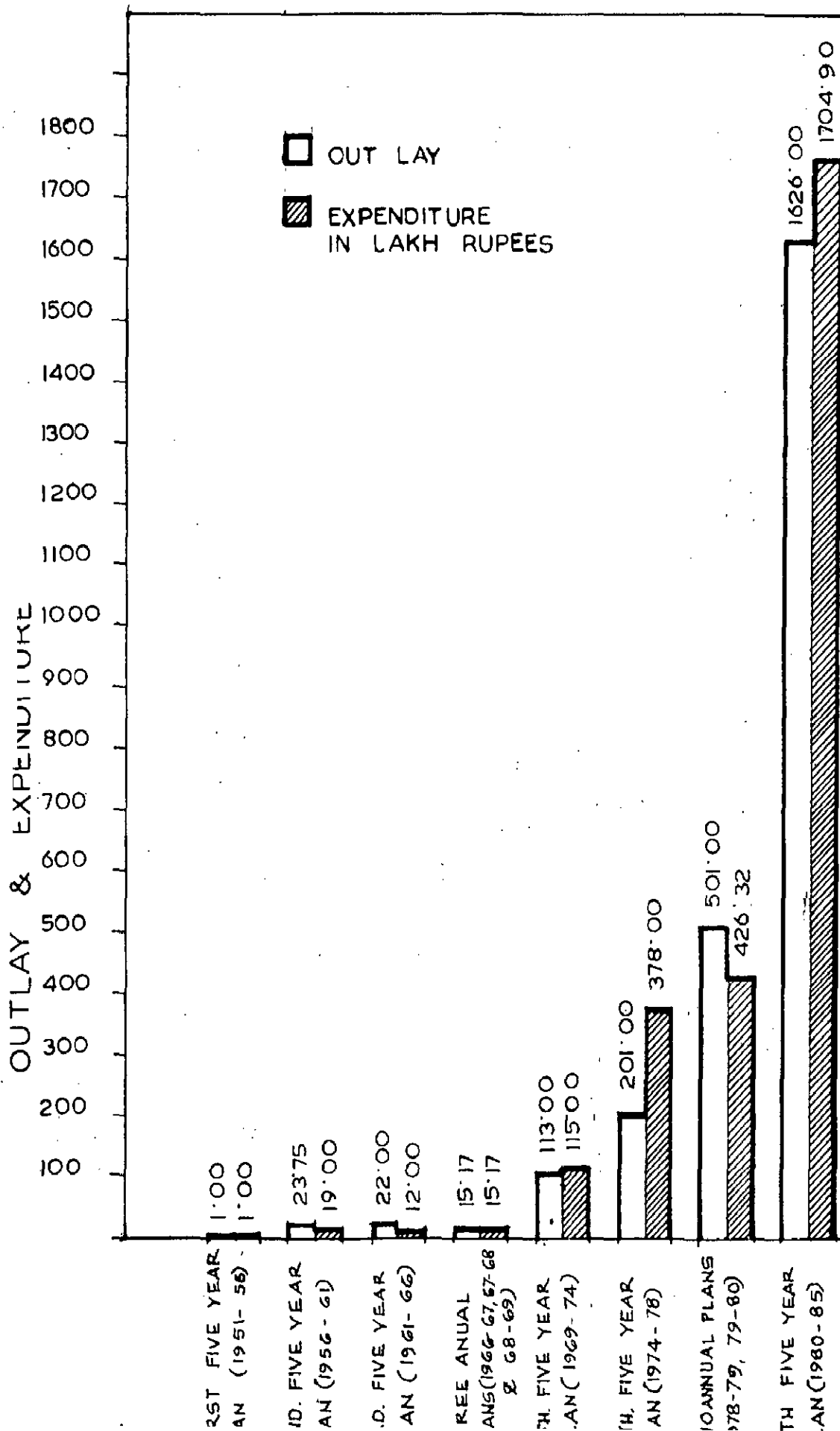
During the Fifth Five Year Plan an allocation of 3.00 crores of rupees was made in the beginning. By the end of the year 1976-77, this outlay was stepped up to Rs.968 lakhs, by the end of the year 1977-78, against above allocation and outlay of Rs.281 lakhs were made available against which total expenditure of Rs.378 lakhs was incurred.

During two Annual Plans 1978-79 and 1979-80 an amount of Rs.510 lakhs was earmarked and the expenditure was Rs.426.32 lakhs.

During Sixth Five Year Plan (1980-85) the total outlay is Rs.1626 lakhs, out of which an amount of Rs.851 lakhs has been earmarked for development of tourism in plains and Rs.775 lakhs for hills. By the end of Sixth Five Year Plan 4261 beds accomodation is expected to be available in 115 units out of which 1081 beds in 32 units in plains and 3180 beds in 83 units in hills. During Sixth Five Year Plan 2158 beds are expected to be made available.

In the Seventh Five Year Plan period Rs.7.00 crores and Rs.10.00 crores will be required to complete the continued works in plains and hills respectively in Uttar Pradesh.

# PLAN WISE OUTLAY & EXPENDITURE IN U.P. TOURISM

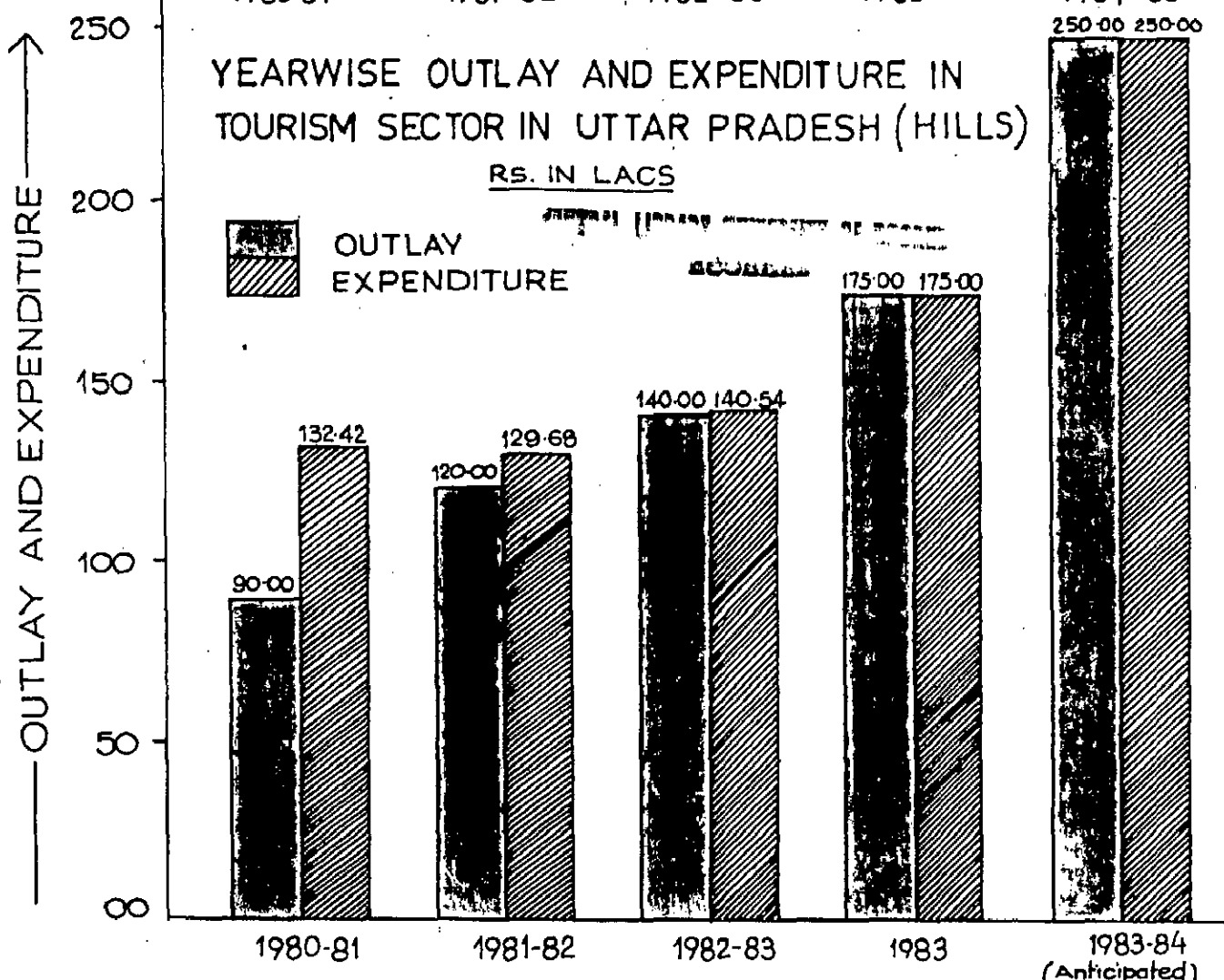
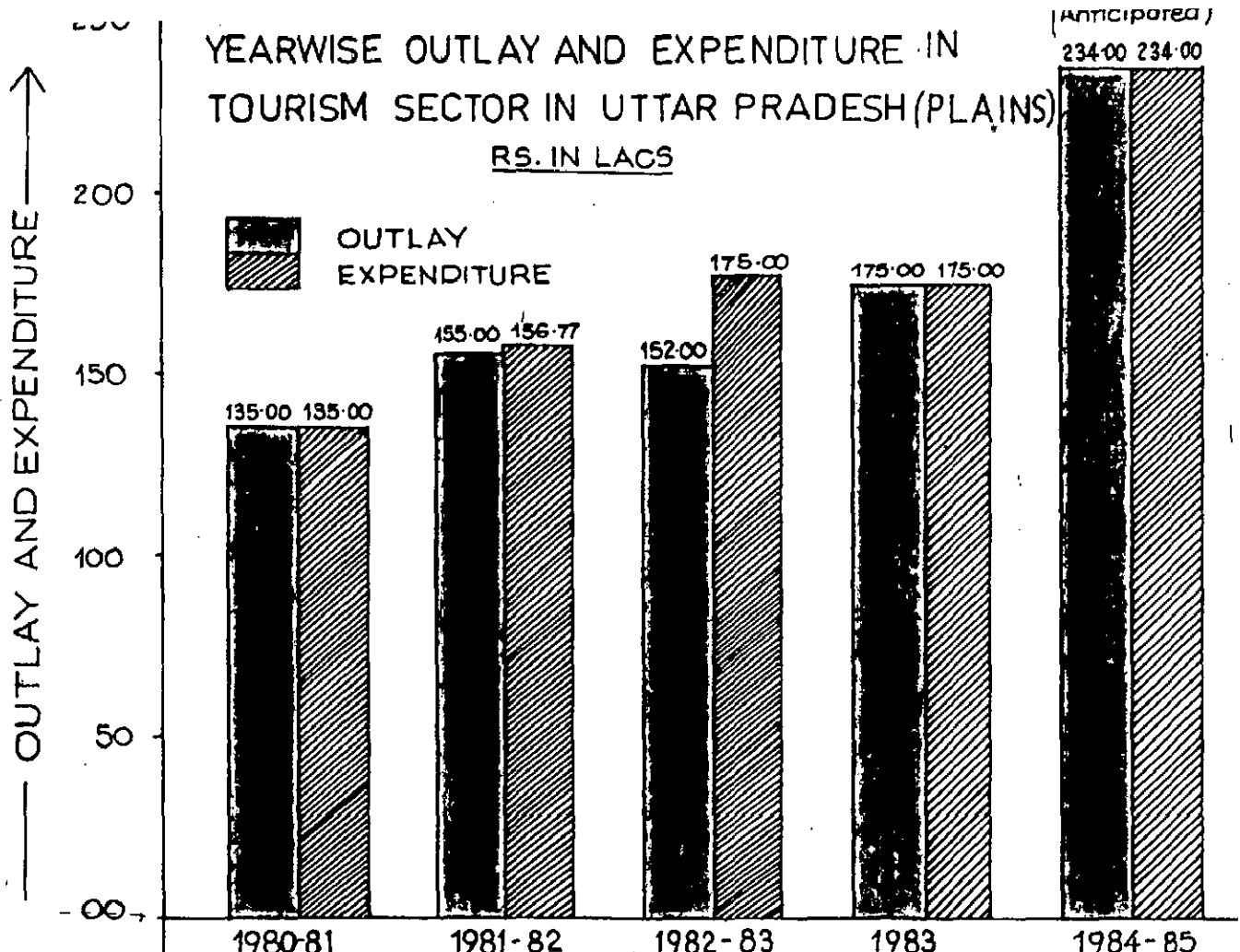


An amount of Rs.1096.49 lakhs and Rs.509.00 lakhs is proposed for the development of tourism in plain and hill regions of Uttar Pradesh respectively in the Seventh Five Year Plan.

Table 2.1 - Tourism Outlay and Expenditure in Five Year Plans

Sl. No.	Plan	Outlay Rs.in lakhs	Expenditure Rs.in lakhs
1.	First plan(1951-56)	1.00	1.00
2.	Second Plan(1956-61)	23.75	19.00
3.	Third Plan(1961-66)	22.00	12.00
4.	Three Annual Plans (1966-67, 67-68, 68-69)	15.17	15.17
5.	Fourth Plan(1969-74)	113.00	115.00
6.	Fifth Plan(1974-78)	201.00	378.00
7.	Two Annual Plans (1978-79, 79-80)	510.00	426.32
8.	Sixth Plan(1980-85)	1626.00	1704.98
Total		2511.92	2671.47

From the First Five Year Plan till the end of Sixth Five Year Plan 1984-85, a total expenditure of Rs.2671.47 lakhs is likely to be incurred. The plan-wise break-up of the Plan Outlay and expenditure is given in Table 2.1.



SOURCE: DEPARTMENT OF TOURISM UTTAR PRADESH, LUCKNOW.

The detailed plan-outlay and expenditure incurred during the Sixth Five Year Plan is given in Table 2.2.

Table 2.2- Plan Outlay and Expenditure

Sl. No.	Plan	Plains		Hills	
		Outlay(Rs. in lakhs)	expenditure (Rs.in lakhs)	Outlay (Rs.in lakhs)	Expenditure (Rs.in lakhs)
1.	1980-81	135.00	135.77	90.00	132.42
2.	1981-82	155.00	156.77	120.00	129.68
3.	1982-83	152.00	175.90	140.00	140.54
4.	1983-84	175.00 estimated	175.00	175.00	175.00
5.	1984-85	234.00 estimated	234.00	250.00	250.00
Total		851.00	877.44	775.00	827.64

*Chapter - 3*

*Tourist Movement*

### 3.0 TOURIST MOVEMENT

#### 3.1 TOURIST ARRIVALS IN INDIA

During 1980 a total of 800,150 tourists excluding nationals of Pakistan and Bangladesh, visited India as against 7,64,781 tourists during 1979. This shows an increase of 4.62 percent compared with the gain of 2.25 percent as recorded in the preceding year. During 1980 the world tourist arrivals was 285 million and during 1979 it was 270 million showing the increase of 5.5 percent.

During the decade 1970 to 1980 the number of arrivals increased from 28.1 lakh in 1970 to 80.0 lakh in 1980 and estimated receipt in foreign exchange went up from Rs.40.6 crores to Rs. 482.0 crores (Table 3.1). India's share in world tourism receipt is only 0.6 percent in 1980. Table 3.2 shows that India's share in world tourism receipt has increased from 0.302 percent in 1970 to 0.663 percent in 1980.

##### 3.1.1 Time of Arrival

Tourist arrivals in India are normally higher in winter months (January - March and October - December) than in the summer months (April - September). During winter months of 1977 total 3,62,280 tourists (56.6 percent) visited India while arrival in 1976 during corresponding period was 3,03,806 tourists (56.9 percent).

During the summer months of 1977 the arrival of tourist was 2,78,142 (43.4 percent) while in the corresponding period of 1976 a total of 2,30,145 tourists (43.1 percent) visited India.



Table 3.1 - Number of Tourists to India Compared with World Tourist Arrivals (1970-80)

Year	India (Lakh)	India (1970=100)	World (lakh)	World (1970=100)	India(s percentage of world
1970	2.81	100.0	1684	100.0	0.167
1971	3.01	107.1	1815	107.8	0.166
1972	3.43	122.1	1980	117.6	0.173
1973	4.10	145.9	2150	127.7	0.191
1974	4.23	150.5	2014	119.6	0.210
1975	4.65	165.5	2069	122.9	0.225
1976	5.34	190.0	2270	134.8	0.235
1977	6.46	227.8	2436	144.7	0.263
1978	7.48	266.2	2592	153.9	0.289
1979	7.68	273.3	2700	160.3	0.284
1980	8.00	284.7	2850	169.2	0.281

Source : Tourism Recreation Research, Vol.IX, No.1, 1984. Published by Centre for Tourism Research, Lucknow.

Table 3.2- Foreign Exchange Tourism Receipts for India Compared with World Receipts(1970-80)

Year	India (Rs.million)	India (dollar million)	World (dollar million)	India's per- centage of world	India (1970=100)	World (1970=100)
1970	406	54	17900	0.302	100	100
1971	448	60	20900	0.286	111	117
1972	577	76	24200	0.314	141	135
1973	711	92	27600	0.333	170	154
1974	932	115	34100	0.337	213	191
1975	1042	124	38600	0.322	230	216
1976	2250	251	43700	0.549	465	244
1977	2830	324	52400	0.618	600	293
1978	3380	413	65100	0.634	765	364
1979	3840	473	79000	0.598	876	441
1980	4820	613	92500	0.663	1135	517

Source : Tourism Recreation Research, Vol.IX, No.1, 1984

Note : The exchange rates used to convert rupees to dollars for 1970-1980 are 7.500, 7.594, 7.743, 8.102, 8.376, 8.960, 8.739, 8.193, 7.863 as reported in International Financial Statistics (1978 and 1983).

On average India received 1,745 tourists per day during 1977 compared to 1,459 tourists per day during 1976.

Table 3.3 - Tourist Arrival Monthwise

Months	1972	1973	1974	1975	1976	1977
January	23,040	36,938	37,778	42,661	44,880	55,811
February	26,649	35,325	33,021	38,915	43,201	49,968
March	29,353	35,565	35,252	41,801	45,962	55,358
April	24,950	31,450	32,803	32,263	35,747	44,570
May	21,581	24,441	24,264	27,421	32,997	38,278
June	23,474	25,654	26,017	27,074	33,035	38,464
July	29,715	34,482	35,195	38,194	46,720	56,185
August	28,128	31,113	36,274	40,300	44,421	55,615
September	24,892	30,503	30,101	32,112	36,225	45,030
October	34,769	37,644	39,868	42,868	52,917	64,815
November	35,836	41,485	42,788	46,108	53,942	65,077
December	40,563	45,295	49,797	55,214	62,904	71,251
Total	342950	409895	423161	465275	533951	640422

Highest number of tourists generally arrive in the quarter October-December followed by the quarter January-March. The position of other two quarters has been generally fluctuating. The significant factor has been that there is not much variation in the proportions of tourist arrivals in different quarters of the year.

Table 3.4 The Time of Arrival of Tourists (Percent)

Quarter/Year	1972	1973	1974	1975	1976	1977
January-March	23.1	26.3	25.1	26.5	25.1	25.0
April - June	20.4	19.9	19.6	18.6	19.2	18.9
July-September	24.1	23.4	24.0	23.9	23.9	24.5
October-December	32.4	30.4	31.3	31.0	31.8	31.6
Summer season	44.5	43.3	43.6	43.5	43.1	43.4
Winter season	55.5	56.7	56.4	57.5	56.9	56.6

Source: Department of Tourism (Statistics and Research),  
Ministry of Tourism and Civil Aviation, Govt. of India.

### 3.2 TOURIST MOVEMENT IN UTTAR PRADESH

#### 3.2.1 Foreign Tourists Arrivals

In the year 1983 arrival of tourists in India was 13.04 lakh. The number of tourists who visited Uttar Pradesh was 4.07 lakh. For the period from 1970 to 1980 the number of arrivals increased from 97440 in 1970 to 249647 in 1980 showing the annual compound growth rate 15.43 percent while the annual compound growth rate was 18.49 percent (Table 3.5).

#### 3.2.2 Foreign Exchange Earning

Uttar Pradesh earned Rs.234 crores ~~in~~ from tourism in 1982 while India earned amount of Rs.750 crores. The share of Uttar Pradesh is 31.2 in comparison to that earned by India (Table 3.6).

Table 3.5 - International Tourist Arrival in Uttar Pradesh in Comparison to India

Year	India	Percentage increase	Uttar Pradesh	Percentage increase over previous year in U.P.
1971	3,00,995	7.18	1,04,475	7.12
1972	3,42,950	13.9	1,19,038	13.939
1973	4,09,895	19.6	1,42,275	19.520
1974	4,23,161	3.2	1,46,879	3.235
1975	4,65,275	10.0	1,61,497	9.952
1976	5,33,951	14.8	1,85,334	14.760
1977	6,40,422	19.9	1,99,812	7.811
1978	7,47,995	16.79	2,33,374	16.796
1979	7,64,781	2.25	2,38,612	2.244
1980	8,00,150	4.62	2,49,647	4.624
1981 <sup>+</sup>	12,79,210		3,99,144	
1982 <sup>+</sup>	12,88,162		4,01,907	
1983 <sup>+</sup>	13,04,975		4,07,152	
Increase Decade (1970-80)		184.9		154.3

<sup>+</sup>Including figures in respect to Pakistan and Bangladesh also.

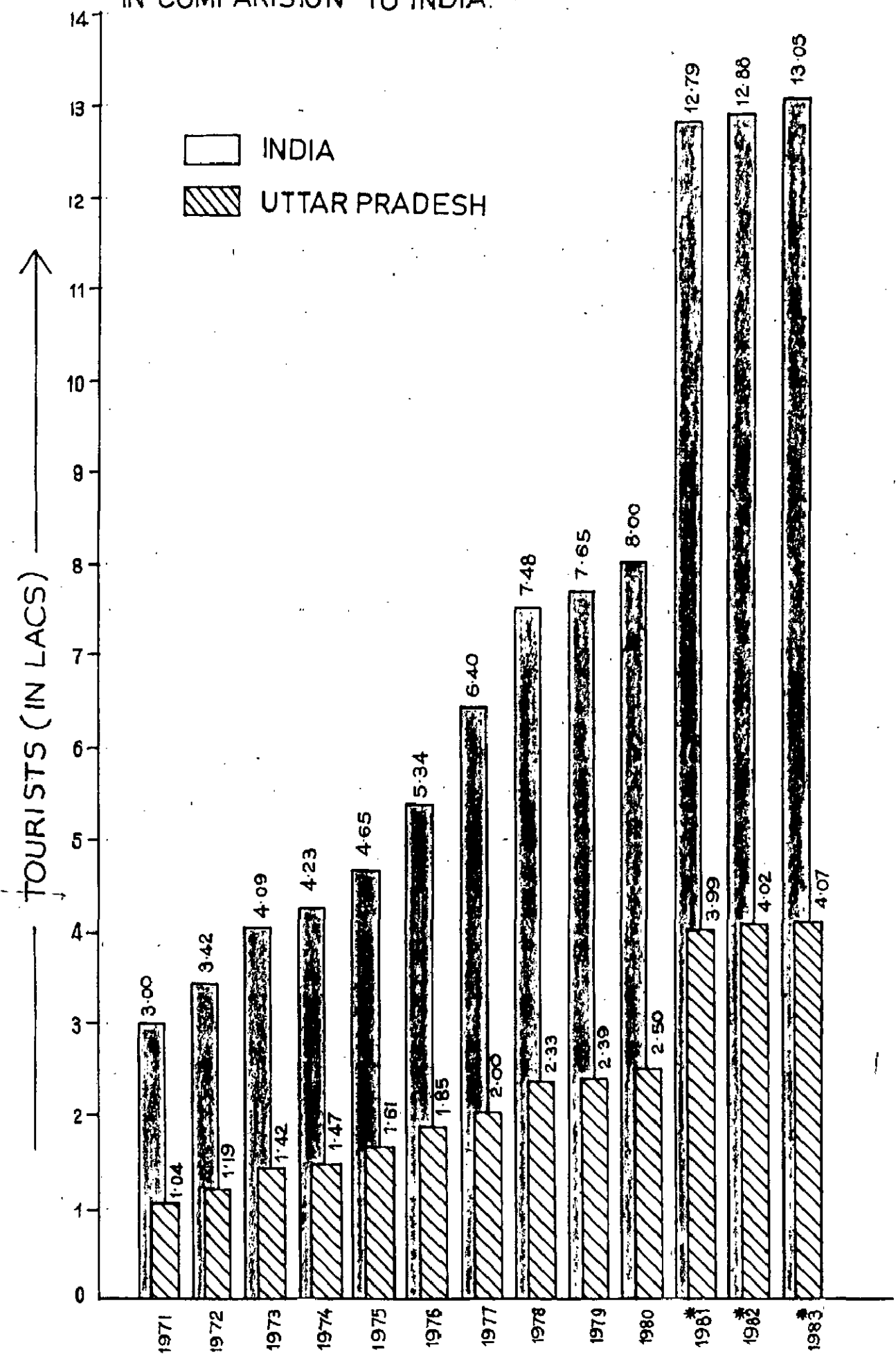
Source: Department of Tourism Uttar Pradesh, Lucknow

Annual compound growth rate in decade (1970-80)

India 18.49 percent

Uttar Pradesh 15.43 percent

TOURISTS (IN LACS) IN COMPARISON TO INDIA.



\* INCLUDES FIGURES IN RESPECT OF PAKISTAN AND BANGLADESH NATIONALS ALSO.

SOURCE: DEPARTMENT OF TOURISM, UTTAR PRADESH, LUCKNOW.

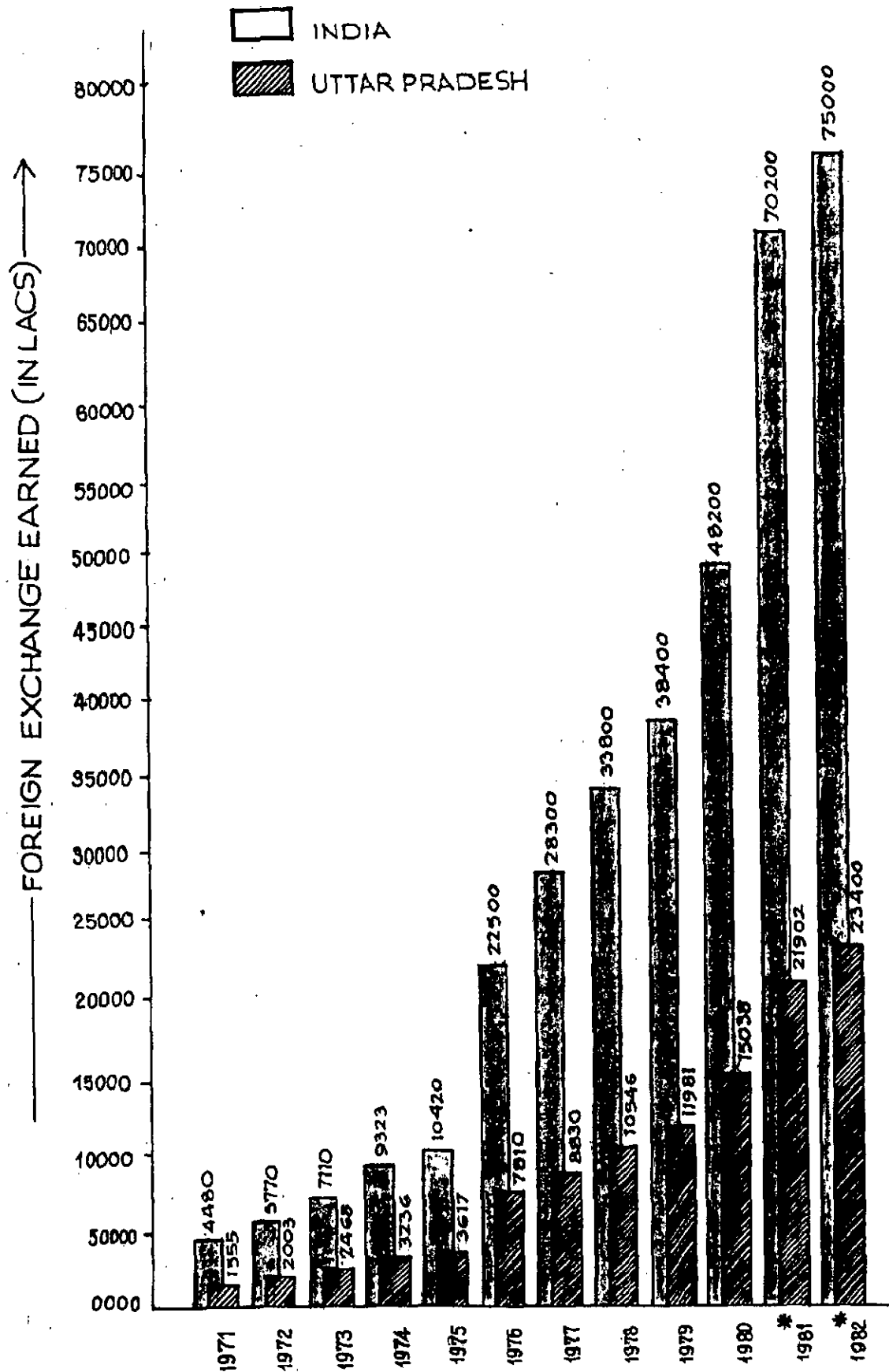
Table 3.6 - Foreign Exchange earned by Uttar Pradesh in Comparison to India

Year	Foreign Exchange earned by India Rs. in lakh	Foreign Exchange earned by U.P. Rs. in lakh	U.P. Percentage of India
1971	4480.00	1555.00	34.70
1972	5770.00	2002.77	34.71
1973	7110.00	2467.88	34.70
1974	9323.00	3236.01	34.70
1975	10420.00	3616.78	34.70
1976	22500.00	7809.75	34.71
1977	28300.00	8829.60	31.2
1978	33800.00	10545.60	31.2
1979	38400.00	11980.80	31.2
1980	48200.00	15038.40	31.2
1981 <sup>†</sup>	70200.00	21902.40	31.2
1982 <sup>†</sup>	75000.00	23400.00	31.2

<sup>†</sup>Includes income from nationals of Pakistan and Bangladesh.

Source: Department of Tourism, Uttar Pradesh, Lucknow

# FOREIGN EXCHANGE EARNED BY UTTAR PRADESH IN COMPARISON TO INDIA.



\* INCLUDES INCOME FROM NATIONALS OF PAKISTAN AND BANGLADESH.

SOURCE: DEPARTMENT OF TOURISM, UTTAR PRADESH, LUCKNOW.



### 3.3 TOURIST MOVEMENT IN HIMALAYAN PILGRIM ZONE

#### 3.3.1 RELIGIOUS CENTRES

In the Himalayan Pilgrim zone the arrival of foreign tourist has not been recorded on any religious centre. Only the domestic tourists/pilgrims visit these shrines. The statistics of pilgrims/tourists at major centre is given in Table 3.7.

Table 3.7 - Tourist Statistics of Important Religious Places of Uttarkhand (in Lakhs)

Year	Badrinath	Kedarnath	Gangotri	Yamnotri
1979	1.54	0.81	0.41	0.33
1980	2.34	0.93	0.61	0.66
1981	2.14	0.97	0.43	0.78
1982	1.78	0.72	0.91	0.55
1983	2.27	0.82	1.30	0.82

Source : Department of Tourism, Uttar Pradesh

If there are early seasonal rains in a particular year, the number of tourists decreased due to the bad conditions of roads, land-slides and lack of other facilities.

#### 3.3.2 Other Centres

Scenic and other hill resorts attract the tourists for leisure tourism.

Table 3.8 - Tourist Statistics of Important Scenic and Other Centres of Uttarkhand

(in Lakhs)

Year	Dehradun	Mussoorie	Valley of Flowers
1979	8.36	6.16	0.15
1980	8.37	6.59	0.26
1981	8.40	7.25	0.24
1982	8.47	7.71	0.36
1983	8.78	8.27	0.48

Some foreigners visit Rishikesh and other religious places in the Ashramas of Gurus to learn Yoga and various types of meditation systems like transcendental meditation of Mahesh Yogi.

*Chapter - 4*

*Impact Of Tourism*

#### 4.0 IMPACT OF TOURISM

Tourism is a substantial item in the world's foreign trade and for some countries it is already the most important industry and earner of the foreign exchange. Tourism must be viewed in terms wider than those which at present relates to simple commercial expediency and economic profit. The transformation of community into an increasingly leisure oriented society through the processes of industrialisation and automation demands a new outlook. The study of tourism must embrace and combine a multitude of disciplines, including science, technology, sociology, psychology as well as economics, for tourism needs to be regarded as an undertaking, not only of commercial but also cultural and educational importance.

Generally tourism is considered as a source of foreign exchange earning. In 1980 from tourism India earned Rs.482 crores out of which share of Uttar Pradesh was Rs.150 crores i.e. 31.2 percent. Tourism in Himalayan Pilgrimage zone at present does not contribute in earning foreign exchange because only domestic tourists/pilgrims visit this region. But the impact of tourism is mainly felt in the following spheres :

#### 4.1 GROWTH OF ECONOMY

##### 4.1.1 Increase in Governmental Revenue

The Government revenue consists of direct and indirect taxes collected from the tourists. The direct taxes are toll tax, sales tax, entertainment tax and passenger tax and the

indirect taxes consist of taxes like excise duty, vehicle or road tax, house tax, water tax etc. The U.S. Government Survey Report to discover the impact of tourism on State's economy, estimated that roughly 10 percent of the expenses accrue to the Government returns in the form of taxes. However, this formula was modified by the Jha Committee and was integrated with the taxation pattern in India at 15 percent which was considered more appropriate.

#### 4.1.2 Employment Generation

Tourism is a service industry and could have a significant effect on the country's surplus labour. In Switzerland, this service industry is responsible for the employment of 5 percent of her working population. To this service industry, human labour will always be extremely important. Demand for tourism services has influenced employment opportunities and consumer goods industries in developing countries.

It is estimated that a single visitor whether domestic tourist or a foreign traveller, one way or the other gives partial employment to 10 persons. The employment opportunities are generated in the following activities :

- (a) Buildings and Roads Construction : As the primary infrastructure for tourism, the construction of buildings and roads is necessary and is most important for the development of any region. This provides the employment opportunities to thousands of people. Skilled and unskilled persons are required for this activity.

- (b) Transport : Drivers, Conductors, service garrages, petrol pumps and porters are required for the movement of the tourists and goods. More the number of tourists, more employment is generated for the local people.
- (c) Communication : Post and Telegraphs, telephone, tele-printer or or telex are necessary for the quick communication which also provide employment opportunities.
- (d) Catering (Restaurants and Hotels) : A one star category hotel maintains a staff of 70 to 80 workers (both skilled and unskilled). The number of hotels and restaurants provide employment opportunities. Self employed shop keepers are also benefited. Home hospitality also may generate employment opportunities.
- (e) Industries : A number of people are engaged in process of woollen garment making. Many more industries are also coming up.
- (f) Health Care : Both skilled and unskilled people are required in hospitals, health centres, medical stores etc .
- (g) Security : Security staff like police force etc. have to be increased which further<sup>y</sup> add to the employment opportunities for the local people.
- (h) Electrification : Electrification of the places also require many skilled and unskilled staff.

(1) Fruit Preservation and Tinned Fruit Products :

This is a fruit producing area. The part of the produce is wasted due to lack of transportation or delay in transportation. To check this type of loss there is a scope of establishing cottage industries for fruit preservation and fruit products like jams, jellies and murabbas etc. giving the employment opportunities to the local people.

4.1.3 Souvenir-Trade

Tourist usually buys something for himself or for his family and friends at home. Among the things which he likes to collect are souvenirs which readily establish a link with the place visited.

Many countries in Europe have developed a substantial trade in mass produced souvenirs. Some of them merely carry the crest or coat of arms of the city or the State visited<sup>1</sup>. Others have replicas of important monuments and other things for which city may be well known.

We have, somehow, not been able to develop much of a souvenir trade in Uttar Pradesh as yet, except to some extent, around the Taj in Agra. Our handicrafts and other cottage goods have caught the imagination of tourists who, having been fed up with the endless uniformity of factory goods, find them wonderfully refreshing and divinely simple<sup>2</sup>.

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<sup>1</sup>Jha, L.K. op.cit., p-49

<sup>2</sup>Abraham, T.M. Handicrafts in India, Graphic Columbia Press, New Delhi 1969, p-41.

Switzerland has a flourishing tourist trade in her handicrafts viz. wood-carving, toys, metalwares, knitted goods, embroidery and the like<sup>1</sup>. Perhaps no country excels Japan in making lovely little things which tourist would care to possess as souvenir, Hongkong and Singapore are also foremost. India has a rich potential in her wonderful handmade goods, more fascinating and colourful than that found in other neighbouring countries which above all have the stamp of antiquity and are the result of patient toil of artists.

In Garhwal region there is a scope of cottage industry in woolen garments and carpet making, wood work, jewellery etc. which the tourists/pilgrims can take as souvenirs.

#### 4.1.3.1 Handicraft

Besides their antiquity the handicrafts of Uttar Pradesh present a panoramic view of the various aspects of life around. These artistic goods have also become an ideal vehicle of communicating with the community. At many centres images of Radha, Krishna and Shiva are sold as souvenirs which the pilgrims love to purchase.

These handicrafts of Uttar Pradesh reached perfection under the patronage of royalty, particularly Moghals and Nawabs who introduced new traditions, unknown to the west. But with the disappearance of courtly splendour the artists were left unpatronized. They now seem to have a future in

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<sup>1</sup>Technical Bulletin on Tourism, I.U.O.T.O., Geneva, Jan. 1970



tourist trade. A few handicraft goods which tourists want to carry with them are discussed in brief.

#### 4.1.3.2 Woollen Garments and Carpet Making

In Garhwal region woollen garments are part of a Cottage industry. Uttarkashi in Garhwal is a good centre of wool and woollen cloth. Good quality wool is produced and processed and sent to weaving centres. There is good scope for the development of cottage industry for woollen garments and carpet weaving.

#### 4.1.3.3 Jewellery

People in hill region are very fond of jewellery. The jewellery making in regional style can also give employment to some extent because the visitors <sup>with</sup> like the jewellery very much. The tourists would love to carry a piece of jewellery as souvenir.

#### 4.1.3.4 Wood Carving

Wood work of Saharanpur is very famous. Hardwar, Rishikesh and Dehradun are very good markets for the product. This type of handicraft can also be developed at several centres in Garhwal region.

### 4.2 SOCIO-CULTURAL EFFECTS

Tourism has undoubtedly contributed to widening people's interest generally in world affairs, and a new understanding of foreigners. It also develops congenial atmosphere for the promotion of national integration. Tourism

promotes mutual understanding and friendship among the people of different regions, and social cultural and religious exchanges take place which causes change in the behaviour and outlook of the people.

The development of tourism brings about occupational redistribution. Many people have left their traditional occupation and adopted the other more paying one. The economic improvement in the conditions of lower caste people has changed their social status and they are engaged in other occupations better than their traditional ones.

Tourism has also brings about changes in values. 'Atithi Devo Bhav', the old Indian tradition has now changed. Now the 'Atithi' gets all the services from the host but the effects are made to extort money from him. The old 'Atithi' or the guest is now a tourist - a paying guest.

The tourists from different regions, states or countries came in contact with others. This social interaction affects the thinking and behaviour of the people like changes in dress mode of living of the people, traditions, building design concepts and education system.

The influx of tourist in Hill Region has injected some evils also. The crimes are increasing day by day causing the problem of security and lower standards of social values.

#### 4.3 IMPACT ON ECOLOGY

As part of development of the region, roads, bridges and buildings are being constructed. For this purpose trees are being cut, soil is being disturbed. This causes deforestation and soil erosion disturbing the natural relationship. Natural flora and fauna has been uprooted. The wild life has been endangered. Due to increase in population, sanitation, water supply problem is also becoming acute. Many industries are coming up in hills as part of development activities resulting in pollution of water and wa air.

Tehri Dam and Vishnu-Prayag Projects will have great impact on the ecology of the region. Because a large area including Tehri Town will be submerged in water, there will be no animals or trees etc. in this area.

#### 4.4 IMPACT ON ARCHITECTURE

The traditional buildings in the Kedar Khand of Himalayas were the small houses suited to the meagre needs of the local people. Timber and stone being indigenous materials were used in building construction - the walls were of stone or timber frame with stone infilling, timber floor with slate roof coverings. A room for sitting and sleeping and a kitchen and a room for their cattle was sufficient. In general, the houses, are two storeyed having the room for cattle at lower level and room for living at upper level.

The planning and construction techniques and the material of construction have changed now. The requirements of

the buildings have also changed. The big industries, power houses, office buildings, Hotels, shopping Centres are coming up. Educational buildings like schools, colleges and Universities and the medical building like, hospitals, health centres etc. are also being constructed as part of development of the region. R.C.C. frame structure, R.C.C. roofs, cement concrete blocks for walls are being used now. Stone for construction is not available everywhere, but wherever it is available, is used in construction.

#### 4.5 REGIONAL DEVELOPMENT

Tourism, by its nature, helps economically backward regions in a country which are under-developed. A regions development may moderately be hampered in the absence of adequate natural resources. The disparity of economic development between regions or areas would possibly be narrowed to a considerable degree by enhancing the income of region through the promotion of tourism provided the potential of tourism is fully explored. For instance, the limitations of adequate natural resources for economic development, in Kashmir makes the development of tourism in the State imperative, which considerably adds to the Jammu and Kashmir State's economy.

Airports of international standards have been developed at Delhi, Bombay, Calcutta and Madras. Kovalam beach has been developed as international beach which enriches the economy and boosts up the development process in the neighbour-

ing areas. Gulmarg and Kufri (Simla) have been developed as winter sports centres. Several hotels and tourist hostels are being constructed at various places of tourist interest, thereby resulting in a lot of building activity.

In the Garhwal Region there is still a dominance of money-order economy. Manfolk seek employment elsewhere and send money to support their families back at home. Tourism will give rise to additional opportunity for employment, self employment as shopkeepers, hotel owners and tertiary employment etc. The economy of the region has to be developed.

Tourism is a dynamic source for development that can transform backward regions with little economic assets other than some tourist potentials. There are in India numerous such regions which could be significantly transformed to tourist oriented industry/economy.

There are two big projects under construction in the Garhwal region - Tehri Dam and Vishnu-Prayag Power Project. These projects will have multifarious impact on the regional development. They will boost up the economy of the region and enhance the activity of tourism.

*Chapter - 5*

*Tourist Infrastructure*

## 5.0 TOURIST INFRASTRUCTURE

In older times when no path was visible in the hills except the wild forests, gurgling and meandering streams and rivers and even rocks. Shankaracharya in 800 A.D. came all the way from Kerala and trod the hills and established Badrinath as one of the four Dhamas. Even a few years back all the religious centres in the hills were accessible by bridle baths only. On foot from Rishikesh to cover all the pilgrimage centres in hills required a period of a month or sometime even two months. People from different parts of the country having different customs and speaking different languages, used to trek to visit religious centres in Himalayas.

People used to move in groups and every five or ten kilometers there was a Padao (Chatti) where pandas used to provide all the facilities like accomodation, food etc. At night time there used to be cultural programmes of the pilgrims according to different customs and rituals. These programmes being at every ten or fifteen kilometers the whole hill region seemed to be alive. No extra recreation was required for the pilgrims. Shelter was provided by the pandas. Food either they would cook themselves or provided by the pandas. Pandas used to be the guide and the priest for the pilgrims. Other facilities could not be expected at that time.

Now the things have changed a lot, due to which mode of pilgrimage has changed.

## 5.1 CHANGE IN TRANSPORT PATTERN

Because of the construction of pucca roads and the introduction of fast vehicular traffic on the hill routes the centres which were located on the trekking routes at every five to ten kilometers have shifted to give birth to major centres on the vehicular routes. The smaller centres now have become useless because the tourists stay at larger centres due to transport facilities which has created other problems like shortage of accommodation, recreation etc. This change in transport pattern is responsible to make the hundreds of years old infrastructure of pilgrim tourists, ineffective and created infrastructural problems.

### 5.1.2 Change of Tourist

Previously the aim of traveller was pilgrimage and they would not mind comfortless journey to the pilgrim centres. Because of lack of facilities the children, old people and even women could not travel on these routes.

Now the travellers want recreation and enjoyment in addition to pilgrimage and due to transport facilities, people of all age groups and sex travel. Accordingly they require other facilities on various centres on the pilgrim routes and pilgrim centres and also the centres of scenic beauty. This change has given rise to the need of developing the centres of tourist interest and of providing infrastructural facilities at these centres.



### 5.1.3 Change in Requirement

When there were no transport facilities, the tourists used to move on foot and whatever facilities could be provided by the pandas, was sufficient. But now they require modern facilities. They want fast vehicles even air transport to reach the destination within shortest time. Accommodation with proper sanitary facilities, medical and other facilities. Due to tiring journey of the whole day they require recreation at night time.

Considering above changes an opinion survey was conducted by the author on the Rishikesh-Badrinath route to find out the kind of facilities available and the facilities required by the tourists. A survey proforma (Annexure I) was developed for the purpose. The findings are as follows :

Ninety three groups of tourists (i.e. about 400 tourists in all groups) were interviewed. The tourists belonged to different regions of the country but all of middle income group. Age group from 3 years to 80 years and ratio of men, women and children was 50, 30 and 20.

Out of the tourists who visited ~~Bad~~ Badrinath, only 60 percent visited other places also e.g. Kedarnath, Gangotri, Yamunotri, Valley of flowers and Hemkund.

Mode of transport used by 85 percent was but and other (Car, Taxi and Government vehicle). Only a few travel by trekking.

More than 70 percent stayed in Dharamshalas, 10 percent in tourist rest houses and hotels. Rest slept in buses or in open.

Duration of stay was one or two days at each pilgrim/tourist centre.

Charges paid per tourist was Rs. 2 to 10 per day in Dharamshalas and upto 25 in tourist rest houses. Most of the tourists could afford charges Rs. 2 to 10 per head per day. Therefore cheaper accomodation is required.

Tourists travelling single or two (mostly Govt. of semi-Govt. officials on duty) preferred single or double bed room, but those who travelled in a group preferred four bed or six bed dormitory.

Drinking water is available but sanitary facilities are not sufficiently provide.

Medical facilities are not satisfactory. A medical officer is required to be posted at every ten kilometer with necessary facilities.

Milk, cold drinks, dry and tinned food are available at major centres on the route.

Hotels, Dhabs provide food but they are not very hygenic. Most of the people do not like to eat in a hotel which prepares meat also. Purely vegetarian hotels are not available on this route.

Books, papers, magazines, religious books, albums are available on major centres like Deoprayag, Rudraprayag, Karanprayag, Joshimath etc. But the photo albums of good quality are not available.

Films, T.V., Radio etc. are not available at any tourist accomodation. Electricity is available but the electric supply is unreliable.

Banking, post and telegraph, barber etc. are available at major centres.

Shelters on trekking route from Rishikesh to Badrinath are not sufficient which requires to be provided.

## 5.2 PRIMARY TOURIST INFRASTRUCTURE

Preservation, conservation and general beautification are but one aspect of development of tourist centres and places of tourist interest. The other aspect which is more vital is concerned with making the tourist centre a popular resort and attractive place to visit, in other words imparting it an adequate measure of attractiveness. Broadly speaking, the three main components which collectively impart this quality to the tourist centre could be identified as :

- (a) Accessibility,
- (b) Accommodation, and
- (c) Recreation.

Accessibility in the present context includes transportation facilities and services, while recreation covers, besides active and passive recreation in the form of parks, open spaces,

sceneries and organised games, all forms of commercialised recreational and entertainment facilities, and tourist shopping. Collectively, these comprise what generally is referred as 'Tourist infrastructural facilities' and their salient aspects are discussed here.

### 5.3 ACCESSIBILITY

Accessibility in the context of a tourist spot or a tourist destination are as comprises of :

- (i) International accessibility, involving movement from the originating country to the visiting country,
- (ii) National/Regional accessibility - movement from places within the country to the tourist centre and tourist destination.
- (iii) Local accessibility to the specific place of tourist interest within the town from the nearest transport interchange point viz., an airport, a railway station or a roadways terminal, or the entry point to the town and connecting roads from one spot to the other to facilitate easy movement of tourists within the town and its vicinity, including adequate parking facilities.

At the first two stages a visitor would naturally be keen or fast, convenient comfortable transport facilities but at the third stage he would rather be leisurly and in a mood of abandonment and would, perhaps prefer traditional variety of transport to absorb the vividness of local scene.

### 5.3.1 Transport

Transport holds the key to tourism : the transport network is to tourism what veins and arteries are to body system. The extraordinary growth of tourism in modern society would not be conceivable without the remarkable development of means of transport. Considering the tourism manifests itself at the outset through a demand for transport services, it is understandable that the size of tourist demand has expanded greatly as a result of the increasing need felt by man to travel and, above all, the improvement in the transport services. In fact, it has drastically altered the travel patterns. Until the end of Second World War only a few privileged and well to do class could afford to travel abroad, but 'today more and more tourists from wage earning and salaried class are coming to trot the globe<sup>1</sup>.

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Lately the introduction of long range subsonic jet transport into the travel world has worked wonders by multiplying tourist traffic many times over, and as though the time and space are not one, man is hoping to travel faster than sound the supersonic transport. The impact of this 'Sonic Boom' would be breath taking. Impressive cut in transport transit time<sup>2</sup> sharp reduction in seat kilometer cost would result in 'Mass Travel' - perhaps tourist explosion.

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<sup>1</sup> Technical Bulletin, IUOTO, Geneva, 1968, p.1.

<sup>2</sup> The present flight time from Cairo to Bombay is just under 5 hours but in SST it will be 2 hours and 5 min. (Parish, W.W., President American Aviation Publications), 'Coming Faster' ... the Concorde Report D.A.T.A., 15th Conference

Though the coming SST (a popular tourism jargon for supersonic transport) is by far the most spectacular development in the wind it is by no means the only one in offing : another miracle of transport technology would be rocket transport system - a commercial missile, which experts believe to be a reality by the 1990's. Neither the supersonic transport not current jet transport possesses the extensive range capability of a rocket vehicle transport system<sup>1</sup>. Obviously, this upcoming traffic explosion will tremendously affect the local, regional and national transport system in the hosting countries. In many countries air equipment revolution is in progress in the helicopter and general vertical and short take-off and landing aircraft or V/STOL- as they are known. V/STOL will play an important role in dispatching tourists traffic from major centres to scattered tourist resort areas. 'While the Brave New World is busy in refashioning, renovating and revitalising their internal transport system but their entire tourist-plant is being modernised'<sup>2</sup>. Thus we can see the inter-dependence of transport and tourism - each providing a fillup to the other.

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<sup>1</sup> Assuming a Supersonic Transport could travel 7500 NM from California to Singapore without stopping to refuel, its flight duration would be approximately seven times as long as that required by a rocket transport system. A jet transport of today would require a travel time approximately 20 times greater' (Coggar, B. F., Report P.A.T.A. 15th Conference).

<sup>2</sup> Singh, T. V., 'Tourism in the National and International Scene', Paper read in the 19th Annual Seminar (Planning for Tourism), Institute of Town Planners. Also Singh T. V., 'Tourism Trends : India and Abroad', National Herald (Sunday Magazine), New Delhi, May 30, and June 6, 1971.

### 5.3.2 U.P. Transport Network

Uttar Pradesh being a land locked state, her transport network mainly consist of road and railway system. Water and air transport play significant role in the overall transport requirement of the people. Nevertheless, airways are of paramount importance to our foreign clients. However, the rail road transport network reflects the real differentiation in population, settlement and economic activity. Its appeal to home tourist is tremendous. Vayudoot air service is also available for domestic tourists at important centres. In hill region of Uttar Pradesh this is available at Dehradun only.

#### Roads :

Mechanised road-system has proved a great boon to tourist activity. By linking distant farms and factories and by making sequestered pilgrim or hill resort accessible to railway system it has, indeed created mobility in otherwise home tied rural folks who are now inclined to line more outwardly. The newly sponsored 'bus age', is to U.P. what Jumbo jet race is to world tourism.

Road system, according to Nagpur plan may be divided into four categories :

- (i) National Highways,
- (ii) State Highways
- (iii) Major district roads
- (iv) Village roads

The standard laid down by the Indian Road Congress in respect of gradient curves and sight distances have been followed in their construction. Considerations of traffic requirements, climatic conditions, topographical features and availability of materials have also been the governing factors. Of all the physical conditions, drainage has played a dominant role in forming various road patterns in the plain, plateau and mountains<sup>1</sup>. For example, the Ganga and Yamuna form work pattern in the Doab, the Ganga, the Son, the Gomati and the Ghaghra, running almost parallel, have produced latitudinal roads which form rectangular or radial pattern when transected longitudinally, particularly in the middle or lower Ganga and Ghaghra divide. Newly sprung up growth centres (Rihand in Mirzapur) and resorts like Mussoorie (1823), Nainital (1841), Dehradun (1823) are situated at the terminal point, away from the main roads.

The road-map of U.P. would reveal that while National Highways run generally in the East-West direction, the State Highway cut across the former North-South. State Highways have the greatest concentration in the western region but in the central and eastern part they are relatively wide apart. In the Tarai and Mirzapur region, state highways are few and far between. The difficult Himalayan region in the north is almost inaccessible coming in the way of regular tourism.

### 5.3.2.1 National Highways

National Highways are indeed tourist-highways. Almost all

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<sup>1</sup> Singh, R.B., Transport Geography of Uttar Pradesh, N.G.S.I. (Research Publication No.2), B.H.U., Varanasi 1966, p.45-46.



the major tourist centres of U.P. lie on them. Out of the total metalled kilometerage of 33,559, they account for 2479 km. (Table 5.1) and the heaviest tourist traffic flows on them. The road map of U.P. clearly reveals that the National Highway Delhi-Agra-Varanasi and Calcutta is one of the important tourist highway of Uttar Pradesh. Emerging in Mathura district it passes through Mathura city, Agra, Kanpur, Allahabad and Varanasi. Covering a distance of 640 km in the State, it has the highest traffic intensity<sup>1</sup>. Among others, Delhi-Bareilly-Lucknow road is the second longest and the most important tourist highway. Starting from Delhi it passes through such places of interest as Ghaziabad, Garhmukteshwar, Rampur, Moradabad, Bareilly and Lucknow. A survey carried out by U.P.P.W.D. Research Division in 1980 at various focal points reveal that the passenger traffic is highest on these routes. On the short runs the passenger flow in different vehicles is highest on Delhi-Ghaziabad (16022 per day), Varanasi Mughal Sarai (6439), Mathura-Delhi (4982) and Lucknow-Kanpur road (11,130), Agra-Mathura and Agra-Fatehpur Sikri roads carry most of the tourist traffic. Table 5.2 computed from the U.P.Regional Transport Survey Report gives an idea of passenger flow on the important road sections. These road sections are incidently popular tourist-traffic flow lines and important pilgrim routes.

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<sup>1</sup>Report, 'Regional Transport Survey, U.P., 'Department of Planning.

Table 5.1 - U.P. Growth of Different Classes of Roads in Kilometers

Sl. No.	Classification	1960			1970			1980		
		Surfaced roads	unsurfaced roads	Total	Surfaced roads	unsurfaced roads	Total	Surfaced roads	Unsurfaced roads	Total
1.	National Highways	2419.83	-	2419.83	2479.4	-	2479.4	2474.00	4.4	2479.4
2.	State Highways	6757.17	317.17	7074.34	8372.00	161.00	8533.00	8374.00	159.00	8533.00
3.	District Roads	10152.66	1783.88	11936.54	18415.18	2310.35	20725.53	21795.0	5671.015	27466.09
4.	Village Roads	-	37503.16	37503.16	-	59265.7	59265.7	1152.9	5784.9	6937.8
Total :		19329.66	39704.21	59033.87	29266.58	61737.05	91003.63	33795.9	11619.3	45416.3

Source : Report Regional Transport Survey, Uttar Pradesh  
UP PWD, Lucknow

Table 5.2 - Volume of Passenger Flow at selected Focal Points on National Highways (1980)

Sl. No.	Focal Points	Road Section	Light motor vehicle	Medium Motor vehicle	Animal driven vehicles	Total	Total PCC for one day
1.	Agra	Agra-Mathura Road	6179	13926	14369	34474	4782
		Agra-Fatehpur Sikri Road	1044	7503	5808	14355	2050
		Agra-Dholpur Road	862	8673	4518	14053	2008
2.	Mathura	Mathura-Delhi Road	3310	15561	15724	34595	4982
3.	Moradabad	Moradabad-Delhi Road	5733	30933	2766	39433	7079
4.	Lucknow	Lucknow-Kanpur Road	12552	47631	17337	77520	11150
5.	Allahabad	Allahabad-Varanasi Road	2416	28700	23007	54123	7801
		Allahabad-Kanpur Road	12899	25363	35065	63327	9200
6.	Varanasi	Varanasi G.T. Road	4848	27822	10600	43270	6434
7.	Mirzapur	Mirzapur-Rewa Road	1326	4088	10308	15722	2435
8.	Gorakhpur	Gorakhpur-Faizabad Road	2346	20260	14232	36838	5341
9.	Jhansi	Jhansi-Gwalior Road	1522	13172	9687	24381	3537
10.	Chaziabad	Chaziabad-Delhi Road	12664	63738	595.2	112160	16022

Source : U.P. PMED Research Division



### 5.3.2.2 State Highways

There are in all 28 state highways in Uttar Pradesh, having a length of about 8,533 km (in 1980). Out of these, 18 state highways, with a total length of about 5,635 kms run North-South, the remaining state highways run East-West. Most of these highways are less than 500 kms individually. Of the three longest, the one that runs from Delhi to Nitipass (650 kms) is important from tourist/pilgrims point of view. It passes through Meerut, Roorkee, Hardwar, Joshimath. It has been extended to Badrinath in 1968.

These arterial routes are further connected with feeder routes, serving interior places of tourist interest. Above all they are fairly well-connected to the border States of Rajasthan, Madhya Pradesh, Punjab, Haryana, Bihar, Himachal Pradesh and Union Territory of Delhi, ensuring direct tourist traffic flow into the State.

Since national interests are involved in the northern area of Uttrakhand and Kumaon region, both central and state Governments are now keen on speeding up road development programme which would eventually promote growth of tourism in this beautiful terrain.

### 5.3.2.3 Road Transport

The road transport in the State is increasing immensely and the U.P.S.R.T.C. has taken the lead, 6000 buses under UPSRTC are playing on on different routes. The U.P.S.R.T.C. also provides chartered buses for the conducted tours to the tourist places. India Tourism Development Corporation also

provides, the transport, through delux buses, taxis at international places like Agra and Varanasi.

In the Hill Region, Garhwal Mandal Vikas Nigam and Kumaon Mandal Vikas Nigam are arranging conducted tours in their respective regions. By the construction of roads, the transport is also increasing rapidly. About 1500 buses are plying under Garhwal Mandal Vikas Nigam which carry the passengers upto Badrinath, Rambara near Kedarnath, Hanuman Chatti near Yamunotri, Lanka near Gangotri and other places of Uttarakhand.

#### 5.3.2.4 Recreational Transport

The Government of Uttar Pradesh have made arrangements with the Central Railways for providing buses at Agra Cantt. Station for tourists visiting Agra by the Taj Express. These buses take them round places of historical importance in Agra, Fatehpur Sikri and then back to the station in the evening, enabling tourists to catch the returning Taj Express. Such package tours are getting popular on hill resorts and buddhist centres around Varanasi. Major tourist centres have delux model tourist coaches with wide window panes for sight seeing, trained guides and often with self address system. The roadways also provide facilities of supplying buses chartered for educational tours, excursions and for other special purposes.

'Transportation needs are related to the city and the exact form that the city takes in future will have a traffic impact upon Transportation'. However, automobile has provided a fantastic flexibility not only to businessmen but to individuals, which would soon express itself in transportation planning for recreation needs. Considering this aspect the Government

have increased frequency in bus services at major centres of interest.

#### 5.3.2.5 Railways

The Uttar Pradesh possesses within the State 15.3 per cent of the total route mileage of India. Three zonal systems - Northern Railway, North-Eastern Railway and Central Railway constitute the entire network connecting almost all the important tourist towns, railway system has not, however, penetrated beyond Kathgodam, Rishikesh, Kotdwar and Dehradun in the hill region of Kumaon and Uttarkhand.

The Northern Railway meets the main need of transport of the State. Originating at Mughal-Sarai, an important receiving station of outstate visitors, it bifurcates into two main routes, firstly via Varanasi-Lucknow, Moradabad and Secondly via Allahabad-Kanpur-Tundla. The second route originating at Howrah, extends upto Delhi. It passes through thickly populated regions of India. These two principal routes connect majority of the tourist places in the State, viz. Varanasi, Allahabad, Ayodhya, Lucknow, Kanpur, Rishikesh, Haridwar, Mathura, Agra and Meerut. With its interchange with the Central, Western and Eastern railways, it provides lines of through communication to many other places, of interest of U.P. and India.

The North-Eastern Railway in Uttar Pradesh, serves an area which extends from Achnera (near Agra) to Bankata (on the border of Bihar) and extends upto Katihar. The N.E.R. caters to

the transport needs of yet another thickly populated area of U.P. connecting such places as Varanasi, Gorakhpur, Mathura Cantt., Lucknow and Kanpur. It provides accessibility to hill resorts like Nainital, Ranikhet and Almora from Kathgodam. To meet the tourist demand, it also runs a tri-weekly service (April-July) from Lucknow to Kathgodam.

The North-Eastern Railway of late, has assumed considerable strategic importance on account of the link it provides with N.E. Frontier and the vital defence complex in the Eastern sector. Central Railway provides transport to places like Jhansi, Banda and Churk. Recently introduced link, connecting Garwa Road with Chumar will cover the untapped area of the State. Central Railway fulfils the needs of outer fringes of the State.

Since railways are highly capital intensive field of development and quite inflexible in character, they can hardly keep pace with the ever growing demand made on them. Over crowding, particularly in second class compartments, is a common feature which often makes travel on ordeal. Though a large percentage of passengers is diverted to roads, yet railways continue to be preferred, specially for long distance travel.



Considering the trend of passenger traffic, high occupancy ratio of trains, the railway administration has taken up a number of steps to augment capacity on various routes and on various trains to relieve congestion strengthening of existing rakes, running of additional trains and increasing the speed of trains.

#### 5.4 ENTERTAINMENT AND RECREATION

Need of entertainment and recreation can be classified as 'a necessity' after fulfilling the elementary requirements of transport, accommodation and food for promotion of tourism. The drudgery and monotony of daily routine calls for some change to soothe the tired nerves and rejuvenate them with fresh vigour and energy.

Entertainment and recreational activities have got to be arranged for in consistency with the cultural heritage and geographical conditions of the tourist spot. Entertainment contributes to longer stay of the tourist, which means increase in the rate of occupancy in the hotels and above that the higher rate of economic development of the place.

Entertainment can be divided in 2 categories :-

- (1) Entertainment based on the traditional culture of the place and its geographical conditions.
- (2) Specially arranged entertainment activities for the tourists.

5.4.1 Entertainment based on traditional culture and geographical conditions of the place include game of rowing and boating in the rivers sight-seeing while travelling in motor-boats or motor-launches, the traditional Ram Lila at Ramnagar in Varanasi, the religio-cultural Ras Lila of Brij Bhoomi, Ramlila in the old traditional style prevalent in the hills during Dashera season, which has been given a new look as Ram Lila

Ballet and the like. These traditional festivities contribute to a great deal in fulfilling the entertainment needs of the local people as well as tourists. Shiv kirtan on the occasion of Shivaratri in Varanasi, Ram Navmi fair in Ayodhya, Krishna Janamastmi in Brij Bhoomi, the unique Lathmar Holi celebrations of Barsana in which the women play Holi and beat the people with sticks, some of the religious and traditional entertainments which can be developed and encouraged giving a new look to them in order to attract the domestic as well as foreign tourists.

5.4.2 Some special entertainment programmes are occasionally organised and publicised by the Tourism Directorate to attract the tourists at the various places of the State. These programmes include autumn festivals in the hills, tourist festivals at Lucknow, Agra and Varanasi, Ramayan mela at Chitrakoot and such other programmes as classical dances like Kathak, various folk dances, classical music, folk tunes, instrumental music and traditional dramatic depictions in Natak, Nautanki etc. Mahfile-Sama at important Dargahs and shrines like Devasharif, Piran Kaliar, devotional music programmes at various pilgrim centres such as Hardwar, Mathura, Vrindaban, Ayodhya, Varanasi, Chitrakoot, Allahabad, etc. have an attraction of their own. The beauty of the Taj Mahal in the full moon of Sharad Purnima is beyond description. The religious celebrations of Buddha purnima at Sarnath propagate the Teachings of Lord Buddha.

The entertainment programmes, fairs and festivals celebrated in the State should be organised in a way that they

project the true picture of the rich cultural heritage and folk art of the State. Foreign tourists and the domestic tourists coming from far-off corners of our country are naturally enquisitive about the art and culture of the place they visit and they watch and see these festivities with keenness.

Entertainments, fairs and festivals can be developed to make them popular amongst the tourists. Festivals ought to be organised in a more developed, befitting and decent manners with better seating arrangements, arrangement for proper transport, regulated traffic, proper publicity etc.

Following are some important fairs and festivals organised in Garhwal region mostly on route to religious centres :

	Name of Festival/fair	Place
1.	Magh Mela	Uttarkashi
2.	Uttarayani fair	Bageshwar
3.	Autumn Festival	Mussoorie
4.	Summer Festival	Dehradun
5.	Gaucher Fair	Gaucher(Chamoli)
6.	Basant Panchmi Fair	Kanva-Ashram(Pauri)
7.	Nav-Ratri Fair	Jwalpadham (Pauri)
8.	Kamleshwar Fair	Srinagar (Pauri)
9.	Autumn Festival	Joshimath
10.	Raj-Jat pilgrimage (every twelfth year)	Nanda Devi(Karan Prayag)

Mumbh Mela of Hardwar is the most important among all the melas in Uttar Pradesh.

The festivities like fairs and festivals mentioned above should be publicised and made popular among the tourists. The travel agents should be persuaded to include a visit to these festivities while preparing itineraries for the tourists. The State Government can help financially and in other manners, for organising such festivities.

### 5.5 TOURIST CENTRES

Tourist centres have their major personality outlook, because of their basic tourism resource—say religious, cultural, historical, natural and archaeological. There are demanded differently by tourist-populace both from home and abroad. Agra and Varanasi are popular destinations equally for foreign and home tourists. Lately vital Hindu religious centres of Hardwar, Rishikesh, Allahabad have begun to cast their spell on orientalist and nomades, originating from European and American countries. Tourist trends are changing fast and unpredictably. The Ashrams of Mahesh Yogi, Acharya Rajnish and other Gurus are the source of attraction for foreigners.

The cradle-land of lords Rama and Krishna, Uttar Pradesh has been the nursery of Buddhism and Jainisms, besides being highly responsive to Muslim culture. From the Himalaya to the Ganga-Yamuna corridor the visitor finds himself in a big religious sanctuary. Nothing strikes a new comer to the country more than the crowd of pilgrims travelling by road, rail and on foot towards some holy river, the local abode of some god

or godling. If Uttarakhand region of Uttar Pradesh is Hindu's sanctum, then in the triangle, joining Prayaga, Banaras with Ayodhya, all in the middle Ganga plain, will include the holiest cities and shrines of India, attracting pilgrims from the vast Indian and Eastern Asian World, following Brahmanism, Jainism and Buddhism.

Considering various forces of Religion, Culture entertainment etc. the centre of Himalayan Pilgrims zone can be divided in the following groups :

1. Religious centres
2. Centres of Scenic attraction
3. Development (Project) Centres
4. Others (winter sport resorts, etc.).

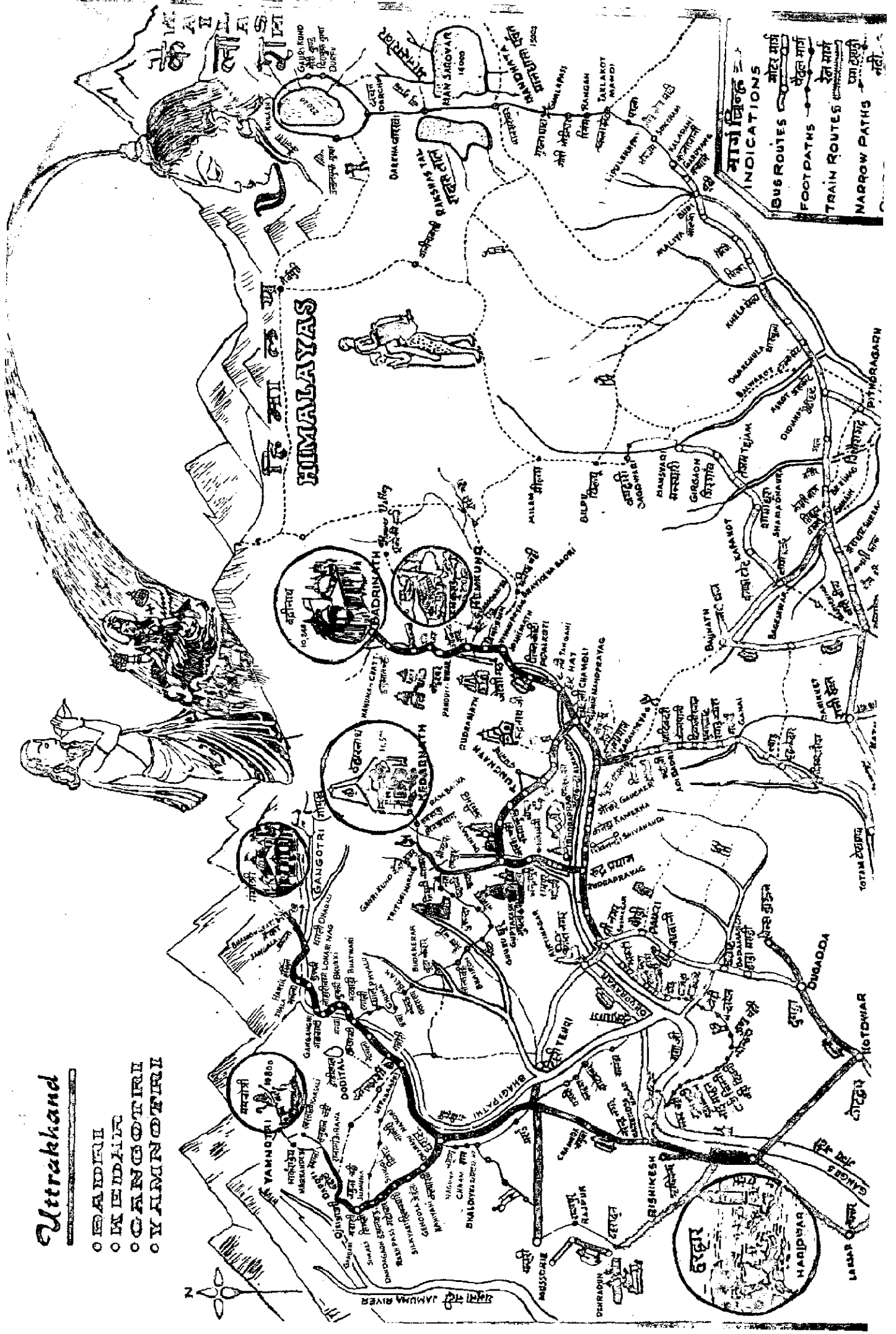
#### 5.5.1 Religious Centres

Most of these centres are essentially pilgrim centres, set against the grand Himalayan scene along the river sides and stream junctions. The sacred Ganga, with her numeral distributaries of Bhagirathi and the Alaknanda systems, forms the main attraction. At every confluence of two rivers. There is Prayag- a religious place like Deoprayag, Rudra Prayag, Karan Prayag, Nand Prayag, Vishnu Prayag etc.

Four principal centres Yamunotri, Gangotri, Kedarnath and Badrinath are placed on shrine hierarchy in their respective regions, representative of Himalayan beauty. Each centre has a ring pattern of smaller shrines around, providing an intensive

# Uttarakhand

- DEHRADUN
- MIDDLETOWN
- RANIKHET
- YAMUNOTRI



**INDICATIONS**

- BUS ROUTES
- FOOTPATHS
- TRAIN ROUTES
- NARROW PATHS



suburbs. All the four nuclei are situated in the heart of Garhwal Himalaya at an average height of 3000 metres. Indians have shown prowess, taste and expertise in selecting these vantage points amidst precipitous mysterious yet grand Himalayan scene from where a pilgrim can have some of the rarest thrills unknown to holiday market at hill resorts, viz., birth of a river from a glacier, her rendezvous with other virgin streams, high altitude water falls, Alpine flora and fauna, hot springs and colourful Himalayan meadows.

#### 5.5.1.1 Gangotri

The Ganga finds her source near Gangotri at Gaumukh, literally Cow's mouth, from where it gushes out of a snout in the glacier.

The Ganga, it is said, was born from Vishnu's great toe and flowed across the heavens as the Milky Way. She was a river for the gods, pure and unsullied by human sins, a symbol of sanctity. Prince Bhagirath of Ayodhya who, by his deep devotion, moved Brahma to send the Ganga down to earth to save the souls of Bhagirath's ancestors with the sacred drops of 'Ganga Jal'. The holy river, however, reluctant to leave her heavenly ~~have~~, home, crashed to earth with a tempestuous force that threatened to devastate the entire world.

At this point Shiva intervened, and catching the furious torrent in his wild, matted locks, allowed the Ganga's waters to fall gently, to earth. Prince Bhagirath then led the sacred waters 2,523 km from Gowmukh near Gangotri, the Ganges



birth place on earth, to Ganga Sagar in the Sundarbans, where rested the remains of his forefathers. Since these distant days the Ganga has been washing away the sins of millions of Hindus who believe in the river's divine powers.

Along the entire length of this mighty river are found famous places of worship - Rishikesh, Hardwar, Allahabad, Varanasi and Patna - to mention only the most commonly known. But the most hallowed spot for the truly devout is 'Gangotri', in the Himalayas, where an ancient temple, on the banks of the Bhagirathi (name of the Ganga at its source) pays homage to the Mother Ganga.

Gangotri, at 10,000 feet, also attracts the not-so-devout, as the surroundings are of a breath taking beauty.

Whether one believes in these legends or not, one cannot be <sup>ui</sup>gled oneself of the properties of the Ganga. The waters of the river contain no impurities and remain uncontaminated even after being kept over several years. Scientists attribute this to the ~~de~~creation of herbs, geologists to its mineral content and the devout to its holiness. A dip in the river, therefore cleanses not only physically but also spiritually.

The village of Gangotri nestles at the dreamy height of 3,140 metres. The temple to the river goddess Ganga which is built here is said to have been constructed by the Gurkha General, Amar Singh Thapa. P ~~y~~uja is offered both in the temple as well as on the banks of the river. The shrine opens

its doors to pilgrims on 'Akshaya Tritiya' in April/May and remains open till Diwali, when it closes its doors once again amidst joyous celebrations.

#### 5.5.1.2 Yamunotri

The Yamuna finds her source in a frozen maze of ice and glaciers, from the quiet solitude of the mighty Himalayan range. The Kalind Parvat at 4,421 metres harbours the unleashed waters of the Yamuna which lie as a quiet sylvan spa to become a frolicking maid in her teens on the journey, dashing and dancing her way down moss covered hillsides.

Legend has it that in the days of yore there lived a sage named Asit, who had his hermitage here and who's daily ritual included a bath in the Ganga and a bath in the Yamuna. When old age crept on him, he could no longer walk upto Yamuna and so to facilitate him, the Yamuna released a stream that veined its way down to the hermitage and appeared before the great 'Rishi'. The same spot today is known as the Yamunotri.

The temple to Yamunaji is a revered spot and is a popular rendezvous with visitors. All around the temple gush hot water springs which has been transformed into tanks called KUNDS. people tie bundles of rice and potatoes loosely in cloth bags and suspend them into the hot water till they are cooked. They are then pulled out and served as 'Pargad'. A most delectable art of cooking for the food thus cooked tastes different, and deliciously so.

The most popular kund is Surya Kund, nearby is the Ditya Shila which is worshipped before prayers are offered to Yamunotri. And at the Jamunabai Kund, holy baths can be had, for not so religious these prove to be pleasantly warm and relaxing.

### 5.5.1.3 Kedarnath

The centre is located almost midway between Gangotri and Badrinath (as the crow flies). It is one of the twelve Jyotirlingas of Lord Siva. The temple stands on a platform of loose and consolidated glacial material. The platform is roughly 5 km long and 2 to 3 km broad. A few miles north is a vast snowy expanse what Hindus call 'Swargarohini'<sup>1</sup> (path of heaven). From a small distance the sacred Mandakini emerges from the snows, providing a picture-sque view of what is known as 'boiling ocean'. A tank - 'Uday-kund', nearby contains mercury. Shrine of Bhairav, on a closeby imposing ridge, looks heaven wards. The township has a linear pattern of settlement.

There are two beautiful lakes near Kedarnath namely Choraberital<sup>1</sup> and Vasukital.

Kedarnath temple is dedicated to 'Sadasiiv' - the subterranean form of lord Siva. The other important shrines,

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<sup>1</sup>According to Hindu legend this is the path-Mahopantha - the pandavas went to their last journey for self immolation, (Kalyan 'Trithank').

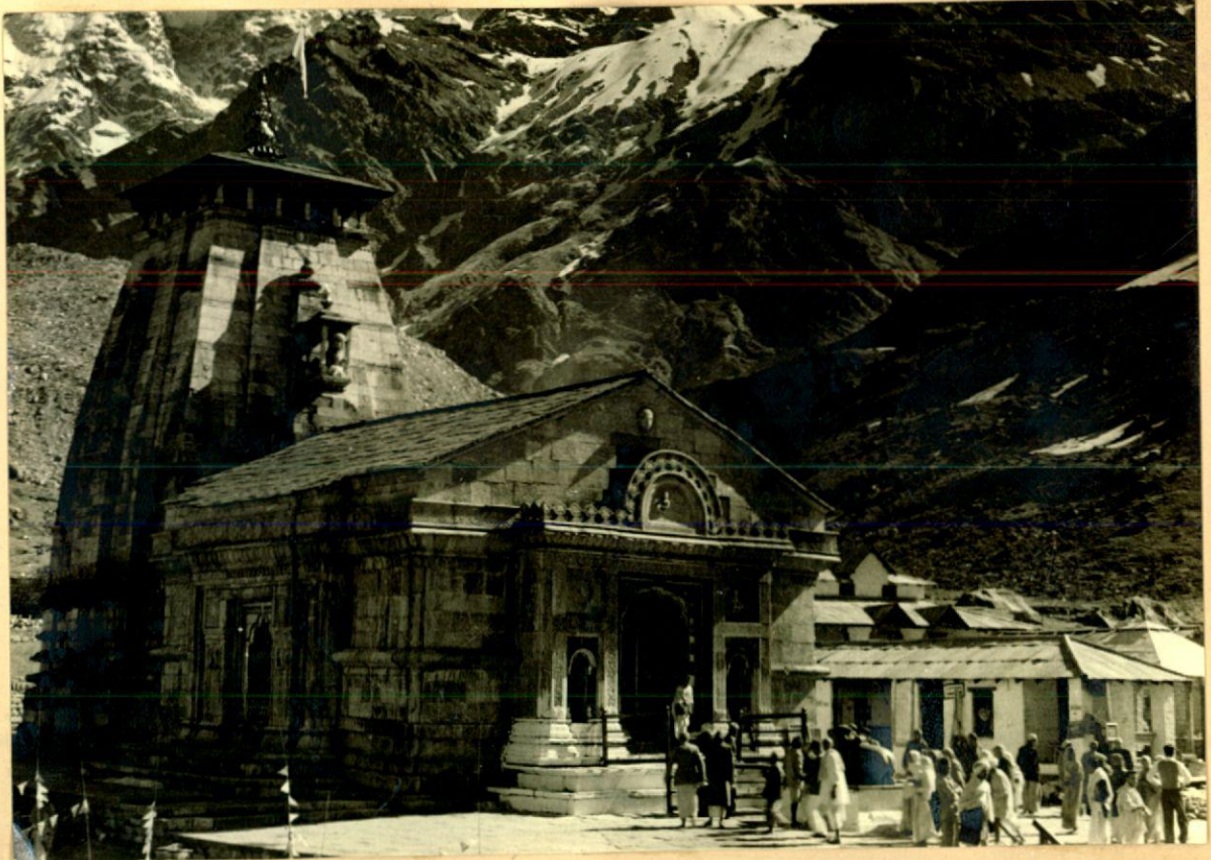




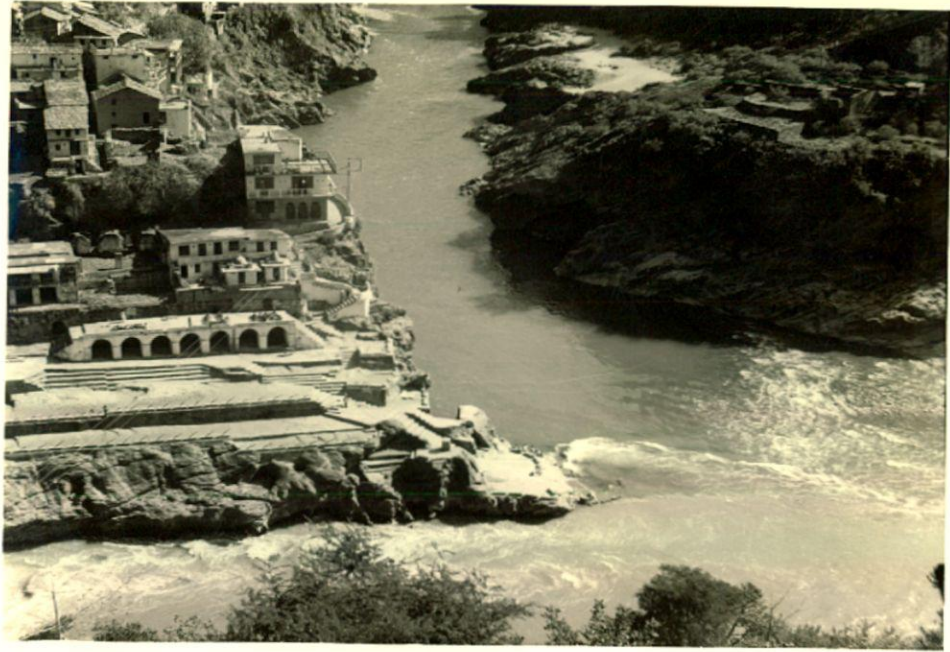
BADRINATH TEMPLE

RELIGIOUS CENTRES

KEDARNATH TEMPLE



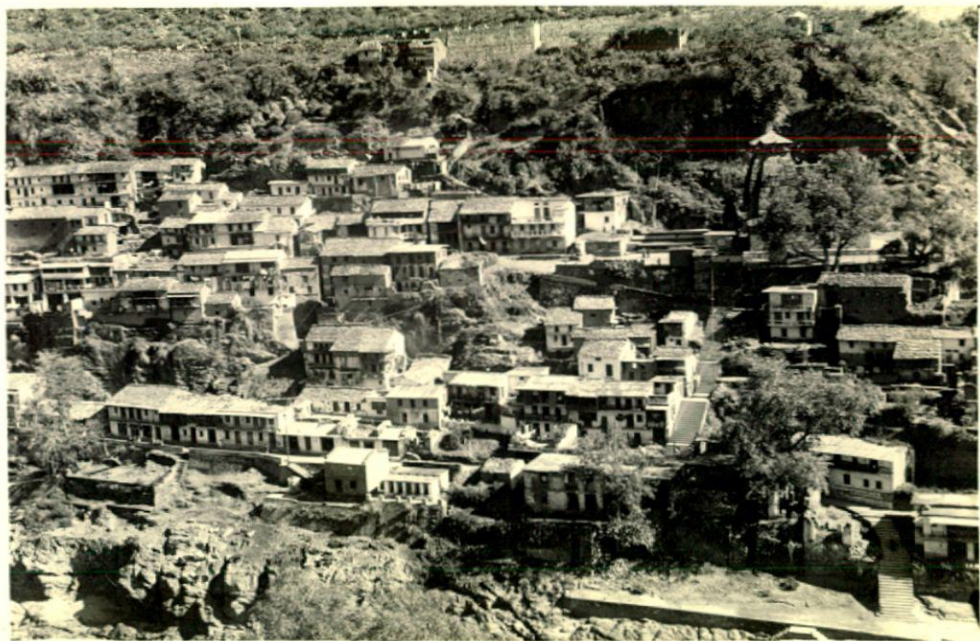




CONFLUENCE OF ALAKNANDA & BHAGIRATHI

RELIGIOUS CENTRE

DEOPRAYAG





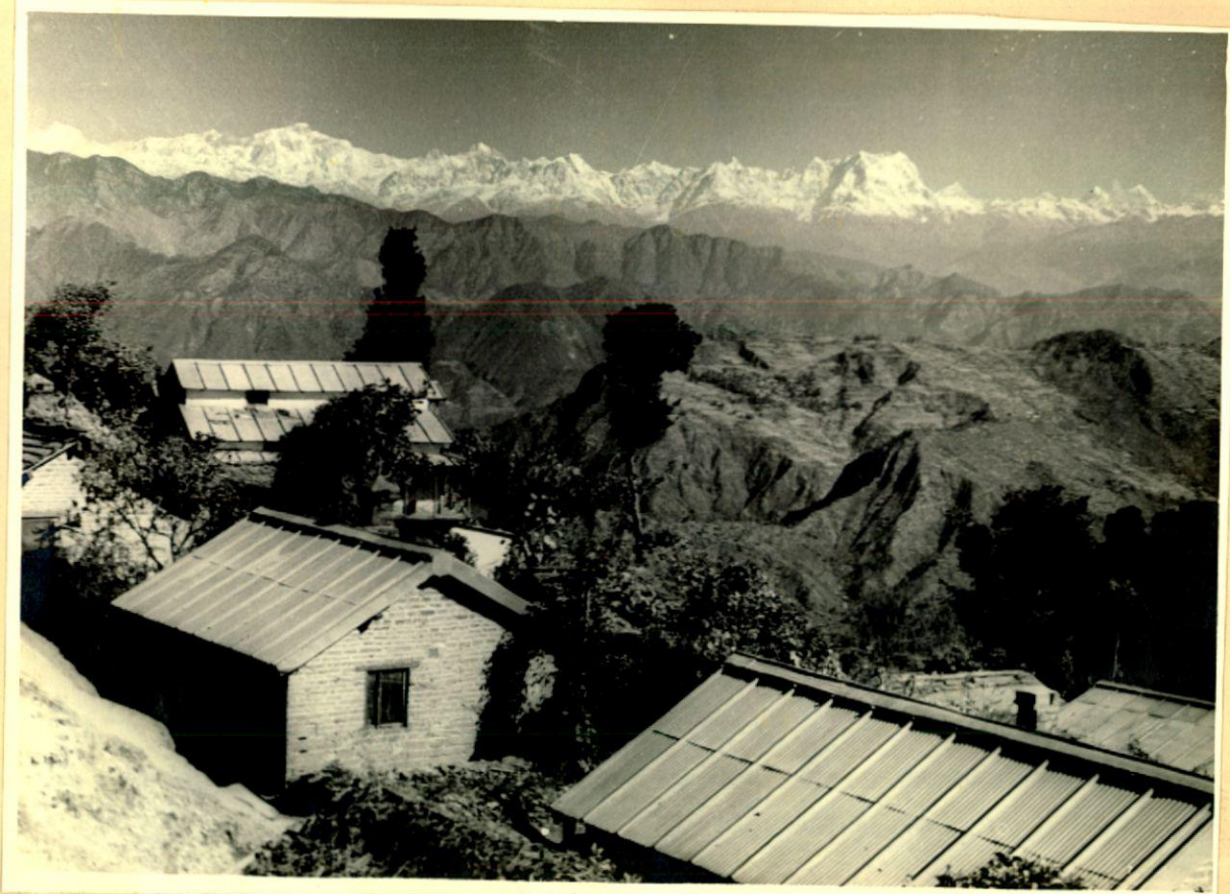


BADRINATH DHAM

RELIGIOUS CENTRE

SCENIC BEAUTY

VIEW OF HIMALAYAS FROM PAURI



intimately associated with Siva-legend,<sup>1</sup> are Tungnath, Rudranath, Med Maheshwar and Kalpeshwar : together they constitute ( 'Panch Kedars'. Tungnath is the loftiest shrine in the Garhwal Himalaya. There are five sacred tanks namely, Brehma Kund, Vishnu Kund, Rudra Kund, Saraswati Kund and Gauri Kund. They attract large number of Kedarnath bound pilgrims. Kalimath and Gupt-Kashi are other important pilgrim destinations. Ukhimath is winter station of Kedarnath.

#### 5.5.1.4 Badrinath

One of the foremost sacred places (dhamas) of the Hindus, Badrinath occupies a supreme place among the Himalayan shrine-centres. The entire region, opening from Hardwar to Badrinath, is sacred to Hindus. Most of their scriptures were composed in this area. It is, indeed, a religious laboratory of Hindu<sup>2</sup> where sages and saints worked out the complex problems of life and death for the laity. The natural calm and tranquillity provides such transcendental moods that even a common man forgets the sordid boons of the temporal world.

Badrinath bound pilgrims pass through the famous 'Prayagas' namely Deva Prayags, Rudra Prayags, Karan Prayaga, Nand Prayaga and Vishnu Prayaga, situated all along the sacred

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<sup>1</sup>This lake is now known as 'Gandhi-Sarovar' because Mahatma Gandhi's ashes were immersed here on June 4, 1948.

<sup>2</sup>Legend goes that Lord Siva after fleeing from the pandavas took refuge here in the form of buffalo and lived into the ground leaving the hinder parts on the surface. ('A Tourist view of the Valley of Gods', Vanguard Press, Dehradun, n.d., p.82).



Alaknanda. They enjoy the sight of some of the highest peaks of Trisul and Nanda Devi to their east until they reach Badrinath - the abode of Lord Vishnu. The supreme abode has many other hallowed places besides the 'Panch-Badri' and 'Panch Tirth' in its fold. Every Hindu is enjoined to pay a visit to these centres once in his life time to secure emancipation from the cycle of birth ~~of~~ and death.

Every twelfth year a big event of 'Raj-Jat Pilgrim' is arranged around the famous Nanda Devi, covering an area of 262 kilometers. This circuit covers the most magnificent mountain scenery found anywhere in the world.

#### 5.5.1.5 Rishikesh and Hardwar

As the Ganga descends to lower Siwaliks after the holy union of Bhagirathi and the Alaknanda at Dev Prayag, we come across two other important Hindu Pilgrim Centres, Rishikesh (Distt. Dehradun) and Hardwar (Distt. Saharanpur), metaphorically called the gateways to Himalayan shrines. Though as timeless and sacred as the above mentioned pilgrimage resorts, they, however, exhibit slightly a different character due to their geographical positions. They are situated on the lower reaches of hills, having rail-road connectivity in marked contrast to inaccessibility of snow-bound and ridge-locked Himalayan shrine centres. They naturally provide ample opportunity to many non-pilgrims for enjoying mountain scenery without undergoing Himalayan plains.

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<sup>1</sup>Singh, T.V. and Kaur, J., 'Pilgrims Progress', The Pioneer (Sunday Magazine), Lucknow, Oct.28, 1973.



Foreign tourist find these centres interesting for oriental culture, yogic therapy and for the company of sages and saints who administer spiritual anaesthesia to their matter-afflicted souls. Of late, Hippy-menace is getting a pest and has begun to interfere with the monoculture of place<sup>1</sup>.

Rishikesh looks more towards the Hingh Himalaya as the routes bifurcate to Yamunotri, Gangotri, Kedarnath and Badrinath. It has beautifully placed Swarg Ashram (transganga), Lakshman Jhoola and Muni-ki-Reti at the junction of mountains and plains. Recently Rishikesh has stirred up ample economic activity and has a fair chance of sponsoring secular tourism movement.

Hardwar, out of the two, is a major attraction for being one of the seven most sacred cities of ancient India, and the venue of Kunbh-fair (a national bathing festival) held after twelve years. Her renowned ghats, chiefly 'Har-ki-paari' are major attractions to home tourists and pilgrims.

#### 5.5.1.6 Hemkund

A beautiful lake at a height of 4,328 metres, Hemkund is about 19 kilometres from Govindghat. There is an important Sikh temple having a thousand stone steps on the rocky mountain side. The distance is covered on foot, a safe trek for beginners or for the less adventurous.

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<sup>1</sup>Singh, T.V., 'UP Tourism through the ages', National Herald, Herald House, Delhi (Sunday Magazine), Feb.18, 1975.

### 5.5.2 Pilgrims Progress

Given such 'tirthas', Hindu pilgrims can originate from any part of India, irrespective of hardships and stress and strain of the journey. They belong to all age groups and income brackets, rich or poor, strong or weak, all respond to the call of the Tirtharaja (Most holy pilgrimages) and nothing deters them. They did it in the ages gone by, do it today and would continue to do so in times to come.

Pilgrim season commences from the mid of May (when these shrines open) after the Baisakhi-fair which takes place at Hardwar. The full cycle of Uttarkhand pilgrimages takes almost 40 days and moves in this order, Yamunotri, Gangotri, Kedarnath and Badrinath. Though the road transport has now cut down the number of days and many prefer to visit only Badrinath and Kedarnath group of shrines yet the adventurous and intrapid souls prefer direct journey on foot from Gangotri to Kedarnath or from Kedarnath to Badrinath instead of coming down to the base bus stations. In this hazard they enjoy a better 'Himalayan touch' with all its mountain-passes, precipitous valleys and the glaciers, the main objective behind these pilgrimages. May and June are the ideal months because mountain dress themselves in autumnal decor and roads are fair<sup>1</sup>.

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<sup>1</sup>Road breeches are not infrequent during rains particularly in months of July and August. In 1970 thousands of pilgrims remained stranded for weeks on Rishikesh-Badrinath route. It is getting a usual feature every year.

Pilgrims to these Himalayan shrines invariably progress through Rishikesh - a pilgrims cross road, and this centre has to provide transit amenities. A well kept metalled road upto Badrinath has proved a great transport amenity but the other three centres have not been directly linked up with metalled roads. The route to Badrinath and Kedarnath is common upto Rudra-Prayag, from where it branches off to Son-Prayag.

Pilgrims have to trek to Kedarnath from Son-Prayag bus-terminus. The road for Gangotri leads upto Jangla from where a distance of twelve kilometres has to be covered on foot. Pilgrims bound to Yamunotri go upto Hanuman Chatti in bus and about ~~thirty-two~~<sup>fifteen</sup> kilometres have to be covered on foot. All along these routes long cabins rest houses and pilgrim sheds have been constructed during last decade.

The famous Bhuander Valley (Valley of flowers) and Hem Kund Lakpal (the only Sikh Centre in the high Himalaya) do not have fair roads. Road, however, is led upto Keshav-Prayag, near Maman village.

### 5.5.3 Pilgrim Traffic

More than 150 pilgrims a day visit these shrines during the season. The average goes upto 2000 to 2500 pilgrims a day during pilgrim peak days of May and June. Badrinath attracts the largest number of pilgrims and Yamunotri receives the lowest. Badrinath attracted quite a good number of pilgrims (40,000) even when there were no roads.

Rishikesh and Hardwar being transit centres face acute problems of ~~stand~~ stranded pilgrims in the month of May and June. On an average Badrinath attracts over two lakh pilgrims, Kedarnath 80 thousand, Gangotri and Yamunotri from 60 to 70 thousand of pilgrims annually. Pilgrim traffic for any year largely depends on the onset of monsoon in that year.

#### 5.5.4 Centres of Scenic Attraction

Centres of potential physical attraction and scenic charm can be found dotted in the region of Natural Tourism spread longitudinally, immediately below the Himalayan pilgrim zone of Uttar Pradesh. This, indeed, is resource based area of the State, rich in bounties of nature, mountain scenery, salubrity of climate and flora and fauna resource. This tourist belt in the Kumaon Himalayas forms an interesting link between the busy plains to the south and the high Himalayan zone to the North. Hindu expertise, seeking divine solitude and celestial bliss in the Higher Himalayas, seem to have a purpose in leaving aside this intermediary Himalayan zone (between 1600 m and 2000 m) for the pleasure seeking laity - a case of wonderful foresight and planning.

The British enterprises around the second half of 19th century developed these Himalayan cities. Climatological and health needs were main motivations in establishing these hill health resorts in sacred Himalayas, hitherto considered mere religious reservoir. These hill resorts today symbolise the growth of secular tourism in the State. All the lakes water

falls, spas, ridges and valleys in this region have been dressed up to become potential tourism resource.

Broadly, these centres occupy two types of sites in the region namely, ridges (Mussoorie, Almora, Ranikhet, Kaufani and Chakrata), and lakes and valley (Nainital group of centres and the corbet National Park) : Kathgodam, Kotdwar and Dehradun are gate towns, the latter has its own personality as pied mont town. Among the hill stations, Nainital and Mussoorie occupy foremost places in the heirarchy of hill resorts. Both merge as rivals in their 'tourist product', catering, and clientals. Individually they attract between two to three hundred thousands state and out state visitors annually. They, however, distribute a good size of vacationists to their satellites and secondary resorts.

In this belt of tourism three tourism pockets, with fairly developed amenities emerge to notice attention :

- (i) Dehradun - Mussoorie Complex,
- (ii) Nainital and its satellites,
- (iii) Almora - Ranikhet group of resorts.

All the three pockets put a window on the grand Himalayan scene and provide adequate tourist services.

#### 5.5.4.1 Dehradun-Mussoorie Complex

Dehradun, the beautiful piedmont town (584.6 M above sea level) is the nerve centre of 'highly urbanised' and hospitable Doon Valley. Bounded by the Yamuna (West) and





TOURIST REST HOUSE NEAR SNOW CLAD HILLS

WATER FALL



SCENIC

BEAUTY





HOT WATER SPRING NEAR DEHRADOON

AN OLD TEMPLE







UNDISTURBED HILLS

SCENIC BEAUTY

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BOGOTÁ

VIEW OF HIMALAYA





Ganga (East), the city watches the grand Himalayan panorama to the north and the beautiful Sivaliks to the South. Claiming its antiquity from Mahabharat's days, the city is virtually the gift of Englishmen, particularly old and retired, who found the place eminently suited to permanent settlement for all its moderate and pleasant, mountain scenery in the back drop and contiguity to urbanised centres of the Ganga Valley. The city has developed user-oriented, intermediate and resource-based areas for out-door recreation. Development of spas such as Sahastra Dhara (Sulphor-spring), Guch Chupani and Raipur spring. They are both pionic centres and tourist attractions.

Dehradun has many academic and research centres of National importance (Forest Research Institute, Indian Military Academy, Geological Survey of India etc.). Its proximity to Delhi (foreign tourist originating centre), age old religious centres (Rishikesh and Haridwar) and <sup>other</sup> urban centres of Ganga plain further add to its appeal.

The Doon Anniversary celebrated in the fourth week of March, attracts several thousands of local people and from the Punjab, Himachal Pradesh, Rajasthan and Delhi States<sup>1</sup>.

Mussoorie (2006 M) is altogether a different resort, studied so far. With no administrative headquarters, no religious leanings and with no industrial complex, it is essentially a holiday summer resort where visitors partake of urbanised sophistication and virgin delights of nature. While

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1. painuli, P.op.cit.,p.142 (the fair has been coming down since 1676 A.D. to commemorate the arrival of Guru Ram Rai- a sikh leader who first settled down here permanently by hoisting his own flag).

in Dehradun one watches his grand panorama of nature as a spectator but here he feels, perceives and communicates. The short journey from Dehradun to Mussoorie (35 km) is full of natural sights and sounds- the snow capped peaks hung on the horizon seem to be shrouded with mystery, the skirt of greenery, the limpid water-falls, sighing deodars and shining pine trees, all come as nature's offerings (in contrast to tinted commercial hospitality) (until one reaches King Craig (Mussoorie's Bus Stand) where Mussoorie, 'the Queen of hills' hails the visitor.

Controlled by climatic conditions obtained over the plains and the hills, these resorts have mostly two tourist cycles, summer (May 15 to July 15) and Autumn (September-October). The weekend trips of visitors from the neighbourly towns and cities of plain continually go on. Mussoorie attracts only a few lovers of winter sports. The summer tourist influx is of greater magnitude. May alone attracts 40 to 50 thousand visitors, creating problem of peaking. The autumn festival attracts only more sophisticated and colourful visitors. In fact, the festival has been revived to meet the off-season depression<sup>1</sup>. The season is, indeed, getting into a very colourful presentation of India's cultural life when dance, drama and theatre groups from various states come to entertain Mussoorie visitors. More foreign visitors are now getting tempted to have a glimpse into the colourful Indian life, often the Mussoorie's Tourist Queen title is snatched by them<sup>2</sup>.

1. Pawar, H. S. (Chairman, City Board, Mussoorie), 'Mussoorie and its Attractions', The Pioneer (Hill Station Supplement), Lucknow, October 15, 1969.

2. In 1969, 'The Mussoorie Tourist Queen's title went to an American beauty.

Tourist traffic to Mussoorie has increased many times during the years 1958(1,51,065) and 1977 (804000 tourists), and 827000 in 1983.

#### 5.5.4.2 Chakrata

Lying to the north (61 km from Mussoorie), of Dun Valley, Chakrata is a pretty quiet resort in the Himalayan wilderness. It is situated on two beautiful hills of Chakrata and Kailna. Again, this resort is also the creation of British Imagination but its landscape for the most part has remained unadulterated and uncommercialised. It is frequented by more ardent lovers of nature. Hikers, Shikari's historians and anthropologists seek her the most. People of this region, with queer customs and the strange behavioural pattern, can be a source of attraction.

### 5.6 LEISURE TOURISM

#### 5.6.1 Winter Sports Resorts

Besides being a centre for pilgrimage the Garhwal Himalayas have attracted adventurous tourists for their natural beauty. Tourists have flocked to it from all corners of the country and abroad from time to time. The Himalayas, hence have become a meeting place for pilgrims, tourists, mountaineers and trekkers. This region of Uttar Pradesh ~~but~~ has vast potential for development of tourism, but seasonality has been the bane of this trade. The large number of tourists visit the Himalayan shrines and other beauty spots during the summer, but there is an absence of such traffic during the winter. Therefore, there is need for developing winter sport resorts.

### 5.6.2 Trekking and Mountaineering

Trekking involves walking in hilly areas and should not be confused with mountaineering which is more technical in nature and preparation. Trekking is not as hazardous as mountaineering. A mountaineer aspires to conquer a particular peak which may not have been scaled earlier, but trekking is undertaken to reach a particular place of interest for sight seeing. A few decades ago, one had to trek for visiting the holy shrines in Uttarakhand. The great Shankaracharya trekked to Uttarakhand in the 8th Century. Trekking has now become popular among the youth.

For the youth who love adventure in the lap of nature, U.P.Hills offer plenty of trek circuits for exploration and enjoyment. Uttar Pradesh has an institution in Uttarkashi, Nehru Mountaineering Institute, imparting basic and advance training in mountaineering for the youth. If proper facilities of trekking, mountain climbing and visiting glaciers etc. are provided, the young boys and girls from different parts of the country will get encouragement to visit the hills.

#### Trek Circuits of Garhwal Region

1. Govindghat - Valley of flowers
2. Sonprayag - Kedarnath
3. Joshimath - Kuaripass via Auli
4. Gwaldam - Roopkund
5. Gango tri - Gaumukh
6. Rishikesh - Badrinath

7. Thailsain - Dudhatli
8. Swargashram Rishikesh - Neelkanth
9. pauri - Kankaleshwar
10. Guptakashi - Madmaheshwar
11. Ukhimath - Madmaheshwar
12. Nanda Devi Sanctuary
13. Hari-ki-Doon
14. Mandokini Glacier
15. Khatling Glacier

Proper facilities of accommodation and the availability of trekking equipment should be provided on the above routes. The villagers may be encouraged to equip their houses to provide accommodation and food and they may be financially assisted to equip themselves with such facilities.

On Milan Glacier Route, Lilam, Bogudyar, Martali, as Gangotri-Gaumukh Route, Chirbara and Ehojwara, on Khatling Glacier Route, Gangi, Kalyani and Bholbagi are some of the places where accommodation and other facilities are being provided.

### 5.6.3 Himalayan Car Rally

Himalayan Car Rally is being organised for last five years. The fifth Himalayan rally started from Delhi on October 28, 1985 but due to the death of Prime Minister Mrs. Indira Gandhi the rally was terminated on 31st October. The six day vally was to cover 400 kilometers in four-legs

with Dehradun, Nainital, Ranikhet Mussoorie and Rai as its major halts. The Himalayan rally this year had 64 entries out of which 18 were foreign.

Out of the 400 international car <sup>2</sup>rallies, only 12 have championship status. The Himalayan Car Rally is expected to get the Championship status in 1985. Once the rally achieves the championship status it will become imperative for all world class competitors to participate in it. Also it is claimed that it would rake in stupendous foreign exchange returns, estimated at five million pound sterling.

Making the rally a trully international event would reveal to us the technological latests, in world automabiles and in the process give the Himalayan region a tremendous exposure to the world.

Mr. Nasir Hoosain, the Chairman of the Himalayan Car Rally Association, says 'We have a unique route found no where in Europe. We have tarmac and mud roads high altitudes, dense forests, rivers and sudden temperature changes'.

The rally gives employment to the local people and helps <sup>develop</sup> in economy of the region. Route scouting is done almost the year round and the route changed every year. Once exposed to the world, this region will attract foreign tourists also.

#### 5.6.4 Flora and Fauna

The valleys of Garhwal are rich in wild life and are excellent grounds for the naturalist shielded from a trigger

happy populace, animals and birds abound in the thick forests. But few animals reveal themselves openly and only patience on the part of the observer could be rewarding.

#### Animals:

The cat family is abundant in these mountains and would include the Tiger, Panther Civet Cat, Leopard Cat and Jungle Cat. Relatives of domesticated dog would include the Himalayan Silver Fox and the Jackal. Various species of deer including the Musk Deer and the Barking Deer roam the forest. Sambhar and Goral as well as the Bear and the Porcupine can also be seen. The flying mammals, the Bat too is common. Among the most adorable animals in this region are the Chipmunk, the Rhesus Monkey and the flying squirrel.

#### Birds :

Garhwal in general and Mussoorie in particular have been the favourite haunt of the renowned ornithologist Dr. R.L.Fleming.(Jr.) has recorded over 400 varieties of birds in the Himalayan Region. The Shorea forests host the Jewel Thrush, Blackheaded Oriole, Black Headed Yellow Bulbul, Rosy Mininet, Laughing Thrush, Golden Backed Wood pecker and Blue Fly Catcher Greyheaded Fishing Eagles may also be seen by the river-edge.

The Doon Valley attracts the Baya Weather Bird, Red Munia, Indian Robin, Brown Chat and Purple Sunbird. After ascending over 500 feet, the Woodpecker, Thrush and Warbler

become more common. Mussoorie hosts the Himalayan Whistling Thrush, Green Backed Titmouse, Verditer Flycatcher and the Great Hill Barbet. Winter visitors include the pink Brown Rose Finch, Gold Fronted Finch, Black Throated Thrush, Mountain Finch as well as several species of Accentors. Between 8000 and 11000 feet, Grosbeak, Rock Thrush, Crested Black Tit, Black Capped Sibia and Red Headed Laughing Thrush are a plenty.

#### Butterflies:

The valleys of Garhwal abound with butterflies and the extreme variation in altitude and vegetation make possible a wide range of species. The best butterfly season is from mid-April to late July and the best places are generally in the vicinity of streams and flowering plants.

#### Ferns ;

Over 120 species of fern grow in damp ravines, on moss covered rocks and tree trunks. Ferns grow abundantly in the monsoon months of July, August and September.

#### Trees ;

The Hills abound with Wild Cherry, Wild Apple, Spindle Wood, Oak, Fig, Poplar, Holly, Rhododendron, Himalayan Maple, Wild Cinemon. Masuri Berry, Dogwood, Horse Chestnut and Hill Tun. At higher altitudes, Forests are crowded with Himalayan Cypress, Deodar, Blue Pine, Fir and Long Leafed Pine.





PEDICULARIS



BEAUTY OF

VALLEY

OF

FLOWERS

HIMALAYAS

MECONOPSIS

#### 5.6.4.1 The Valley of Flowers :

Besides numerous flower plants, indigenous and exotic, that bedeck our historical and cultural sites, we have attractive Himalayan flora which has been an object of wonder. In the Himalaya, from Kashmir to Bhutan, we have world's richest treasuries of flowers but central region of Uttar Pradesh particularly 'The Valley of Flowers' (Bhynder Valley near Hemkund) is Nature's rock garden where some of the rarest flower plants are found which have amazing cycle of growth. A mountaineer Mr. Smythe<sup>1</sup> collected some 250 plants with the help of famous British botanist, R.L.Holdsworth, from this valley, many of which today smile in London Museum, parks and public gardens of the country. The celebrated mountaineer was touched to the quick at the sight of six-inches high 'primulas' - 'a more beautiful flower I have never seen in all my mountain wanderings'<sup>2</sup>. Among others, pink Androsaces, Saxifrages, Sedums, Yellow Potentillas, Geums, Geraniums, Snow White Anemones, Golden lily like Nomochoirs, blue Corydalis, wild roses and many flowering shrubs embowered his camp. Such was the divine solitude of the place that Smythe writes : 'a peacefulness so perfect that something within me seems to strain upward as though to catch the notes of an immortal harmony..... some presence, some all-

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<sup>1</sup>Mr. Smythe in his famous book 'The Valley of Flowers' provide an exhaustive list of plants. (Sya Smythe, F.S., 'The Valley of Flowers', Hodder and Sloughton Ltd., London, 1947, pp 295-305).

<sup>2</sup>Smythe, F.S., 'The Valley of Flowers', ibid, p.14.

pervading beauty separated from me only by my own 'muddy vesture of decay'<sup>1</sup>. Unfortunately, this region has caught little attention from tourism promoters of India, much less from botanists, lovers of nature and pilgrims. Full many a flower is born to blush unseen to waste their sweetness to the mountains where once saints and sages are believed to have conceived Vedas and wrote immortal classics of the Hindus<sup>2</sup>. The concluding remarks of Smythe<sup>3</sup> is quite suggestive and is worth going through :

Merely to travel in a district such as the Himalaya without additional interest, whether it be surveying, geology, anthropology or botany, is to miss one of the vital interest of a region that abounds in beauty and interest.

#### 5.6.5 Development (Project) Centres :

Tehri Dam and Vishnu Prayag Hydel Project are major development projects in U.P. Himalayan Region which are going to have a great socio-cultural and economic impact in this region. The whole town of Tehri is being shifted to other place. Architects, Engineers and Town Planners are employed in planning the new town. A number of skilled and unskilled

<sup>1</sup>Smythe, F.S., 'The Valley of Flowers', op.cit.p.287.

<sup>2</sup>Negi, J.S., 'पर्वतों का स्वर्ग - उत्तराखण्ड' (Uttarakhand: Tourists' Paradise), Edited by Chaturvedi, P.N., Bharatvasi Prakashan, Allahabad, 1958, p.53.

<sup>3</sup>Smythe, F.S. Loc.Cit., p.294.

people are employed in these projects. These projects are the future tourist resorts.

The development projects attract a number of tourists. Having sprung up they symbolise state's determination to achieve economic freedom. They are fresh promising and impressive in physical environment to the visitors. They provide recreational facilities such as swimming, fishing, boating and landscape viewing.

#### 5.6.5.1 University Towns

Garhwal University Srinagar like other University towns, experiences a modest seasonal influx of students (along with their guardians and parents) who come to seek admission in the month of June and July. The University has its campus at two places one at Srinagar which is situated on Rishikesh-Badrinath Route and other at Pauri 35 km away from Srinagar. This influx adds to the requirements of tourist infrastructural facilities at Srinagar and Pauri.

#### 5.7 PUBLICITY AND PROMOTION

Publicity plays a vital role in the growth of any industry. For the development of industry of Tourism, it is an important component. It is essential to acquaint the people with the places of tourist interest of the beautiful vast land of Uttar Pradesh and the facilities available for the tourists. Uttar Pradesh specially Himalayan region is a paradise for tourists. Its rich tourist potential calls for publicity in a sustained and effective manner. To achieve the positive



results, recourse is also to be taken to sophisticated means of publicity, making maximum use of the latest techniques and trends.

Following media at present are being used for publicity in Uttar Pradesh.

#### 5.7.1 Advertisements in News Papers and Periodicals

Articles and advertisements regarding fairs and festivals, pilgrimage centres, pilgrimage routes, pionic spots, natural and man made beauty spots and places of historical and cultural importance have definite impact. At present there is occasional appearance of articles and advertisements in news papers and periodicals. This has to be a regular features for the proper impact.

#### 5.7.2 Radio Publicity

Radio Publicity has gained importance since the start of commercial broadcasting. This is the best media to reach the intension places where the news papers and periodicals do not reach.

#### 5.7.3 Films

Film plays an important role in publicity. Viewers can be prompted to see the places of cultural and historical importance and of tourist interest by the media of colourful and interesting films with latest technique. These small films should also be shown at the public p/laces, fairs, cities villages and exhibitions through publicity vans. The vans serve the purpose of mobile information bureau and publicity

literature of tourist interest can also be distributed through them.

#### 5.7.4 Exhibitions

Fairs, festivals and exhibitions are almost a regular feature, which are organised at various places in the State on various occasions like religions, social or on the occasions of meetings, conferences and seminars of state, National or International level. Exhibitions are one of the most effective media of publicity. Interesting models, working models, attractive posters, charts, translites, when displayed attractively, have a definite impression on the viewer.

#### 5.7.5 Publicity Literature

Good and adequate literature is a pre-requisite for tourist promotion. The Directorate of Tourism brings out attractive and illustrated folders, inserts, posters etc. The posters are sent to the different agencies such as railways, airlines, travelling agents, hotels etc. for display. Tourists have to be furnished with the detailed information about the location of a tourist spot, its significance, how to get there, facilities available there, wayside amenities, etc. At present, this literature is available in Hindi and English while a number of pilgrims/tourists come from non-Hindi speaking regions. Tourist literature should also be available in regional languages like Tamil, Telugu, Malayalam, Gujarati, Bengali, Marathi etc. The literature should also include information about the following :

1. Trekking in U.P. Himalayas
2. Hem Kund (Sikh Shrine in Himalayas)
3. Garhwal Himalayas
4. Corbett and Dudhwa National park.

The publicity literature in the form of folders, posters, picture postcards, guide books, maps, greeting cards and news letters should provide the complete information about religions centres, scenic centres and the facilities available for visitor.

#### 5.7.6 Hoardings

As any other mode of publicity, hoardings have their own importance. Besides being in constant view on the roads working as repetition or reminder publicity for local people they definitely have an impact on an outsider passing through that road for the first time. Advertisers are making use of this media of publicity. Although hoardings have been put at some points in the State many strategic centres continue to be uncovered. There are hundred of site on the national highways and important State road links for the hoardings to be put up. Apart from major hoardings, small glow sign boards may be put up on the premises of Railway Stations and Airports.

## 5.8 ACCOMMODATION FOR TOURISTS

Beginning from common primitive custom of free entertainment for the stranger at the door to modern highly sophisticated paying guest system, this form of commercial hospitality has long acquired the status of an industry. Ogilvie, in Great Britain was, perhaps, the first economist to realise the impact of tourism on the accommodation infrastructure when he observed: 'a nation of shop keepers has, in a large measure, become a nation of inn-keepers'<sup>1</sup>.

As an important item of tourism infra-structure hotel accommodation of all kinds deserves special attention. In India hotel accommodation for tourists in the various tourist centre is not only inadequate but is also expensive. The existing hotel accommodation falls short to the demand and there is a need to augment its stock corresponding to the growth of tourist traffic. It is estimated that by the end of 1985 there will be shortage of 45000 hotel rooms while only 6500 hotel rooms will be added by then, so as to cater to one and a half million of tourist visiting this country. This figure speaks for the urgency to boost up efforts to provide hotel accommodation commensurate with the increasing volume of tourist traffic in the country.

Hotels form the heart of tourism business in India was highlighted by two survey reports of the Department of Tourism, India, conducted by the Ministry of Transport and Shipping (1966)

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<sup>1</sup>Ogilvie, F.W., 'Tourism Movement', Staple Press Ltd., London, 1941, page 4.



and the Indian Institute of Public Opinion (1969). The findings revealed that an average 42 to 46 percent of tourist-spending goes to hotel catering sector.

#### 5.8.1 Hotel for Tourists

We in India, have not been able to define 'hotel for tourists' ; the hotel, hostel, boarding houses and even mere cafes and restaurants are included in the category of transient hotels. However, in 1963 hotels were classified on internationally accepted 'Star-system' in which some of the basic amenities considered for categorisation were : provision of Carpets, vacuum flask, shower baths, western style W.C., Indian as well as continental cuisine, provision of good crockery, cutlery, scullery(particularly three tier wash system), as also provision of dance, music and floor shows. Considering the tropical climate of the country, high standard of hygiene and air conditioning was thought a necessity rather than luxury. Broadly speaking, one and two star hotels were to be considered 'economy class' three stars as 'medium class' and four and five star ones as hotels of luxury class or Deluxe hotels.

Judged on these standards, Uttar Pradesh, could not make any grade in 5-star category hotels. Only twenty two hotels in various star categories were placed at different tourist centres. In 1968 hotels were again classified by the Hotel Review and Survey Committee which laid greater emphasis on quality, fineness, house keeping and hygiene, trained

trained personnel<sup>1</sup>(adopt in managerial and other crafts) and many essential amenities that an international tourist expects in similar class of hotels outside India. As a result Uttar Pradesh stopped down from twenty two to nineteen hotel capacity, though we did have a five star hotel(the Clarks Shiraz) in Agra this time.

This classification of hotels was, perhaps, too rigid and was chiefly aimed at preparing an inventory of accommodation plant capacity for foreign and home tourists in different income brackets and in different types of accommodation, viz. low priced, moderately priced, high-priced and luxury type of hotels, ranging from Rs.30.00 to Rs.800.00 per day.

Table 5.3 - Current Room rent of Hotels per day

Type of accommodation	5 Star Hotels	4 star Hotels	3 star hotels
Single	Rs.90 to Rs.290	Rs.75 to Rs.90	Rs.40 to Rs.75/-
Double	Rs.135 to Rs.390/-	Rs.80 to Rs.200/-	Rs.60 to Rs.130/-
Double	Rs.300 to Rs.500-	Rs.250 Rs.400/-	Rs.150 Rs.300/-
Deluxe Suite	Rs.400 to Rs.800/-	-	-
Presidential Suit	Rs.600 to Rs.1500/-	-	-

Source : India Tourism Development Corporation

Unfortunately, there is a great lacuna in our hotel plant. Neither the Department of Tourism nor the Hoteliers Association have sponsored market feasibility studies to assess accommodation capacity of the country or state.

#### 5.8.2 Types of Accommodation

The accommodation plant in different types of establishments in various tourist regions of Uttar Pradesh can be categorised as follows :

1. Classified hotels (star category)
2. Non-classified (Mainly Indian Style Hotels)
3. Religious/Social Establishments
4. Home Hospitality
5. State Owned Establishments.

#### 5.8.3 Classified Hotels

In this category we have various star hotels, mainly Western (Hotel) style, meant for international clients and 'elite tourist' of India. With a total of 21 hotels in U.P. having 771 hotel rooms. These establishments share almost 95 percent of tourist expenditure incurred on hotel catering sector gives an idea of their spatial distribution. The fact that we have more star concentration at Agra, Mussoorie and Nainital, goes to prove that they are U.P.'s vital tourist destinations. Varanasi though has only one 4 star hotel (The Clark) with 81 room-capacity, yet its importance as foreign and in tourist destination can hardly be over emphasised. The



AN OLD CHATTI

MODERN ACCOMMODATION



Clarks Shiraz of Agra (with 150 rooms) is by far the best accommodation of U.P. following by the Savoy (100 rooms) of Mussoorie. Clark Avadh Lucknow (98 rooms).

Many of these star hotels specially in 5,4 and to some extent 3 star groups are compatible in rate standards and also in degree of comforts to their counterparts in near pacific. Not many of our one or two star hotels can view with their counterparts in Japan and Hongkong, for having commercial overtones. Besides, these hotels suffer badly from trained staff, namely Chief Executive, house keeper and other key personnels, exchange controls are other drawbacks.

#### 5.8.4 Non-Classified Hotels

With 3586 hotel-room capacity, these establishments (mostly with Indian Style) cater to majority of domestic tourists. They indeed indicate the growth of domestic tourisms at centres like Nainital, Mussoorie, Agra, Varanasi, Lucknow and Allahabad, Kanpur and Ayodhya.

They are a mixed bag, some are excellent (some touching one or two star category), some are simply good for medium class home tourists, some are barely satisfactory to be called hotel for tourists and most of them (particularly at centres like Mathura, Ayodhya, Varanasi and Allahabad) leave everything to be desired. Built along the traditional lines they are often out moded, ill-provided and the staff, ill-trained and ill-equipped in the art of hoteliery. Having sprung up

in response to local economics needs of the region they have no tourist-service out-look and suffer from commercial over-tones which often hurts tourism industry<sup>1</sup>.

#### 5.8.5 Religious/Social/Establishments

At important tourist centres religious and social semi-government institutions have helped the growth of U.P.'s accommodation plant. Only such institutions are considered here that open stay facilities to tourists against payment or in other words which allow the inflow of money to the centre unobstructedly. Obviously such Dharamshalas (Hindu, Jain or Buddhist) or other non-profit establishments that provide free board and lodge to the visitors were left out. For example young men and women association (Y.M.C.A. and Y.W.C.A.) hostels have paid accommodation facility in Nainital but it has no paid guest system in Lucknow or Agra.

While discussing accommodation infra-structure of Uttar Pradesh this fact cannot be easily ignored that at most of the Hindu pilgrim centres (particularly Himalayan shrine centres of Badrinath and Kedarnath) or Buddhist centres of Sarnath and Kusinagar, these Dharamshalas are the only destination facilities available to a pilgrim or a visitor - nor their importance as accessory or supplementary accommodation during peaks can ever be underestimated.

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<sup>1</sup>Wimberly, C.J., op.cit, page 139.

Many of such establishments have commercial outlook or charged nominally and that it was also discovered that some of them (for example Sadhu Bella in Hardwar and Birla Dharamshala at Kusinagar and Sarnath) provide nice, cosy and comfortable suits on moderate charges. Such stay facilities in clubs, lodges and hostels are available on payment.

It may, however, be said that U.P. has enough potential in this category of accommodation. For example paying guest system, very popular in other countries can be profitably introduced. Hill resorts do have such facilities open to tourists but their names and addresses were found waiting with tourist officers.

#### 8.8.6 Home Hospitality

At religious places 'pandas' provide accommodation to pilgrims in their houses without any fixed charges. The charges for accommodation and meals may include the other ceremonies they perform for their clients (Yajmans). Mostly this accommodation may not have modern facilities. But few Pandas have built their houses with all the necessary facilities to provide more comfortable accommodation. This type of home hospitality should be encouraged to meet the shortage of accommodation.

#### 5.8.7 State Owned Establishments

We have various types of establishments run by the State Government, viz., tourist bungalow, circuit houses

guest houses and the inspection houses. Tourist bungalows<sup>1</sup> have sprung up lately at various vital tourist centres, viz., Agra, Varanasi, Lucknow, Dehradun, Nainital, Mussoorie, Mathura and Ayodhya in response to the demand of tourist<sup>2</sup> accommodation but the other establishments are meant for state guests and official visitors which can, however, be used as supplementary form of accommodation by tourists. At some places like forest resorts and Nainital Park or inaccessible hill regions, they are of great importance.

Some of these establishments have plenty of greenery, extensive lawns, spacious lounges and have comparatively better locational sites than many of the one or two star category hotels. However, most of them are average sized establishments (Dak-bungalows and inspection houses have two to four suites only). If they can improve their kitchen and pantry and can add some basic amenities such as running hot water in bath-rooms, tiled dado, fly proffing exhaust fans and adequate three tier washing arrangements, there is no reason why they should not be included in the star category accommodation. Altogether they have 262 room capacity.

According to the kind of furnishing and specifications, The Department of Tourism Uttar Pradesh has further categorised the accommodation as follows :

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<sup>1</sup>Mostly tourist bungalows have 6 to 12 room capacity plus a dormitory.

<sup>2</sup> In 1972 the total bed-capacity in 14 tourist bungalows was 758. By the end of 5th Plan 6088 beds are available with a lion's share in tourist bungalows.



(a) Tourist Bungalows :

These bungalows have been provided at various important tourist places. These bungalows mostly have double bed rooms with a few luxury suites. The charges per room are Rs.40/- and above.

(b) Yatri Niwas :

This type of tourist rest houses have more numbers of dormitories four bedded or six bedded rooms and a few double bed rooms. The furnishing is ordinary. The charges also are moderate.

(c) Wayside-Amenities :

Along the main roads at about 50 kms in plains restaurants to provide food to the tourists, have been provided with two or three rooms only. In Hill region no such facility has yet been provided.

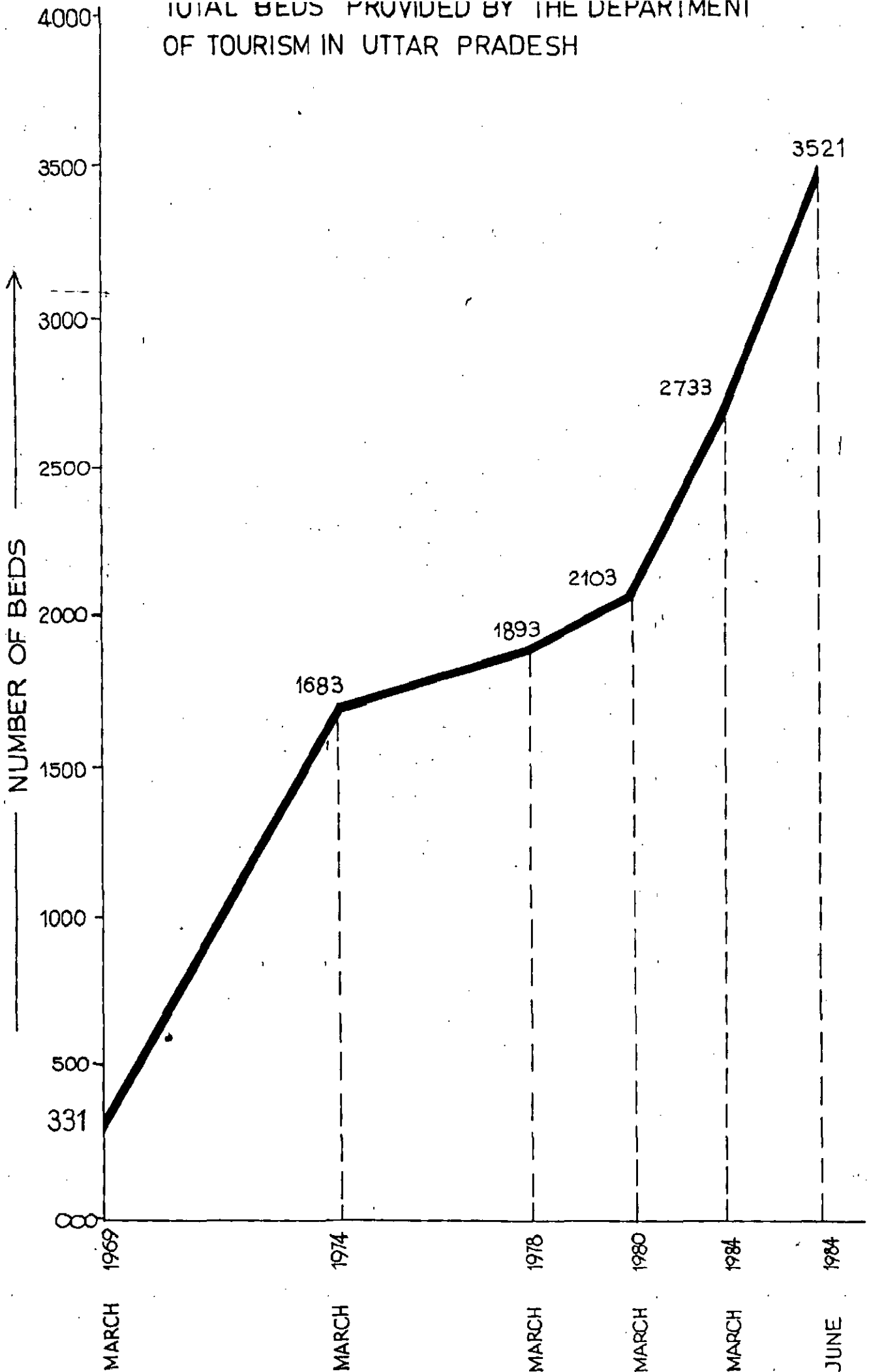
(d) Kiosks :

This is also proposed to be provided on main highways in the State. A small kiosk with a tea or coffee counter, parking place, toilet facilities and open space for the tourists to sit in open under umbrella.

(e) Log Cabins :

In the hill areas of Uttar Pradesh a few places have been identified for putting up log cabins to cater the needs of low income group tourists. This is a kind of hut with one or two rooms with toilet facilities. The places where these are proposed, are Roopkund, Deoriatal, Sahratal,

# TOTAL BEDS PROVIDED BY THE DEPARTMENT OF TOURISM IN UTTAR PRADESH



Nagtibba, Reeh, Gangi, Sarsaul, Lamakund, and ~~Chid~~ Chidwasa all in Garhwal.

Department of tourism Uttar Pradesh has provided different types of accommodation viz. Tourist Bungalow, Yatri-Niwas, Way-Side Amenities and Kiosts, holiday homes etc . From the first five year plan till the end of Sixth Five Year Plan 1984-85 a total 4261 beds are likely to be made available in 115 units out of which 1081 beds in 32 units in plains and 3180 beds in 83 units in Hills.

The graph shows that by the end of Fourth Five Year Plan 1973-74, a total of 1683 beds were made available in various types of accommodation. By the end of Fifth Five Year Plan 1977-78 a total of 1893 beds and upto June 1984 3521 beds were available in Uttar Pradesh.

In addition to the above 43 schemes with a total of 904 bed have been sanctioned but the buildings will be constructed during seventh Five Year Plan period.

At present there are 3521 beds available in Uttar Pradesh, out of which 857 beds in plains, 537 beds in Kumaun Region and 2047 beds in Garhwal region on the Yatra routes and the religious centres. A list of tourist accommodation in Garhwal region is given below ;

Sl.No.	Accommodation Unit	No.of beds
1.	Tourist bungalow Srinagar (Pauri)	166
2.	Pilgrim shed Deoprayag (Pauri)	44
3.	Tourist bungalow Kotdwar	20
4.	Tourist bungalow Srinagar (new)	112
5.	Tourist bungalow Chila (Pauri)	20
6.	Tourist bungalow Jwalpadham(Pauri)	4
7.	Tourist bungalow Pauri	38
8.	Tourist bungalow Kanvashram	10
9.	Tourist lodge Gaurikund	30
10.	Yatri lodge Kedarnath	72
11.	Hotel Mimlok Kedarnath	10
12.	Traveller's lodge Badrinath	72
13.	Hotel Devdok Badrinath	20
14.	Tourist Bungalow Changaria	8
15.	Traveller's Lodge Joshimath	72
16.	Tourist Rest House Nand Prayag	4
17.	Traveller's lodge Karan Prayag	32
18.	Tourist Rest House Gwaldam	4
19.	Tourist Rest House Rudra Prayag	63
20.	Tourist Bungalow Guptkashi	20
21.	Tourist Bungalow Mundoli	12
22.	Tourist Bungalow Van	12
23.	Tourist Bungalow Changaria	20
24.	Tourist Bungalow Gwaldam (new)	20
25.	Tourist Bungalow Pipalkoti	40
26.	Tourist Bungalow Muniki-Reti	148

27.	Tourist Bungalow Chandernagar	4
28.	Tourist Rest House Uttar Kashi	16
29.	Traveller's Lodge(Uttar Kashi) Chimal Saur	160
30.	Tourist Lodge Uttar Kashi	100
31.	Tourist Rest House Gangani(Uttar Kashi)	4
32.	Halting shed Lanka (Uttar Kashi)	100 persons
33.	Tourist Rest House Gangotri	8
34.	Traveller's Lodge Gangotri	50
35.	Tourist Bungalow Gangotri	50
36.	Traveller's Lodge Bhaironghati	100
37.	Tourist Rest House Barkot	4
38.	Traveller's Lodge Barkot	100
39.	Traveller's lodge Sayanachatti	50
40.	Traveller's Lodge Beef	50
41.	Tourist Bungalow Chamba	20
42.	Tourist Bungalow Uttar Kashi	60
43.	Tourist Bungalow Dharali	20
44.	Tourist Bungalow Arakot	6
45.	Tourist Bungalow Hojwasa	20
46.	Tourist Bungalow Hanuman Chatti	32
47.	Tourist Bungalow Sahasradhara	4
48.	Tourist Bungalow Dakpathar	38
49.	Tourist Bungalow Dehradun	88
50.	Tourist Bungalow Mussoorie	30
Total		2047 beds

Most of the above tourist accommodations have been designed by the author (being in Government Department). Some of the plans are given in Appendix III

#### 5.8.8 Shortage

Badrinath shrine is visited by more than 2500 pilgrims per day in peak season and the pilgrims stay there one or two days. The total accommodation available is only 400 beds. The gravity of shortage can be imagined. The same thing is in case of other shrines in Garhwal region.

In Yatra season, on route to holy places Badrinath, Kedarnath, pilgrims have to halt one night each way. The accommodation at each halting centre is short. A number of pilgrims sleep either in open or in buses. This creates the problem of sanitation, pollution of air and water. If sanitary facilities at least are made available with a shed to sleep, the water and air will not pollute.

The accommodation on the halting centres have to be doubled. Provision of cheap accommodation for the poor pilgrims should also be made. Tents with sanitary facilities can serve the purpose.

#### 5.8.9 Seasonality of Demand

The accommodation industry has, at the root, the problem of seasonality of demand. The existence of peak periods of demand create both capacity shortage at the peak and access capacity at other times. This eventually leads shortage at the

peak and excess-capacity at other times. This eventually leads to high prices and/or low profitability, and aggravate the problem of maintaining a skilled labour force. This low cash-flow against high capital investment very often results in closure or sad decline of the hotel standards.

The problem of peaking and off-peak depression are more pronounced in hill resorts where hotel occupancy rates jump up 100 percent in summer but occupancy curves, however, awfully sink to zero during cold months. The total infra-structure remains unused in winter.

To utilise tourist infra-structure to some extent, winter sports like skiing may be organised. Some conferences may also be organised at some hill stations.

*Chapter - 6*  
*Conclusion and*  
*Recommendations*



## 6.0 CONCLUSIONS AND RECOMMENDATIONS

6.1 Spiritual Himalaya has a great scenic beauty, flora fauna but the foreign tourists do not visit this place, because of lack of infrastructure. First the infrastructure should be provided for the domestic tourism. Domestic tourism will help in the development of the region. This infrastructure may be useful for the international tourism.

6.2 The infrastructure which is short in peak days, becomes useless in off season causing the unemployment to the people. Winter sports resorts for skiing trekking, mountaineering should be developed. Auli near Joshimath should be developed as winter sports resort. Other such places may also be found-out. This way the tourist infrastructure, to some extent, can be utilised in off season.

6.3 Accommodation is short at every halting place on all the routes, viz Rishikesh-Kedarnath-Badrinath and Rishikesh-Yamunotri-Gangotri. Reasonably good and cheap accommodation should be provided. The traffic should be controlled in such a way that the traffic is distributed for night halt at every halting place without concentration at one.

6.4 Ropeways between Ramwara - Kedarnath (14 km), Joshimath - Auli (11 km) should be provided and the feasibility of providing ropeways between Gangotri and Kedarnath should be studied.

6.5 Due to the development work in hills the ecological balance is disturbed because of deforestation and erosion of soil. To maintain the ecological balance, road side plantation and wild life sanctuaries, should be developed.

6.6 Sanitation problem is becoming more acute with the flow of more tourists. A number of tourists/pilgrims sleep either in open or in buses. In the morning in the absence of sanitary facilities they go riverside and pollute water and air. To check this pollution permanent sanitary facilities should be provided at every halting point and at every 10 km along the road.

6.7 Road should be constructed between Hanuman Chatti and Yamunotri and between Gaurikund-Ramwara, where road is not possible, ropeway should be provided.

6.8 A tourism training institute to train the personnels for tourism should be established. Catering, tourism management and guide should be trained in the institute.

6.9 A school of Architecture should be established in hill region, may be a department in Garhwal University to cater the needs of the region according to the environment.

6.10 Sewage disposal into the river should only be allowed after treatment in septic tanks.

6.11 The Himalaya rivers are torrential at all these places and the melting snow runs down forcefully. The Government

as well as the temple trust can erect generators and use this hydro power for producing electricity for the needs of the population and for running the ropeways etc. This may facilitate providing electrical heaters at all the halting places for the people.

6.12 Air service (Vayu-Doot Seva) is available upto Dehradun only. Beyond Dehradun no air service is available in this region. A helicopter service will fulfil the need of many aged and physically handicap people who want to undertake pilgrimage. This service will also be useful for those who want to visit these places in a short time.

6.13 Presently the trend of pilgrims is such that they take bus from Rishikesh, go to the main shrines of Badrinath, Kedarnath, Yamunotri and Gangotri, the other places on route remain untouched. These places should be developed to attract the pilgrims/tourists, proper accommodation and transport facilities should be made available.

6.14 Around main centres, some other places should be developed to increase the length of stay of the tourists. This will also decrease the congestion at main centres.

6.15 Private people should be encouraged to establish hotels in this region by giving incentives like loans at cheaper rate of interest and providing the technical help in construction of buildings.

6.16 For improving the medical facilities, a health centre should be established at every 10 kilometers and mobile vans with a qualified doctor and other facilities should be provided on these routes.

6.17 To cater the seasonal demand of accommodation camping sites should be developed with permanent sanitary facilities and tents should be put up to stay there in peak season.

6.18 Considering the high cost of construction in hill region, two tier beds should be provided for the cheaper accommodation especially in four or six bedded rooms and dormitories so that the cost of accommodation per bed is reduced.

6.19 To improve the quality of buildings, an Architecture Cell should be established in the Department of Tourism Uttar Pradesh to look after the building activity under the overall control of the Chief Architect. In the present system there is no control of Architect over the construction of buildings, the designs and specifications are changed without consulting the Architect.

# *Annexures*

## ANNEXURE - I

## SURVEY PROFORMA

(Accommodations and Infra-Structure for Himalayan Pilgrims)

PART I - FACT FINDING

1. Name
2. Native place
3. Economic Status
4. Social Status
5. Number of party members  
(Male/Female/Children)
6. Age group
7. Purpose of visit-pilgrim/  
Leisure/Business
8. Destination of visit-Badrinath/  
Kedarnath/or round trip
9. Mode of transport-Car/Taxi/  
Bus/Any other
10. Where did you stay-(Tourist  
rest house, Hotel, Dharamshala,  
Panda's House, Tent etc.)
11. Charges paid per day
12. Type of accommodation of  
your stay
13. Duration of stay per pilgrim Centre

PART II - FOR FUTURE PLANNING

14. What type of accommodation would you like  
(a) Hotel, Dharamshala, Tourist Rest House  
or Tent etc.

- (b) (i) Single Bed Room
- (ii) Double Bed Room
- (iii) Rooms with four beds
- (iv) Rooms with six beds
- (v) Rooms with four or six beds but in tiers similar to railway compartment
- (vi) Rooms Dormitories with or without tiers for full bus :
  - Male
  - Female
  - Children

15. Charges you can afford

16. Whether the following facilities were available

- i) Drinking water
- ii) Hot water/bathing
- iii) Public Health facilities like toilets
- iv) Medical facilities
- v) . Petrol Pump

17. i) Food-shop, Dhaba, Hotel or Cooked by self or family
- ii) Milk/cold drinks
  - iii) Dry and tinned food
  - iv) Fruit-dry/fresh
  - v) Day today Shopping facilities
  - vi) Fruit-dry/fresh
  - vii) Special Souvenir Shops

18. Entertainment available

- i) Films ... Information  
... Normal
- ii) T.V., Radio
- iii) Book, Paper, Magazines, Religious books, Photos albums etc.

19. Fear and protection
20. Electricity and heating facilities
21. Banking
22. Post and Telegraph
23. Tourist/Pilgrim guide
24. Baber and Message
25. Shelter on trekking routes.



ANNEXURE - II

## 1. NAINITAL GROUP OF CENTRES

The lake district of Nainital with its complex of secondary and tertiary resorts (Bhimtal, Jeolikote, Ramgarh and Mukteshwar) emerges a giant. Mountain scenery and bracing climate being a common gift of nature to these resorts, none of them has such wonderful lake basins, all within an area of 20 to 25 kilometers, that makes Nainital a different destination, capable of stirring multiple tourism activity viz., yatching, boating for pleasure, angling, swimming, shooting, skying and sight seeing, which is not possible at any other centre in this region. Besides, Nainital also provides mountain viewing and landscape perception from the adjoining hill tops and peaks. This pocket is also rich in forest wilderness and wild life resource. The corbett National Park in Dhikala (Nainital) is a reservoir of U.P.'s flora and fauna recreation resource. The park, however, is a difficult destination in outlook, character and climate.

## Nainital :

The hill resort of Nainital is a tribute to the beautiful lake Naini (Tal means lake). This natural lake at an elevation of 1938 m is over 3 km in circumference and varies from 28 m to 463 m in depth. The lake is bounded with peaks and ridges on three sides and opens to the south, providing entrance. All these surrounding peaks and hill tops, viz., Cheena peak to the North (2610 m), Lariakanta (2418 m), Snow-view (2270 m) to the Northeast and Dorothy's seat (2290), Land's End (2218) have been developed for mountain viewing and landscape perception; restaurants log cabins and sheds have also been provided for the tourists.

Though functional segregation of the town is difficult yet a highly developed tourist service zone may be discovered to the west of the lake, known as 'Flats'. Most of the star and luxury hotels, restaurants, entertainment centres and games and sports facilities (skating rink, tennis, hockey and football) have been provided there. The other two important tourist sub-cores are the Mall and Mallital.

The Government House (Raj Bhawan), situated to the south of the lake, housing zoological garden, is an important tourist attraction. Besides, it provides facilities for golfing and swimming. Nainital state observatory equipped with reflecting telescope, is famous for satellite tracking and astronomical observation<sup>1</sup>. Naini lake, right from the 'non-contact feel' of its beautiful bluish water, viewed from the promenade, to water-sports activities, remains the focus of the tourist activities. To these gay and sprightly scenes, the P.A.C. band, near the lake shore, adds music to the environment.

Of the secondary resorts, Harpatal, situated at 5.8 km to the east, Sattal (20.9 km), Bhimtal (22.5 km) and Naukuchiatal (26.2 km) demand attention. All these centres have developed adequate tourist services (particularly road transport and accommodation facilities) and provide ample opportunity for fishing, duck shooting and boating. Bhimtal, with its flourish-

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<sup>1</sup>This is being done in collaboration with Smithsonian Astrophysical Observatory and forms part of a chain of similar work by units organised throughout the world.

bluish-green waters and with a small depression (suryatal) and an islet in the middle, has emerged a sizeable resort with a star hotel and other western style amenities.

Bhowali:

Bhowali a multi-functional nodal service centre is essentially a health centre. Recently it has developed in to an important fruit and vegetable collecting and distributing centre. It has another advantage of being a transit-resort to Almora and Ranikhet - bound tourists.

Among tertiary resort of Nainital, Jeolikote (17 km towards Kathgodam) and Ramgarh (25.7 km) have picturesque scenery and pastoral environment and around them. They are also home of Kumaon orchards. Temperate fruit like apple, pear, peach, cherry, walnut, hazelnut and apricot grow in abundance. Jeolikote has also valley horticulture research stations.

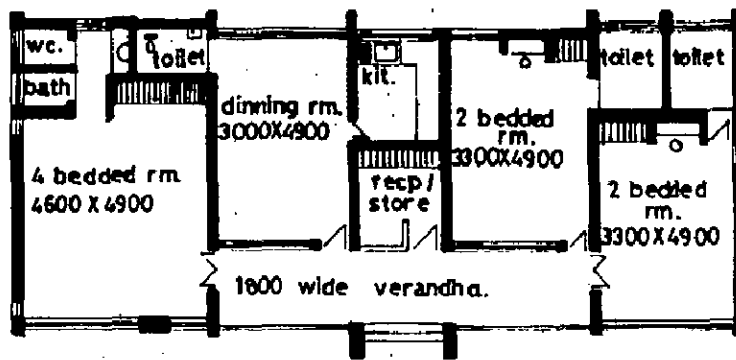
## 2. ALMORA AND RANIKHET GROUP

The third resource based tourism pocket in this region is situated in the district of Almora. Contiguous to Nainital Complex and with common railhead in Kathgodam, these resorts open trance-inducing Himalayan scene of snow clad peaks of Chaukhambe, Trisul, Nandadevi, Kaimet, Neelkanth and Nandkote. Kausani and Binsar present a complete picture of U.P. Himalayas in a length of 194 km as seen from west to east. Such is the grandeur and awe of this Himalayan spectacle that many of the Almora satellites (Bajjnath, Gwaldam, Bageshwar and Jageshwar)

have more of religious outlook than leisure resorts. Ranikhet, Kausani and Binsar, established as British soldier's convalescent homes, draw most of Nainital visitors. But for being less commercialised and for being perched on ridges, they are supposed to be favourite haunts of sobre and maturer tourists, mostly naturalist, scholars, artists, poets and trekkers. This group of resorts does never experience the problem of peaking, seasonal crowding of visitors and off season depressions.

Almora has another attraction in Pindari glacier. Of the sixteen glaciers in this area (Almora and Pithoragarh) perhaps, the Pindari is easily accessible and draws trekkers from all parts of the country.

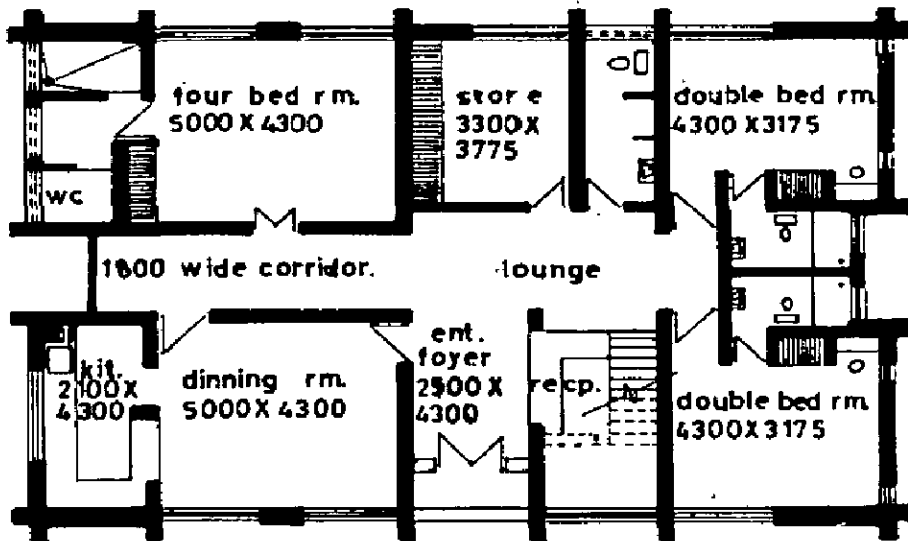
# ANNEXURE III



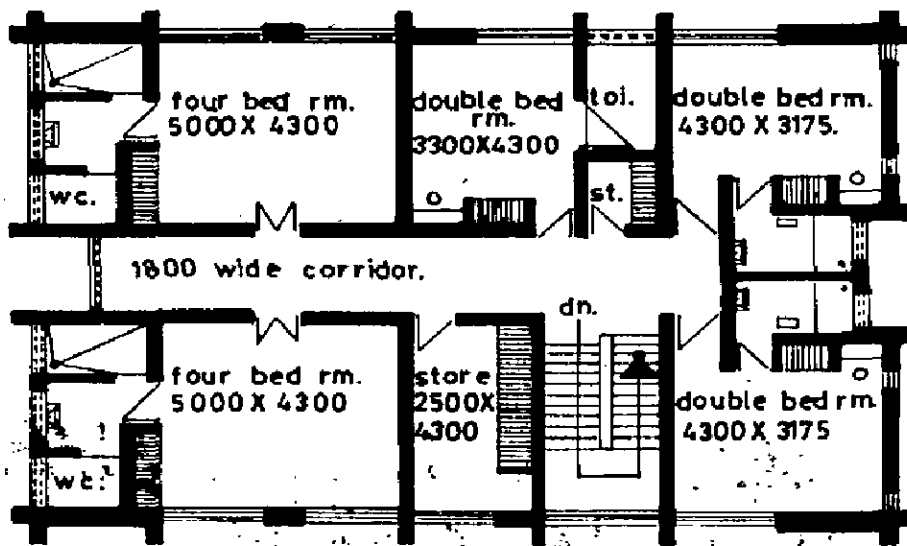
GROUND FLOOR PLAN

SCALE 1:200

DESIGN FOR 8 BEDDED TOURIST  
REST HOUSE IN UP HILLS



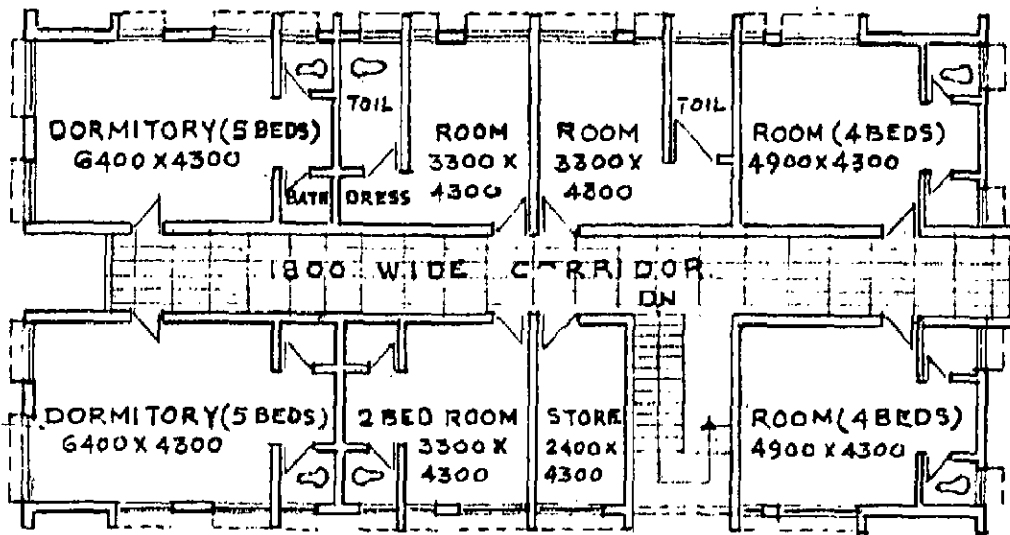
GROUND FLOOR PLAN



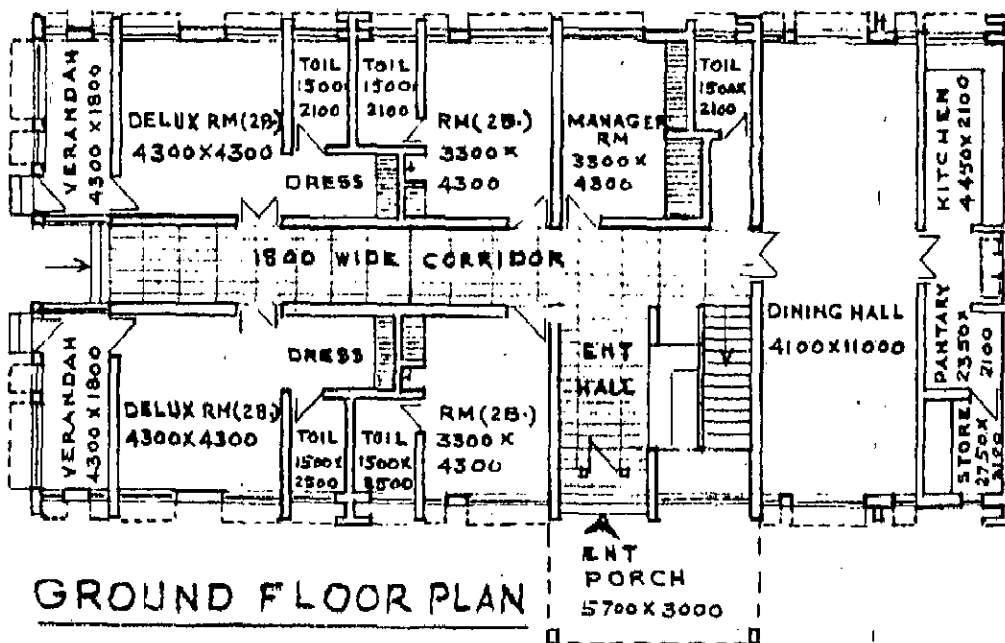
FIRST FLOOR PLAN

SCALE 1:200

DESIGN FOR 22 BEDDED TOURIST  
REST HOUSE IN UP HILLS

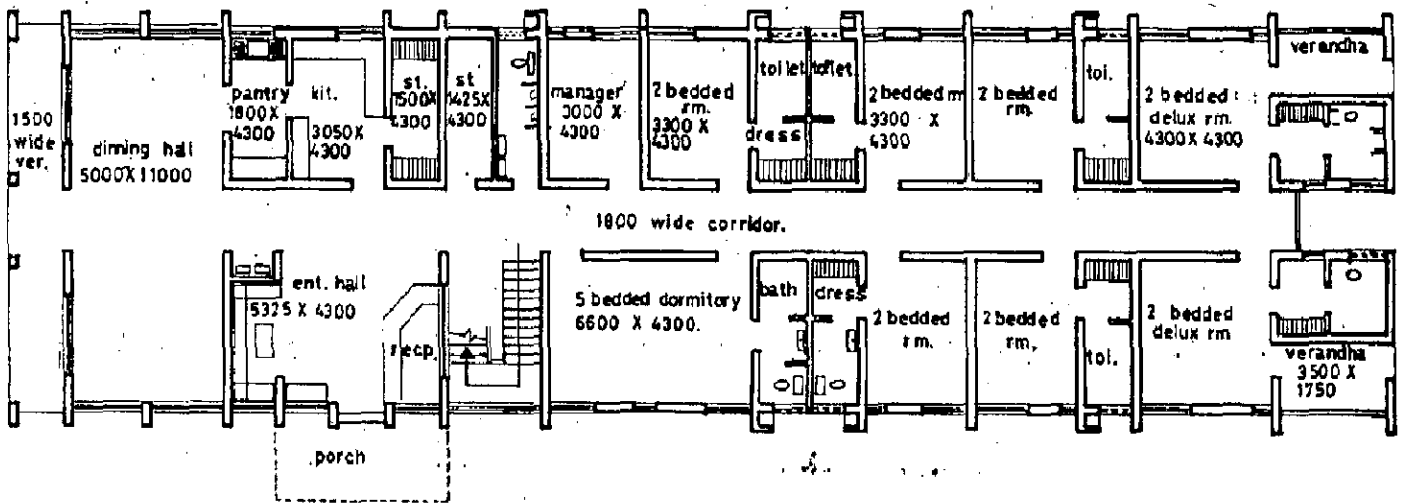


FIRST FLOOR PLAN.

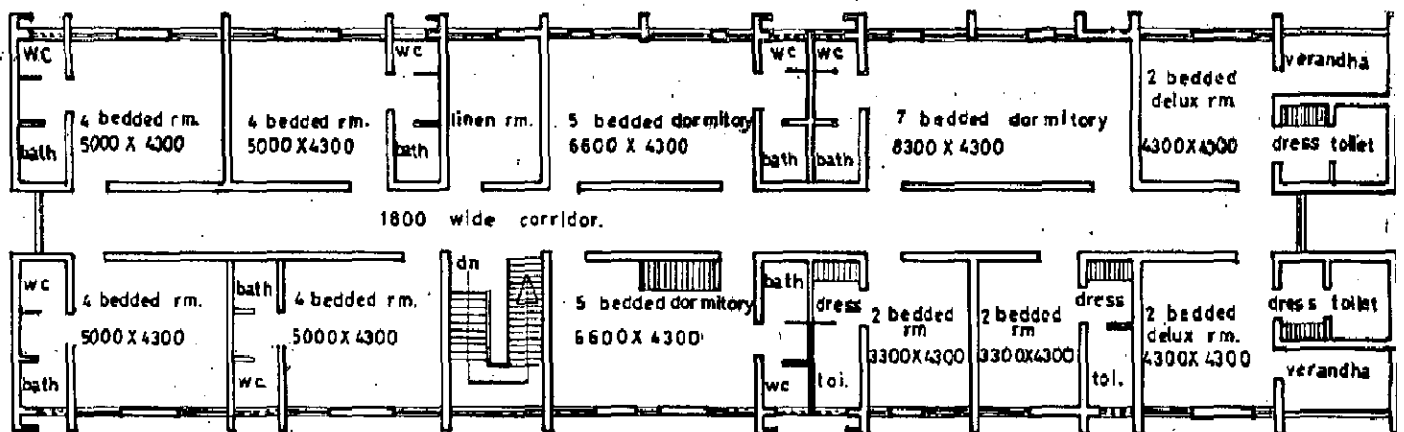


GROUND FLOOR PLAN

32 BEDED TOURIST REST HOUSE IN U.P HILLS.



GROUND FLOOR PLAN



FIRST FLOOR PLAN

SCALE 1:200  
 DESIGN FOR 60 BEDDED TOURIST  
 REST HOUSE IN UP HILLS



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