

**SOCIO-CULTURAL AND ECONOMIC IMPACTS OF
TOURISM ON JAMMU AND KASHMIR- A CASE STUDY
OF GULMARG, KATRA, AND LEH**

A Thesis

Submitted in partial fulfillment of the requirements for the
award of the degree of

DOCTOR OF PHILOSOPHY

in
Sociology

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Transforming Education Transforming India

**LOVELY PROFESSIONAL UNIVERSITY
PUNJAB
2022**

CERTIFICATE

Certified that the thesis entitled, “**Socio-Cultural and Economic Impacts of Tourism on Jammu and Kashmir- A Case Study of Gulmarg, Katra, and Leh**” which is being submitted by **Mr. Lateef Ahmad Mir**, for the award of Doctor of Philosophy (Ph.D. Sociology), in the School of Social Science and Languages Lovely Professional University Phagwara Punjab, is a record of his work carried out under my guidance and supervision.

The candidate has fulfilled all the statutory requirements for the submission of this thesis. It is further certified that the subject matter reported in this thesis has not been submitted for the award of any other degree or diploma from any University.

Dr. Sukanya Das

DECLARATION

I hereby declare that the topic of my thesis **entitled “Socio-Cultural and Economic Impacts of Tourism on Jammu and Kashmir- A Case Study of Gulmarg, Katra, and Leh,”** submitted to the School of Social Science and Languages Lovely Professional University Phagwara Punjab, for the Degree of Doctor of Philosophy (Ph.D. Sociology) is the result of my research work and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the awards of any other degree or diploma at this University or any other institution, except where due acknowledgments have been made in the thesis.

Lateef Ahmad Mir

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Lateef Ahmad Mir

PROLOGUE

This script is being written in the backdrop of the recent event of a Presidential decree issued on the 5th of August, 2019 revoking Article 370 and 35 A of the Indian Constitution. Article 370 guarantees special status to the state of Jammu and Kashmir. Under this decree the state of Jammu and Kashmir was bifurcated into two Union Territories, one is a union territory of Jammu and Kashmir and the second is a union territory of Ladakh under the Jammu and Kashmir (Reorganization) Bill, 2019 Published in The Gazette of India on 6th August 2019 under “C.O. 273.”

The work entitled “Socio-Cultural and Economic Impact of Tourism on Jammu and Kashmir- A Case Study of Gulmarg, Katra, and Leh” is based on both union territories. The word “State” has been used instead of “Union territories” as the fact that at the time of finalizing the topic Jammu and Kashmir was a legal state with three divisions as per the constitution of India, so the current research work includes all three regions: Kashmir, Jammu, and Ladakh for proper representation of all regions of the Jammu and Kashmir. However, due to the bifurcation of the state and revoking of statehood in two union territories, there is no impact on the quality of the research and would not render any change in the argument of the thesis as the research work under investigation is concerned with socio-cultural and economic aspects of the region, not with the political spheres which are independent entity having no link with the bifurcation of state and revocation of Article 370 and Statehood.

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CHAPTER I

INTRODUCTION

1.1 THEORETICAL ORIENTATION OF THE STUDY

Tourism and culture have been a close connection from time immemorial. The idea of “traveling” gives a long-missing connection to the person’s presence in society. This correlation is a combination of the sociological theory of growth and the psychology of individual people. Tourism, as a noteworthy social wonder, includes a brief break from a typical daily schedule to draw in encounters that diverge from everyone’s existence with the commonplace. Tourism is a global phenomenon. The tourism sector is now the world’s third-largest trade. It is a cutting-edge industry in the twenty-first century (Siddique 2006). Man started traveling from an early time, but the purpose of traveling was mainly for conquest, pilgrimage, and trade. The purpose and impact of traveling have changed from time to time. Present-day tourism is concerned with holidays, pleasure, travel, visiting, and exploring new places. These are the inspirations and motives that make people abandon their “usual” work environment for temporary visits to other locations and living arrangements. Practically all modes of movement can be referred to as models or examples of modern tourism - the pilgrim, the voyager, the pioneer, the students, the explorer, the trader, the priest, the evacuee, the cure seeker, the refugee, the champion, and so on.

The first Global Conference on tourism in October 1988 held in Vancouver, British Columbia revealed the relationship between tourism and culture and reported that tourism is socially and culturally acting as a “vital peace force.” According to a World Tourism Organization study, the global tourist movement touched 898 million in 2007. According to this United Nations-associated organization, foreign visitor arrivals will exceed one billion each year by 2010 (Weekly Economic Times, April 6, 2008).

Sociologists from the very beginning have been curious about studying the various facts of society because in all societies socio-cultural aspects were varying in terms of their

values and norms. One of the most astonishing social cultural and economic phenomena of the twenty-first century has been the extraordinary expansion of tourism during the previous 50 years (Amin, 2006). The thrust grip of these sociologists was passed by experiencing (observing) the outer world in terms of emerging some common components in all of these cultures, which were missing in primitive societies due to conservativeness and a greater emphasis on their socio-cultural aspects. It was felt that there was a need to investigate how this occurs. Sociologists all over the world investigate the same issue and find that, as a result of cultural exchange through tourism and other associated activities, the heterogeneity of distinct societies' socio-cultural fabric leads to cultural uniformity. Cultural values are currently seen to be dynamic and perceived in different ways, but it has to be accepted that values from one culture to another are changing and change significantly (Heras et al., 2013; Mason, 2006; Hall, 1997). A rising tourism market, on the other hand, has significant effects on developing countries, and the sociocultural implications on host communities have gotten a lot of attention recently. First, the acculturation and development processes may erode local culture and traditional values (Kabote, 2015; Ghaderi, 2013; Sheldon, 2001).

The cultural interaction and communication of human societies, which is different from personal communication involve distinct specific qualities. These qualities differ from other cultures. Understanding or experiencing how societies from different counties, regions, and cultures communicate, interact, and perceive the world around them are been explained by the intercultural interaction and communication theories (Jens Allwood, 1985). These theories are mainly related to social communication and interaction for the main purpose of making sense of across cultures and are important to tourism as the number of tourists both internal outsiders (local tourists) and external outsiders (international/foreign) tourists from various cultural backgrounds increase in an alarming rate (Ministry of tourism Jammu and Kashmir). “Intercultural communication occurs when individuals influenced by various cultural communities negotiate shared meaning in interactions” (Ting-Toomey, S. 1999).

Every society in the world is distinct in terms of its cultural values and due to fast communication and modern means of tourism, these cultural values are altering leading to the globalized world where some new values are being accepted and some old values are altering (Arent, R. 2009). The same is the case in Jammu and Kashmir, a northern state of India. The state is known all over the world for scenic beauty, high snow-capped mountains, beautiful gardens, cultural values, lifestyle, etc., on the other hand, the area receives tourists from across the world in lakhs and the number goes on the increase year after year (Ajaz, 2014). The direct communication and interaction of the tourists from different communities with different cultural values with the guest population of Jammu and Kashmir lead to the alteration, and immersing of new cultural values in the society of Jammu and Kashmir, which is obvious from the following theories.

1.1.1 COMMUNICATION RESOURCEFULNESS THEORY (CRT)

In Communication Resourcefulness Theory (CRT), Spitzberg and Cupach revealed in 1984 that individuals use three types of resources:

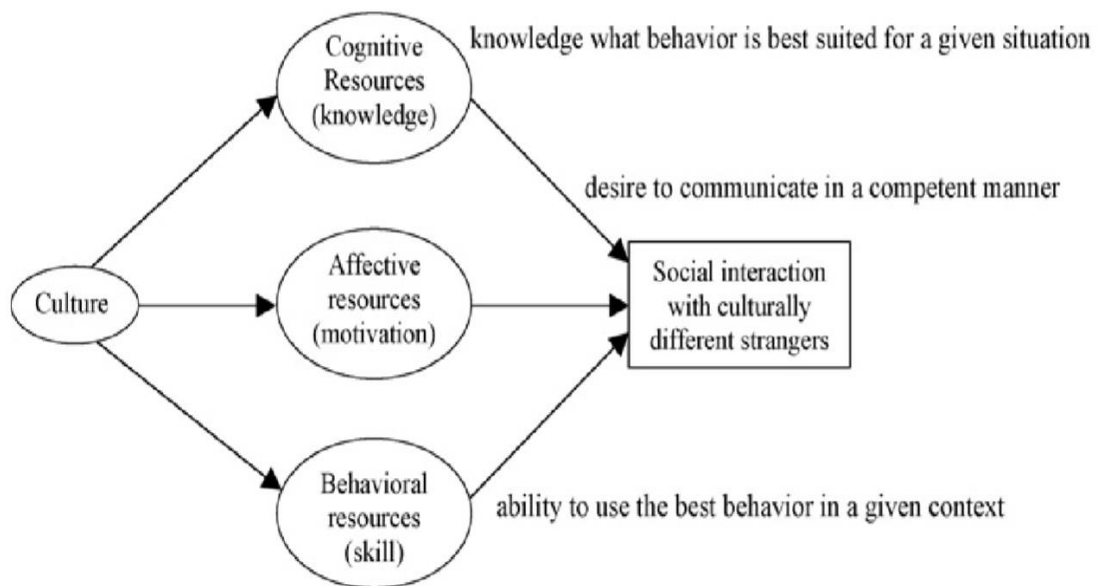
- i) Cognitive (knowledge) - knowing about the behavior that suits them best in a given situation.
- ii) Affective (motivation) - The ability to communicate professionally.
- iii) Behavioral (skill) – the desire to execute the right conduct that fits the context.

The CRT clarifies how individuals with cultural differences will shift towards social interaction. A few people approach an intercultural exchange with others as a source of information, familiarity, learning, and challenge, while others build anxiety and become restless about it. Without the feedback and self-sense of someone else, a few people can be motivated (use effective assets); others can emphasize others. A few individuals can acquire a wide range of verbal and non-verbal abilities to respond to and learn from outsiders (use behavioral resources). Others may be inert and unable to learn about strangers and themselves.

Culture plays an important role in the growth of awareness, inspiration, and expertise for intercultural interaction. For instance, individuals from individualistic cultures are self-oriented and grow abilities to satisfy their individual needs. Individuals from collectivist societies, on the other hand, are usually distinct and develop skills and practices that matter to others. Similarly, people from high-vulnerability societies are very vigilant regarding external individuals and therefore face problems in the acquisition from external persons. Members of low-insecurity cultures are more open, and welcome, and inspire outsiders to learn.

FIGURE 1.1

COMMUNICATION RESOURCEFULNESS THEORY (CRT)



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

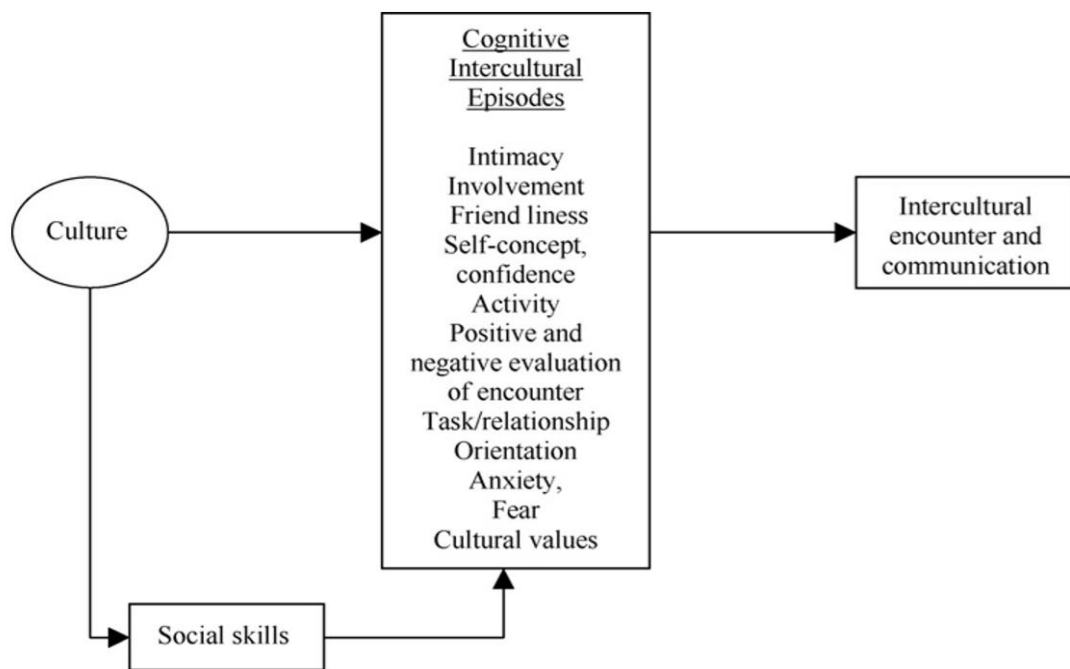
1.1.2 EPISODE REPRESENTATION THEORY (ERT)

Forgas in 1983 put forth the theory of episode representation theory (ERT). This theory assumes that the cognitive order of social episodes such as involvement, intimacy, self-

confidence, evaluation, friendliness, values, job orientation, and so on of those individuals of the society who are participants of communication and intercultural differs. (See Figure 1.2)

FIGURE 1.2

EPISODE REPRESENTATION THEORY (ERT)



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

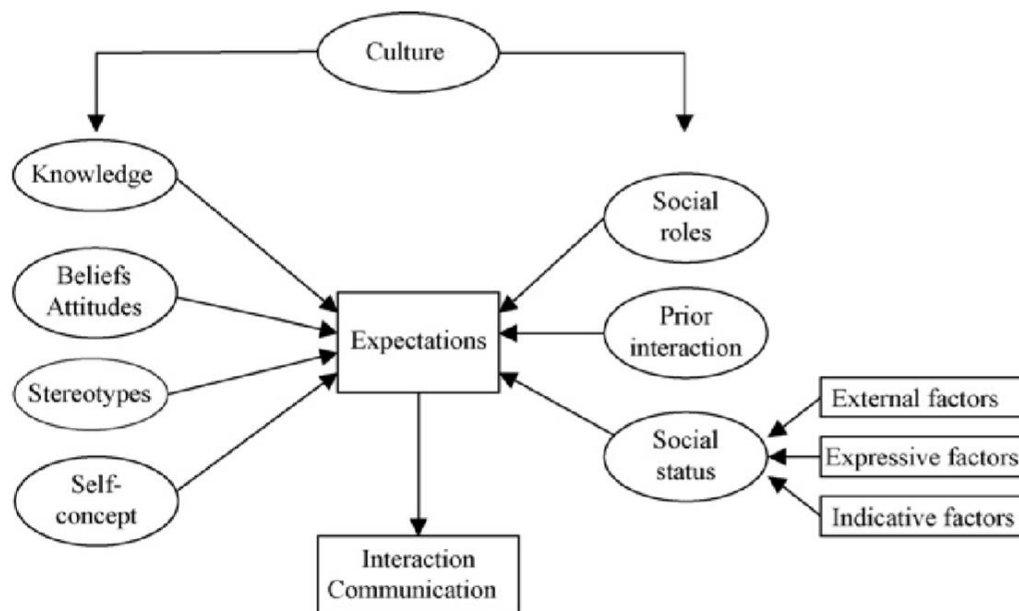
In the way, people think about social situations, differences in culture play a significant role. The more the difference between communicators and interactants, the more it becomes tough to comprehend the social episode for them. Complications experienced and variances in the social episode are determined by the social skills of an individual. Those individuals who have a high level of social skills undertake social episodes in positive ways and observe them in terms of friendliness, high participation, etc., and those who are opposite grow anxiety and fear.

1.1.3 EXPECTATION THEORY (ET)

Expectation theory (ET), explained by Steinberg and Miller in 1975, assumes that the expectations of individuals in society about others' behavior influence their communication and social behavior, in particular how they respond when they are communicating. Knowledge, attitudes, beliefs, social order, social status, prior interaction, self-concept, etc., are factors that determine these expectations. More information and knowledge, fewer negative expectations, and attitudes about others.

FIGURE 1.3

EXPECTATIONS THEORY (ET)



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

The social role of people and the concept of self-influence the behavior of other people, and the way they react and expect from them. Those individuals who consider themselves distinctive and unique, their communication and interaction are considered “interpersonal.” On the other hand, in “inter-group” people consider themselves as

members of the group, and their expectation about others influence their attitudes and beliefs.

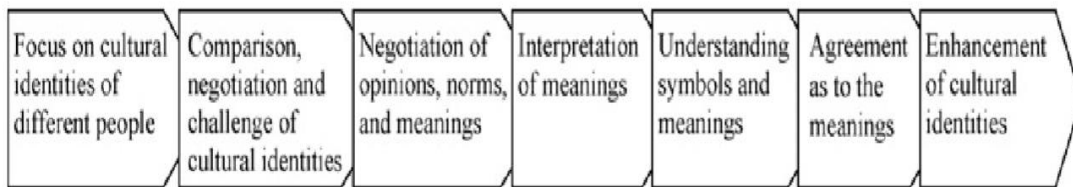
The social status of an individual is determined by i) external factors like gender, education, ethnicity, occupation, attractiveness, and income. ii) expressive factors like dialect, speech, contact, etc. iii) indicative factors like family status low/high, one's statements, etc. in assessing the social status culture play a significant part. For example, in Japan professional position is very important, it determines how to interact while in Australia it is regarded as an impolite practice.

1.1.4 CULTURAL IDENTITY NEGOTIATION THEORY (CINT)

Thomas and Collier in 1988 clarify in CINT the concept of communication of people between dissimilar cultural groups. In the process of interaction and intercultural exchange with others, people learn, ascribe, assess, challenge, compromise, and negotiate their cultural identities. People negotiate values, norms, stereotypes, and meanings of, for example, feelings, ideas of times, or behaviors that vary from one culture to the next through experiences and interaction with people with cultural differences. In any cultural group, the members of that group understand and manipulate their cultural elements to enact effectively and appropriately with members.

FIGURE 1.4

CULTURAL IDENTITY NEGOTIATION THEORY (CINT)



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

This theory helps in explaining the differences and similarities in norms, interpretation of feelings, rules, etc., and assumes that members of individual groups have many cultural

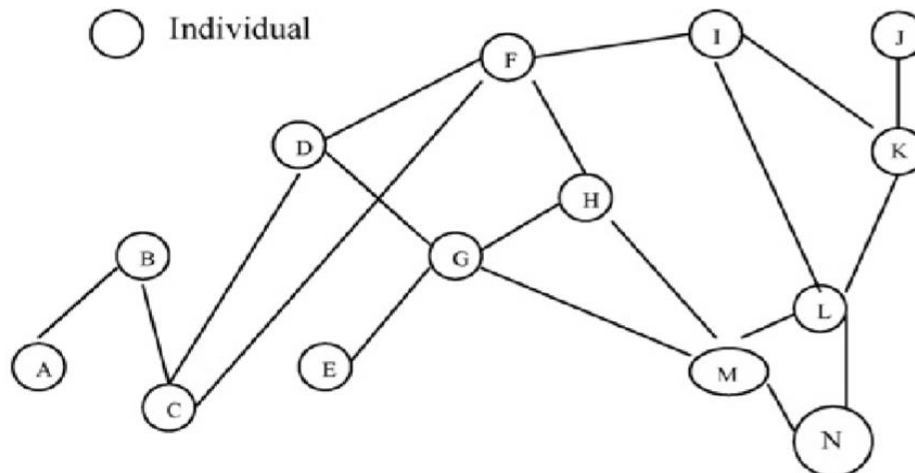
characteristics. The cultural elements or identity of a society are not static and undergo various alterations during cultural interaction and communication. Culture is transmitted from one generation to the next.

1.1.5 NETWORK THEORY IN INTERCULTURAL COMMUNICATION

Yum 1988 put forth the theory of Network Theory in Intercultural Communication. This theory has its origin in the Social Network Theory (SNT). According to this theory, people are rooted in a web of the network by their kinships, friends, visions, values, ideas, likes, dislikes, jobs, gender, ethnicity, conflicts, etc. Social relationships and positions are an important source of networks other than norms and beliefs. These networks originate and operate at different stages from family to national. Members of the local network share common cultural elements and their intercultural and communication styles converge. On the other hand, members of the national level are divergent in intercultural and communication elements.

FIGURE 1.5

NETWORK THEORY IN INTERCULTURAL COMMUNICATION



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

However, this theory is contradictory to Ferdinand Tunnies and Emile Durkheim's argument that individuals are linked by beliefs and values (*gemeinschafts*) or apart, distant, formal, impersonal links (*Gesellschafts*). Networks having weak bonds are likely to adopt new ideas and values. A community of similar people who have small networks and only connect and engage with each other (e.g., culturally identical) is expected to have the same very restricted resources and opportunities. Nevertheless, the members of a group with flexible communication networks (such as culturally different social networks) will have more, wider knowledge, and opportunity exposure to a larger range of content.

1.1.6 INTERCULTURAL ADAPTATION THEORY (IAT)

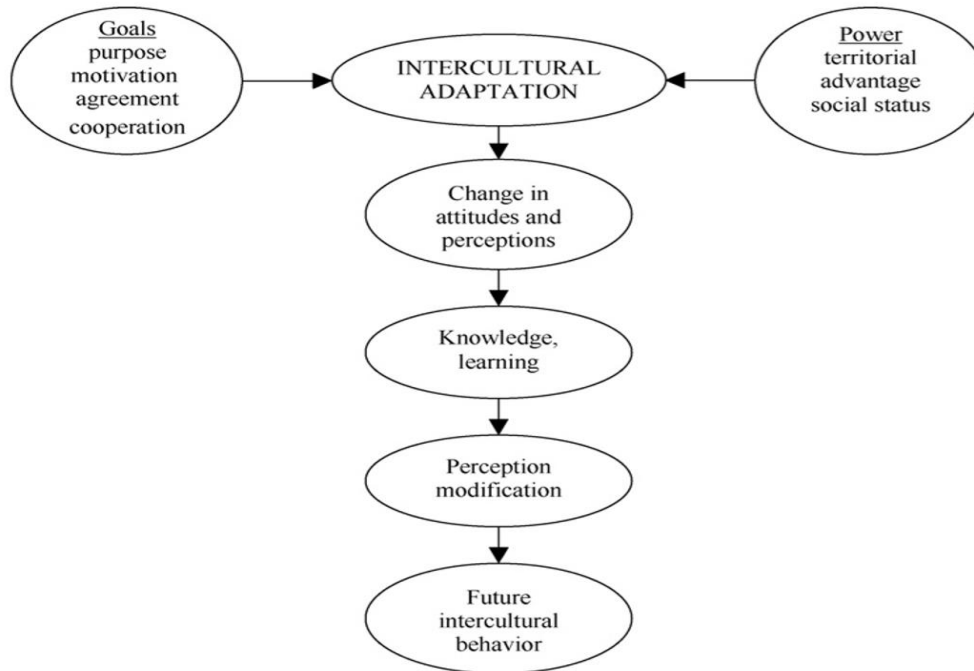
Ellingsworth 1988 assumes that individuals communicating with individuals of new or different cultures modify their behavior and identities. This adaptation is goal-driven to achieve new goals.

1.1.7 COMMUNICATION ACCOMMODATION THEORY (CAT)

Frankyn Stokes, Giles, Gallois, and Coupland 1988 reveal that individuals adopt new ways of communication while communicating with other cultures.

FIGURE 1.6

COMMUNICATION ACCOMMODATION THEORY (CAT)



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

The main finding revealed by these theories is that they attempt to explain the relationship, communication, and understanding of the environment and people from various countries and cultures. The majority of these concepts apply to social interaction and communication management in order to establish cultural meaning. Established theories can be applied to a wide range of research topics, including cultural exchange, marketing, tourism phenomena, and so on. Intercultural theories are now being used by the increasing number of multicultural communities in various fields like tourism, culture, education, health care, and other public services. Intercultural theories are particularly important for international tourism as the number of visitors from various cultural backgrounds grows rapidly. For the present study, cultural identity negotiation theory (CINT) forwarded by Thomas and Collier in 1988 was used. This approach

became popular among communication academics in the late 1980s (Judith, and Thomas, 2007). This method seeks to comprehend and describe human behavior. Culture is formed and preserved by communication, according to this approach intercultural communication, in its most basic form, entails communication across different people and cultures (Thomas, 2007). This indicates that intercultural communication occurs when two or more persons from different cultural backgrounds interact and communicate with each other or with one another. Thus, intercultural communication can be described as “the sharing of information on various levels of awareness and control between people of various cultural backgrounds, where different cultural backgrounds include both national cultural differences and differences related to participation in various activities within a national unit” (Jens Allwood, 1985) and tourism involves the participation of various cultural communities to interact and communicate. Intercultural communication occurs when individuals from different cultural communities negotiate shared meaning in interactions (Ting-Toomey, 1999).

1.2 DEFINITION OF CULTURAL

The term “culture” has been derived from the Latin word *cultura*, meaning cultivates. The actual meaning of the term culture refers to all symbolic structures and human activities in a particular society and gives such activities importance and significance. Culture, according to Brislin, Wang, Williams, and Chao (2000), is the human component of the environment. Culture, in other words, is the non-biological aspect of life (The teaching and learning unit, University of Melbourne 2000).

As per UNESCO (1995), culture is defined as “the whole complex of distinctive spiritual, material, intellectual, and emotional assets that characterize a society or a social group, and which includes creative expressions (e.g. Oral history, language, literature, performing art, fine art, and crafts), community practices (celebrations and patterns of social interactions that contribute to the group and individual welfare and identity) and material or built forms such as sites, buildings, historic city centers, landscapes, art, and objects.” Thus, culture is an amalgamation of faith, music, handicraft, handloom, dance,

sculpture painting, art, social law, traditions, customs, moral law, norms, beliefs, and other abilities, practices, habits, etc. established as a member of social group or society. Indian culture is considered by massive multiplicity. Singer (1998) defined culture as “a pattern of learned, group-related perceptions including both verbal and non-verbal language, attitudes, values, belief systems, disbelief systems, and behaviors that are accepted and expected by an identity group,” emphasizing the strong link between culture and communication.

Culture is not only about dancing, it is not about costume alone but it is also not limited to music, it is all about the pattern of social rituals, social celebration, the pattern of marriage, birth, death, etc. (Gabrialla 2008). It is the complete way of life for people: the way they eat, make, produce, create and recreate, the way they speak, worship, and live. It is the entirety of the set of principles, ideas, norms, and convictions that form the universal foundation of social action that is commonly agreed upon.

As per an American Sociologist Charles A. Ellwood, the concept of culture means: “a collective name for all behavior patterns socially acquired and socially transmitted through symbols; hence a name for distinctive achievements of human groups, including not only such items as language, toolmaking, industry, art, science, law, government, morals, and religion but also the material instruments or artifacts in which cultural achievements are embodied and by which intellectual cultural features are given practical effect, such as buildings, tools, machines, communication devices, art objects, etc. The essential part of the culture is to be found in the patterns embodied in the social traditions of the group, that is, in knowledge, ideas, beliefs, values, standards, and sentiments prevalent in the group. The overt part of the culture is to be found in the actual behavior of the group, usually in its usages, customs, and institutions. The essential part of culture seems to be an appreciation of values regarding life conditions. The pure behavioristic definition of culture is, therefore, inadequate. A complete definition must include the subjective and objective aspects of culture. Practically, the culture of the human group is summed up in its traditions and customs; but tradition, as the subjective side of culture is the essential core.”

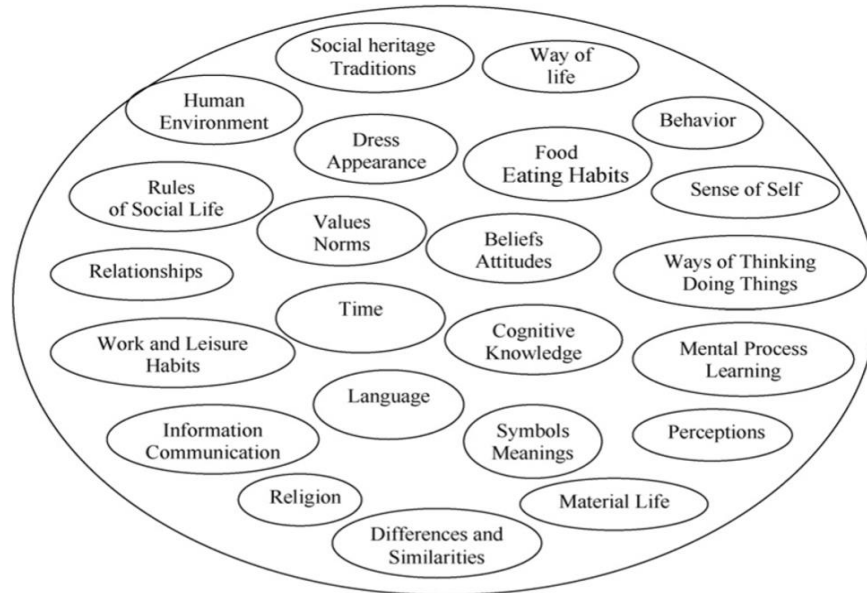
Graburn states that “culture is meaning incorporated by the people through which natural reality is recognized and maintained and authentication plays a crucial role in culture.”

These above-mentioned definitions are not limited. Accordingly, culture refers to the:

- i) *Human environment*: a first essential part of every society is the existence of human beings, and human being creates a culture that binds them together.
- ii) *Social traditions and heritage*: this part includes customs, traditions, music, art, and painting.
- iii) *Way of life*: how do individuals sustain themselves, what do they do for their living, and how do they do it?
- iv) *Dress*: how people should dress? what do individuals wear at home and work and how do they wear them?
- v) *Food Habits*: what individual, cook, eat, present, serve, and consume?
- vi) *Rules of life*: individuals set rules for their society. These rules guide them in their lives.
- vii) *Language*: it is the most important in every society. Language helps every individual to communicate and convey the message to others.
- viii) *Relationship*: culture determines the nature of relationships. How they relate to each other and treat their relations.
- ix) *Norms and values*: culture prescription the significance of certain values.
- x) *Beliefs and attitudes*: culture determines the beliefs and attitudes of individuals towards each other.
- xi) *Ways of thinking*: Culture is acquired socially. The way human beings communicate their values and thoughts and fulfill needs.
- xii) *Perception*: culture is a way of perceiving the surroundings of people. The similarity in the perception of people means similarity in culture.

FIGURE 1.7

SHOWING CONCEPTS AND ELEMENTS OF CULTURE



Source: Taken from the book of Yvette Reisinger International Tourism: Cultures and Behavior

In India cultural situation varies, so it would not be a dramatization to say that the cultural facts vary even in every kinship unit, within a single village, each caste has a culture that is very different from that of the others (Srinivas,1999). Cultural tradition reflects a synthesis of numerous external affinal strands that change the primary agnatic stem community. On the other hand, the rise of communalism and fundamentalism in recent years has prevented the urban-educated from perceiving the existence of ‘grassroots syncretism’: which refers to the phenomenon of ordinary Hindus, Muslims, Christians, Sikhs, and Jains participating occasionally in each other’s festivals, and worshipping each other’s Gods and Saints. This is still a live feature of Indian culture though perhaps less so than before.

Every society has its unique and distinctive culture which is marking its boundary from other cultures and is the identity of individuals or members of that society (Qamar et al. (2012).

1.3 DEFINITION OF TOURISM

When we talk of tourism as a big and fast-growing industry all over the world and even some countries depend upon this industry, a question arises what is Tourism?

Defining it exactly is a challenging task. Tourism has been given a different meaning by different people, as it includes a broad range of activities requiring products and services. The World Tourism Organization (WTO) 1995 defines tourism as “the activities of persons traveling to and staying in places outside their usual environment for no more than one consecutive year for leisure, business, and other purposes,” but the same definition has been modified in 1996 as “tourism is thus a rather general term, which can refer to the consumption by tourists, to the production units supplying goods and services, particularly to tourists, or even to a set of legal units or geographical areas related in a way or other to tourists.” In conclusion, tourism can be defined as a collection of all socio-cultural and economic activities carried out by or for tourists (Arunmozhi & Panneerselvam 2013).

The “tourist” is a person who travels from one place to another place for pleasure and curiosity to expose new area (Bhatia, 1982)

As per Eric Cohen (1972), “A tourist is a voluntary temporary traveler. He is traveling in the expectation of pleasure from the novelty and change experienced on a relatively long and non-recurrent round trip.”

Mac Cammel describes “tourists as a new middle-class who are deployed throughout the world in search of experience and who constitute the best model for modern man in general.”

The activities carried out by tourists are in line with what tourists do, while the activities carried out by tourists are in line with what other socio-economic organizations do to

meet tourism needs. As tourism has been considered the biggest expanding industry across the world, not just in terms of numbers of tourists, but also in terms of types of phenomena it assumes, so too does its impact and global importance increase (Burns 2004).

According to L.J. Licorish (1953) “Tourism embraces all movement of people outside their community for all purposes except migration or regular daily work. The most frequent reason for this movement is for holidays, but it will also include, for example, attendances at conferences and movement on sporadic or infrequent business purposes.”

Medlik and Bukart (1976) described that “Tourism denotes the temporary and short-term movement of people to destinations outside the places where they normally live and work and their activities at those destinations.”

According to Krapf and Hunziker (1941), tourism is the “sum of the phenomena and relationships arising from the travel and stay of non-residents, in so far as it does not lead to permanent residence and is not connected to any earning activity”

The 1963 Conference of the United Nations stressed the ethical value of tourism as an economic force. The conference underlined the importance of tourism and considered the growth of the sector not only as a source of foreign exchange but also as a factor in the development and establishment of the tourism industry in areas that are deprived of natural resources. The influence of tourism as a tertiary sector was also highlighted, creating prosperity through the growth of communication, transportation, lodging, and other consumer services. An increase in global tourism is due to the widespread appreciation of the social and economic importance of the tourist industry to all types of world economies (Shafi, 1995). Tourism was predictable following the Second World War as an instrument for economic development and an important key to a nation’s economic prosperity (Babu, 1998). It is indeed a phenomenon with an effect on almost every segment of society and its activity. It had functioned as an endless industry with a very high potential for worldwide growth. Protagonists of tourism have described it as a symbol of global development and a mollifier of social and economic inequality (Singh,

1998). Tourism as a social-cultural and economic phenomenon is one of the significant forms of communication between different parts of the globe. A phenomenon that affects the shape and speed of social and economic fluctuations, especially in the host country, is the transfer of capital or foreign exchange from one country to another. Indeed, tourism is now seen as a process of industrialization in society (Singh, 1995).

Tourism promises all-around growth through the economic development that enters numerous business sectors and interconnected industries, such as all modes of transport, tour operators, hotels, telecommunications, etc. The industry is the main employer of professional employees and also offers space for skilled, semi-skilled, and unskilled workers. Tourism as a service industry, from the origin location to the destination or from the destination to the origin, is ubiquitously dominated by labor-intensive industries. This is particularly beneficial for developing nations, as they have limited ability for another economic sphere (Kumar, 1955). In addition to creating direct employment, its indirect effect largely safeguards the inclusive growth of the local community. As a prominent export industry, tourism has risen from the service sector. Therefore, both central and state governments need to provide a big incentive to improve the tourism industry. A fresh impetus is being generated by providing and enhancing tourism facilities and the promotion of destinations to international standards. Provisions for services such as travel, accommodation, and food with ease and comfort and word-of-mouth advertising help to draw repeat customers (Christic and Crompton, 2001).

Tourism and the travel industry have grown over time into one of the world's largest and most diverse industries (ICC Report, 2011). The World Travel and Tourism Council (WTTC, 2015) announced that, directly and indirectly, tourism and travel were responsible for generating 9.8 percent of global GDP and 9.4 percent of total investment in 2014. The job benefit of this sector is that it supplies 102 million employees who were directly working worldwide in 2013. Taking direct and indirect employment into account, 266 million jobs worldwide are generated by travel and sustainable tourism (WTTC, 2013). This sector is expected to produce nearly 296 million jobs by 2019, according to UNWTO estimates, and the key economic sectors will continue to expand. With revenue

growth rates of over 6 percentage and 4.4 percent, Asia has been the fastest-growing destination for the tourism industry (UNWTO 2012).

Tourism has developed itself as the world's largest and fastest-growing industry in recent years, and as an important phenomenon in modern society. Almost all nations in the world have described the development of tourism as a powerful and effective ingredient in strategies for economic expansion (Ajaz, 2014). It is also seen as a means of economic growth that is fast and simple. Tourism is an encounter and interaction of two people or two groups, one host and the other visitors or tourists. There are travel and tourism business operations between these interactions that affect a broad spectrum of development areas. The immense potential of tourism in terms of income generation, job creation, and the growth of infrastructure has been recognized by almost all countries in the world. It has also been considered a fast and easy way to produce the economy.

Karma (2001) says; "there is hardly any other economic activity which is capable of generating as much value, added employment and hard currency and that also at such a low cost as tourism."

1.3.1 TYPES OF TOURISM

Everyone in this world has their preferences and dislikes. The perception of people varies from person to person. Human thoughts are complex, and there are a variety of reasons for people in the world to travel to different destinations. Some people travel for business, some travel to the Holy Place, some for medical purposes, some to see natural beauty, and so on. The main objective of travel decides the category of travel and tourism.

1.3.1.1 ARCHEOLOGICAL TOURISM

It is an alternate form of cultural tourism intended to promote a passion for the history and preservation of archaeology. The promotion of the development of cultural associations, companies, and cooperatives dedicated to providing such a service is encouraged, as is the case with Ecotourism. All items related to public archaeological advocacy, including archaeological tours, can include archaeological tourism. Museums

are centers of interpretation, the reinventing of historical events, and the rediscovery of indigenous products, festivals, or plays. While archaeological tourism is very recent, in various activities, several international organizations and governments have already started to consider sustainable economic and social growth.

1.3.1.2 PILGRIMAGE TOURISM

A pilgrimage is a long journey of faith and spirituality, or a quest of great moral meaning often for a person's values and religion, it is a path to a holy place or shrine of significance. Members of each major faith take part in the pilgrimages. An individual who is making such a voyage is called a pilgrim. Like the Amarnath yatra, Mata Vaishno Devi, holy Makka, etc.

1.3.1.3 ADVENTURE TOURISM

Adventure tourism is a form of tourism that includes exploring or traveling to exotic, remote and probably hostile places where travelers should "wait for the unexpected." As visitors search for different types of holidays, adventure tourism is growing rapidly in popularity (Venkatesh and Raj, 2016). According to the (USA-based) Global Adventure Travel Trade Association, any tourism operation, including two of the following three components, can be adventure travel: i) physical activity, ii) cultural interaction, or iii) contact with nature. Most of its success is achieved by adventure tourism because it allows visitors to leave their comfort zone outside. This may be from witnessing acts that need momentous effort and involve a certain degree of danger (real or perceived). Mountaineering, bungee jumping, mountain biking, trekking, rafting, and rock-climbing activities could be part of adventure tourism.

1.3.1.4 EXCURSION

An excursion, usually for leisure or fun educational goals, is a trip taken by a group of people. Sometimes, for other reasons, it is an alternative to a longer trip or a visit to a destination (typically work-related). Fast trips are referred to as educational trips or

natural phenomenon observations. One-day field studies, for example, to visit natural or geographical features, are often carried out by students as extracurricular activities.

1.3.1.5 GARDEN TOURISM

Garden tourism is a form of tourism that involves visits or journeys to botanical gardens and sites central to the gardening tradition. The Kashmir Valley is also known for gardens mainly established during the control of Mughal kings.

1.3.1.6 MEDICAL TOURISM

Medical tourism (also called health tourism) is a term originally invented by travel and tour agencies and the mass media to designate the fast-growing trend of cross-border travel to seek healthcare. Medical tourists come from any country in the world, including the UK, Europe, the Middle East, the USA, Japan, and Canada. This is due to their huge populations, relatively high income, high healthcare costs or lack of local healthcare services, and increasingly high healthcare aspirations of their populations (Venkatesh and Raj, 2016).

India is especially well known for hip resurfacing, cardiac surgery, and other advanced medical fields. The government, as well as private hospital organizations, are committed to making India an industry leader. The key appeal of the industry is low-cost care. Most figures say the cost of care in India starts at about a tenth of the equivalent care price in America or Britain. India is becoming the preferred destination for US people searching for complex, high-end medical procedures. Medical tourism value figures for India go as high as \$2 billion a year by 2012. The government of India is taking measures to resolve infrastructure issues that impede the growth of medical tourism in the country. India's health capital title has been given to the southern city - Chennai, as 45 percent of health tourists are received by it from abroad and 30 to 40 percent of domestic health tourists.

1.3.1.7 ECO-TOURISM

Tourism is an industry in its purest form dedicated to having a low effect on the natural environment and local community, while at the same time helping local people to

generate revenue and jobs. Global economists expect growth in global tourism, extending from 3 to 6 percent per annum, depending on the region. This continuous growth would position tourism as one of the world's main biggest and fastest-growing industries and emphasize the remaining biologically rich ecosystems and indigenous communities (Venkatesh and Raj, 2016). Tourists supporting sustainable tourism are sensitive to these risks, aiming to protect tourist destinations. Sustainable tourists will in many cases minimize the effect of tourism.

- 1) Educate themselves about the society, politics, and economy of the visited communities.
- 2) To consider and accept the needs and perceptions of the local cultures.
- 3) Promote intercultural communication and tolerance.
- 4) Upholding the dignity of local communities by benefiting companies.
- 5) Promoting local markets by buying local products and investing in independent, local enterprises.
- 6) Conserving capital by searching for environmentally friendly companies and utilizing as little as possible of non-renewable resources

1.3.1.8 CULTURAL TOURISM

Cultural tourism is communication between the guest (tourists) and the host (local population) because of the cultural richness at the destination, including both intangible and tangible fundamentals of culture. Zins and Ritchie acknowledged 12 cultural elements, which are considered important pull factors at the destination. These include historical monuments, art, and architecture, handicrafts, tradition, language, gastronomy, leisure activities, dress code, faith, religions, and sculptures. Thus, cultural tourism has become an important element of tourism destinations. Contact between tourists and host communities can be treated as a distinctive and unique system of cross-cultural interaction. Tourists almost stay for a short period, they interrelate with the local inhabitants and the result of their interaction is an alteration of the host culture, including

living standards, value systems, labor division, habits, family relations, the pattern of ceremonies, thought, language, etc.

Tourism is a significant mediator in the socio-economic expansion in current times, contributing in many ways and strengthening the inter-linked processes. There are hardly a few places on the earth which have escaped due to remote or dangerous locations from the curiosity of tourists (Lanfant, 1980).

Although frequently depicted as a solution for several evils such as unemployment, underdevelopment, social discrimination, and eradication of poverty so on; its impact on the coexistence of cultures and communities in the development of a global and regional socio-political peaceful situation has been equally recorded in different levels (Singh and Durai, 2013). Practically, tourism has attained a top position in maintaining the peace process through development and expansion and has been comprehended as a “peace industry”. As tourism is practiced sustainably and responsibly, society and its investors achieve peace and prosperity and share advantages in a fair way, which is an important condition for the symmetry of provisions to sustain (Kusugal and Kusugal, 2014). Since 1950, tourism’s status in terms of growth, expansion, and diversification has been incredible. At the time, the number of foreign visitors arriving increased from just 25 million to 940 million in 2010 (Government of India, 2011). Not only did the rapid growth and spread contribute like never before to the globalization of people’s movements, but it also contributed to the creation of an exciting industry and created jobs for millions of people.

Themed attractions are gaining increasing popularity in particular as a way to diversify the tourism commodity and increase local attractions (Gregs, 1996). Tourists can be involved in popular themes. One of the thematic attractions can be cultural tourism. Traditionally, tourism growth has been associated with cultural development. The unique cultural attributes of an area shape the base of the local community’s cultural product and add to that tourism appeal.

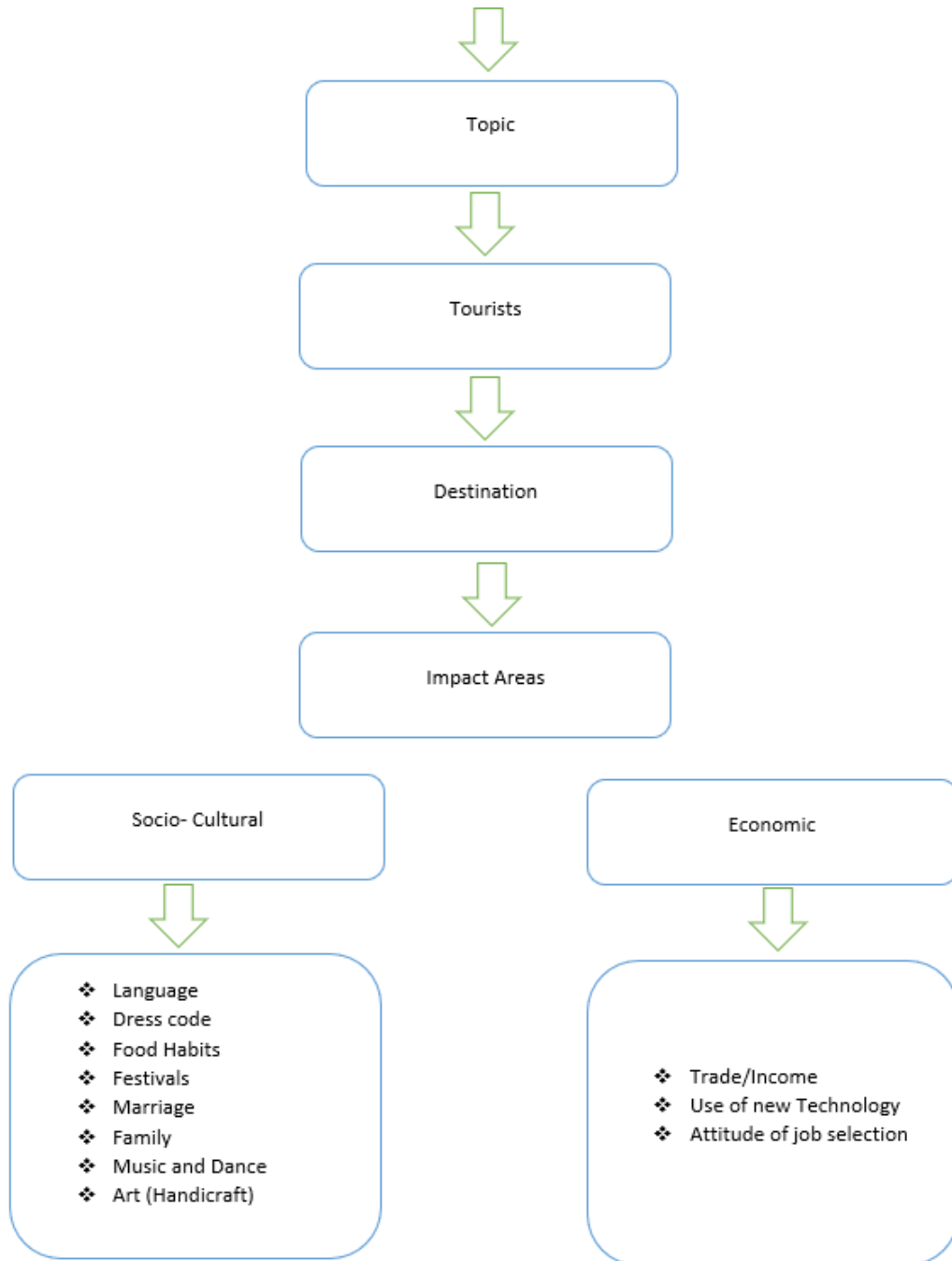
Puczko and Ratz (2007) proposed that cultural services have many specific characteristics that guarantee a special role for this type of product in tourist growth, as they can: a) diversify and disseminate tourism demand both in space and in time. b) contribute to the use of unexploited resources in tourism. c) to develop new sectors of the tourism market e.g., traditional tourism, heritage tourism, etc.

For example, a temple stay is a good example of a tourist attraction based on themes. The system is intended to help tourists appreciate Buddhism more thoroughly and to increase the attraction and sustainability of local areas as traditional tourism opportunities. It is a cultural immersion project. In this way, the initiative focuses on applying temple stays in Korea's best practices, defining positive reasons for increasing the attractiveness of destinations and bringing out initiatives and regulations, as well as explaining the lessons learned from public actors and others.

The overall scenario is that “tourism” is one of the largest and fastest-growing sectors due to which people all over the world travel from one corner to another corner for leisure, education, health, pilgrimage, business, adventure, etc., come in direct contact with different societies with a different and distinct culture, direct communication of host and guest communities lead the exchange of culture. Some aspects are been learned and some aspects get modified in terms of socio-cultural aspects.

FIGURE 1.8

A SYSTEMATIC BIRD VIEW OF THE RESEARCH WORK



Source: Researcher's own designed

1.4 STATEMENT OF THE PROBLEM

The main aim of the present study is to explore the impact of tourism on the socio-cultural fabric and economy of Jammu and Kashmir. How tourism and tourism activities alter or modify socio-cultural aspects and in which direction. Therefore, the present study is entitled “Socio-Cultural and Economic Impact of Tourism on Jammu and Kashmir: A Case Study of Gulmarg, Katra, and Leh.”

1.5 SCOPE OF THE STUDY

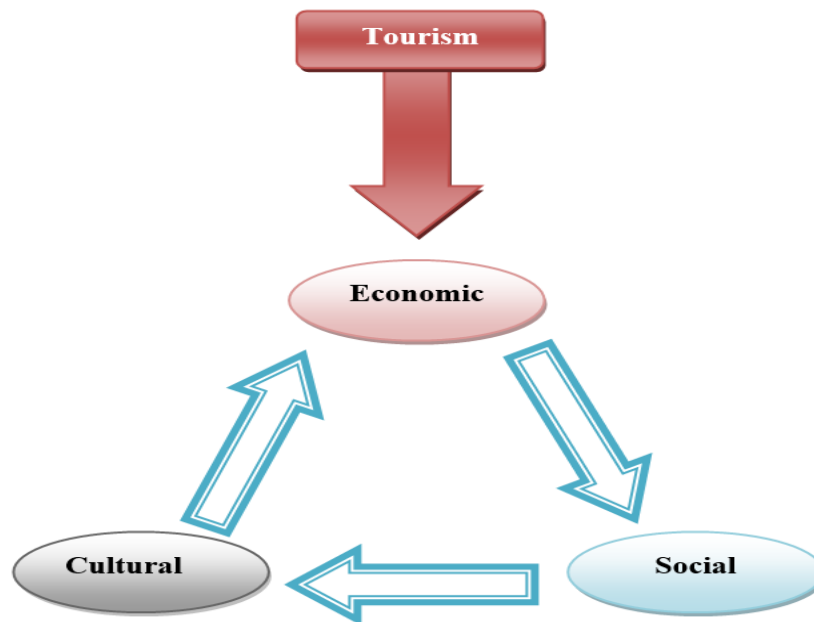
The state of Jammu and Kashmir has an area of 222236 kilometers, occupies the 6th all-Indian rank, and has a population of 12548926 is at 18th position (Census 2011). The culture of the region is a wide-ranging socializes of customs, traditions, and practices of the three distinct regions Kashmir, Jammu, and Ladakh. Separate from its demographical alternatives, particular cultural deviations of its elements are what the culture of the region observable. The present study focused on three regions of Jammu and Kashmir namely Gulmarg representing the Kashmir division, Katra representing the Jammu division, and Leh representing the Ladakh division. The first destination Gulmarg region spreads over an area of 32 square kilometers (approx.) having a population of 108039 souls (census 2011) with a tourist inflow of nearly 10 lakhs per annum (national/international). Katra region, the second tourist destination spreads over an area of 7 square kilometers (approx.) having a population of 109008 souls (census 2011) with a tourist inflow of nearly 10 million per annum. Lastly, the third tourist destination Leh region spreads over an area of 45110 square kilometers (2nd largest district of the country) having a population of 147104 souls (census 2011) with a tourist inflow of nearly 3 lakhs per annum (mostly foreigners). The natural beauty of the region by snowcapped mountains, lush green meadows, forests, and rivers, had been the summer capital of many a foreign ruler when warm heat was unfeasible. The tourist flow of “internal outsiders” as well as “external outsiders” is increasing at a fast rate and more and more people engage themselves in various tourism activities and start working for tourists, leading to further socio-cultural and economic contacts between them. The rate

of these people is also increasing at a high speed. The concept of actual cultural identity is changing, leading to destructive impacts on society.

These socio-culture and economic aspects are interlinked with each other. When the economy of any society increases, the other important aspects of socio-culture become easy tools to be changed. The present studies are based on the sociological impacts of tourists on host communities besides some important economic changes. The main sociological components that are to be taken are language, dress code, food habits, traditions, festivals, marriage, family, music, dance, art-handicraft, trade, income, use of new technology, attitude towards job selection, etc.

FIGURE 1.9

SHOWING A LINKAGE OF SOCIO-CULTURAL AND ECONOMIC ASPECTS



Source: Researcher's own designed

1.6 CONCLUSION

Tourism is a global phenomenon involving almost every country in the world. All countries whether small or big get benefited from the tourism industry. In India due to the heterogeneity of cultures, lakhs of tourists visit every year. The flow includes both domestic as well as foreign tourists. In India, the state of Jammu and Kashmir is being considered “Heaven on Earth” and welcomes lakhs of tourists each year, and the flow increase in a markable ratio. Due to the inflow of tourists and their intercultural communication, the culture of the host as well as guests get modified. The rate of change is observable and obvious from the behavior and experience of the locals. So, the present study has been designed to understand and explore the overall impact and alteration in the socio-cultural aspects of the locals of Jammu and Kashmir because of the tourism industry. How the tourism industry in the state promotes the economy and creates various employment opportunities.

CHAPTER II

REVIEW OF LITERATURE

2.1 INTRODUCTION

Previous studies were examined to determine the quality of the research and its impact on the report. The current study's literature is drawn from both international and Indian sources.

The impact of tourists or tourism on host communities is obvious in today's fast-changing world of globalization, modernization, and so on. It is obvious from previous literature, research works, or research that tourism and the cultural identity of both hosts and guests are inextricably linked. Tourism has become a catalyst for cultural exchange, social contact, communication, and rapid economic and political change in today's globalized world (Natasa 2012). As per the author remarkable political, economic, and social changes that are taking place have shaken the world, cultural tourism has become a communication device and helps in the promotion, protection, and preservation of cultural diversity. Cultural tourism is best associated with changes in performance in modernization and requires sustainable development, which helps to understand the position of its own culture while communicating and respecting different religious, ethnic, national, and linguistic entities, and other cultures. The cultural and visitor growth strategies enhance the local area and can substantially improve the quality of life. The literature of the social study on tourism encompasses a variety of diverse fields, primarily from the realistic and cultural traditions of culture. Experts in these studies focus mainly on the social role of tourism, the connection between tourists, and the host community. Despite the range of topics, tourism is an understudied fact that can be seen within the social studies discipline. Foreign voyages are a large part of this and are also expected to be one of the main sources of intercultural contact person-to-person in modern society. In the world, tourists are not able to visit very few places and today, virtually every small and large, emerging, and established society and country, is influenced by tourism to varying degrees.

2.2 TOURISM AS AN ECONOMIC ENTITY

Tourism is an essential component of the economy, according to Paul from the University of Oradea's Faculty of Economics. He looked at tourism's influence from three perspectives: economic, social-cultural, and environmental. From an economic standpoint, tourism is a massive business that generates billions of dollars in income and thousands of jobs.

According to a UNWTO estimate from 2012, the industry reached a peak of 1000 billion dollars. Because tourism brings people from all walks of life together, many villages have lost their cultural identity as a result of rapid growth and globalization. New ideologies and inspirations for social and economic growth emerge from the interaction between the host and guest communities. In his study, Pandey (2017) found that various factors influence travelers' choices, with past experience, religion, beliefs & values, culture & traditional values, and moral principles being the most influential. There is no significant difference in male and female perceptions of moral and religious values, but there is a substantial difference in male and female perceptions of past experience, knowledge, belief, values, and cultural tradition values, according to the study. Tourism activities are managed by public, commercial, and other bodies with stringent ramifications in order to maximize foreign revenue. The tourist's conduct serves as a useful guide for local marketers. Thus, considers tourism economic activity. The last perspective is environmental which due to tourism, wildlife sanctuaries, national parks, and other protected areas were developed, which helped in the protection of flora and fauna. On the other side, tourism has proven to be a problem due to pollution and another ill impact on the environment as well as on the community. The author has used Doxley (quoted by Fennel 2007) classification of the attitude of host people toward tourists:

The first stage is "euphoria"-in this stage tourists are welcomed by the host community people. They considered them their way of living. This stage lacks control, proper development, and planning. The second stage is "apathy," the tourist is considered important for the betterment of living and overall development. The connection between

the host community and tourists becomes commercial and formal. The third stage is “discomfort,” after reaching saturation with the inflow of tourists, the community starts to change its attitude. Proper planning and development are characteristic of this stage. The fourth and final stage is “antagonism,” locals are fed up and show their anger with tourism and tourists. Planning and developmental changes are considered a deteriorating image of the reputation of socio-cultural aspects of the locals. At this stage, the local community feels a conflicting zone of their cultural heritage. The commercialization of tourism destroys the socio-cultural and environmental aspects and creates environmental problems like pollution and other socio-cultural problems like human trafficking, sex trade, etc.

Darzi (2016) states in his paper on the tourism sector of Jammu and Kashmir- the challenges and prospects of the economic impact of tourism on the state. The tourism industry has been identified as a smart and fastest-growing industry as a “tiger” industry for the twenty-first century. The tourism sector is directly linked with the growth of the economic sector and is primarily a service industry as it does not produce any kind of goods. It opens new ways of development and proper utilization of resources, both investment and revenue and employment generation. The state has witnessed the modern tourism industry since 1846. Before 1846 tourism industry was not in such a way as prevails after it. The valley was thronged by a lot of visitors mostly pilgrims, sages, missionaries, and trades. The government of Jammu and Kashmir from time immemorial made various concert steps to develop the state as an international destination. However, these steps were weakened due to the political turmoil from 1989-to 90, in 1987, the state received 7.21 lac tourists out of 1.164 million total in the country and Kashmir valley receives 5.11 lac alone. But unfortunately, the rate of flow of tourists decreases for a decade after that the flow increased, as per an economic survey 2014-15, during the years 2012, 2013, and 2014 flow was 13.09, 11.71, and 11.68 lakhs, respectively. Tourism plays an important role in national economics the same is the case with Jammu and Kashmir.

Soontayatron (2013) states that tourism has a range for the host population with negative and positive results. For both hosts and guests, the impact of tourism on sustainable development is daunting for the tourism industry. In the socio-economic development of many countries, tourism has played a positive role. Tourism, on the other hand, can have adverse effects on the environment, culture, and social traditions. Several host communities hope that tourism will become an economic driver as well as a positive vehicle for growth. It is not yet clear, however, if tourism in many host destinations is more useful or harmful. International tourism is perceived to be a quick way of transforming from the traditional to the modern way of life. Nonetheless, in terms of modernization, globalization, and cultural enhancer, the local community takes those adjustments strongly into account. The relationship between two different cultures produces cycles of change over time, in particular in the Eastern sense of a western-oriented modernization phase. The above variables can be categorized into a) demographic or socioeconomic factors (e.g., sex, age, employment status, schooling, income, and housing, b) personal factors (e.g., family structure, the cycle of socialization, mental health, c) cultural factors (e.g., beliefs, cultural aspects, and d) visitor factors). Jindal (2013) states that globalization improved economic conditions increased human value and increased the interaction of different communities all over the world. Migration and the mixing of various cultures are the byproducts of globalization. E.g., Indian culture has always been a society that is governed by men. The male members were bread earners and were the family's only face to the outside world. Only within four walls of their home were women handling the household. A deadly blow to this proven tradition has been hit by globalization. Today, folk women operate in all spheres, resisting male dominance.

Mehrotra (2016) revealed in his paper that tourism has contributed to the growth of India's GDP, a rise in global wealth, the liberalization of international trade, export, employment, capital investment, etc. The ratio of the arrival of tourists is increasing at a tremendous rate. The percentage of foreign tourists arriving in India is shown in the table.

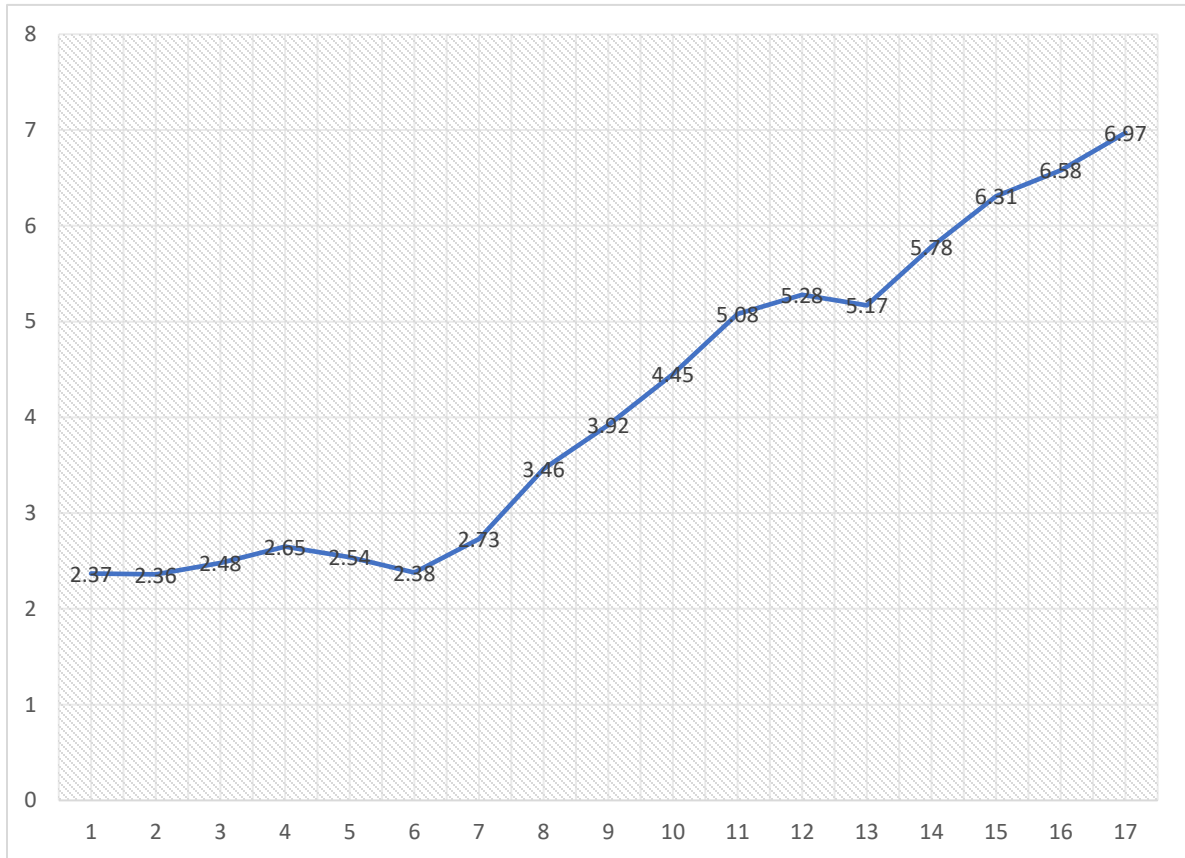
TABLE 2.1**FOREIGN TOURIST ARRIVALS (FTAS) IN INDIA FROM 1997 TO 2013**

Year	FTAs from Tourism in India (In millions)	Change in Percentage
1997	2.37	3.8
1998	2.36	-0.7
1999	2.48	5.2
2000	2.65	6.7
2001	2.54	-4.2
2002	2.38	-6
2003	2.73	14.3
2004	3.46	26.8
2005	3.92	13.3
2006	4.45	13.5
2007	5.08	14.3
2008	5.28	4
2009	5.17	-2.2
2010	5.78	11.8
2011	6.31	9.2
2012	6.58	4.3
2013	6.97	5.9

Source: Bureau of Migration, Govt of India from 1997-2013

GRAPH 2.1

GRAPHS INDICATING GROWTH IN FOREIGN TOURIST ARRIVALS IN INDIA



The growth of foreign tourist arrivals in India from 1997 to 2013 shows continuous growth. This indicates that Indian tourism has gained importance in the international market. The revenue generated from the tourism sector has made it one of the important, largest, and fast-growing industries in terms of global export, employment, capital investment, etc.

Hussain and Shivashanmugam (2015) reveal in their study that tourism is an important vehicle and plays a dynamic part in economic expansion across the globe. The tourism sector has largely contributed to the creation of jobs, but unfortunately, the ongoing crisis or conflict has decelerated the evolution of the tourism sector in the state. Heritage

Tourism is now a popular holiday business worldwide. Shankar (2015) more than 903 million tourist arrivals worldwide in 2014 a rise of 6.6% compared with 2013. In 2011, foreign tourists' total revenues rose to USD 856 billion. It is also an important financial sector and pays heavily on the GDP and foreign exchange of India. It has the ability not only to be the economic driver but also to become an efficient tool for cultural exchange, alleviation of poverty, and safeguarding equity growth through its direct or indirect ties with other sectors of the economy including trade, restriction of the population, handicraft, mining, horticulture, agriculture, and others.

Tourism, according to Bhat (2014), is a growing and complicated phenomenon that is quickly becoming one of the world's greatest economic activities. This applies to a variety of industries. Tourist consumption, which includes both items and services, has a significant impact on tourism systems. It has been used for business, personal betterment, pilgrimage, and other purposes. Territorial expansion, colonialism, slavery, cultural defilement, and resource abuse have all been used as tools.

According to Singla (2014), India's tourism business is the largest service industry, generating a significant portion of the country's GDP, foreign exchange, and other factors. The industry has both positive and negative effects; the positive implications are in the shape of economic development, while the negative consequences are in the form of pressure on municipal amenities and cultural decline.

Tourism has been a crucial foundation of economic growth for the economy of Jammu and Kashmir for many decades, according to Mir (2014), and will continue to be a major contributor in the future, due to changes in demand and supply. However, Aijaz (2014) states that the ongoing armed conflict in Kashmir has shaken the tourism industry from its roots. With that, there are negative impacts on the economy and employment rate in the region.

In their study, Mansour and Mahin (2013) discovered that, in addition to socioeconomic growth, the tourist industry provides social advantages to residents by creating small and medium-sized businesses, creating jobs, and improving local infrastructure. Culturally,

tourism is an important component of community enrichment because it facilitates the meeting and promotion of diverse cultures while also contributing to the preservation of the natural environment.

There is, however, an unequal distribution of benefits that is a challenge to sustainability in social, economic, and environmental terms. The impact of tourism on the social and cultural aspects of the community or an area or region depends on the cohesiveness of the culture and religion of that country. Tourist interaction with the host community can be one of the factors that can affect culture as visitors may not be receptive to local customs, practices, and standards. The influence on the host community can be positive or negative, local people interact with people from diverse cultures with different lifestyles which can lead to the expansion of better lifestyles and behaviors from the experiences of visitors through the “demonstration effect” for example;

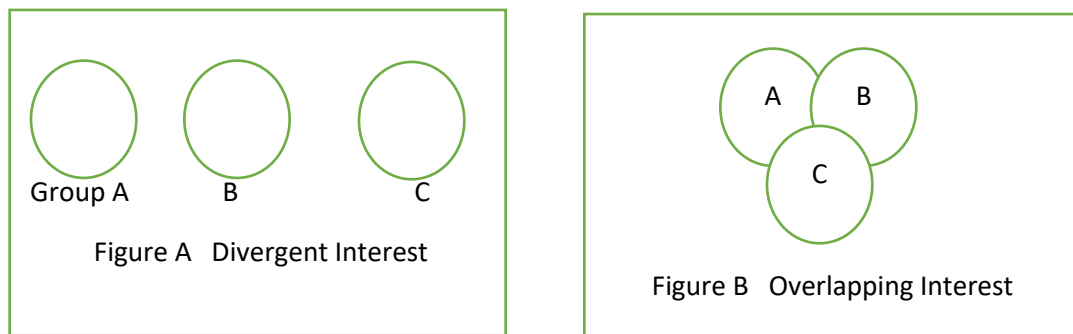
The improvement of local life can be achieved through better local facilities and infrastructure, i.e., sustaining the development of tourism that could lead to improved education, health facilities, job chances, and improved economic conditions. There are more social and cultural activities for local people, such as concerts, exhibitions, workshops, etc. Enhanced leisure and entertainment services built for travelers could help local people, conservation, and restitution of the local cultural legacy of an area and ancestral heritage. Urban zones that may be declining can be restored and the migration of people from rural zones to urban zones for work can be reversed when positions in the tourism industry become open. Boost in youth trade programmers, community leisure, home switch programmers, and overseas volunteer work. Tourism affects the environment in both constructive and hazardous ways including improvement in facilities, access, conservation of wildlife, and buildings, improved income, and preservation of other facilities. However, the environment also gets polluted by tourism activities. The more a local community becomes involved in the expansion of tourism in a region, the less the effect of tourism on this area can be detrimental.

Lone et al. (2013) state that the tourism industry creates more opportunities for economic development, but this sector depends on good infrastructure. Good infrastructure means more tourism activities, which in turn, results in more economic benefits. However, Kruja (2012) states that the impact of tourism on a community is broader than its economic one. This can be categorized into a) environmental, b) economic, and c) Socio-cultural. The growth of tourism is directly linked with the growth in the economic sphere. Conflicts exist within various groups concerning the impact of tourism. One group may be interested in tourism's economic impact while another group might be interested in its cultural or environmental impact. The interests of each group vary from the other ones. E.g.

FIGURE 2.1

INTEREST IN THE IMPACT OF TOURISM

(A) DIVERGENT INTEREST (B) OVERLAPPING INTEREST



In Group A, Economic Impacts, people are interested in economic activities. It includes business organizations and unemployed people. Group B, Cultural and Social Impacts, included all the residents who dislike the arrival of visitors because they thought it destroys the socio-cultural heritage. Group C also included local outdoor enthusiasts interested in natural resource changes. There can also be cases in which the groups of interest in one area will also have an interest in other areas of tourism impact. The crossroads show the shared interests of all groups. The rising crossroads, the increasing likelihood of associating them to resolve tourism problems. The goal of optimizing the

positive impact on society should never be overlooked in the growth of the tourism industry thus mitigating the negative implications. The concept of sustainable tourism development can provide a more comprehensive perspective because it can help policy planners develop operative policies and plan to realize the tourism industry's full social and economic potential. The concept of sustainable tourism, defined by the Brundtland Commission in 1987 as "meeting the needs of the present without compromising the ability of future generations to meet their own needs" has got the popularity and attention of the global community. But there exists the concern that tourism development may lead to losing the cultural identity of the host community and assimilation, conflict, and artificial renovation may happen. If offering the culture to tourists help in cultural safeguarding, at the same time there exists the danger of weakening or even extinguishing it.

Patel (2012) reveals that the tourism industry is a multi-billion industry. But demographics, social structure, and socio-cultural development have always led to changes in tourist demand, and tourism service providers face a huge need for change. In terms of both policy development and innovation, market developments in tourism need an appropriate response. The tourism industry has improved people's living standards since visitor spending boosts income and accelerates the development process (Spanou, 2007). Despite the good effects of tourism on the socio-cultural structure, there are also negative effects; however, because tourism involves a variety of products/services, it is difficult to determine if the advantages outweigh the costs.

Vellas (2011) studied the indirect influence of tourism on the socio-economic sphere of the host community. The contribution of tourism both international as well national should be observed as the main component of economic growth. Its status as an economic driver means that tourism, as the trade flows generated by a strong tourism industry have a huge effect on business and consumer perceptions, should be central to policies aimed at boosting economic growth. Profits from international tourism in some countries with positive economic growth help them to accelerate growth. The initial findings of the 2010 GDP growth upturn compared to 2009 in some countries with weak economic growth

specify that global tourism does not seem to meet its potential as a factor in favor of economic recovery in several T20 countries. However, the modest contribution of tourism to the recommencement of economic growth may only correlate to a shift in time, as a very rapid upturn in Europe. In some nations' economic growth, particularly in the Americas and especially in South America, the tourism sector is making a significant contribution to the continuation of economic growth. As a result, the tourism industry will play an important role in economic incentive plans for a return to crises, provided that tourism is seen as a key component of such plans, both as an economic stimulant and as a source of employment for other industries, in particular manufacturing, transport, and other service sectors. Three key dimensions relate to the ethics of sustainable tourism: the environment, the economy, and the socio-cultural component.

Tsundoda & Mendlinger (2009) examined the impact of tourism on small towns and found that people observe both positive, as well as negative impacts, and people, are not in favor to change their locality for increased tourism development even if it has social-economic benefits. They fear that the development of tourism leads to a divergent economy and divides social classes. Tourism development's negative economic costs usually involve greater tax burdens by developing tourist-focused infrastructure, inflation, increased land and housing costs, over resources and development budget commitment to tourism, labor immigration, and increased local government debt. And it becomes a burden for local poor families to survive either they have to face the hardships or migrate from the locality. The social benefits include social interaction with tourists helps in exposure to different ideas etc. Local unskilled individuals experience both negative and positive consequences of tourism, with positive impacts primarily related to enhanced quality of life for comfortable residents and some overall economic improvement. The positive development of tourism is evident in Peterborough as primarily economic and not as a quality of life for local communities and is associated with community economic activity and tourism development that affects the attitudes of residents towards rural tourism development. They concluded that communities with low tourism growth and low economic activity, as well as communities with high tourism

growth and high economic activity, are most desirable for tourism development. On the other side, areas with low tourism and high economic activity, as well as low-economy tourism communities, do not have favorable views on tourism. Nevertheless, negative effects are only accepted for economic benefit by individuals, and tourism growth is directly linked to the degree to which they profit economically. Another consideration is that local people's concern about how tourism growth will impact their lives is often more important than tourism's actual sanctions. Many individuals in Peterborough expressed concern about the expansion of tranquility as more visitors arrive.

Nzama (2008) describes those slight changes in norms and values of society leading to a longer-term and gradual change in society. The tourist's attitude and motivations for travel are gradually changing and most tourists view travel, not as a vacation but to experience new learning. This trend has led to a situation where tourists stay over in the homes of the host community and lead what is referred to as homestay. The tourists mainly consume socio-cultural products and understand a different culture and unusual experiences as the host community does not change or modify any of the usual ways of life for tourists. The flow of tourists is associated with both positive as well as negative impacts. The more the population is involved in the activities of tourism more the society has changed. Moreover, the people engaged in the activities of tourism or the ones who get benefited directly or indirectly are in favor of an additional expansion of the tourism sector, but this will result in a drastic change in population size in these tourist places and the locals will be exploited. The perception of women's involvement in economic activities changed a lot. Since women were considered housekeepers, employment opportunities keep this concept aside. The overall perception of the older population towards tourism as a developing factor is still unchanged, they considered it as an evil in society and state that it has disrupted family relations. On the other hand, the young generation criticizes older thoughts and their perception is the opposite. They consider it as one of the big factors for development. As per the author, the decision-makers and developers should not forget the ethical values, norms, beliefs, customs, etc., and utilization of the local population while formulating the policies which minimize the

socio-cultural conflict. These policies in the future will provide a legislative framework and guidance for the development of tourism under the beliefs and norms of the community people.

Moen (2001) in his study impact of tourism state that tourism development has greatly contributed to economic development in India. It increased the employment rate both on a small scale and in big enterprises. Those residents who understand and experience the potential of tourism can take this industry to high levels by integrating sustainable values, norms, etc. The impact of tourism can classify into economic, socio-cultural, residents' attitudes, environmental, congestion (crowding), service, and taxes. The impact of these categories differs from community to community and includes positive as well as negative ones. A balance between tourism and community culture is important and should increase positive impacts and decrease negative ones. The impact of tourism differs in community setup e.g., the rural population living in hilly areas experiences some cultural change in some aspects, but the urban population may have different aspects. The economic and socio-cultural impacts of tourism, as pointed out by the author:

Positive: income and lifestyle, employment opportunities, increase tax revenues, improve infrastructure, shopping facilities, business opportunities, transport facilities, positive changes in values and customs, promotes cultural exchange, understanding of different communities, educational experience, etc.

Negative: Inflation, competition in various sectors like goods, services, land, housing, lifestyle, export by non-locals, increase in the cost of additional infrastructure like education, housing, medical, water, sewage, low wages, increase social evils like drinking, gambling, crimes, drugs, prostitution, degradation in cultural and language, unwanted lifestyle change values, norms, displacement of locality, excessive use of natural resources, crowding and congestion, etc.

2.3 TOURISM AS A FACTOR OF CULTURAL EXCHANGE

Multiculturalism refers to the coexistence of numerous cultures within a single geographical area, according to Sukhdev (2016), who did a study in India. It includes religious, linguistic, behavioral, and cultural assumptions, beliefs, and a communication style pattern. The goal of tourism is to safeguard cultural variety and identity. India, an ethnically and religiously diverse country, is home to Hindus, Muslims, Jains, Christians, Buddhists, and Parsians. In order to build unity among many cultures in India, the concepts of secularism, equal status, and dignity have been emphasized. Choudhary (2016) argues that Western culture has established a firm foothold in India, posing a serious threat to the country's rich culture. Indian culture's ideals are fading, while western civilization is gaining ground.

Gupta et al. (2016) pointed out that westernization, on one hand, has helped India in the prohibition of long-lasting social evils like Sati, child marriage, widow remarriage, polygamy, and untouchability, creating nationalism, arts, etc. but on the other hand it made worst damage to its culture. According to Chuchra et al. (2016), westernization had altered the young generation's attitude toward all types of relationships. The introduction of sophistication in food, dress, and manner buried Indians to a great extent. Western culture, technology, and research methods were introduced by the Britishers. They shocked traditional Indian lives and stimulated their community's lives and traditions, which unfortunately contributed to injustice, misery, and other social and political problems. In the area of religion, the Indian reaction to the West was first seen. Before the arrival of British rule, Christianity was not a new entity in India. The Christian missionary operations in India were extensive during the reign of the East India Company. The advent of Western civilization led to the growth of the reformist movement in the modern era because the complications within the Vedic religion had led to heterodox religions rising and the impact of Islam inspired the Bhakti movement in the medieval era. The discouragement of caste and sex differences was certainly another wonderful act by the British that enabled the Indians in their constitutional framework to incorporate all those ideologies. And, even before India was sovereign, other societal problems had come to a logical end. The transition spread to the humanities and design

sphere. Indian architects, on the one side, maintained their conventional interest but couldn't remain unaffected by the British architectural style. Most forts, houses, or warehouses were built by Britishers. As a result, Indian values have changed their socio-cultural and economic elements.

Shahzalal (2016) clearly states that it is very difficult to estimate the negative impact of tourism moreover its positive effects. But it is obvious that it brings changes or modifications in the socio-economic, and socio-cultural domains of the community. The culture of one society is mostly damaged or destroyed by acculturation, hybridization of culture, etc. Cultural commodification contributes to the transformation of meaning from sacred to profane, and from true to non-authentic. The positive impact of tourism is seen in strengthening the local cultural values, cultural preservation, building infrastructure, and motivating collectivism. To reduce travel troubles and stakeholder conflict, a structured relationship between the formal and informal sectors of the tourism industry is valuable. However, it is important to have that type of development and promotion of tourism policies that can bring sustainable development and can attract a large number of tourists. Government policies should be following the local community, and the balance between local and tourist cultures and other aspects is important and should be maintained.

Shankar (2015) has concentrated his focus on heritage tourism and notes that cultural exchange between different nationalities visiting the country and the cultural interface that will provide the way for universal peace and harmony is the most important aspect of tourism. Besides, such sectors as horticulture, handicaps, forestry, etc. are strongly supported by the tourism industry. In the last few years, tourism in India has grown exponentially. In India, both domestic and overseas tourism is been considered more important. Tourism helps international tourists to understand the cultural richness of India and to observe it.

Bhoji (2015) states that the culture and tradition of every society hold special importance with its unique character and that is a differentiating factor for the members of the society

from other societies. However, this character has been disturbed to a varying extent instead of globalization, and so is the case with developing countries like India. Globalization had changed the structure of families from joint to nuclear and increased the number of divorce cases as extramarital affairs. In the globalized world, youth start mixing up well with other cultures, destroying their own values. The social values incorporated by elders have changed; the new generation behaves in the opposite that. Besides this, the impact of globalization is also seen in cultural components such as clothing, food habits, language, etc. According to Madankar (2014) globalization, modernization, and urbanization have a negative impact on every society's culture. In the current situation, every country has accepted globalization policy and related notions. Globalization refers to the interaction of macro-social factors across cultures. Religious, economic, political, and cultural dimensions are all influenced by these factors. Marginalization has resulted from globalization, which has resulted in centralized wealth, a class system, poverty, and inequality, among other things.

According to Sandeep et al (2014), tourism brings together a host and a guest, which has a major impact on the host culture. Tourism is not a single demon, but rather one of many influences on people's attitudes and views in society. Changes in social practice are not destructive to culture as a result of tourism; the true issue is the community's refusal to use its power for tourism's healthy development. They show that tourists only stay in the host community for a short time and that their interaction changed cultural aspects such as living standards, lifestyle, cultural beliefs, division of labor, attitude, family, relationships, behavioral patterns, ceremonies, festival patterns, and so on for both the host and the guests. The changes in these spheres are natural and universal. Tourist usually stays for a short period and their interaction results in the alteration of the host culture including both tangible as well as intangible elements of the culture. Some of the elements of culture change very fast while in other elements the change is negligible. Its change depends on the other factor of the host community like that belief, the cohesiveness of the community, religion, etc. The socio-cultural impacts of tourism on the host community have two perspectives: indirect socio-economic and cultural changes

in a community and direct person-to-person contact. Direct contacts between visitors from developed countries and host people in developing countries often create conflict, abuse, and social problems and create an environment in which people are confused. Although some local individuals who have direct contact with the tourists get benefited from it, their number is limited. Different cultures between visitors and the hosts have to be distinguished by the level of tourism development and the type of visitor involved. The number of tourists is rising, and travel continues to be demanding. The tourism's level of adulthood, the level of dependence on tourism, and the patterns of relationships between tourists and host communities all make payment for its socio-cultural effects and are all related to the type of tourism.

Tanver et al. (2014) in their study reveal that the culture of a society is reflected through norms, values, customs, traditions, etc. At present rather than the traditional factors like belief, religion, age-old norms, and societal values, other factors like tourism, and social media, are influential in shaping cultural identity. Poudel (2014) described tourism as a human activity, vital for all nations since it nurtures international brotherhood and understanding. The question of why people travel is a matter of concern. People travel for several reasons. The purpose of traveling depends on the availability and distinctness of the tourist destination. The impacts of traveling have affected social, cultural, and other important aspects of the host community. Home structure, family structure, religion, and language get modified and other negatives elements had born in the society like drug addiction, prostitution, crimes, gambling, etc. also due to urbanization, modernization, and tourist activities, cultural conflict has occurred when there is a glaring inequality between the affluence of tourists and the poverty hidden in the host province. Therefore, these sectors sometimes lose their moral value and cultural identity in the tourism development process. Silberberg (1995) reveals that cultural tourism is important for economic profit. Bhat (2013) identifies tourism as promoting national integration. It continues to generate foreign exchange and promotes both cultural and traditional handicraft activities.

Sangeetha (2012) reveals that tourism has seen rapid growth in India and is most preferred in recent years. It allows different cultures coming from different countries to observe and experience Indian culture. Heritage tourism has taken an important place in the tourism sector. In the coming years, it will be one of the biggest revenue regeneration sectors. India has a rich gallery of heritage tourism and reflection of its glorious past in its number of forts, palaces, temples, monuments, etc. Heritage tourism has been classified by experts in colonial, urban, religious, industrial, and ethnicity. Youth tourism and Pilgrimage tourism have created an atmosphere of entertainment and value systems among the young and old generations. Youth tourism allows the youngster to visit different countries on holidays, to study, to visit friends, and relatives, and in the end, the experience and understand various cultures. Being a land of pious with sacred centers which gave birth to great religions like Hinduism, Buddhism, Jainism, and Sikhism and places of worship in Indian culture has attracted the attention of the world due to their unique features. Pilgrimage is recognized as a religious practice and in some areas, people of various regions gather irrespective of caste, race, gender, and language which influences the cultures in dance and music, the pattern of festival celebration, and traditional ways. Tourism in India is bright, but we have to take certain measures to develop it fully and with sustainability otherwise, the cultural heritage will diminish. Cultural identity is extremely vital for every culture (Dilshad, 2016). Various agencies aid in the preservation of a society's culture, and photographers are one such agency that aids in both promoting and maintaining the culture.

Bagchi et al. (2011) described that Indian culture was a multicultural nation from the Aryan period but due to recent advancements in the age of information technology. Collection, processing, storage, and distribution of information are prime functions in today's society. The present culture is known as LPG culture i.e., the culture of Liberalization, Privatization, and Globalization. India is growing as a powerful nation and working hand in hand with other nations, especially western countries. This is due to the globalization that India adopted during the 1990s. Due to globalization Indian multicultural identity is always under threat from the outside world and always comes out

with a mixed culture though upholding the original culture and subculture. The present situation seems equivalent to the past, but with the emergence of sophisticated and modern mass media and other factors like tourism, the culture seems threatened by the outside world, particularly by American culture. The situation is known as cultural imperialism- cultural imperialism is the process of encouraging, distinguishing, separating, or artificially injecting the culture of one country into another society. Typically, the former belongs to a large nation that is economically or militarily strong, and the latter belongs to a smaller one that is less important. The oldest and wealthiest Indian culture is still under serious threat, as Western culture sets its strong foundations on India and cleans the Indian culture slowly and slowly. Multicultural societies are more stable because they work under certain laws, structures, and institutions that do not threaten the stability of the nation or union. Those cultural aspects that damage union, stability, or prosperity like food and music, etc., are adopted and enable productive multicultural societies to develop. The greater public good warrants, eliminating the cultural elements, promoting conflict, or preventing harmony. The use of new technology has developed a global connection in which even those people can interconnect which face problems in their real place can share knowledge and other aspects. Westernization has created nuclear families. Marriages split alarmingly fast and we have responded with compassion and patience. The most affected are the new generation, which has grown up and is isolated from this new atmosphere because when left behind, no one has to take care of them. You won't receive the care and love of your grandparents and you find yourself in a place in which you need others to look after you. Regrettably, our socio-cultural values remain untouched and isolated from our new generation. There's nothing wrong with taking good things out of other communities but that doesn't suggest we can accept it entirely and distort our heritage. It is understandable because our nation is that in every sector and that awareness of all cultures and their customs is important. It's good to some degree, but we shouldn't appear like the Indian ideals and like the other world. We need to protect our identities. One thing should be kept in the knowledge that the other cultures, for their honesty and rich cultural heritage, are looking to India.

Kaw (2010) describes that Kashmir's tradition of religion-cultural pluralism symbolized a conglomerate of customs and values which were an indispensable part of cultural universals than any particular group, region, faith, people, or country. These customs and traditions promote close-knit relations between individuals and groups, guaranteed them social security against man-made and God-made forces, and inculcated in them a sense of peace, harmony, and social togetherness.

In his research, Arowolo (2010) submits that one could assume that the invisible side of modernism was materialist desires when Westernization was introduced. Civilization was just another form of domination: the force upon traditional cultural traditions of a new incoming society. It is important to note that this evanescent tendency to societal vacuity desperately and firmly had to be rearranged and reversed. Cultures are not just about dance, but also music: they are not about costume alone. It's all about the pattern of social celebration, birth rituals, death, marriage, etc., it's the total way of life of people: how they live, eat, talk, worship, produce, create and recreate. It is a whole set of ideas, principles, opinions, rules, ideas, values, beliefs, and norms, which establish the shared bases of generally settled social acts. The author concluded with the following impacts of western culture and civilization:

- 1 Family and Social relation: Joint family or extended family is changing fast and gives rise to nuclear. The extended joint family was considered a tool of social unity and security.
- 2 Individualism: An atmosphere of individualism is developing where every person is wondering and personal space becomes more important than a social view. No one care about social value and nobody can't sacrifice his /her value for social benefit.
- 3 Urbanization and building Pattern: Competition in building patterns is growing alarmingly, and the structure of the building is different from what existed in the past. On the other hand, the rate of urbanization- a modern trend is growing which creates more competition for better living more difficult.

- 4 Corruption: More and more completion for a better life leads to more corruption which is also a result of westernization.
- 5 Sexuality: The definition of sexuality has changed entirely; the wish of our children to look like Westerners has turned them shockingly immoral; to do things that were never possible a few years ago. Cultural ideas and ideals grow and spill through borders unhindered, but that doesn't make us lose sight of the reality that the poorer you are, the more cultural domination is possible.
- 6 Language: Language is a cultural vehicle and language proficiency is declining due to the compulsion to accept Western culture and civilization. The Western language has created a distinction between an elite and a majority of our people who are still unable to do business with a foreign language. This causes alienation for people who can't understand English or French.
- 7 Through the pressures of westernization and missionaries in all spheres of life, cultural change is evident and sufficiently pervasive to qualify as a sign of a new culture. Science and technology are the more impactful fields. In matters of well-being, modern medicine has increasingly taken precedence over conventional approaches.

Aref et al. (2010) revealed the importance of community for the development of the tourism industry. The association is an integral part of community growth for tourism development, but it is also important to understand how the environment has an impact on local tourism development as the communities are fundamental in proving a good environment for tourists. The geographical definition of a community is important to know how community development is linked with the development of tourism in general and community in particular. Residents shape the “natural landscape” which attracts tourists to experience the different socio-cultural contexts of the community. Various components of the community are essential for tourist attractions like the geography of an area, culture, traditions, etc. It is two ways process that is local communities to develop tourism and tourism, in turn, develops

the community. Community by taking into consideration of social, economic, political, cultural, and environmental aspects develops tourism in their locality (Suansri 2004), and tourism, in the same way, develops their social, economic, political, cultural, and environmental fields. The following figures show the contribution of the community to tourism (Fig 2.1) and the contribution of tourism to the community (Fig 2.2), respectively.

FIGURE 2.2
FIVE ASPECTS OF COMMUNITY DEVELOPMENT ADAPTED FROM
SUANSRI (2004)

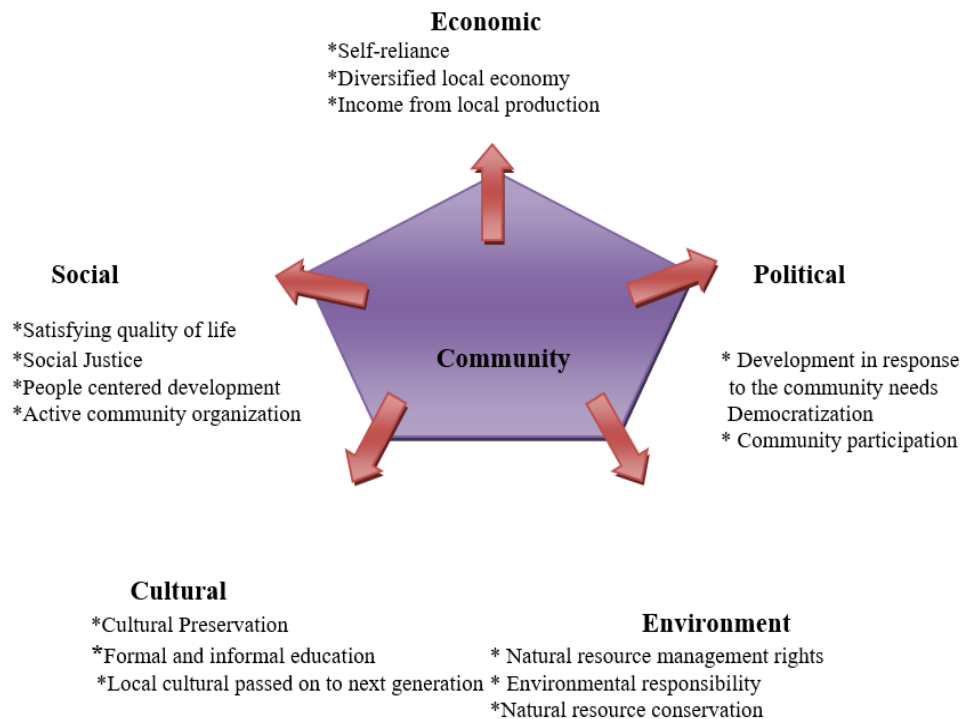
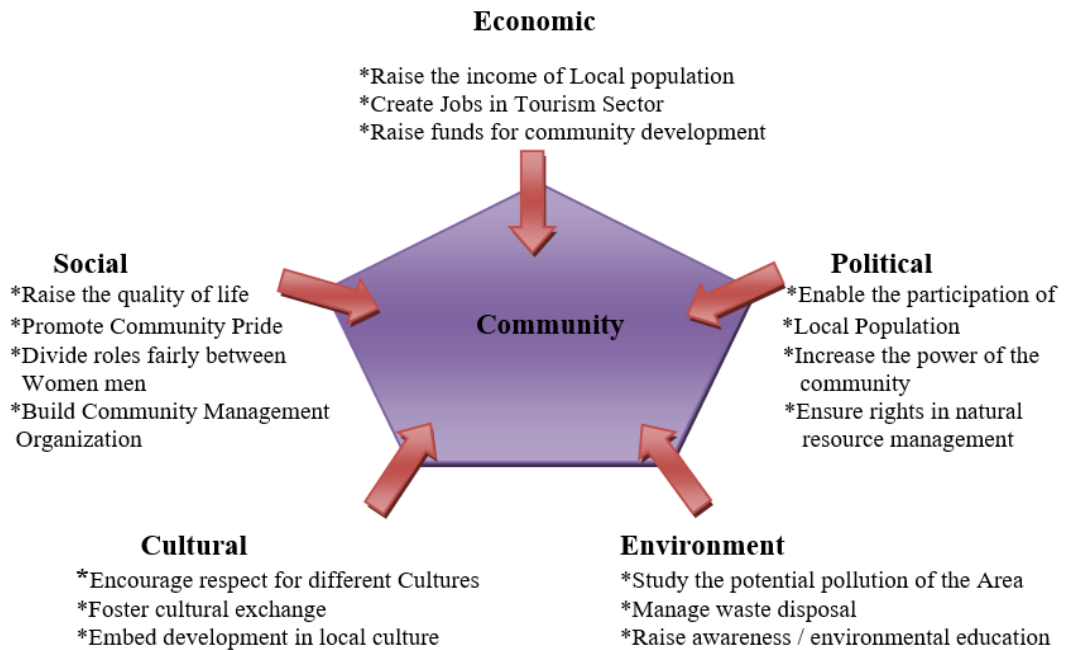


FIGURE 2.3

**CONTRIBUTION OF TOURISM IN COMMUNITY ADAPTED FROM SUANSRI
(2004)**



The development of goodwill, understanding, and peace among people across cultures, according to Chauhan et al. (2009), is one of the positive attributions of tourism to the social and cultural components. It serves as a vehicle for international cooperation.

Srinivas (1996) described in his study that massive diversity characterizes Indian society. It would not be an exaggeration to say that the cultural situation in India differs every few miles. And each caste has a tradition, also within a single village, which is very different from that of the others. Indeed, to say that each kinship unit has its distinctive cultural activity would not be an exaggeration, reflecting a fusion of different incoming affinal strands changing the culture of the primary agnatic stem. On the other hand, the rise of communalism and fundamentalism in recent years has prevented the urban-educated from perceiving the existence of 'grassroots syncretism': which refers to the phenomenon of ordinary Hindus, Muslims, Christians, Sikhs, and Jains participating occasionally in each

other's festivals, and worshipping each other's Gods and saints. This is still a live feature of Indian culture, though perhaps less so than before.

Markovic (2015) reveals that besides the economic development of tourism, it weakens the local identity. The other serious hazard is the consumption of the utmost-valued tourist areas, thus reducing the ability of the domestic population to use them. Tourism has become a means of communication between different cultures and helps in creating a bond among the cultures, but the conflict created by tourism can't be ignored (quoted from the work Robinson,1999). The cultural identity of the host community under the influence of tourism is changing. The growth of tourism is a double-edged sword for residents that directly affects the development of the existing and future tourism industry. Positive attitudes in the community will promote levels of satisfaction for tourists and lead to the promotion of word-of-mouth among them. Therefore, the engagement and contribution of the host people are pertinent to the success of the tourism expansion plan. Continuous growth in the number of tourist arrivals will bring different changes to the destination over a certain period. One of the reasons why these changes need to be controlled is that social, cultural, and economic stability can harm destinations. It is of utmost importance to gather information on the attitudes of the local community regarding the growth of tourism to strengthen tourism management in agreement with the desires and promises of the local population.

Demeter and Bratucu (2014) state that "youth tourism" expose students to people from diverse religious, cultural, geographic, and socio-economic background and help in understanding diversity, positive relationship, new knowledge, and unique experience beyond their communities and new languages. In addition to numerous other types of people and specialists who show interest in it, the exchange of people between different nations, such as students, musicians, and athletes. This program introduces students to individuals from diverse religious, geographical, socio-cultural, and economic backgrounds and thereby provides them the opportunity to acquire a deeper awareness of diversity, both in their own country and internationally. It allows learners to interact with and learn from individuals that are distinct from themselves and to obtain new and unique

experiences. Cultural interaction helps to develop meaningful interactions with others, to consider a wider variety of viewpoints, and to develop the awareness and skills necessary for a multicultural community to participate. Today, cultural exchange Programmes can depend entirely on online or “virtual” engagement with new communication technology and increased globalization, modernization, and/or include them in physical schools or communities. These developments also mean that exchanges can involve any number of groups of schools and are easily sustainable as regular or ongoing activities. Youngsters can live together for a shorter or longer period during schooling outside their home state with a family from the host country. This can vary from one week to one year, and the time in which the tourist has to face local problems and find solutions for them becomes the goal of a cultural exchange program for students to share and learn from others. Qamar, et al. (2012) in their studies reveal that each society has its own distinguishing culture in this world and that culture is the identification of members or individuals of such a community. The authors have studied the impacts of one culture on other cultures which are also different on a religious basis and revealed that there are various modes of cultural transformations like acculturation, modernization, and westernization, and also cable TV plays an important role. As per religion is concerned these modes demolish social, cultural, religious, and family norms.

Rogers (2006) reveals in his study that cultural exchange includes the mutual exchange of artifacts, symbols, technologies, or rituals, among cultures with equal power. The mutual copying of linguistic terms and phrases, mutual effect on religious beliefs and practices, norms, principles, technical exchange, and music and visual arts two-way flows are examples. Cultural exchange requires a balance of this mutual flow in its ultimate form. Adoption of this sort is normally voluntary, with individual and/or cultural “choices” involved. But most of the time mutual exchange of culture fails which leads to the cultural dominance of one particular. Cultural domination refers to a situation defined by the unidirectional imposition of marginalized, colonized, or subordinate societies of elements of a dominant culture. This category focuses on the use by representatives of a subordinated culture of elements of a dominant culture in situations in which the

subordinated culture has been placed on the dominant culture. This does not, however, mean that this imposition is not negotiated by representatives of oppressed or subordinated communities. Institutional assimilation, the use of educational, religious, or other institutions to replace an oppressed or subordinated culture with a dominant culture, is one type of cultural dominance.

Ratz (2002) supports the fact that tourism impacts in both ways positive as well as negative. The host community perceives the impact in complex ways: changes attributed to development like employment, income, etc., a significant increase in congestion or pollution, to significant worsening in traffic conditions or public security, and a significant decrease in honesty and unemployment. It is assumed that the host community perceives socio-economic impact more positively and strongly than cultural aspects but it is difficult to separate the socio-economic and socio-cultural impacts. The most impacted variable among the cultural components is language followed by the opportunity to know other cultures. The commercialization of local culture plays an important role in attracting tourists. Sustainable tourism development is impossible without local community support and community-only support when the balance of tourism impact is favorable to them.

Brunt (1999) has taken the definition of tourism from Murphy (1985), who defines tourism as “a socio-cultural event for both the guest and host revealed that tourism has led to change in the structure of society.” Throughout the planning and development phase and in an environmental impact evaluation protocol, the social and cultural effects of tourism must be addressed, so that gains are increased, and issues minimized. The involvement of community people so that they understand and participate in decision-making processes and receive benefits from the industry is an important overall plan policy in support of positive and negative impacts.

The expansion of tourism in a particular region or area has brought tremendous changes. Some of the changes may be welcomed, cultivating income, employment rate, local development, and education development. Others may be less welcomed like; challenges

of social and family values, bipolar economic groups, and changes in cultural practices. International tourism growth has increased communication between various societies and cultures, this exchange threatens to destroy traditional culture, and give birth to different problems such as traffic congestion, overcrowding, etc. On the other hand, this represents an opportunity for reconciliation, cooperation, and a better understanding between different societies and nations. As per the author, tourism contributes to social and cultural changes rather than being the cause of such changes.

2.4 TOURISM AND ENVIRONMENTAL ISSUES

Tourism benefits the local population financially, but it also puts a strain on the remaining biologically diversified environments and indigenous culture. The tourism sector's development should be founded on the notion of sustainable development so that all sectors of society benefit (Khandakar, 2014). Otherwise, a bipolar society will result. Natural resource depletion can cause water scarcities, put a burden on other locally available resources such as electricity, food, and other necessities that may already be in limited supply, or damage lovely picturesque landscapes. The other physical impacts are degradation and loss of wildlife surroundings and disturbance and destruction of the local ecosystem caused by cutting down forested land and constructing infrastructure and facilities for tourism (UNEP, 2001). However, modern tourism development could be beneficial for the preservation of the local environment if the policymaker while formulating the policies or plans consider sustainable development on a priority basis. According to Witt (1990), it is vital that environmental maintenance occurs as a result of tourism development, or the resources that attract tourists will be destroyed. Tourism contributes significantly to the expansion and growth of economic prosperity. Government policies to promote local tourism and attract foreign exchange should frame the policies to minimize the negative and adverse impact on the environment as well as on the local's conditions. By creating informative Programmes and events focused on the heritage and uniqueness of the region, furnishing tourism institutions, local restaurants, traditional designs in architecture and art and monuments in public spaces, and designing original, responsive and worthwhile visitor attractions where local culture and traditions

can be showcased, cultural heritage can be enhanced and understood. Acceptance and maintaining sustainability depend on various factors such as the nature of the development of the host community, agencies of development like government, NGOs, etc., policymakers and visitors; the availability of natural resources; the nature of tourism, the existing type of usage of the resources by the local community and long-term vision of the policymakers.

The other factors which are a hindrance to sustainable development as pointed out by the author are: (a) Lack of appropriate tourism approaches and policies; (b) Lack of tourism investment agencies and related infrastructures; (c) Lack of technological skills and poor publicity activity; (d) Difficulties in shifting customer behavior to encourage sustainable tourism development; (e) Unqualified employment and outflows of foreign exchange; (f) Less access for local communities to natural resources; (g) increased cultural degradation and disregard for human values; (h) climate change-related problems; (i) lack of a proper marketing approach to sustainable tourism; (j) lack of coordination of public and private sector activities; (k) disputes between tribal and non-tribal people.

2.5 RESEARCH GAP

The majority of the research on the sociocultural and economic impacts of tourist development debates both the benefits and drawbacks of tourism (Nash, 1981). Increased local economic output, foreign exchange revenues for the country hosting the visitors, the creation of direct and indirect jobs, and the promotion of secondary economic growth are among the positive consequences that are frequently cited (de Kadt, 1979; OECD, 1986). The educational, scientific, and aesthetic advantages of cross-cultural interaction are among the social benefits. Kean, Mc (1977). According to Boissevain (1977) and others, tourism has helped to revitalize cultures by reviving vanishing traditions for visitors, which has raised cultural pride. According to Pandey (2017), Darzi (2016), Mehrotra (2016), Khandakar (2016), Markovic (2015), Singla (2014), Bhat (2014), Mir (2014), Lone, et al. (2013), Jindal (2013), Mansour and Mahin (2013), Bhat (2013), Patel (2012), Kruja (2012), Villas (2011), Spanou (2007), Rogers (2006), Moen (2001), the tourism

industry is a “tiger” industry that is directly linked with the growth of the economy. Tourism has been considered to play a positive as well as a negative role on the host population. Soontayatron (2016), Choudhary (2016), Gupta et al. (2016), Chuchra et al (2016), Shahzalal (2016), Madankar (2016), Poudel (2014), Tsundoda and Mendlinger (2009), Ratz (2002) reveal that tourism plays an important and positive role in leading the economic sectors but at the same time adversely affect the environment, culture, and traditions of the host community. On the other hand, various other studies have considered the tourism sector as a ‘peace maintainer’, Shankar (2015), Sangeetha (2012), Bagchi et al. (2011), and Nzama (2008) focused those different cultures from different countries experience and observe one another’s culture because of tourism, but there is an increasing need to study the sociological influences of tourism. In sociological studies of the impact of tourism on the host community, there are several socio-cultural components of society that need to be studied with great zeal, deepness, and enthusiasm like language, food habits, dress code, traditions, festivals, music, dance, crime rate family, marriage, education, etc. and on economic sphere, besides employment, there are components like sustainable development, trade, use of new technology educational development, transport, etc. which need to be taken together for getting the picture of changing socio-cultural realities. Tourism and cultural identity have had a long-lasting connection from time immemorial. The man began traveling at an early age, but the purpose of his travel was primarily for conquest, pilgrimage, and trade. The purpose and impact of travel have shifted over time. Tourism today is concerned with vacations, pleasure, travel, visiting, and discovering new places. These are the motivations and inspirations that drive people to leave their “normal” work environment for brief visits and living arrangements in other places. As the number of tourists in Jammu and Kashmir is increasing day by day and (becoming the biggest industry in the State) more and more people of the state are getting engaged in tourism activities. In actuality, tourism stands out as the most efficient way to transfer resources from developed to underdeveloped nations (Kayastha and Singh, 1983). It must address socio-cultural issues such as intercultural knowledge and awareness, social barriers, language learning, acculturation, fashion and way of life, the

arts, a sense of belonging, holiday spirit, and leisure time availability (Jafari, 1987). As there is a high degree of direct communication among the various cultures coming from different corners of the world. The cultural traits of one society have an impact on the cultural traits of other societies. The involvement of direct life transactions between the host and guest populations stimulates the exchange of thoughts, cultural traits, socioeconomic aspects, and experience sharing, which leads to cultural acculturation.

Therefore, there is a high degree of Socio-cultural and economic exchange between HOST and GUEST communities that need to be studied.

2.6 CONCLUSION

The overall literature review discussed has been taken from various authors and from different times. The recent one includes the study by Pandey (2017), Darzi (2016), Sukhdev (2016), Soontayatron (2016) Gupta et al. (2016) Khandakar (2016), and various other studies, etc. The literature review reveals that from time-to-time different authors have worked in the same field with a different objective in consideration which leads to the formulation of the current research gap on which the present research work depends. The literature review not only helps in the formation of the research gap but also helps in developing the research plan which includes methodology etc.

CHAPTER III

METHODOLOGY

3.1 INTRODUCTION

The word “methodology” is a set of clear rules and procedures, which are based on research and against which information statements are evaluated (Ojo, 2007). The whole process of research depends upon the appropriate research methodology. Without a proper research pathway or methodology, the whole research will not provide valid results. This is the outline that an investigator must follow to reach an effective and valid output. In other words, it provides scientific and logical ways of solving the research problem.

3.2 FRAMEWORK OF THE STUDY

Each study is conducted in a specific framework and design which should support or provide a logical authentication of the results. The present study under investigation has two-part: the first part is the socio-cultural aspects which include Language, Dress code, culinary patterns, Festivals, Dance, Music, Family, Marriage, and Art (Handicraft) and the second part involves economic aspects, like Trade, Income, Job selection, Use of new technology. To understand the impact on the socio-cultural milieu the Krippendorf (1987) model of classification of residents was used which he describes in his book “The Holiday Makers. Understanding the Impact of Leisure and Travel”. This classification method has allowed the conceptualization of certain features, experiences, and themes, based on the sociological impacts of tourists on host communities besides some important economic changes. According to this classification, the residents of the local population have been classified into four categories, to analyze the impact of tourists- internal outsiders as well as external outsiders and the level of extension on the local population. These four categories include:

- (i) The first group involves individuals in constant and direct communication with visitors. This category includes catering trade, shopkeepers, travel

agents, etc. This group depends fully on tourism and would be unemployed without tourism.

- (ii) The second group covers locals who are the owners of the business and have no regular contact with them as compared to the first group. For this category, tourism is purely economic, or commercial activity. They always consider tourism as a profitable organization and are working for high turnover.
- (iii) The third group includes the local population. They are in close and regular communication with visitors, but they derive only part of their income from tourism. They live near tourist attractions and participate in a range of hobbies, such as farming. This community also includes people who live along the main routes of travel. Members of this group do not get much economic turnover from the industry but the interference with their private life and environment is obvious.
- (iv) The fourth group comprises locals who have no interaction with tourists or see tourists only in passing.

This classification will aid in understanding the impact of tourism at various levels, such as when some people have direct contact with tourists and others have very little contact. It is obvious that not all categories have the same impact on their socio-cultural aspects. One type of resident who grows up in a tourist environment is more influenced by their way of life than those who only see or hear about tourists. This is why this classification was chosen.

3.3 RESEARCH METHODOLOGY

The focus of the study is to find out the changing patterns of the socio-cultural elements of the tourists. To get a detailed and in-depth understanding of how tourism inflow impacts the socio-cultural fabric of the region an exploratory methodology has been adopted. The research methodology was used and adopted for this study with due consideration to achieve the research objectives.

Exploratory research is a powerful way of knowing what is going on, looking for new ideas, asking questions, and examining the phenomena in a new way (Yin, 2003). It is an analysis of a new phenomenon and is distinguished by its flexibility. The researchers use exploratory research as a starting step when an issue is large and not specified.

Exploratory research attempts to formulate problems more specifically, to explain concepts, explain, gain insight, remove unrealistic ideas, etc. For the conduct of exploratory research, a literature study, interviews, focus groups, and case studies are commonly used (Darabi, 2007).

3.4 RESEARCH DESIGN

The research designs are research strategies and procedures covering actions including general statements to comprehensive data collection and analysis methods. The Plan includes some actions, and they do have to be made according to the order and the order in which they make sense. The ultimate decision applies to which design should be used to study a subject. The worldview expectations the researcher brings to the analysis will guide this decision; investigative procedures (called strategies), and basic methods of data collection, analytics, and interpretation. The choice of a research project is also focused on the essence of the research problem, and the personal experiences of the researchers. As King and Horrocks (2018) put it, “conducting social research is an interactive and active process involving individual participants, with feelings and theoretical and political commitments.”

The choice of the research method to be used in any analysis depends on the intent or objective of the study and the nature of the problem under investigation. Since this study bothers on the impact of tourism in a sociological manner on the host community, so the data can't be quantified. The researcher employed a qualitative survey research method. A qualitative method was selected to provide meaning to the social phenomenon under study (Dey, 1993) and to explore the context of a ‘real impact’ (Golafshani, 2003; Patton, 1990). It provides an in-depth analysis and describes the reality as experienced by the local-host population.

A qualitative study is subjective because it involves human subjects. Therefore, investigators and subjects have diverse attitudes, beliefs, perceptions, opinions, etc. that all impact from beginning to end the different stages of the study (King & Horrocks, 2010). Creswell (2009) focused that the qualitative researcher is the main “instrument” in the process of data — collection. A qualitative approach allows me to consciously construct and form an interactive course with the interviewees (King & Horrocks, 2010). Besides, my philosophical value system and personal background, and previous experience also affect my perception and the subsequent analysis of the data (Creswell, 2007; King & Horrocks, 2010). The work explores the significance assigned to social situations through a qualitative approach (King & Horrocks, 2010). The data for this research were collected in a natural setting that is “responsive to the people and places under study, and descriptive data analysis that sets trends and themes” (Creswell, 2007).

3.5 OBJECTIVES OF THE RESEARCH

- 1 To study the impact of tourists of different regions on the Socio-culture and economy of Jammu and Kashmir and to analyze its pros and cons.
- 2 To study how the tourism plans and practices integrate the Jammu and Kashmiri community with outside culture.
- 3 To explore the traditional indigenous attraction of Jammu and Kashmiri culture
- 4 To study the employment generation capacity of the tourism industry of Jammu and Kashmir and its potential.

3.6 METHOD OF DATA COLLECTION

The study under investigation comprises both primary as well as secondary data.

3.6.1 PRIMARY METHOD

The part of the study that is the impact of tourists from different parts of the country as well as from different parts of the world on the socio-cultural values of host locals of Jammu and Kashmir was collected by using in-depth interviews, using a qualitative interview schedule. The data were collected by conducting in-depth observation as a part of the research.

A qualitative face-to-face interview is not a regular dialog, usually a conversation between two individuals on an identical basis; rather, the interviewer sets up the topic and ensures that the interview takes place under his cognitive goals. It is a controlled interview. The interview schedule was prepared under the objectives and literature. The interview schedule comprises 4 sections:

- i) Part A: Profile of the respondents, which includes name, age, sex, marital status, occupation, educational qualification, religion, income, and caste. The reason for putting these questions was to understand the in-depth impact of tourists on these parameters. Was there any variation based on these parameters and what and how did the impact vary from one category to another?
- ii) Part B: Socio-cultural aspects, including languages, dress, culinary patterns, festivals, music, dance, marriage, family, and art (handicraft). All the aspects were taken in a detailed manner to cover and observe full insight. The actual population was divided into four categories based on the Krippendorf (1987) classification. The classification system enabled the conceptualization of certain characteristics, themes, and experiences. The four categories as per Krippendorf 1987 were considered for the final analysis. How the impact of a guest community influences the socio-cultural fabric of the host concerning language, dress, culinary pattern, changing pattern of festivals, alteration in music, dance, changing patterns in the family structure, and celebration of marriage. All the above parameters of discussed with respondents in detail and all the angles of these parameters were considered while the formulation of the interview schedule.

- iii) Part C: Economic aspect includes trade and income. How the trade and income of the host population get enhanced were taken into consideration. What are the various factors by which the guest community enhances the economic opportunities of the host community?
- iv) Part D: Technology and job selection, use of new/advanced technology, includes attitude towards job selection. The overall attitude of the host population was assessed. How the tourists visiting from the advanced world altered the living condition of the host community was observed.

After the complete preparation of the interview schedule, the same was discussed with experts from the related field. The validation of the interview schedule i.e., content and face validation were taken from experts which include professors, assistant professors, and experts from the tourism as well as academic departments. The modifications suggested were incorporated and the interview schedule was finalized, and a pilot study was conducted in the actual area before actual data was collected from the field of study.

3.6.2 SECONDARY METHOD

The economic aspect of the impact of tourism on the host was collected from secondary sources like:

- (i) Directorate of Tourism Jammu and Kashmir
- (ii) JKTDC, Government of Jammu and Kashmir
- (iii) Directorate of Economics & Statistics, Government of Jammu and Kashmir
- (iv) Economic survey of Jammu and Kashmir
- (v) Gulmarg Development Authority
- (vi) Leh- Ladakh Developmental authority
- (vii) Shri Mata Devi Shrine Board Katra
- (viii) Directorate of Handicraft, Government of Jammu and Kashmir
- (ix) Department of Planning & Monitoring, Government of Jammu and Kashmir
- (x) J & K Academy of Art, Culture, and Languages, Government of Jammu and Kashmir

- (xi) Department of Finance, Government of Jammu and Kashmir
- (xii) Private agencies include tour and travel agencies and Houseboat associations.

3.7 SAMPLING METHOD

A sample is defined as a finite part of a statistical population whose characteristics and properties are used to make estimates about the population. Wiersma (2000) defines a sample as ‘a subset of the population to which the investigator intends to generalize the results for the population. A sample is selected systematically and scientifically according to rules and strategies so that the selected samples are properly representative of the population. Sampling is the process of selection of sample units from the target population to estimate the parameters under study in such a way that the sample truly represents the population. During the pilot study, the specific information collected was taken into due consideration while selecting the sampling method. A stratified sampling technique was used for the present study, in which the target population was divided into four strata’s using the Krippendrof (1987) model of classification.

3.7.1 SAMPLE SIZE

From the three selected tourist destinations, a sample size of 100 respondents was selected using a stratified sampling technique and 5 respondents from the guest community i.e., internal as well as external outsiders were selected using the simple random technique. The sample size has been determined by taken consideration of factors, including the scope of the study, the quality of data, the nature of the topic, the amount of useful information obtained from each participant, the number of interviews per participant to attain data saturation as studied by Janice M. Morse (2004). Warren (2002), Gerson, and Horowitz (2002) reveal for an intensive interview the sample size between the range of 60 to 150 supports convincing conclusions and material to analyze effectively and expeditiously.

TABLE 3.1
SHOWING SAMPLE SIZE SELECTED FROM THREE TOURIST
DESTINATIONS

Sample Size (100 Respondents)		
Gulmarg	Katra	Leh
48	34	18

3.7.2 RESPONDENTS GROUPS/PARTICIPANTS IN THE STUDY

The primary target for data collection was the local's residents in the three specified tourist destinations. The respondents were classified into four groups according to Krippendrof's (1987) model of classification. The total population of these regions was very huge. Gulmarg has a population of 108039 souls (census 2011) Katra region has a population of 109008 souls (census 2011) Lastly the third tourist destination Leh region has a population of 147104 souls (census 2011). To limit the vastness of such a huge population, the inclusion and exclusion criteria were fixed, out of the population only 86 were found fit for inclusion in the study.

3.7.2.1 INCLUSION CRITERIA

The following parameters were used for the inclusion of the sample in the study:

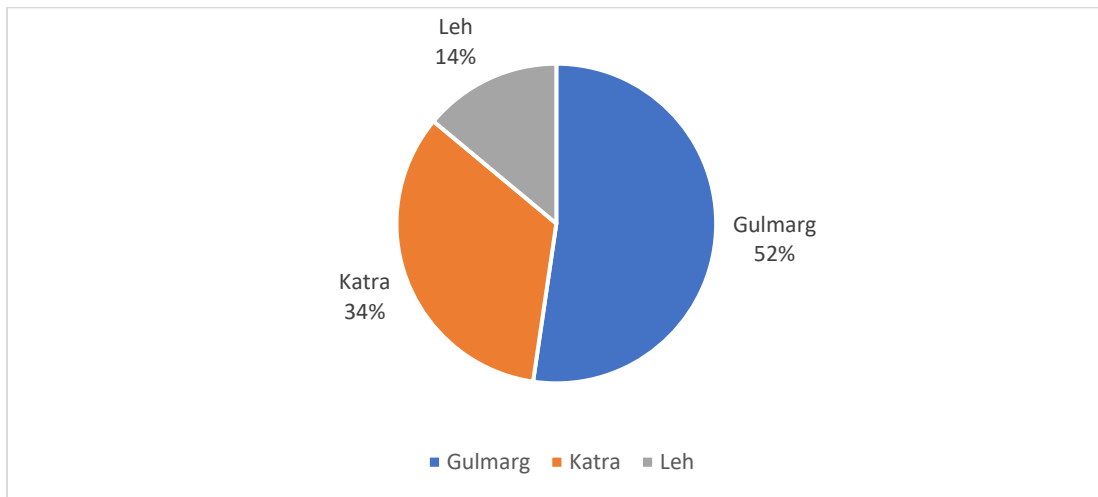
- (i) The selected sample was divided into two groups based on age
 - (a) From 18 to 35 years and (b) and 35 to 65 years
- (ii) Residents of Gulmarg, Katra, and Leh and the adjacent areas.
- (iii) Working in these areas in hostels, restaurants, shops, etc. for one year at least, as a hotel manager, shopkeeper, salesman, waiter, cook, etc.
- (iv) Horse owner with more than one year of experience.
- (v) Possesses any business establishment for at least two to three years
- (vi) Professionals working in any government or private sector in these destinations for more than six months

- (vii) Working as a laborer in gardening, parks, etc.
- (viii) Gender: Male and female of both age groups.

TABLE 3.2
SHOWING SAMPLE SIZE SELECTED FROM THREE TOURIST DESTINATIONS

Sample Size (86 Respondents)		
Gulmarg	Katra	Leh
45	29	12

GRAPH 3.1
GRAPHICAL REPRESENTATION OF SAMPLE SIZE



3.7.2.2 EXCLUSION CRITERIA

The following parameters were used for the exclusion of the sample in the study:

- (i) Not residence in the local area.
- (ii) Visiting tourists of the local area have less experience and contact with the tourist.
- (iii) Worked in the same area for less than the specified time.

Based on the above parameters, a total sample of 100 locals was interviewed, of which only 86 falls under the inclusion criteria, and the remaining 16 were excluded from the data analysis. The data have been dichotomized and analyzed based on age, and gender.

3.8 SAMPLE DISTRIBUTION

The sample for the study was collected from three famous tourist destinations. These destinations were selected because of the height number of tourist arrivals in the three destinations in the three divisions of Jammu and Kashmir. The first destination Gulmarg region spreads over an area of 32 square kilometers (approx.) having a population of 108039 souls (census 2011) with a tourist inflow of nearly 10 lakhs per annum (National/International). Katra region, the second tourist destination spreads over an area of 7 square kilometers (approx.) having a population of 109008 souls (census 2011) with a tourist inflow of nearly 10 million per annum. Lastly, the third tourist destination Leh region spreads over an area of 45110 square kilometers (2nd largest district of the country) having a population of 147104 souls (census 2011) with a tourist inflow of nearly 3 lakhs per annum (mostly foreigners)

3.8.1 GULMARG

Sir Francies Young Husband (1911) describes the world-famous tourist destination as ‘what will be one day known as the playground of India, and what is known to the people of Kashmiri as the “Meadow of flower” is in Baramulla district of Kashmir Division at an altitude of 2730 meters above sea level, halfway up the north-facing slopes of the Pir Panjal’. The destination is one of Asia’s most visited hill stations, for its fabulous beauty, snowcapped mountains, lush green meadows, rich forests, valleys, and attractive slopes for every spot of snow skiing, Snow Hockey, and other sports. The spot is equally visited in summer as well as in winter by both internal outsiders and external outsiders. It is home to the height golf course in the world and offers the longest cable car known as Gulmarg Gondola. The place was exposed to Sultan Yousaf Shah in the 16th century, who was inspired by the sight of its mountainous beauty, slopes, and meadows decorated with wildflowers.

In 1927, Gulmarg was set up as a Ski resort by the Britishers. The resort hosts two skiing events before Christmas (December) and till April every year. Gulmarg hosted the first National Winter Games of India in 1998. Other sports for which Gulmarg is famous are riding a sled pulled along snow slopes or snow roads and snowboarding. Heli-skiing was presented in 1980 in association with the World-famous French skier, Sylvain Saudan of the Himalaya Heli-Ski Club of France. Besides mountainous views and green meadows, the other famous spots are a) "Gulmarg Gondola" a ropeway project. The 2.5 km rope route links the bowl-shaped Kongdoori Valley with Afarwat. It's the world's highest gondola cable car and the only one in the world to carry skiers and visitors to an altitude of 4390 meters. b) Saint Mary's Church was constructed by Britishers in the early 20th century and c) Bota Pathri, a beautiful meadow in the vicinity of Gulmarg at around 9 km away inaugurated by the Department of JK tourism in May 2012. It is a popular destination for shooting various Bollywood films, and a top honeymoon location. It is also famous for adventure tourism like trekking, snow skiing, snow hockey, mountaineering, etc.

3.8.2 KATRA

Katra, a known name among Hindus for the Holy Shrine of Shri Mata Vaishno Devi is in the Reasi District of Jammu Division at an altitude of 875 m. The region is dominated by Hindu Population. It serves as the base camp for Hindu pilgrims who visit Holy Shrine. The area is famous for the Shrine of Mata Vaishno Devi which is located 13 km away from the main city of Katra at a height of 1560 meters above sea level in the Trikuta hills. The word "maa" or "mata" is generally used for mother in India and is used in linking with Vaishno Devi or Mahalakshmi. The shrine is a manifestation of Mata Adi Shakti also known as Chandi/Durga. Every year thousands of Hindu devotees visit to seek commitment and show unparalleled faith in this shrine by walking about 13 km uphill to reach the cave which is one of the 108 Shakti Peetha. The devotees show dedication and enthusiasm by shouting slogans and singing in the praise of the Goddess. The number of pilgrims visiting there has improved from 1.4 million to 8.2 million in 1986 and 2009,

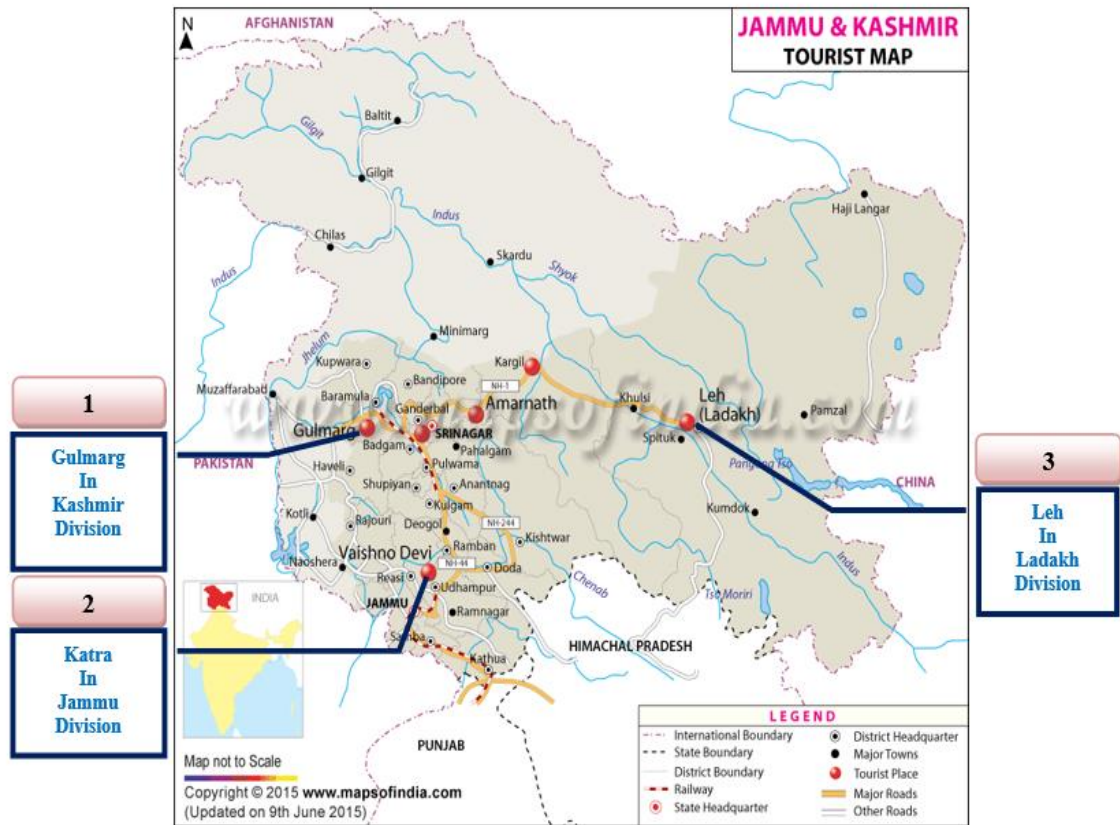
respectively. The scenery throughout the trek to Holy Shrine is picturesque, and environmental-friendly to make the journey a pleasant one.

3.8.3 LEH

Leh the erstwhile capital of the Kingdom of Ladakh is at an altitude of 3524 meters from sea level. It is a dream destination for adventure tourism. The climate of the region is very cold hence it is known as the world's oldest desert. The main access to the region includes 434 kilometers Srinagar-Leh highway and 473 kilometers Leh-Manali Highway. But these roads remain often blocked by snow in winter. At the time of reorganization in 1979, Ladakh was divided into two districts Leh and Kargil. The name Leh is synonymous with Ladakh and vice-versa. This city was built Buddhist kings of Ladakh in 1553. Leh Palace, the leading attraction within the city was once the world's height building. Leh is a traveler's haven with numerous trekking spots, valleys, and charming and famous lakes. It is dominated by the Buddhist population and is well-known as a land of Monks and Monasteries. The city is further divided into three subdivisions: a) Khaltse subdivision, b) Nyoma subdivision and c) Nubra subdivision with different tour circuits for internal outsiders and external outsiders. The city is visited by thousands of foreign tourists during the summer season.

MAP 3.1

SHOWING TOURIST MAP OF JAMMU AND KASHMIR



Source: Directorate of Tourism Jammu and Kashmir

Data collection areas are highlighted: 1 Gulmarg in Kashmir Division, 2 Katra in Jammu Division, and 3 Leh in Ladakh Division

3.9 ANALYSIS AND INTERPRETATION OF DATA

The research study involves a qualitative approach. Hence, the collected data is in the form of text, documents, and observation. Qualitative data mainly consists of words, actions, documents, observations, experience, notes, etc. gathered in the actual field. Qualitative analysis requires the study and review of these texts and observations to identify relevant features of the phenomena. Different methodological principles are used in qualitative research, data collection, assessment, analysis, and interpretation.

When a specific phenomenon is examined, it needs to be described clarified, and explained by researchers (Huczynski and Buchana, 1991). The same has been done using descriptive research analysis. The descriptive study shows an accurate description of persons, incidents, or circumstances (Robson, 1993). Descriptive research describes the dimensions of the study viz. who, what, where, where, why, and sometimes how the research should be performed. Descriptive work, however, should be regarded as a means to an end rather than an end, itself (Yin, 1994).

Since much of the information was collected in the field both relevant and non-relevant in connection with the research objectives. In the first place, therefore, filtration was done to turn a large set of messy data into meaningful data (Philips 1994, as cited by Kim 2016). This was done to gain various ideas of the data gathered for the objective already set.

The analysis was done using two categories to get a detailed analysis.

- (i) Resident types
- (ii) Gender and Age

TABLE 3.3

SHOWING THE FIRST PATTERN OF DATA ANALYSIS

Resident Type			
R-Type 1	R-Type 2	R-Type 3	R-Type 4

TABLE 3.4

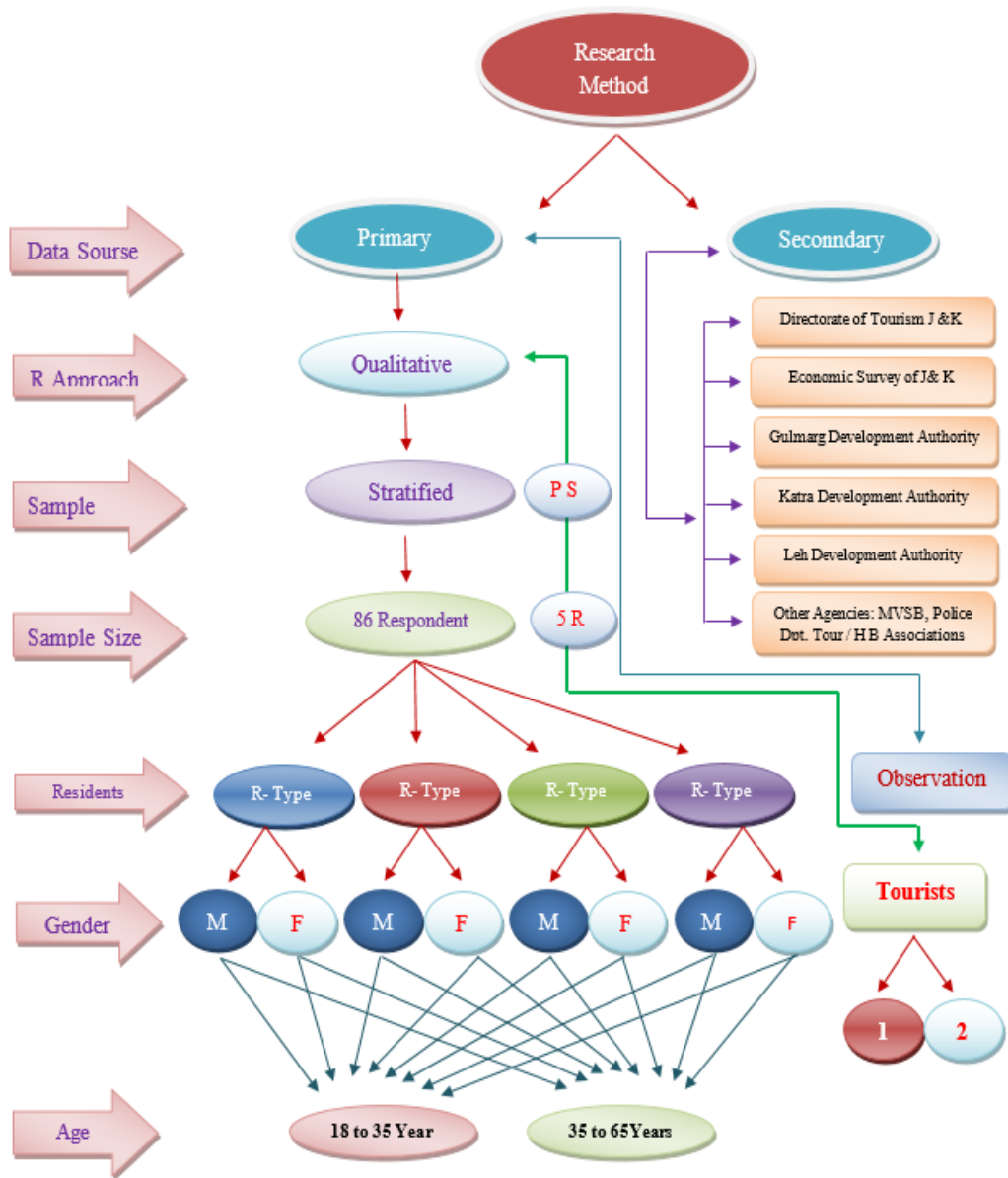
SHOWING THE SECOND PATTERN OF DATA ANALYSIS

Gender and Age Group	
18 to 35 years	35 to 65 years
Male/Female	Male/Female

Besides the descriptive analysis, the data after filtration were transcribed using MS word and MS Excel. The files were uploaded to MAXQDA software where specific codes were assigned to the data to get a better understanding. This software allows drawing conclusions based on certain themes used while writing the detailed description report. Also, all the statistics and graphs were done using the same software.

FIGURE 3.1

SHOWING OVERVIEW OF METHODOLOGY



Source: Researcher's independent work

Residents Types mean four types of residents as defined by Krippendorf (1987)

R-Type 1 means residents depend on tourists & have continuous and direct contact.

R-Type 2 means proprietor class having no regular contact.

R-Type 3 means the local population has direct and frequent contacts.

R-Type 4 means locals have no contact with tourists.

1 means Internal Outsiders (Tourists from other states of India)

2 means External Outsiders (Tourists from other Countries)

3.10 ETHICAL CONSIDERATIONS IN THE RESEARCH

King and Horrocks (2010) argue that it is the responsibility of qualitative researchers to be attentive to how information is created, read, re-interpreted, and used. Therefore, I outlined my epistemological and personal theories guiding this work (Davies & Dodd, 2002; King & Horrocks, 2010). Davies and Dodd (2002) argue that ethics should be seen as a “critical part of a comprehensive investigation.” Ethics relies on the issues under review and the conditions in which the research is conducted; thus, ethics must be accessible to change (Davies & Dodd, 2002).

The ethical principles are seen by Mauthner and Edwards as ‘the morality of human conduct. As far as social science is concerned, it relates to the moral consideration, choice, and responsibility of researchers during the research process (2002, as quoted in King & Horrocks, 2010). My moral values affect the creation of understanding because even “common” ethical principles are subject to how I view them and how I act upon them (King & Horrocks, 2010). Due deference was given to protect the dignity, and reputation of the respondents, and to avoid any such act that could harm them and their families.

During data collection from the three tourist destinations ethics of research has been given due importance. Like all researchers, social researchers or sociologists must be aware that research can harm as well as benefit the subject or communities. The ethical guidelines given by ASA -the major expert sociologist’s association in North America have been strictly followed by the researcher.

Although ethical concerns are important for both qualitative and quantitative research, ethical considerations are more relevant in qualitative research because qualitative methods frequently intrude on the lives of participants (Punch, 1998). For this reason, Neuman (2011) made the individual researcher responsible for the ethics of science. He added that ‘it is the individual researcher's moral and professional duty to be ethical even when study participants are ignorant or unconcerned about ethics.’

The following set of codes given by Dienar and Crandall, 1978 (cited in Bryman 2012) were followed during data collection from the real field.

- (i) Informed Consent: Before starting the interview all the respondents were informed regarding the research under study. The information is needed for the participants to decide whether to participate in the interview or not. They were not forced to be a part of the research. They were informed about the nature and scope of the research and its implications.
- (ii) Protecting Privacy: During the process of data collection and data analysis, the privacy of the respondents was protected. The informed consent of the respondents does not in any way mean that the right to privacy is repealed. This is important to keep in mind that there is not much to peep into the private dominion that could humiliate them.
- (iii) Harm to the respondents: During the interview process the dignity of the respondents was respected and no one was harmed. Harm does not mean only mean physical harm but includes harm to a person's development, self-esteem, stress, etc. This involves no asking any such questions, which may hurt the sentiments and emotions or may lead to any kind of stress. The respondents were not forced to talk about issues, which they feel irrelevant or they feel uncomfortable. During the whole process confidentiality was maintained to avoid any kind of harm like whatever information has been recorded has not been shared with anyone and utilized in a manner that would not reveal their identity. To protect the confidentiality of respondent and participant data, the

suggestion and tips of Holmes (200) have been followed (as cited in Bryman, 2012) like guaranteeing written transcripts do not include names of participants, etc.

- (iv) Deception: Deception happens when an investigator presents their work as something rather than what it is actually. During the data collection, deceptiveness was minimized by not giving wrong information to respondents. No one was given any kind of wrong information regarding any kind of reward or incentives and was well informed about the implications of the present work.
- (v) Published results: After the interview, the respondents were shown all the information collected whether it is written or recorded. The details of printing the thesis have been shared accordingly with the respondents.

3.11 TECHNICAL DEFINITIONS

3.11.1 HOST POPULATION

The host, a Latin word '*Hostis*' population is a pillar of every tourism system. For this study, hosts are described as those who live near the tourist attraction and are either directly or indirectly involved in, and/or influenced by, the activities of tourism.

3.11.2 GUEST POPULATION

The word is of German origin '*Gast*'. It is a synonyms word for tourists. In the present study, the guest word has been used for the tourist guest. 'A tourist is a person traveling away from his/her usual residential area for a temporary period of at least one night and a maximum of six months to the degree that his/her conduct includes the search for recreational experiences through encounters with the characteristics of the places they choose to visit (Leiper, 2004).

3.11.3 INTERNAL OUTSIDERS

The term internal outsiders have been used for all those tourists who are residents of the union of India. In other words, the tourists from various states or union territories of India. It is the same as that of domestic tourists.

3.11.4 EXTERNAL OUTSIDERS

The term external outsiders have been used for all those tourists who are not residents of the union of India. In other words, tourists from various countries visit India. It is the same as that of foreign tourists.

CHAPTER IV

SOCIO-CULTURAL MILIEU OF JAMMU AND KASHMIR

4.1 INTRODUCTION

Socio-culturally every region of the world is different from one another. Cultural conditions differ every few miles. And even within each kinship unit, a single village, each caste has a culture that is somewhat different from that of others (Srinivas,1999). Socio-cultural elements represent the identity of the social structure. The combination of geographical features and the distinctive identity of socio-cultural elements of Jammu and Kashmir makes it one of the most beautiful and unique places on the earth described as “Heaven on Earth” by the poetic world. The socio-cultural milieu of the region and its history, as well as geographical features, are unique in their appearance.

4.2 PROFILE OF JAMMU AND KASHMIR

“Jammu and Kashmir”¹ is one of the most beautiful states of India in the North-Western region of the Indian subcontinent (Rajni et al. 2012). It is known for its natural beauty all over the world as ‘Paradise on Earth’ (Ajaz 2014). The state is surrounded by high snow-capped mountains from all sides and these have been considered by the people their protectors, who came from different cultures to settle.

The state is shared broader with Pakistan to the West, Afghanistan to the North, Tibet, and China to the North-East, and some Indian states like Himachal Pradesh and Punjab to the South direction. The geographical location of the state extends between 72^o 35" and 83^o20" East and 32^o15" and 37^o 05" North latitude (Rouf, 2017). The length of the state from East to West is 480 kilometers and from North to South is 640 Kilometers. The state is having a total area of 222236 square Kilometers, out of that 78114 square Kilometers are under the control of Pakistan, and the control of China is 42735 square Kilometers (Census 2011). The total percentage of the area that the state contributes to India is 6.76

¹ On 5th August 2019, the state of Jammu and Kashmir was bifurcated into two Union Territories, one is a union territory of Jammu and Kashmir, and the second is the Union territory of Ladakh under the Jammu and Kashmir (Reorganization) Bill, 2019 Published in The Gazette of India on 6th August 2019 under “C.O. 273”.

percent. (Nandy, et al. 2001). It ranks sixth in area and 17th in population among Indian states and union territories, while it is the Indian Himalayan Region's most populous state, accounting for 25.33 percent of its total population.

The state is morphologically divided into three distinctive regions. Jammu, Kashmir, and Ladakh each with their own cultural identities (Lawrence, 1895). However, it is divided into six physical divisions that are in the light of the state's physiography:

- I) The Outer Plains: It comprises plains on the southern flank of Ravi, Tawi, and Chenab. These plains are in the south of the hills of Shivalik. These outer plains are 325-350 m above sea level.
- II) The Shivalik: The youngest mountains of the subcontinent called the Shivalik hills are located north of the outer plains. These mountains are about 20-50 km wide and about 600-1220 m in altitude.
- III) The Middle Himalayas: The mid-Himalayas lie on the east side of the Ravi River and the west side of the Poonch. They are spread in the northwest, up to Muzaffarabad. The height of these mountains lies between 1820 and 2240 m and is wide between 10 and 60 km.
- IV) The Valley of Kashmir: A "Bowl-shaped"- Kashmir, is surrounded on every side by Northwest Himalayan folds. The average altitude lies between 2770 and 5550 M (Younghusband, 1972). The Jawahar Tunnel now allows the exit from the valley in the south of Banihal Pass. Baramulla Gorge, where the Jhelum River leaves the valley, is the only water outlet.
- V) The Great Himalayas: The Greater Himalayas in J&K are called the "Zaskar." Zaskar range has an average height of approximately 5940 meters. Some of the best coldest places in the Greater Himalayas are Drass and Rangdom etc.
- VI) Plateau of Ladakh: Ladakh region forms part of the state in the north and east. It is an arid plateau at an average altitude of 5000 meters. It is a cold desert with very low precipitation and poor vegetation. The river Indus passes through this region.

The climate of the state varies due to its vast geographical variation. Due to their irregular topography, the weather conditions in Jammu and Kashmir are very different.

The climate is usually monsoonal in the southern regions around Jammu, although the area is far enough to the west, compared to the average rainfall of between 40 and 50 mm per month between January and March. Jammu is extremely hot and can cross 104 ° F in the hot seasons, with heavy and irregular rainfall of up to 650 millimeters (25.5”) in August and July. By September, the rainfall falls, with temperatures of about 29 ° C (84 ° F) at the beginning of October, and conditions are exceptionally warm and dry.

The Kashmir region has a continental climate type. The Himalayan range that covers the valley has greatly altered its climate. The valley has a sub-tropical sub to the Arctic climate with long winters and short summers (Majid Hussain, 2018). Due to this average yearly temperature and rainfall in the valley, Kashmir has four seasons:

- a) Winter Season (Nov-Feb)
- b) Spring season (March-May)
- c) Summer Season (May-Sep)
- d) Autumn season (Sep-Oct)

Srinagar gets as much as 25 inches (635 mm) of rain and the wettest months are March to May, with about 85 mm (3,3 mm) of rain per month.

Even the Southwest cloud bands break up across the main Himalayan Range and the weather is dry and cold in the Ladakh and Zaskar regions. There are only approx. 100 mm (4 inches) average precipitation per year here, and very low humidity. The area is situated above sea level of 3,000 meters and is very cold (Ahmad, 2012).

Average January temperatures in the areas of Zaskar are -20 ° C (-4 ° F) to extremes of up to -40 ° C (-40 ° F). All the rivers freeze during this time, and local people traverse the river due to their high glacier level, which in summer melts and prevents their passage. Due to the low moisture and the thin air nights, however, the days are typically warmer at about 20 ° C (68 ° F) in the summers of Ladakh and Zaskar.

The NH-44 National Highway links the capital cities of Srinagar and Jammu to the rest of the country. The state is also well connected by air and rail with the rest of the nation.

The state had a long past and had been ruled by one after another dynasty. Buddhist teachings of Vedanta and then Hindu rajahs, after Islamization started, have long-lasting impacts on the people of the state. Besides Buddhists and Hindus, the state has been ruled by other dynasties of which sultans, Afghans, Sikhs, and Dogras are the most famous ones. In 1819, the state was annexed by the Sikh kingdom after the Afghans ruled from 1756. Britishers in 1846 ended the Anglo- Sikh war and forced Sikhs to sell the Kashmir valley and adjacent territory including Ladakh, Gilgit, Chamba, and Punjab plains in the vicinity of Jammu to them. This kingdom was then transferred to two Hindu brothers, Gulab Singh- (elder brother) of Jammu against the estimated sum of 750000 and had assisted them in war. The kingdom consolidated over 50 years religiously and socially became the biggest Princely state and was known as “Jammu and Kashmir.” The state became part of the Indian Union On 26 October 1947, when Maharaja Hari Singh, ruler of the state signed the instrument of accession with India (Sanjeev 2014).

The state is having three official divisions: Kashmir, Jammu, and Ladakh and comprises 22 districts, out of which ten districts belong to Kashmir, having a Muslim dominant population of 94.5 %, ten districts belong to Jammu, having a Hindu population of 62.55 % and Muslim population of 33.45 % and other two districts belong to Ladakh division, comprises of 39.7 % of Buddhists which are dominated in Leh district and Shia Muslims of 46.4 % dominated in Kargil district (Census Report 2011).

MAP 4.1

SHOWING MAP OF JAMMU AND KASHMIR



Source: www.mapsofworld.com

4.3 KASHMIR DIVISION

Kashmir, the official division and one of the capitals (summer Capital) of Jammu and Kashmir is in the northern part of the Indian sub-continent. The valley is well-known all over the world for its scenic beauty, high mountains, pastures, and beautiful garlands as has been compared to heaven on Earth (Ajaz, 2014). The valley is famous for its rich cultural uniqueness, which includes language, food habits, dressing style, folkways, festivals, beliefs, norms, family structure, marriage celebrations, music, and dance. The unity and brotherhood of Muslim, Sikh, Buddhist, and Hindu philosophies have created an amalgamated and complex culture that comprises unity, honesty, respect, humanism, tolerance, etc., which is known as Kashmiriyat for which the whole state is famous all

over the world. Socio-culturally as well as geographically the valley is separated from all other cultures or civilizations (Kaw, 2010).

The Himalayas separates the valley of Kashmir from Ladakh and Pir Panjal separates the state from the plains of Northern India. The average height of a settled and beautiful valley is 1850 meters i.e., 6100 feet above sea-level, and the Pir Panjal Mountain range has an average of 5000 meters (16000 feet) height from the sea (Menon, 1957). Nature has bestowed the state with several valleys such as the valley of Kashmir, Lidder, Chenab, Tawi, Sind, and Poonch, which are famous all over the world. Kashmir Valley receives 635 mm (25 inches) of rain from Monsoon and March to May are the wettest months with 85mm (3.3 inches) of rainfall per month (Majid Hussain, 2018).

The cultural tradition of Kashmir is rich, and the total variety and richness of art and architecture, music, fairs and festivals, the richness of ancient literature, rituals and rites, and languages that thrive amid unparalleled cultural unity, can easily portray this versatile, vibrant, and exceptional cultural fusion that is characteristic of the culture of Kashmir. Not only are the geographical conditions of the region different, but the variety of religions that flourish in the city, the different languages, and cultural forms and heritage can also be demographically separated from various ethnic and social bodies. The culture of Kashmir is a composite culture made up of elements and influences, predominantly from India, Iran, and Central Asia. “The culture of Kashmir is said to have been influenced by many civilizations, such as the ancient Indian, the Roman, the Greek, and the Persian. Up to the thirteenth century, Hinduism flourished, along with Buddhism (Lawrence, 1895). A new social order came into existence at this time with the advent of Islam. It is a fact that various cultures from time to time have come into contact with Kashmir and left their mark on the mentioned language and culture. Kashmir was the largest learning center for Sanskrit and Persian, and the influence of these languages can be measured by the fact that most of the vocabulary of Kashmiri belongs to these two languages.” It is renowned for its distinctive cultural heritage and ethos, in addition to its charming elegance (Khan 2013).

4.4 JAMMU DIVISION

Jammu city, the winter capital of Jammu and Kashmir from October to March is known all over the world as the “City of Temples” due to the innumerable temples and shrines present in the city. It is believed that the origin of Jammu city can be traced back to the 14-century BC. Then, the Raja Jamboolochan reached River *Tawi* one day during a hunting Campaign and saw a goat and a lion drinking water in the same area. This impressed him a lot and he decided to build a city in that area and named it “*Jamboo*” after it his name. With time, the name changed from *Jamboo* to Jammu (Brecher Michael 1953).

In the Jammu region, the climate is monsoon types and receives an average of 40-50 mm (1.6- 2 inches) of rain per month from January to March, though the region is far west. The region remains mostly hot and the temperature can go more than 40°C (104 °F) in July and August. (Ishfaq Khan, 1985). In September, rainfall declines, due to erratic rainfall after July- August and extremes up to 650 millimeters (25.5 inches), and by October conditions become dry and warm and receive slight rainfall and temperature goes up to 29°C (84 °F) (Ishfaq Khan, 1985). Monsoon is no longer a factor across the Pir Panjal range, and most participation falls in the spring from southwest clouds.

Jammu represents the culture of Dogri, which is similar to that of neighboring Punjab and Himachal Pradesh states. The first largest ethnic group is the Dogras, and the second largest group in the region is the Gujjars. The Bakkarwalas are fully nomadic pastoral people both in Jammu and in the valley, who move along the Himalayan slopes in search of pasture for their enormous flocks of goats and sheep (Warikoo, 2000). Culture plays a major role in recognizing Jammu's local inhabitants. Their lifestyle and festivals say a lot about them. Jammu city is occupied by various tribes, castes, and religious groups. The mountainous terrain of the Himalayas has affected the population in these classes. At the different temples in Jammu, Hindu Brahmin priests permit Indian and foreign pilgrims to worship. Some of the major tribes in Jammu are: Dogras- belong to the Aryan tribe who in ancient times came to India. They subsequently split into higher castes of Brahmins

and Rajput, as well as the Mahajan and other merchant classes. When these religions influenced this area of India, some followed Sikhism and Islam.

Gujjars - A large portion of Jammu residents are Muslim Gujjars. They are from Rajasthan and Gujarat and they speak Gujarati. They are distinct from hilly individuals; they are tall and have attractive features. Their way of life is from semi-nomadic to nomadic. Their key occupation is herding sheep and mountain cattle (Warikoo,2000).

Chibali and Sudhan — in Jammu, they are small tribes. Normally, they are adherents of Islam. Their home interiors, clothing, and daily food are extremely simple. They are religious, affectionate, warm, polite, and helpful.

In Jammu city tourism is mainly limited to the pilgrimage by internal outsiders (domestic). The city is not only famous for pilgrimage tourism but there are several other destinations where thousands of tourists visit throughout the year (Kotwal et al, 2008). The most famous is the Mata Vaishno Devi shrine, which is located 13 kilometers away from the main city of Katra at an altitude of 1560 meters above sea level in Trikuta hills. The other famous destination where thousands of tourist's visits are Bahu Fort, Mubarak Mandi Palace, Mansar Lake, Shivkhori, Raghunath Temple/Bazaar, Amar Mahal Museum, Peer Baba Dargah, Akhooor Fort, Dogra Art Museum, Bagh-e- bahu, Surinsar lake, Patnitop, Poonch Fort, Nandini wildlife sanctuary, etc. The Jammu division includes ten districts, namely, Jammu, Samba, Kuthua, Udhampora, Reasi, Poonch, Rajouri, Doda, Ramban, and Kishtiwari.

4.5 LEH-LADAKH DIVISION

Kargil and Leh are two districts of the Ladakh division. The climate of the region remains extremely cold and dry with an annual rainfall of 100 mm (4 inches) and with low humidity. Being almost 3000 meters (9750 feet) above sea level, the winter is awfully cold. In this region, all the rivers go below the freezing point. The summer days in Leh-Ladakh are typically warm with a temperature of 20 °C (68 °F) and above, but the humidity remains low and nights remain cold (Scheling, 1968).

Ladakh is most famous for its distinctive Indo-Tibetan culture. Ladakhi, Sanskrit, and Tibetan language form an important part of the regional Buddhist lifestyle. The traditions of the region consist of annual masked danced festivals, archery, and weaving (Kaul & Kaul,1992).

The oasis of nature and serenity is in Leh Ladakh. A unique Buddhist lifestyle features Arid Leh. Established centuries ago, Buddhist monasteries bring global visitors to Leh and Ladakh. In the monasteries, large pillars, ancient rock carvings, and peace still have a profound effect on the hearts of travelers. The culture and lifestyle of Leh-Ladakh, apart from the sightseeing choices, are one of the reasons why tourists love to flock here. To a great degree, the solitary mountain ranges and harsh climate have impacted Leh Ladakh's culture and lifestyle. Buddhism's stronghold has led to cultural diversification, while in this area, a sparse population has encouraged tranquility. The inhabitants of Leh Ladakh are originally Indo-Aryan Dards. Here, individuals who migrated from Tibet brought their religious practices and culture. In the central part of Ladakh, most of the Tibetan population lives. There is a considerable Muslim community at the eastern end of Ladakh and the Nubra Valley. Moving west, the Afghans have intermingled with the local community residing there for years now. The Leh Ladakh people have distinctive facial features. The original population of Ladakh is called *Dards*, who are an Indo-Aryan ethnicity, but several Tibetans settled here afterward because of their proximity to Tibet, and finally, now they are more Tibetans than *Dards*. There is a mixed breed around the Kargil that exists. The Arghons are the Ladakh Muslim groups that have been related to the Kashmiris. Leh Ladakh's most appreciated reality is the status of women in Ladakh. Compared to the conservative nature of other northern states of India, women enjoy a highly elevated status. Ladakh's rough and rugged lifestyle can be daunting, but the people of Ladakh hold that special smile on their faces (Petech, 1977).

The three religious and socio-cultural groups vary from each other and are complex and strongly influenced by Central Asian and northern South Asian divisions. State culture is an area of diffusion and convergence of three predominantly religious-cultural domains,

namely, Muslims, Hindus, and Buddhists. Kashmir has its Kashmiri culture; Jammu has Dogra culture and Ladakh has Ladakh culture like that of Mongolian culture.

4.6 SOCIO-CULTURAL ELEMENT OF JAMMU AND KASHMIR

There is hardly any region or area in the world, which is not visible by its unique cultural richness. The cultural pattern attaches importance to the social, political, and economic growth of a society. It would not be overemphasized to say that in India cultural diversity varies every few miles, even within a single village, each caste, and each kinship unit has a culture that is somewhat different from that of the others (Srinivas, 1996).

Every society in this world has its own distinctive culture and that culture is the identity of individuals or members of that society (Qamar, et al., 2012).

The state is socio-culturally different from the states of India, extremely influenced by northern South Asian and Central Asian ones. The isolation of the region by the Himalayan mountain range has carved a multiplicity of tribes with unique cultures (Banerji & Fareedi, 1983). Because of its natural beauty and pleasant climate, it has developed a strong tradition in the form of art, painting, dramas, literature, dance, and music.

The isolation and security provided by high snowcapped mountains and the distance from the main plains of northern Indian culture give the originality of thought and may explain the attraction for philosophical speculation. From ancient times Jammu and Kashmir comprise a population of various religions like Hindus, Buddhists, and Jains. But during the 14th century, the invasion of Muslims from Central Asia and Persia changed the whole composition of the population and brought some material changes. This paves the way for the founding of Islamic Institutions and cultural adaptation (Sheikh, 2017). A large number of merchants, soldiers, artisans, poets, and scholars arrived in the region during the Sultanate period and vice versa. This interaction resulted in the assimilation and adaption of diverse cultures. They introduced new ideas and new traditions to them. In the people of the state, their customs were mixed and they were in turn affected by the

social order. Like sultans and nobles, the elite class of society entered into marital ties with each other. They were also married in various locations, such as Sindh, Jammu, Kashtiwari, etc., leading to their social activities being scattered. The main cultural traits of Jammu and Kashmiri culture which differentiate it from the rest of the world with its uniqueness are as:

4.6.1 LANGUAGE

The unique identity of Kashmiri inhabits is its language known as Kashmiri language (*Koshur*) which is spoken by approximately, 5 million speakers both Muslims as well as Non-Muslims of the valley. It is one of the 22 national languages in India (census, 2011). Kashmiri holds a peculiar position because of Dardic characteristics and other Indo-Aryan features. There are two main views of the origin of the Kashmiri language: the first view considered the Kashmiri language as a branch of Indo- Aryan like that of Hindi and Punjabi as the Kashmiri developed from these languages. Chatterjee argues that “Kashmiri, despite a Dardic substratum in its people and its speech, became a part of the Sanskrit culture-world of India. The Indo-Aryan Prakrits and Apabhramsa from the Midland and Northern Punjab profoundly modified the Dardic bases of Kashmiri, so that one might say that the Kashmiri language is a result of a very large over-laying of a Dardic base with Indo-Aryan elements.”

The second view considered it as a separate group within Indo- Aryan languages called Dardic, Iranian being the other member. Grierson suggests that “the Pisacha languages, which include the Shina-Khowar group, occupy a position intermediate between the Sanskrit languages of India proper and Iranian languages farther to their west. They thus possess many features that are common to them and the Sanskrit languages. But they also possess features peculiar to themselves, and others in which they agree rather with the languages of the Iranian family (Kachru, 1981). That language [Kashmiri] possesses nearly all the features that are peculiar to Pisacha, and also those in which Pisacha agrees with Iranian.”

The variation in phonological and phonetic communities may be because of the frequency of certain phonemes. In rural Kashmir, religion phonetic and morphological combine into one. But due advance and spread of education, religious domination has been disappearing slowly. The Dardic-group has large vocabulary items taken from Vedic Sanskrit, which are not found in other Indian languages.

The major two influences of the Kashmiri language and literature are: the first stage of the Kashmiri language shows the domination of the Sanskrit language. The second stage started after the invasion of Muslim rulers and the conversion of a large population into Islam which led to Persian and Arabic domination (Koul & Wali, 2015). The Kashmiri language has been made a compulsory subject in all Valley schools up to the secondary level since November 2008, and as an optional subject afterward (Govt. of Jammu and Kashmir).

Dogri Language is spoken in the Jammu region which is an Indo- Aryan language. Besides Jammu, the language is spoken in the regions of Himachal Pradesh and Northern Punjab.

The past of its roots can be traced back to the poet's time, Amir Khusrau. The earliest recognized reference to Dogri can be made in his list of Indian languages. Its gradual evolution was the result of the *Rajauli* writing, which is considered to be one of the earliest in its history. It is a *Tehaldas* Dogri translation, from Bali Ram's original Persian work. It has also been mentioned that the Christian Missionaries of *Sirampur* have translated the New Testament into the Dogri language.

Dogri language was recognized as a modern literary independent language by the linguists of the General Council of the Sahitya Academy, Delhi, in August 1969. The Dogri language reached a new landmark on 22 December 2003 as it was proclaimed in the Indian Constitution as the national language of India. It has grammar and a dictionary of its own. There is also a strong Sanskrit base in the Grammar of Dogri. It is studied in UG and PG schools in Jammu and adjacent areas like Punjab and Himachal.

Dr. Karan Singh who is famous for his Dogri writings has written many novels, travel literature, and philosophical treatises. He has translated popular Dogri songs into English. His praiseworthy works include: *Welcome the Moonrise (1965)*, *Towards a New India (1974)*, *Hinduism: The Eternal Religion (1999)*, etc. Dogri literature features an incredible variety of poetry, drama, and prose. Dogri poets like Kavi Dattu (*Barah Massa (Twelve Months)*), *Kamal Netra (Lotus Eyes)*, *Bir Bilas*, *Bhup Bijog*) from the 18th Century era to more recent ones like Professor Ram Nath Shastri and Ms. Padma Sachdev have contributed a lot in the field of *Dogri* poetry.

The main language of the Ladakh region of Jammu and Kashmir is Ladakhi. Ladakhi is closely connected with the Tibetan and has approximately 104,618 speakers, although they are not mutually intelligible. Ladakhi spoken in Upper Ladakh and Zaskar has many characteristics from Central Tibetan dialects, such as tones, which other Ladakhi dialects lack. *Ladakhi*, also known as *Bhoti*, has a variety of dialects: *Ladakhi* or *Lehskat*, spoken in Leh; *Shamskat*, spoken in north western Leh; *Stotskat*, spoken in parts of the Indus valley; and *Nubra*, spoken in northern Ladakh.

4.6.2 DRESS CODE

The climate and geographic environments of the region give rise to its dress code, which is different and reflected unique features. Mostly men and women wear traditional clothes. Kashmir's dress has its historical meaning. Over its long history, it has undergone many modifications. Due to the influence of Mohammadans, Harsa (1089-1101) introduced the use of turban and short courts, before that citizens of Kashmir did not use any headwear, they let it loose. In Kashmir, the *Sufi* saints and Muslim theologians who came from Central Asia and Persia brought new things with them. People started to use long robes and round turbans when they arrived in Kashmir. The former is thus the forerunner of the *Pheran*, Kashmir's present outfit. During winter, they wear a special kind of loose overcoat called "*Pheran*" (Naikoo, 2019). It is usually worn over a *Kurta*. Under the *Pheran*, is a warm fire pot of charcoals called "*Kangri*", which helps in keeping warm. Upper-class dresses look like affluent citizens in Arabia, Persia, and

Turkistan. Sayyid Ali Hammadani is credited with introducing it during the reign of Sultan Qutub-ud-din, and it was later adopted by Brahmans. The lower half of the body was covered by white Persian trousers (*Saravit*). On the upper half, there was a *chemise* (*Qamis*) with full sleeves. There was a short vest over this one (*Sadri*). The outer robe was referred to as “*choga*” and dropped to the knees. There was not much of a difference between men's and women's dresses. The main difference was that Muslim women used to wear “*Kasab*” as their headdress, whereas it was called “*Taranga*,” as in the case of Hindu women (Hassan, Sajad & Reshi, 2013).

The traditional Dogra dress consists of tight-fitting known as “*chudidar pyjama (ghutana)*” with many folds above the ankle (Dar, 2018). It was fastened by a cord of cotton threads that were skillfully made and *Kurta*, a narrow-sleeved underwear dress. *Khilka*, a broad-sleeved *kurta* is worn over the under wear with *phatovie* (jacket). The Head is covered with a long cloth that is closely bound to the head. Dogra women cover the head with a cloth of six yards long with hand embroidery which falls to the ankles. A loose and flowing silk dress with several folds tied with the silk or cotton cord around the waist. It is mostly worn over fitting *suthan*. The Dogras have prepared their dresses in a variety of ways by handweaving Khadi and other kinds of clothes. “*Ghagra*” a long and loose circular skirt with tight and fitting trousers gave Dogra women a charming and beautiful look. Also, embroidery dresses with silver and golden threads add more glamorous and beauty (Wakhlu, 1999).

In the Ladakh region, “*Goucha*” is a traditional dress for men. It's a woolen robe, fastened at the collar, under the armpits, and bound with a colorful ribbon known as “*Skerag*” at the waist (Ball, Norboo, Gupta & Shaft, (1994). *Skerag* is two meters long and 20 cm wide, round, and used by men to carry essentials of daily life. “*Kuntop*” is a similar dress for women, but the back of it is colour full by adding a coloured shawl called “*Bok*” which is also used for carrying babies and other essentials. *Bok* keeps back warm and gives protection against a heavy load of rocks and sticks. Traditionally, the pattern on the outside was brightly coloured and inside it was yak or goatskin that kept the body warm in the chilly cold. Women make their hair in two long pigtails that look

like a hat or “*Perak*” which stays balanced and hanging over their heads. When the woman dies her *Perak* is being handed over to the eldest child in the family. However, rich families also wear nine lines. “*Papu*” is a special shoe made of woven Yak hair or wool, decorated with a Yak leather sole. Typical costume includes velvet “*Goucha*,” decoratively embroidered waistcoats, boots, and caps. People ornamented with gold; silver turquoise headgear crowded the streets at numerous regional festivals.

4.6.3 FOOD HABITS

The uniqueness found in food habits like that of taking salted tea (*Noon chai*) two times a day, in the morning and the evening is famous. The tea (*Noon Chai*) is cooked in a Kashmiri teapot known as “*Samavar*”. The staple food is rice, generally cook by boiling and then left for cooling, and is served two times (Lunch and Dinner) in a day. During the Mughals, vegetables were added as a staple food. Kashmir is also famous for its special kinds of dishes called *Wazvan*, (Bhat, et al, 2016) a multi-course meal in which various dishes of meat, chicken, and cheese are cooked for guests in marriage ceremonies, *Goshtaba*, *Kabab*, and *Roganjosh* (Rather, Masoodi, & Akhter, 2016).

Kashmiri Feasts at other parties are cooked by special cooks known as *Wazi*. *Kehwa* is a popular green tea served on special occasions and festivals with spices including saffron, almond, and cardamom. Three sources of tea came to Kashmir, namely, Hill tea from Kangra in Punjab, Bombay tea from China, and green tea from China via Lhasa and Ladakh. Kashmiris liked salt and sweet tea, too. The latter is referred to as *Kehwa* (Dhanjal et al, 2020).

Dogras in plains are mostly vegetarian, while those in mountainous areas are non-vegetarian. Therefore, Dogra’s in towns and villages have different food behaviors. The food consists of *Mithe Chawal*- rice is fried in ghee or oil, yellow colour and sugar are added along with three times water is allowed to cook at low flame (Singh, 2008), *Kheer* or *Shree Palov*- basmati rice is fried in ghee then boiled in milk. *Choti Elaychi* and *Cinnamon* are added and allowed to cook until they become thick. During the rainy season, *Charolin* and *chili* from wheat flour ‘*maida*’ are prepared.

Ladakhi cuisine has much in common with Tibetan food, the most popular of which is *thukpa*, noodle soup, and *tsampa*, known in Ladakhi as *Ngampa*, roasted barley flour (Angchok, Dwivedi, & Ahmed, 2009). *Thukpa* a smacking delicacy usually includes pieces of flour or noodles in a soup that contains mostly vegetables, but sometimes chicken pieces are also added. *Chang* is a kind of tea made in a cylindrical porcelain pot by fermenting a miller with yeast. The preparation is surrounded by warm water until the miller loses strength. Another type of tea is butter tea, prepared by adding butter to boiling milk with constant stirring. *Khambir* is a traditional bread pan-shaped and served with butter.

4.6.4 FESTIVALS, DANCE, AND MUSIC

Kashmiri *Wanwun* and *Rouff* are two folk dances that women of the valley perform during weddings and other parties while singing a song in their language. *Damhal* is another dance that is performed by men during feasts, the feasts are celebrated in the memories of spiritual saints or poets or suifs (Warikoo, 2009), as Kashmir is known for various spiritual gurus, poets, etc. some of them came from other countries, mostly from central Asia and some were born in Kashmir like that of Lala Ded, Habba Khatoon, and Sheikh Ul Alam is regarded as *Peer Vaer* (Land of Spiritual Gurus).

Each region is famous for its fairs and festivals. These fairs and festivals act as the backbone of a social system. Since time immemorial, Kashmiris have also observed fairs and festivals that include religious as well as secular ones. Both Hindu and Muslim festivals have been celebrated with great enthusiasm and passion. *Shab-i-Barat*, *Eid al-Fitr*, *Eid al-Adha*, *Nouroze*, *Diwali*, and *Dussehra* and *Holi* are among these festivals. Annual *Ursers* and the holy saints' festivals are celebrated by the Muslim population (Kumar, & Dar, 2017). *Urse of Sheikh Noor-ud-din rishi at Chrarie sharif*, *Baba Jan baz Wali at Baramulla*, and *Rishi Maloo at Islamabad* were among the prominent ones. People from various corners of the valley gather at the Urs of *Sayyid Ali Hammadani* and *Sheikh Hamza Makhdoomi* in Srinagar. The classical examples of Islamic architecture, literature, and monuments are *Jamia Masjid Srinagar*, *Hazratbal Shrine*, *Makhdoom*

Sahib Shrine, and Dastageer Sahib Shrines. There are hundreds of other shrines of great and pious Islamic spiritual *Gurus* or *Peers* which are in different parts of the valley. Hindus celebrated the annual fairs at *Tulmullah*, *Amarnath*, *Kokernag*, and *Sindh Berrari*. The Holy Shrine of Amarnath fascinates millions of Hindu supporters every year and the Kheerbawani temple in Tulmullah Ganderbal attracts hundreds of supporters every year from different corners of the world.

The Dogra tradition has been enriched with several festivals. Dogra festivals have a variety of different backgrounds and characters of cultural, religious, seasonal, and social fervor (Pathik, 1989). Each festival is celebrated with rituals, enthusiasm, etc. like Diwali, Holi, Lohri, Damdeh, Sakolari, etc. Basant Panchami is celebrating in honour of the coming of spring, everyone wears a yellow dress, and a yellow *turban*. Lohri is a cultural as well as a religious festival for the people of Jammu. The religious part is the offering of burnt sacrifice, in which Maharaja along with his people make their obeisance in the temple, standing around the fire in a square and throwing grains of all sorts into it. Holi is celebrated in February or March; everyone is wearing a white dress and throws colored powder or balls or coloured glue on each other until the whole air is made dark. Diwali is celebrated at the begging of winter during which lamps are placed in long rows and the goddess Lakshmi is worshiped (Pathik, 1989). Bahu Fort fair is a local festival celebrated on the 8th and 9th *Navratra* in the vicinity of Jammu.

The festival celebration is incomplete without Dogri Folk songs, as these reflect the culture of the people (Gandotra,2012). Every social gathering starts with the recitation of folk songs, *ballads*, and narrating of folk tales, and even dancing to the tune of folk songs and playing musical instruments like drums, etc. (Jerath, 1998). Every song reflects a poetic encyclopedia, the culture, and traditions of the people, and the imagination of daily activities. *Ballads* are a large set of songs, starting with prayer and the invocation of God. ‘*Kaarkaan*’ and ‘*Baraan*’ are two *Ballads* related to gallantry of heroes. ‘*Biyain*’ is sung on the occasion of childbirth.

Chajja is a folk dance performed at the festival of Lohri, *Dhamhachada* is performed by women folk on the occasions of marriage. When the wedding parties depart, the ladies meet in the boy's house and begin to dance passionately (Asboe, 1938).

Ladakh the territory of gompas and lamas is exceptional in its culture, faith, topography, and ethnicity. Every traveler wishes to visit Ladakh on special occasions or festivals. These festivals reflect an independent relationship to Ladakh's dances that enhances the charm of the festival. This territory influences Tibetan culture and Buddhism. Each occasion in Ladakh, whether it is a commemoration of head *lamas*, marriage, birth, harvesting, *losar*, etc., is marked by dancing, feasting, and chanting folk songs, which is an important part of its living heritage. A maximum of the festivals are religious-oriented and Ladakhi dance is an important part of these festivals. The monastic festivals commemorate the monastery's founding, the birthday of its patron, or the major innovations in Tibetan Buddhism. These festivals include dances performed by *lamas* or *monks* wearing colorful silk clothes and various facemask masks that attract visitors. Almost all *gompa* celebrate a special festival associated with an outstanding occurrence in Tibetan Buddhist History or with a legend that forms part of Ladakh (Vohra, 1982).

The most celebrated festivals of Ladakh are i) *Dosmochey*- celebrated in Leh (Palace), *Deskit* (Nubra valley), and *Liker* (Lower Ladakh) in February for almost two days. Monks of different areas or monasteries every year perform *Chams* turn by turn. On the last day, the offerings are taken out and burnt while people whistle to chase away the wicked spirits. ii) "*Matho Nagrang*"- celebrated in the first month of the Tibetan calendar on the 15th day at Matho monastery for two days. Monks wear colorful dresses and masks and perform in full spiritual form. iii) "*Yuru Kabyat*"- in Lamayuru monastery, which is 125 kilometers away from Leh. Monks dance and offer holy rites to get rid of disasters and pray for peace. iv) "*Hemis festivals*"- the most important festivals of Ladakh are celebrated to honour the birth of "Guru Padamasambhava" (founder of tantric Buddhism). It is believed that this festival saves local inhabitants from the wrath of demons. this festival takes place at Hemis monastery for two days. A huge four-story *thangka* (painting of Guru) is hung after every twelve years in the yard of this monastery.

v) Sindhu Darshan- is celebrated from 1st June to 3rd June in *Shey Manla* around 8 kilometers away from Leh for unity, and communal harmony. In 1997, this festival was organized for the first time by the Ministry of Tourism and culture. Besides these festivals, there are a few more festivals that are celebrated with enthusiasm either organized by J&K Tourism Department or Ladakh Autonomous Hill Development Council like Ladakhi festivals from 1st to 15th September, Ladakh harvest festivals, *Losar*- The New Year Day, *Gustor* festival, *Stok Guru Tsech*, etc.

Jabro, *Drugpa*, *Cham*, and *Bagston* are important dances of the Ladakhi region (Asboe, 1938). These dances are having different themes *Jabro* is related to New Year, *Drugpa* is performed by vegetarian inhabits of Dras and Gorkhan for their originality fact, *Cham* is performed by lamas on mystic music with its manifestation of God, and *Bagston* is performed on marriages for weeks. The other tribal dances include the *Shon* dance, the *Koshan* dance *Surahi* dance, etc.

4.6.5 MARRIAGE

It has been found that the institution of marriage is more stable than any other social institution. Members of every civilized society are interested in maintaining the marriage relationship, which is the foundation stone of the culture from which the family is an important organ. Marriage, a prerequisite for human beings, is a basic pre-requisite for the creation of a family and, as such, religious sanctity gives birth to the different kinds of morality to be practiced in its execution. Being a multi-religious area, mainly populated by Muslims, *Kashmir* has a series of ceremonies performed during marriage ceremonies. Marriage in *Kashmir* is considered indispensable to almost everyone (Khanday, 2019).

Marriage is considered a socio-religious contract by Muslim, requiring requisite proposal and approval before the marital agreement. None of the men or women could choose their mates and only their parents reserved this privilege, violating the rule was not considered a good manner. It was essential to suit the *sitar* (horoscopes) of the future bride and spouse before the date of *Nishani* (betrothal). In addition to this, the other considerations that were taken into account when choosing a match were the moral and

status character of the family and their close relatives (Ganie, 1990). Each of these conditions is taken into account before finalizing the union. The Wedding Date (*Sath Nam*) is suggested by both sides. The go-between called (*Manzimyor*) in Kashmiri arranges and supports marriages. Typically, this go-between was a man of great persuasion as he approaches families of marriageable girls and asks her parents for the marriage of their daughter with his client after high lighting the position, social status, and even economic status of his client. After acceptance of the proposal, the *Manzimyor* nominates a day for *Nishani* (engagement), on this day *Heena* and some gold and silver ornaments would be sent through the *Manzimyor* to the bride along with one or more close relatives of the groom usually father or uncle accompanies him (*Manzimyor*). A structured marriage ritual will take place in the form of *Nishani* (engagement) once the two families consent to the partnership. Soon afterward, the father of the groom would go to the bride's house with a small group of family and friends with presents like golden, and silver ornaments, sweets, clothes, fruits, and other essential things of daily use. On certain festivals like Eid, Ramzan, *Urses*, etc. the father of the groom visits the house of the bride and gives her presents or cash.

Maenzraat (*Mandiraat*) is the first day of the actual ceremony of marriage. All the neighbours, friends, and relatives who have been invited come along with sweets, etc. women usually wear traditional dresses like embroidery *Pheran*. Women sing Kashmiri folk songs and henna would be rubbed on the hand and feet of the bride and one finger of the groom. All the guests would be served *Kashmiri wazwan* by both families. Before leaving for the girl's house, the groom needs to visit the nearest shrine and the ancestral graveyard where he receives blessings. Then, the groom and his party (*baraat / Yeni-woul*), with a group of people, leave for the bride's house (Ganie, 1990).

On arrival of the *baraat*, relatives, and friends greet them, give the groom presents (*Mala*), and gifts, and shower the petals of the flower on them. The bride's father and the bride's father hugged each other, indicating a solemnization of their relationship with a promise of a lifetime of friendship. On this day, the women sing folk songs.

Nikah or the marriage contract is drawn up on this day and the *Mahr* has been set and signed by the groom, his father, his close relatives like uncle, the bride, her father, and her close relative after formally saying three times *Kabool hai, Kabool hai, Kabool hai* by bride and groom to each other. The deed cannot be drawn up without the consent of both the bride and the bridegroom. Therefore, some of their new relatives generally represent them. The *baraat* along with the bride leaves the house of the bride. In a playful moment, the newly-weds were welcomed in the groom's house, the mother or the elder women of the family kissing the forehead of the bride (this ritual is known as *Mohar Tulen*) and presenting her golden ornaments or cash. In return, the bride also presents cash or a golden ornament to her mother-in-law (this ritual is known as *Hash Kant*).

The bride usually stays for seven days in her new house and after the seven days of marriage, the bride would go visit her parents. She is accompanied by her husband and a few close relatives. This is called the *Sathrath* ceremony and is preceded by another *Phirsal* ceremony- the second visit of the groom. Marriage in Kashmir has become an occasion for married couples and their families to celebrate and continue a happy life.

In all religions, communities, and castes marriage has always been the most important celebration. The essence of marriage remains the same with the only difference in the rituals and the customs by which the ceremony of marriage is carried out. In Jammu, marriage is decided after the horoscope of the prospective bride and groom matches. The caste and family are taken into consideration while fixing the marriage. The time and date of marriage shall be set in conjunction with the priest, who shall declare the auspicious date according to the best *mahurat*. Marriage is only possible between families, which have no relatives on the paternal side for seven years, and motherhood for four generations. After the consent of the boy and girl, their parents meet in a local temple, accompanied by family members, this ceremony is known as *Kasamdrly*, followed by an engagement ceremony (*Taakh*) in which both families exchange flowers. The two families began to prepare for the marriage ceremony after this ceremony. The family of the bride starts with what is known as *Garlnavai* when the bride's hair is let loose. This is

followed by a second *Maenziraat* ceremony in which the bride takes a holy bath and *Heena* is applied on her feet and hands. The singing and *Heena* pasting are offered by the aunts and the sister-in-law to both the bride and the groom to prepare them for *Devgun*. It is a rite that marks the bride's and groom's transition from *brahamcharya* life to *grahast* lives. Both worship the idols of Shiva and Parvati for their happy life (Lone, 2013).

Together with other ornaments, a gold ornament called *dejaharu* is gifted to the bride, which signifies a stage ready for marriage. The brides wear colorful dresses on their on-wedding day with turban-coloured saffron. He is made to stand on a beautifully made rangoli (*vyug*) in the yard, where parents, family, and friends placed garlands and currency notes around the neck of the groom and leaves for the bride's house. The mother or elder women welcome the groom with *aarti*. The members of both families recite mantras and perform rituals with fire (*Agni*). The groom and bride take seven rounds of *Agni kund* of the 'spring of fire' and promise to live together in happiness and adversity, in joy and sorrow, until they are divided by death. A red-coloured cloth is put on their head and all members offer flowers and recite Veda mantras as the couple is considered Shiva and Parvati. After changing their respective dress, the groom along with his bride moves to the husband's house.

In Ladakh, marriages are typically arranged by the boy's parents when he attains the age of twenty years. The boy's parents approach the girl's parents (usually the age of the boy is two to three years more than the girl's) to seek their consent to the marriage. If approved, *lamas* are consulted to pick an auspicious date. The celebration of marriage usually takes place throughout the night, starting when the village families arrive in the late evening bringing food for the wedding. The groom frequently dances and drinks *Chang* during the night-long celebration, while the bride is likely to continue seated, in the kitchen. The wedding couple is being provided with symbolic *khatas* and cash amounts. Towards sunrise, the bride is brought to the home of the groom's family, where *lamas* and her new family greet her. The bride initially denies food in the following ritual until she is taken from her father's house to her new husband, with whom she eats a meal

afterward (Smith, 2012). The bride is then shown the room, and the wedding is complete by sunrise.

Even though it is common for the wife to transfer to the home of her spouse, the opposite will occur if the family of the girl is rich or if her father has no sons in which case the groom would bear the family name of the daughter.

Another sort of marriage named “bring by theft” or *Skus-te-Khyong-ches* is done when a person marries a second time (due to the death or divorce of his first wife) or the persons involved are poor (Smith, 2012). The wife is taken to a new house calmly and after a few days relatives and friends are invited for a meal and the community is deemed told about the union.

4.6.6 FAMILY

The joint family structure in the state of Jammu and Kashmir did not witness dramatic changes and continued to operate for ages. In consideration of the socio-political situations of the state, the joint family structure was considered important as it offers family members a safe life. The joint family system provided them with workers that would jointly make necessary provisions for the entire family with harsh winters and low road accessibility. Morality and ethics became important in family values (Walter L 2005). The members of a joint family have a socialization role, as a child of the family was looked after by uncles, aunts, grandparents, etc. while parents have at the same time strictly control their child. This family structure was considered an important asset as it helps in cooperation, economic enhancement, building strong relationships, and providing labour in maintaining agricultural land (Bhasin & Nag, 2002).

4.6.7 ART (HANDICRAFT)

Jammu and Kashmir is the birthplace of numerous decorative arts and crafts that has been known for their elegance and beauty for centuries (Walter L 2005). Craftwork or artwork is a type of work that makes use of hand-made and decorative materials or using simple tools. The products of craft are legendary. The craftsmen of state are always alive by

creating a great variety of chasing or embossing floral themes interwoven into intricate patterns to communicate their response to the beauty around them. In art and craft, the state has a rich heritage. Craft products are not only popular in India but in European countries as well.

Each region has a tradition and culture of its own which is still expressed in everyday items like dresses and utensils etc. The designs and works of artisans (*Naqqashi*) on numerous handcrafted artifacts are well-established.

Initially, the handicraft industries belonged to Sultan Zain-UI-Abidin, a great lover of art and handicraft. Sultan invited experts from Turan, Iran, and the rest of India to settle in the state. He gave them a special privilege (Ahamad & Yasmin, 2012). People of the state soon acquire great skills in these crafts with their natural ability to do artistic work.

4.6.7.1 PAPER MAKING

The art of papermaking probably came from China in the first or second century A.D. From there, around 1300 years were brought to Samarqand and then to Kashmir in the middle of the 15th century by Sultan Zain-UI-Abidin, who patronized and founded it in his official residence, *Naw Shahr*. He sent many workers to Samarqand to receive formal training and taught others. In Kashmir, five types of paper, such as *Damashti*, *Farmashi*, *Lata farosh*, *Ranga mas*, and *Kalamdani* were developed, but the actual sources of manufacturing are silent. However, Walter Lawrence (1967) furnished the following technique.

“The paper pulp is a mixture of rags and hemp fiber obtained by pushing these materials into a water-powered lever mill. Lime and some kinds of soda are used to whiten the pulp. The pulp is then placed in baths and mixed with water and a layer of the pulp is extracted from that mixture on a light frame of reed. That layer is the paper that is pressed in the sun and dried. Next, it is polished with a pumice stone, and then rice water glazes its surface. The final polishing is done with an onyx stone, and the paper is ready for use.”

It was very popular in India and used for writing some of the sacred books like the Holy Quran, paintings, etc. and a large quantity of paper was exported to Persia.

4.6.7.2 PAPIER MACHE

Papier mache is a mashed paper that is pressed and moulded in various shapes like boxes, trays, elephants, palanquins, toys, wall ceilings, etc. It was known as *Kar-i-Qalamdani*, as it was confined to the making of small cases used for keeping pens (*Qalamdan*) or other personal items. The art was also called *Kar-i-munaqash* (Painted Ware) because it was used to decorate a smooth surface made of paper pulp or polished paper layers. Trees, vessels, birds, bubbles, royal fishing, and small parts of flowering flora such as the rose, lily, daisy, Tulip, Iris, and other natural objects are the typical designs on paper-mache products (Maliyar, 2021).

4.6.7.3 KASHMIRI SHAWL

A shawl is a simple clothing item, worn loosely over the shoulders, the upper body, the arms, and sometimes over the head. About the origin of this industry, there is no definite information. There are various references about the origin of this industry like that of Hindu scriptures, tracing its history.

According to M. S. Ganju 'when Krishna went as a representative of the Pandavas to the Kurus, he was presented with ten thousand Kashmir shawls. "During Roman Empire, Kashmiri shawls were used by honoured beauties and was a booming industry". In the 2nd half of the 14th century, Mir Sayid Ali Hammadani- Sufi master gave importance to the shawl industry.

Walter Lawrence in his book *The Valley of Kashmir* revealed that Babar introduced the weaving technique of shawls in Kashmir. However, during the Sultanate period, it was Sultan Zain-Ul-Abidin (A.D. 1420 -1470) who set it up as a flourishing industry. Since then, the shawl has begun exportation to India and abroad. The Kashmiri shawl had become so renowned during the Mughal period that the fame of the Kashmiri shawl

reached Europe. In his glorious reign, the new type of shawl was also made with exquisite floral, faunal, and geometrical designs (Naik, 2010).

During the Mughals, the shawl was an object of luxury, which was used by kingship and monarchy, or simply to put it that the State was the principal user. The fine Kashmiri Shawls were considered a sign of prestige and custom to reward the guests. Emperor Abul Fazl, Jahangir, and Akbar enhanced the industry and introduced fashionable elements. Shah Jahan sent several shawl goods to South India's rulers, like Bijapur and Golconda.

Shawls are mostly made from silk, Pashmina, wool, etc. However, what is most known in Kashmir is its Shawl made of fine wool called *Pushm* or *Pashm*- a soft fiber lying under the long hair of the goat (*Capra hircuss*), which is found in the ranges of Karakorum (Ladakh). *Pasham* goes through a long procedure before it could be spun: i) combing, ii) sorting, iii) weighing, iv) spinning, v) drying, and vi) wrapping.

Many types of embroidery are worked on shawls, *ari* work, or needlework by both men and women, especially in rural Kashmir, papier-mache is usually done.

4.6.7.4 KASHMIRI CARPET

Carpet art was introduced by Sultan Zain-Ul-Abidin in 1425 A.D. and brought experts and trainers from central Asia, Persia, and Arabia to train locals of the state. Carpets are hand-made with woolen, cotton, silk, and jute yarns with different dyes (Majeed & Swalehin, 2020). Carpets are of two types based on weaving: smooth-faced and pile carpets. Daniel Walker, curator at the Metropolitan Museum of Art (New York) described Mughal-era pile woven carpets as “among the most beautiful artworks ever created”. Pile Carpets (*Kalin*) achieved great excellence and dealt with different designs such as Mosques (*Masjids*), temples, gardens, wildlife, etc. Different types of flora and fauna, symbols of traditions, and landmasses of Kashmir, Iran, and Central Asia are designed on carpets, which depict harmony, and traditional syntheses of Kashmir’s cultures. Carpets of the state are considered superior to the Persian ones (Majeed, 2018).

4.6.7.5 KASHMIRI GABBAS AND NAMDA

The *Gabbas* and *Namdas* have been used primarily to replace carpets and rugs as these are cheaper. Nothing is known concerning the origin of the Gabba art. It is believed that in ancient times people used to stitch worn-out pieces of coloured *Puttoo* together in such a way to make floor mats (Pande, 2019). In 1918, for the first time, a well-known firm called Khawaja Garib Shah manufacture Namda in Nawab Bazar. Namda was a woolen felt, a type of woven blanket with embroidery on it and used to cover the floor and mattress (Latif & Khan, 2012).

4.6.7.6 ART OF WOODWORK

Woodcarving is an ancient industry of art in the state of Jammu and Kashmir. It is a land of magnificent trees and woodlands. Walnut trees grow in abundance in most parts of the valley, partly due to the wood's longevity and partly due to its rich natural-veined surface it is possible to make beautiful articles of varied designs. The texture makes for good carving and polishing outstanding. In the pre-Sultanate period, wood carving was confined to the construction of boats and houses.

During the Sultanate period, eloquent evidence of wood carving is that of Sultan's palaces, bridges, and religious buildings, such as *Jamia Masjid*, *Khanqah-i-Moulla*, *Makhdum Sahib Shrine*, etc. show the art of carpentry. *Khatamband* (ornamental ceiling) is a special artwork in wood carving. Special designs are made on wooden floors, boxes, spoons, and other things like doors, wooden walls, etc. which are quite remarkable, beautiful, and long-lasting (Bashir, Arif & Khan, 2021). Wooden work is almost found everywhere in Kashmiri in form of Pinjra or Lattice, Khatamband or paneling, carving, furniture making, etc.

4.6.7.7 BASALI PAINTING

Basali is a town situated in the Kuthua district of the Jammu division. It emerged as a great center of art in the late 17th century. Herman Goltz described “Basali painting” as one of the greatest achievements in Indian art. The paintings consist of various themes

like religious (Gita etc), historical, secular, etc. These paintings bring a sense of emotional combination with the natural landscapes. It is said that Basali paintings have defined poems in colours. The paintings are characterized by bold lines, rich symbols, etc.

4.7 CONCLUSION

The state of Jammu and Kashmir has been considered “Heaven on Earth” for its beauty all over the world. The high snow-capped mountains, green meadows, running waterfalls, gardens, lakes, etc. The region is unique in geographical and historical features. Rules by Muslims as well as Hindu rulers from time to time. The state possesses a rich heritage of socio-cultural elements reflecting Islamic, Dogri, and Buddhist philosophies. These socio-cultural aspects include both tangible as well as intangible elements which inculcate a distinctive appearance in the three divisions, respectively. These elements include typical language, dress code, Food Habits (culinary pattern), celebration patterns in festivals, marriage, music, dance, family structure, and a unique kind of art (Handicraft). These socio-cultural aspects give more importance to the geographical and historical aspects of the state. In the state, each socio-cultural aspect adds its unique identity. Whether it is language or other aspects like dress code or food habits (culinary Patterns), arts or music, dance, etc. For every individual, these cultural aspects are considered important identities.

CHAPTER V

TOURISM IN JAMMU AND KASHMIR

5.1 INTRODUCTION

The tourism industry may be traced back to the Empire Era, which begins with the Egyptians and concludes with the Roman Empire. In terms of socio-economic development, tourism has emerged as the world's most globalized and fastest-growing industry (Ajaz, 2014). The International Union of Official Travel Organizations (IUOTO) proposed the most widely accepted, but technical, definition of the tourist in 1963, and the World Tourist Organization approved it in 1968. (Leiper, 1979). It defines (international) tourists as "temporary visitors staying at least twenty-four hours in the country visited and whose journey can be classified under one of the following headings: (a) leisure (recreation, holiday, health, study, religion, and sport); (b) business (family mission, meeting)." (IUOTO, 1963). People travel by walking from place to place for religious, educational, commercial, pleasure, etc. Greeks were the first who offered a wide variety of ways for tourists to enjoy themselves when away from home. Sports and theatrical events are not just a handful of activities that come out of travel but have grown into a more complex structure and provided for the tourists' various other goods and services, including shopping, eating, drinking, gaming, etc. (Hu and Ritchie, 1993) The expansion of the Roman Empire (500 B.C. – 300 A.D.) encouraged broader tourism opportunities for both the rich and middle-class people. As the Roman currency was unanimously accepted, which reduced the hassle of traveling. This definition is beneficial for "statistical, legislative, and industrial reasons" (Burkart & Medlik, 1974), however, it is unsuitable for most sociological studies due to its broad scope and theoretical void. Numerous attempts to develop a theoretically productive, sociological description of the "tourist" have been made, beginning with German sociologists (Knebel 1960) and leading to Cohen (1974) and Leiper's (1979) work, as well as P. L. Pearce's (1982) assessment of touristic taxonomies. However, none of the broad definitions of the tourist

have gained widespread acceptance. Only P. L. Pearce (1982) has conducted empirical research on people's perceptions of “tourist-related roles,” building on Cohen’s work.

In the first half of the 20th century, the beginnings of mass tourism were established as industrialists, such as George Westinghouse developed paid vacation, claiming that regular breaks from work for workers would increase productivity. The tourism industry, in the 21st century, has proved to be full of opportunities and challenges. Internet access, opening up closed international borders, and an increase in income and mobility in rapidly developed countries such as China and India are opening new destinations for travelers.

The growth of tourism began in the early Sixties in India. Most of the countries have made tremendous improvements in this area at that time, and have made the most of it possible. The best way of presenting India to foreigners as a tourist spot is that India is a country with all seasons and reasons. The tourism wealth of India was always considered enormous along with cultural diversity. The geographical topographies are diverse, vivid, and complex. As such, the market capacity is so much that it can appeal to visitors of all sorts and tastes. In terms of both national and international tourist arrivals, the Indian tourism industry reported phenomenal growth particularly, since the 1990s (Honnappa & Ramakrishna, 2006).

A new program called “*Athithi Devo Bhavah*” meaning “Guest is God” has been introduced by the Indian Tourism Ministry. The motive is respect, as respect is the soul of Indian culture. In India, tourism has only begun to gain popularity on the public agenda in recent years it is the 3rd major foreign exchange earner. Several countries around the world rely on tourism as one of the fastest and largest growing industries (Gayathry, 2012).

At the Chief Minister’s Conference held in October 2001 (National Tourism Policy 2002) Shri. Atal Bihari Vajpayee, Prime Minister of India, claimed that “Tourism is a significant trend of economic growth in major parts of the world. Many countries have

transformed their economies using the fullest potential of tourism to create different types of jobs in different sectors—from the most specialized to the unskilled, and what India needs is to generate massive productive job opportunities. In developing countries, the economic status of the country is increasing because of tourism as it is the main source of earnings in foreign exchange. India's tourism potential is slowly but surely growing. Several studies have shown that India is best suited for all forms of tourism like cultural, eco-tourism, religious, sports and adventure tourism, etc.”

Every country whether developed or developing is spending a huge part of its budget on the development of this sector and observes a predictable change in socio-economic conditions. Tourism involves traveling for leisure-time or business-related reasons to a place other than your home town or country and staying there for a short time. Traveling is particularly for certain reasons and not for permanent residence. Every year more than 700 million people travel to foreign locations. Tourism is becoming more and more relevant as an activity that has positive effects on industries, the economy, society, and consequently for the whole of a country's growth, progress, and development. Tourism attracts people from all over the world. It binds people to places; places to places; and people to people. This sector places current, growing, developing, and emerging economies on a common platform, making them internationally competitive and, at the very least, more competitive with tourism. It can also lead countries to a prosperous and sustainable political climate and a more developed society.

Tourism is a combination of various sectors that usually sell tourism characteristics goods and services. UNWTO (United Nations World Tourism Organization) categories 12 such sectors which provide and serve the tourism industry as:

- i) Accommodation for tourists
- ii) Food and beverage serving activities
- iii) Transport by train
- iv) Transport by road
- v) Transport by water

- vi) Transport by aeroplane
- vii) Rental Transport
- viii) Travel and Tour operators and other allied agencies
- ix) Socio-Cultural events
- x) Recreational and sports events
- xi) Retail service linked with tourism
- xii) Other services -specific tourism activities

The tourism industry is a large group of these sectors offering a wide range of services, goods, and facilities to meet tourists' or guests' needs. The tourism sector is not the only economic generating sector, but it is one biggest sectors for the exchange of various cultures. It is the main medium of acculturation. It is a driven force that leads the exchange and contact of various cultures across the globe. Due to tourism different cultures come in direct contact with each other and lead alteration of weak cultures. Sociologically tourism's socio-cultural forces lead and help in the enriching of cultures. Alteration in socio-cultural aspects of one culture by another culture is the outcome of tourism activities. Some cultures change drastically and some little depending on the vastness and strongness of those cultures. So, tourism involves socio-cultural and economic factors and changes them accordingly.

5.2 HISTORICAL BACKGROUND OF TOURISM IN JAMMU AND KASHMIR

In Jammu and Kashmir, the tourist industry began in 1846. In ancient and medieval times, the tourism sector did not formally exist in Jammu and Kashmir, but the state was thronged by the number of Sages, missionaries, traders, tourists, adventures, travelers, etc.

Mughals were the first kings who built different beautiful gardens, erected forests, and utilized springs, and canals that enriched the land with flowers, trees, etc. with different patterns. It was the place to rest for merchants searching for faraway markets in Yarkand and Central Asia who could not resist seeking a new beautiful world to be made known to the people and sold without personal gains. French physician in Aurangzeb's court,

Francois Bernier was the first European to visit Kashmir in 1665 and says: “The fact that Akbar has tried so hard to conquer, and its son Jahangir so fell in love with the beauty of Kashmir is not without purpose, that Mughals called it India's “terrestrial paradise.” Indeed, my warmest imagination anticipates the Kingdom overcomes all elegance.” Sir Francis Younghusband revealed that “I have seen many visitors to Kashmir, and my experience is that the bulk of them are of the same view”. The journey in this charming land was Halcyon nature for Moorcroft, the first Englishman to visit Kashmir in 1823. Robert Thorp, Sir Walter R. Lawrence, Tyndale Biscoe are prominent tourists who rendered great and unforgotten service in Kashmir.

The turning point of the tourism industry in the state came in the year 1885 when the British rulers got enough authority to make a direct interference in the plans and strategies of the government. After those countless innovative developments taking place in the tourism industry like development in transport and communication. The biggest achievement in history was road connectivity between Jammu to Kashmir (Darzi, 2016).

The Government of the State made concerted efforts to make Jammu and Kashmir an international tourist destination. However, due to political disturbance in the state from 1989 to 1990, these efforts were less effective. In 1987 Jammu and Kashmir received 7.21 lac of tourists out of which 5.11 lac visited the valley alone. During 2011-12 the number of domestic and foreign tourist arrivals in the state increased significantly. In the years 2012, 2013, and 2014 state witnessed a huge inflow of tourists, including both domestic and foreign tourists. The Economic Survey 2014-15 revealed that 13.09 lakhs, 11.71 lakhs, and 11.68 lakhs visited the state in 2012, 2013, and 2014, respectively.

The tourism industry is a labor-intensive industry that offers an extremely wide range of jobs in Jammu and Kashmir as compared to other sectors. Due to the limited scope for large-scale industrial development, this sector has enormous potential for increasing economic growth, creating jobs for the skilled as well as unskilled populations.

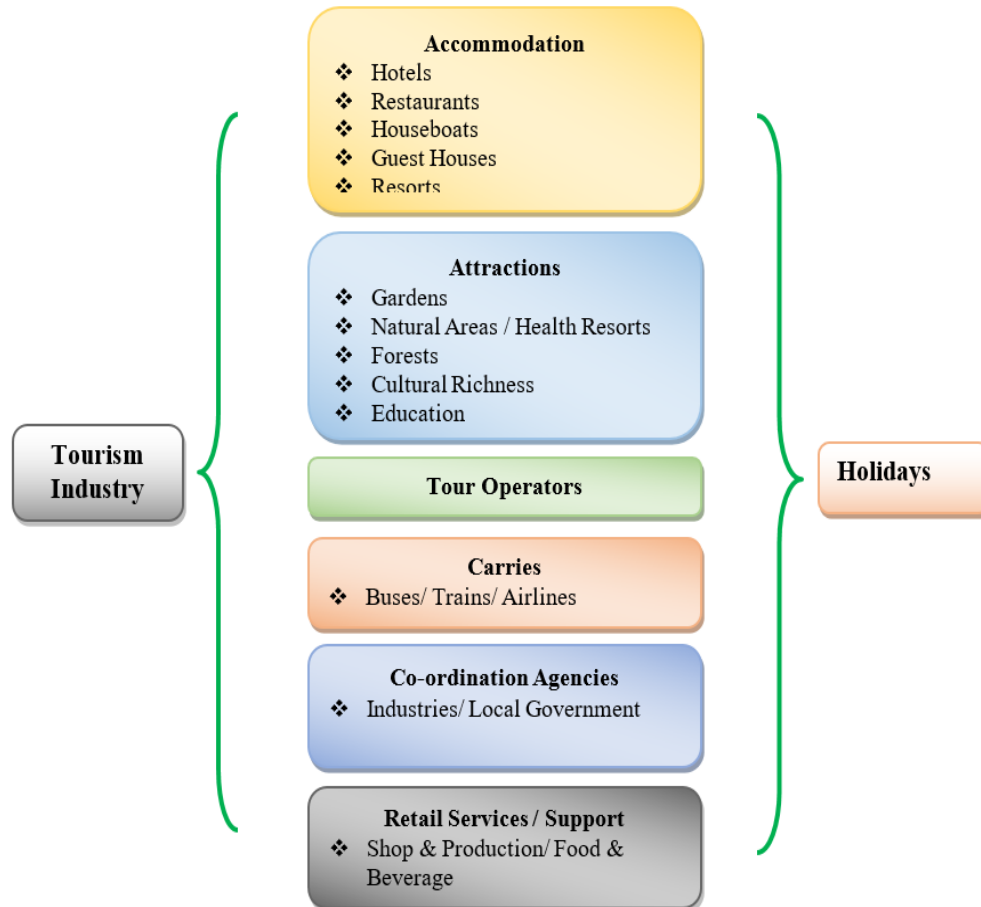
The state is not unique because of its cultural richness but for its attractive beautiful lakes, snowcapped mountains, landscapes, forests, cool climate, gardens, rivers, and

provides several tourist places. Every district of the state has so much to give from the point of view of visitors, such as extensive natural resources, heritage tourism, adventure tourism (mountain climbing, river rafting), numerous trekking paths, pilgrimage tourism (Hindu, Muslim, Buddhist), wildlife tourism, festivals, springs, and cultural events, crafts, etc. One of the additional attractions of Kashmir is not only that each destination is different in beauty from the other but each destination has a different aspect every day (Young Husband, 1970). Marked by four distinct seasons make it one of the popular destinations in South Asia, ski enthusiasts, and adventure tourists can enjoy the striking Himalayan.

Tourism has an indissoluble relationship that has an age. People from various societies are visiting the region for its natural beauty. With the combination of natural beauty and cultural diversity, tourists both "internal outsiders" (tourists from other states of the country i.e., domestic tourism) and "external outsiders" (tourists from other countries) had a long history of visiting the region. The tourism industry in the state is made up of many sectors.

FIGURE 5.1

VARIOUS SECTORS OF THE TOURISM INDUSTRY IN J & K



The tourism sector plays an incredible role in development with direct linkage with other sectors of the economy like transport, accommodation, communication, handicraft, etc. The sector has the potential to become an operative tool for the alleviation of poverty and the safeguarding of development with equity. The number of tourists who visited the state in the year 2017 was 14.32 million, out of which 14.24 million were internal outsiders (domestic) and 79.77 thousand were external outsiders (Foreign). It is more important to discuss the tourist place in the region which are directly under the influence.

It's critical to comprehend how viewing an eco-cultural site in a destination location at the start of a journey affects travelers' perceptions of the area. There are several eco-cultural tourism attractions in Jammu and Kashmir, and in order to comprehend how tourist destinations and eco-cultural characteristics are related, it is important to provide information on the most well-known tourist destinations of Jammu and Kashmir (Ecktner and Ritchie, 2003).

5.3 TOURIST DESTINATIONS IN KASHMIR

The state of Jammu and Kashmir comprising of three divisions, including the Jammu, Kashmir, and Ladakh divisions. All divisions are very famous for their tourist destinations. Each division has several tourist destinations and is very popular throughout the world. The complete description of these tourist destinations is described below:

Kashmir provides heart-catching scenery for artists and laymen, mountains, and snowy peaks for nature lovers flowers for botanists and casual holidaymakers, colorful varied, and wild animals for zoologists, epicurean fruits and vegetables, a network of rivers, streams, and high-altitude lakes rich in fish, brown and rainbow for anglers, houseboats bogged under a shade of the Chinar (Maple) tree, and with a good mood in the hill station, a medically recommended shift in air and water. In Kashmir every tourist location has a recreation value, however, the following tourist destinations claim more tourists.

5.3.1 GULMARG

Gulmarg is one of the most popular mountain resorts in the state of Jammu and Kashmir, in the Baramulla district of Kashmir. Gulmarg was called in early times by the name "*Gaurimarg*" (The Fair One) by the shepherds who grazed their herds (Mitra, 2013). Nonetheless, this hill station's current name dates back to the 16th century. Overwhelmed by the magnificent showing of the verdant hills adorned with colorful blossoms, Sultan Yusuf Shah gave this delightful hill station the name of "*Gulmarg*" (Meadow of Flowers) (Chaturvedi, 2008). Additionally, Gulmarg hill station filled in as the Mughal Emperor

Jehangir's favorite meeting spot. It is said that the ruler once obtained 21 separate blossom assortments from here (Chaturvedi, 2008; Lovell-Hoare, 2014). Gulmarg hill station brags of pleasant regions, yet additionally of the highest golf course on the planet. It is broad, green, and glistening, entirely covered by a thick fire forest in the highlands facing the slopes of the Pir Panjal region. It gives a glistening view upon looking below from the hills with crossed water channels, dotted over wooded villages, and green fields of rice. It is nearly 56 km away from the main capital, connected by Srinagar-Gulmarg Road with rigid poplar avenues giving rice fields on the edges, interspersed with picturesque villages, over flat stretches (Gopal, 1990). When one season changes to another, Gulmarg becomes more enchanted. Above Tangmarg, one can take a look at a spectacle of snow-covered mountains nearly within touching distance at one point on the route, known as the 'View Point.'

Sir Francis Younghusband described the hill station as the playground of India and is known to the people as the "Meadow of flowers". It is famous for several reasons like it is situated at a height of 2650 meters above sea level, famous golf course, skiing destination during winter. It is endowed with several delightful walks for walk lovers like the Khilanmarg meadows at a distance of 4kms, and the *Apherwart* hills at a distance of 7 km on the same route (Mitra, 2013). A cable car drive popularly known as Gondola is very famous in Gulmarg through which tourists ride up to *Kongdoori* from where the tourists enjoy the sights of the meadow from the top. The other famous attraction includes *Alpathar* lake, distanced 13 km from Gulmarg and is also very famous in that area which is usually known for its tracking destination, *Baba Rishi*- 5kms away from the main road on the east side on the same track of Gulmarg. There is a Tomb or "Ziarat" of Muslim Sufi Saint "Baba Payam-U-Din" who lived there during the Mughal rule, Ferozpur Nallah Kantar Nag on the top of the mountain, *Lienmarg* -known for grass-covered fields and best camping site, *Ningal Nallah* – 10 km away from the main hill station, the water stream flows from the snow bed and springs close to *Alpathar* and *Apherwart*, crossing attractive green pine forests.

5.3.2 YUSMARG

Yusmarg has situated about 47 km from Srinagar at an altitude of 2377 meters and falls in the district Budgam of the Kashmir division. The two-hour drive to this spot gives a life satisfaction with green fields stretching to miles, dense forests filled with pine trees, and majestic mountains covered with snow that leaves you almost stunned (Saima, 2012). It is a small beautiful, astonishing valley in the hills covered with dense forests of the Pir Panjal range. It is the ideal spot to go for an excursion and is visited by thousands of students every year. It is an exceptionally beautiful location for admirers of long walks in beautiful areas. Another spot for walkers is *Dudh Ganga* (Bhat et al, 2014), the white clean water of the river flows sparkling and slamming over the stones, and produces a white froth that gives it the name.

Nilnag, a lake with cliffs, is a little far away. There are some pinnacles on the slopes, such as *Tatta Kutti* and *Sang Safed*, etc. The Charari-e-Sharief, where the holy shrine of the Sufi saint Sheik Noor-ud-din Noorani or *Nund Rishi*, is some 13 kilometers away from Yusmarg in the Kashmir valley (Bhat et al, 2014). It is famous for trekking, Pony riding, etc., and other recreation activities.

5.3.3 PAHALGAM

Pahalgam is located at the junction of Lake Lidder and Lake Sheshnag. It is located 2130 meters above sea level. The hill station was once the resting place of shepherds. It's one of the Kashmir Valley's leading resorts. This lovely hill station goes back to the medieval era controlled by the Mughals, and later became part of the Kashmir valley, under the control of the local Hindu lords (Imran & Bhat, 2013). It remained in existence until, after autonomy, it became integrated into India. Around Pahalgam, there are numerous interesting tourist places. These include the *Baisaran* flood fields. There is an excellent display of the vast meadows surrounded by dense green pine forests,

Betab Valley is a popular picnic place near *Chandanwari*. Betab Valley is a famous Indian film industry shooting location. There are 8 small villages in the hill station of Pahalgam. Pahalgam's greatest significance is due to its connection with the sacred Amaranth Cave. The Amarnath yatra route begins at Chandanwari, 16 km from

Pahalgam. This one-month yatra is held in the Hindu month of *Sawan* (July through August) every year.

Pahalgam has also other important spots, such as amusement parks, rafting on the river, and deer parks. It is popular for wool items such as *Gabbas* and *Namdass*, available in local stores (Imran & Bhat, 2013). It is a popular destination for trekking too. Some of Pahalgam's popular treks are the *Kolahoi* Glacier, Pahalgam-Sonamarg trek, Sheshnag Lake, etc. The Pahalgam Government Club offers tennis, golf, and badminton facilities. Huts, dormitories, bungalows, and hotels run by the state Tourism Department and private owners are available to tourists as well as locals for accommodation.

In the surroundings of Pahalgam, the other recreational spots are *Kolahoi Glacier*, 36 km away from Pahalgam, and *Aru* meadow – about 11kms of travel from Pahalgam through a pony track. There is a pony path again between *Aru* and *Lidderwatt* (11 km, 3048 meters), and between *Lidderwatt* and *Kolahoi Glacier* it is 13 km away (3200 meters.), *Phirilasan* at a distance of 7 km is famous for its trout fishing beat, *Shikargah* – a wildlife reserve, and *Baisaran*- a rich *fir* and *pine* forest at a distance of two kilometers (Manzoor et al, 2013).

5.3.4 SONMARG

Sonamarg is named for a mythical water well in the valley that has magical properties to turn everything into eternal riches and gold and is also named as “Golden Meadow”. It is located 83 kilometers away from TRC Srinagar at a height of 2740 meters above sea level (Manzoor, Yousuf & Sharma, 2022). This stunning landscape can also be appreciated as the location drives through the Valley Sindhu, from where you will see a special aspect of Kashmir.

The two important stops on the way are *Kangan* and *Gund*. Here is the Harmukh Mountain range and it is the perfect base for a full blue Himalayan sky backdrop. The valley is surrounded by 9,300-metre-high mountains (Manzoor, Yousuf & Sharma,

2022). A branch of the *Thajiwas* Range divides the Valley itself in two. Sonamarg lies on one side as if it were carpeted with flowers.

The climb up to the top, with its camping sites, deserves a visit. Sonamarg is bestowed by nature with the *Thajiwas* Glacier and a line of shining waterfalls. At the outskirts of Sonamarg are *Gadsar* and *Satsar* Lakes. The Sindh River flows across the valley and abounds with trout. The other side has lakes straight out of visions, and pine trees shade them. There, horse riding, mountaineering, and hunting are the other recreational activities. Tourist bungalows and private restaurants provide a decent menu and convenient lodging for tourists.

5.3.5 AHARBAL

Aharbal is famous for its beautiful waterfall. The river *Vishav* falls from a height of 24.4 meters and creates this enormous and spectacular waterfall. It is situated at an altitude of 2400 meters, 51 kilometers from Srinagar. There are several bungalows run by the State Department of Tourism and a Rest House by the Department of Public Works. The beautiful forest meadow at Kungwattan is 5 km away, continuing forward at 11 km drive lies the *Konsarnag* Lake that stays usually frozen and filled with icebergs until late June (Dar & Hada, 2020).

5.3.6 DAKSUM

The Daksum is situated at Anantnag Semthan-Kishtwar Road in the Green Forests of Jammu and Kashmir and is a picturesque natural place. It is situated at a height of 2438 meters above sea level. The lone sound perceived there is that of the *Bringhi* River, roaring exactly through its middle. For those who are nature lovers and like walking, Daksum is the right place for them (Dar & Hada, 2020).

You will be taken to the slopes of lush coniferous trees and past splashing rivers on a walk-in Daksum. The simple music that leaves the flute of an inconspicuous shepherd watching out for his rush will keep you entangled. Daksum excursion is an unforgettable experience, thanking the animating mountain air, the peace and calmness, and the thickly

covered slopes. At that point, the snow-covered mountains are not visible and further improving this spot's magnificence.

5.3.7 KOKERNAG

Kokernag is located 2020 meters above sea level and 70 kilometers from the tourist hub of Srinagar. It is known for the healing properties of its springs all over the world. There is also a selection of roses in the botanical garden. The Fisheries Department has partnered with a Danish firm for the breeding of large trout in Kokernag. Eventually, this ambitious project will induce fish into the flows, while it is being used as a table fish supply. Kokernag has many huts, bungalows, and a cafeteria for tourists run by the Department of State Tourism (Dar & Hada, 2020).

5.3.8 DOODHPATHRI

Doodhpathri is a famous and newly explored tourism destination in district Budgam at a distance of 22 kilometers from district headquarters and 42 kilometers from Srinagar at an altitude of 8957 feet (2730 meters) from sea level (Rashid et al., 2011). The name “*Doodhpathri*” means milk valley, as it is believed that Sheikh ul Alam Sheikh Noor din Noorani – a famous Sufi saint was searching the water for prayer in the green meadows, with his stick he picked the ground to find milk and water came out. He told me the milk can be used only for drinking and not for ablution. Seeing this milk immediately changed its state in the water and the area got its name “*Doodhpathri*”. The water that passes through the meadows from a distance has a milky look and stays very cold throughout the year.

Doodhpathri a bowl-shaped valley lies in the Himalayan Pir Panjal Mountains, at an altitude above sea level of 2,730 m (8,957 ft). It is a mountainous valley protected by snow-capped mountains and the pastures of Deodar and Pine Fir (Najar and Khan, 2011; Lone and Romshoo, 2011). During spring and summer, natural meadows covered by snow allow the growth of wild flora such as daisies, butter cups, and forget-me-nots. There is no permanent settlement of locals, but the department of tourism and

Doodhpathri have constructed huts for tourists. During the summer shepherd from the local area come and bring cattle for grazing.

5.3.9 ACHABAL GARDEN

Achabal is located 58 kilometers away from Srinagar at a height of 1,677 meters. It filled out Mughal Empress Nur Jehan's delightful retreat. The garden was built on the eastern side of the Kashmir valley. On the side of the mountain, a little river is passing right away. The garden of Achabal is shaded by large *chinar* trees and surrounded by running water. On one side of the garden is a *chinar* avenue, with a straight line of fountains and waterfalls. The mountainside is covered in the forest of Deodar, and a rushing stream of clean clear water is at the head of this beautiful garden. It is a beautiful, delicious view (Dar & Hada, 2020).

5.3.10 MUGHAL GARDENS

The three Royal Pleasure Gardens of Kashmir, designed by Mughals at the peak of their glory, are situated downstream of Boulevard Srinagar- the Gardens of *Nishat*, *Shalimar*, and *Chesmashahee* (Dickie & Zaki, 1985). Such parks are perfect for picnics and views. It is a gorgeously laid garden with cool and refreshing waters on the terraces. In 1632 AD Shah-Jehan planned the first greenhouse. The nighttime gardens deliver beautiful views of the Dal Lake under the nearby mountain ranges (Wescoat, & Wolschke-Bulmahn, 1996). These are 22 deluxe cabins and 33 huts, with a cafeteria and a shopping complex nearby, with one, two, and three bedrooms. The area around Dal Lake has now several other tourist parks with beautiful-looking, foaming waterfalls, etc.

5.3.10.1 SHALIMAR GARDEN

Emperor Jehangir built Shalimar Garden for his wife Nur Jahan in 1616. The Shalimar Garden occupies an area of about 539 meters by 182 meters, with an incredible view of numerous ponds, seas, and flaky porches. It is recognized as the “garden of love,” the gardens have four porches transcending each other (Khan, Garden & Shahi) At one point, the fourth patio of the garden was reserved for imperial women. There is also a channel

fixed with elegant, polished, and eroded stones running through the focal point of the garden. The waterway is supposed to provide water from Harwan to the garden.

The Shalimar Garden's top terrace was reserved for the Mughal Emperor and royal court ladies. A central black stone pavilion is located on the terrace. Formerly a banquet hall, the pavilion is backed by fluted black marble pillars. Several fountains, shaded trees, and countless flowers flowering in spring and autumn are other attractions of the garden. Last but not least, every evening from May to October, light and sound demonstration organized in the garden is superb (Dickie & Zaki, 1985). The middle of the veranda has a dark stone frame. The building, once filled with a dinner lobby, is backed by dark marble fluted columns. Different attractions of this garden incorporate a few wellsprings, hidden trees, and incalculable blossoming assortments in spring and fall.

5.3.10.2 NISHAT GARDEN

Nishat Garden is one of Kashmir's biggest Mughal gardens. It is situated 11 kilometers away from TRC Srinagar, on the banks of beautiful Dal Lake. The garden has *Zabarwan* Mountains on its back, and is referred to as the "Garden of Bliss." In 1633 AD the garden was built by Asaf Khan, the brother of Nur Jahan. There are remnants of one of the structures within the garden that go back to the Mughal era. One was a two-fold story structure covered with latticed windows on different sides. Behind the garden, there's a little spring called *Gopi Tirth*. This is the origin of the garden's clear water (Dickie & Zaki, 1985).

5.3.10.3 HARWAN GARDEN

Harwan Garden is located in the vicinity of Srinagar city. A lovely and massive garden, and a well-known excursion spot. A strong canal, nurtured just behind the garden from a lake passes through the middle. The trench is flanked by *chinar* trees and flowering plants. It has no traditional porches, artificial fountains, and so on like numerous Kashmiri gardens. It was deliberately kept without this man-made stuff. The key

attraction of the garden is its combined beauty with large chinar trees (Khan, Garden & Shahi).

5.3.10.4 CHASHMASHAHI

Chesmashahee is the smallest of Mughal nurseries. It is estimated that this garden is about 108 m by 38 m over the Nehru Memorial Park. In 1632 AD Mughal Emperor Shah Jahan founded Chesmashahee (Khan, Garden & Shahi). The garden is well known within it for the spring of driving mineral water connected to the stomach. It provides a stunning view of the spectacular Dal Lake and surrounding mountains. There are various porches in the garden, with a few wellsprings built directly through its middle.

5.3.10.5 PARI MAHAL GARDEN

Pari Mahal situated near the *Chesmashahee* garden once served as an illustrious observatory. It has a great beautiful garden with different kinds of blooming flowers in front of it. At some point, the Pari Mahal filled in as a Buddhist monastery, but later Dara Shikoh, Mughal Emperor Shahjahan's oldest son, changed over it into an astrological school (Khan, Garden & Shahi).

5.4 TOURIST DESTINATIONS IN JAMMU

Multiple tourist destinations are present in the Jammu division. A lot of people across the globe came to this region during summer and enjoy the beauty of nature. Some important tourist destinations in the Jammu division are as under:

5.4.1 RAGHUNATH TEMPLE

Raghunath Temple is a Hindu temple in the Jammu district of Jammu and Kashmir. The temple complex building is situated north of River Tawi in the old part of Jammu city with an average elevation of 350 meters (1150 feet). It is composed of a seven-Hindu shrine complex (Seth, 2018). Raghunath Temple was built in 1835 by the first Dogra ruler Maharaja Gulab Singh, and later it was completed in 1860 during Dogra rule by his son Maharaja Ranbir Singh.

There are 300 well-created icons, including those from Surya and Shiva, decorated in the niches on the walls of the temple, although most of them are related in particular to the life histories of Rama and Krishna (Seth, 2018). Paintings in the main temple are based on Ramayana, Bhagavad Gita, and Mahabharata themes. The temple grounds include a collection of Sanskrit writing scripts and a library that holds more than 6000 manuscripts in a wide range of Indian languages with a prominent assortment of Sarada content Sanskrit original copies (Jamwal, 2006). A lot of people across the country came to Jammu to visit this temple.

5.4.2 BAHU FORT

The Bahu Fort is a noteworthy fortification in the city of Jammu, developed on the banks of the Tawi River. The old fortress is accepted to be built by Raja Bahu lochan around 3,000 years prior. It is accepted that the principal remodels of this fortification were embraced by Maharaja Ranjit Singh during the Sikh Rule in the eighteenth century (Gupta, & Gupta, 2017). The fortification is a divine spot, and inside its regions has a temple committed to the Hindu goddess *Kali*. The temple is referred to locally as the “*Bawe Wale Mata* temple.” The forest area surrounding the fort has been turned into a well-designed park called the “*Bagh-e-Bahu*” from which you can enjoy a commanding view over the city of Jammu. The garden of *Bagh-e-Bahu*, the fort, and the temple, is situated 5 kilometers from the center of Jammu City (Seth, 2018). The city road to Surinsar has been extended to provide access to an exploration project for oil drilling. However, this project has been shelved and the widened new road has improved access to the fort and the temple and since then, there have been increasing numbers of visitors.

5.4.3 VAISHNO DEVI

Shri Mata Vaishno Devi's Holy Cave is situated at an altitude of 5200 feet. The word “*Maa*” and “*Mata*” are commonly used for mothers in India, and in honor of Vaishno Devi, they are often used intensively along these lines. It is one of the world's most sacred pilgrimage shrines, known as “*Moonh Maangi Muradein Poori Karne Wali Mata*,” which denotes the mother who satisfies the desires of her children, Shri Mata

Vaishno Devi Ji, who live in the foothills of Trikuta Mountain in Katra in the Holy Cave (Singh, 2021).

Each year the Holy Cave attracts millions of devotees. Also, the number of yatries who annually visit the Holy Shrine now surpasses one crore. This is due to the reason of unflinching faith of devotees from all parts abroad and in India who pays for their presence in the shrine. The yatries have to make a roughly 12 km trek from the Katra base camp. At the end of their journey, the yatries are blessed inside the Sanctum Sanctorum-the Sacred Cave with the Darshans of the Mother Goddess. The Darshans are in the form of three natural rock foundations known as the *Pindies*. No statues or deities are located inside the Cave. Darshans are available around the clock all year round.

Since the establishment of the Shrine Board of Shri Mata Vaishno Devi (commonly referred to as the Shrine Board) in 1986, the administration of the Shrine and the Yatra control has been entrusted to the Board. Many developmental activities have been undertaken by the board to make the yatra a calm and satisfying experience for the yatries. To implement various types of yatri services, the board continues to reinvest the offerings and donations (Gupta, & Raina, 2008). There is an ever-growing number of enthusiasts in the Holy Shrine of Mata Vaishno Devi (Foster, & Stoddard, 2010).

The Yatra, which in the year 1986 was at 13,96 Lakhs, grew to 104,95 Lakhs in 2012, 93,24 Lakhs in 2013, 78,03 lakhs in 2014, 77,76 lakhs in 2015, 77,23 lakhs in 2016, and 85,87 lakhs in 2018 (Jammu and Kashmir Tourism Department).

5.4.4 MUBARAK MANDI COMPLEX

Mubarak Mandi Complex is located in the town of Jammu. It is one of Jammu's most popular tourist places. The complex building is on a hill overlooking the Tawi River north of Temples City. The location is surrounded by bazaars such as *Pucca Danga* to the west and *Panjtirthi* to the east. It was the King's Royal Residence before Maharaja Hari Singh moved to Hari Niwas in 1925 (Fielden, 2003).

The palace of Mubarak Mandi is a significant historical building with a history of 150 years. The complex spread over 12 acres of land, occupies an area of 4 lakh square feet and consists of several palaces, buildings, and courtyards and such as the *Pink Palace*, *Nawa Mahal*, *Hawa Mahal*, *Goi Ghar*, *Sheesh Mahal*, *Rani Charak Palace*, *Toshachan Palace*, and the Royal Courts buildings, including the *Darbar Hall Complex* (Sahni, 2015). The complex consists of two buildings. Its architectural style is a combination of Rajasthani, Italian, and Mughal architecture. For official functions and ceremonies, the halls and galleries were used.

Nowadays, the complex areas of the building are being used for state offices, courts, and royal museums. Some parts of the complex have got ruined because major earthquakes and fires have hit it several times. *Pink hall* has been converted into the *Dogra Art Museum*, which houses several artifacts of the *Dogra Dynasty* and classic paintings of *Jammu*, *Kangra*, *Jammu*, and *Basohli*. It also contains the Mughal Emperor Shah Jahan's golden bow and arrow (Sahni, 2015). Elegant architecture and rare Mubarak Mandi collections never failed to attract tourists to this historic site in large numbers. It is one of the state's significant historical heritage sites.

5.4.5 BHIMGARH FORT (REASI FORT)

Bhimgarh Fort, also known as *Reasi Fort*, is located about 64 km northwest of *Jammu*, near district *Reasi*. The fort is about 150 meters high on a hillock. It was made from clay at first. Later, it was reconstructed using stone by one of the heirs of Maharaj *Rishipal Rana*, the founder of *Reasi*. Then, it was used for shelter in emergencies by the royal family (Jeratha, 2000).

In 1817 *Gulab Singh* began the renovation of the fort which continued until 1841. A new entrance gate and 1 meter wide and 50 meters long stone wall were constructed all around, rendering it safer (Seth, 2018). The main entrance door is made of *Baluka* with Rajasthani gravure. There are loopholes on the front wall. It has a statue of the *Mahakali Goddess* and the *Hanuman Deity*. The fort has a temple, a swimming pool, rooms, armor, and treasure. After Maharaja *Gulab Singh's* death, the *Bhimgarh Fort* was used as a

treasury and fortress by Maharaja Ranbir Singh and Maharaja Pratap Singh. The British Minister ordered that the fortress be destroyed and the treasury be moved to Jammu during Maharaja Hari Singh's reign.

In 1989, on the orders of the State Government of Jammu and Kashmir, *Bhimgarh* Fort was handed over to the Department of Archeology. The Vaishno Devi Sthapna Board renovated the fort in 1990. A beautiful garden of different flowers and pathways was constructed in the surrounding areas. Afterward, the fort was officially opened. Although the fort is devastated by earthquakes and is still an important site in the city.

5.4.6 AMAR MAHAL PALACE

Amar Mahal Palace on the banks of the river Tawi at Jammu is an extravagance from the 19th century. This building was constructed for the King of Dogra, Raja Amar Singh. The palace structure is different from other palaces built by Dogra's kings in Jammu (Zaweed, 2012). It stands in lush green spots and meadowlands, where a wide area has been used to enhance the beauty of the palace externally.

Amar Mahal was the last residence of Suryavanshi Rajputs -the Dogra King and later residence of the late Raja Hari Singh's wife, Maharani Tara Devi. On the front side of the mahal, there is a beautiful range of Shivalik that completes the panoramic view (Seth, 2018). On the road to Kashmir, the palace lies next to the well-known Hari Niwas heritage hotel. This location was eventually transferred to the Hari Tara charitable trust. It has become a gallery that features works by Dogra-Pahari. The art collection is very impressive and contains important paintings of M F Hussain and Laxman Pai, among other prominent Indian contemporary painters. The Pahari painted here, which depicts tales from the Mahabharata and other folklore, in particular from *Nal Damyanti*, is another interesting aspect (Rani & Sharma, 2018).

5.4.7 PEER KHO CAVE TEMPLE

The Temple of *Peer Kho* is one of the old temples in Jammu. Many devotees are lining the streets on *Puranmashi*, *Amavasya*, and *Ekadashi*. The festival of Shivratri,

Purnima and Shraavan Purnamashi, or Raksha Bandhan is all major festivals celebrated. The *lingam* is placed inside a small, but quiet cave with a rectangular platform in white marble (Chowdhary, 2021).

The *lingam* of black stone is adorned with a copper snake and a silver sheet is covered by a *Jallari* or *Yoni* and is surrounded by a copper vessel that continually pours water into the *lingam*. The lower portion of the *lingam* and other characteristics are similar to the *Purmandal* temple complex shrine and are probably from the same period as the early *Dogra* rule. In the town, two temples were *Peer Kho* Temple and *Peer Mitha*.

It is believed that the Temple was built during the supremacy of Raja Ajaib Dev, for Saint Siddha Ghareeb Nath called *Peer*, in the 15th century AD. Both caves are 20 to 30 feet below ground level. The cave temple of *Peer Kho* has a great deal of reverence among the locals of the old town. There is a separate passageway for the entrance and exit of the cave, which is excavated into an igneous rock 20 feet below the level of the temple (Fazili & Ashraf, 2006). The calm, peaceful and quiet location is ideal for spiritual achievement. The temple courtyard has a Tulsi plant pedestal on the grounds, which also suggests a fine representation of the *Dogra* style of architecture.

5.4.8 PATNITOP

Patnitop is a beautiful hill station on the national high of Jammu to Srinagar nearly 112 kilometers from Jammu city. The name *Patnitop* originates from an alteration of the original name “*Patan Da Talab*” meaning “Pond of the Princess.” The British probably could not get the right name in their revenue records and it changed over the years from “*Patan Da Talab*” to *Patnitop*.

It is situated on a plateau in the Himalayan Shivalik chain and stands at 2,024 meters (6,640 feet) above sea level. The Chenab River flows nearby this place. In ancient times, there was a water pool in the meadows, the princess often used to have a bath in that water pool. There is still a part of the pond near the hostel (Chowdhary, 2014).

5.4.9 MANSAR LAKE

The Mansar is located 62 kilometers from the main city of Jammu. The lake is bordered by wooded hills with a length of one mile and a width of one-half mile. Besides being a popular destination for excursions in Jammu, it is also a holy place, sharing the Manasarovar Lake's sanctity and legend (Kumar, Rai, & Singh, 2006).

There is a shrine on the eastern bank of the lake at "*Sheshnag*," a snake with 6 heads. The shrine consists of a large boulder on which many iron chains are placed. In the vicinity of the Mansar Lake are located 2 ancient temples of *Narsimha and Umapati Mahadev* as well as a temple of Durga (Chowdhary, 2014). During festival days people take a sacred bath in the water of the pool. Newly wedding couples believe that it is advantageous to conduct three circum-ambulation (*Parikarma*) around the lake to seek the blessing of Sheshnag, lord of the snake, whose shrine is on its eastern bank.

The Mansar Lake is also popular among visitors with all its flora and fauna with the belief and heritage of all religions. The lake has cemented paths with required lighting, with projected views to allow seasonal birds, tortoises, and fish of different species to flicker. In addition to other water birds such as Ducks, Cranes, etc. there is a wildlife sanctuary in which *Neelgai*, Deer, etc. are found.

5.4.10 SURINSAR LAKE

Surinsar Lake is famous for its natural abundance and its mythological significance. It is located, 42 km from the City of Jammu. Surrounded by densely forested mountain ranges, this is a popular picnic spot. Its natural beauty brilliance can be compared to the magnificence of Srinagar's Nagin and Dal Lakes. Mansar and Surinsar Lakes are considered twin lakes; Mansar lies 30 kilometers away.

"The Surinsar Mansar Wildlife Sanctuary" is nestled between both the lakes and supports three species of mammals and 15 species of fauna including cranes. According to Hindus, the beginning of the lake is closely linked to the legendary Mahabharat warrior, Arjun. It is believed that Arjun fired an arrow at the Mansar and a gushed spring from the soil is now known as Surinsar Lake (Chowdhary, 2014).

Surinsar Lake with its abundant natural beauty is an ideal getaway for someone who is looking for peace of mind and calmness. The beauty of the woods around this lake, surrounded by floating lotuses in the summertime, adds to its inner peace. Because of religious beliefs boating and swimming in this lake are prohibited. A bird sanctuary is a favorite for bird watchers around the area.

5.5 TOURIST DESTINATION IN LEH-LADAKH

Ladakh is a world-renowned tourist destination. It is one of the three fundamental divisions of Jammu and Kashmir, and comprises of two districts namely Leh and Kargil, reaching from the *Kunlun* Mountain range to the Great Himalayan Mountains. It extends into an area of 86, 408 square kilometers, usually uninhabited or scantily possessed. It has so much to satisfy your desire to discover various cultures, fantastical climates, and challenging routine lives because of its desert landscape. Since Ladakh came on the explorers' list, it has become a well-known destination for adventures and trekking tours in India (Dar, Shah, & Wani, 2021).

Ladakh is honored with holiday destinations that are perfect for quenching the thirst of an adrenaline junky with a height of 3.000 m above the middle sea level. The remote areas and the lack of access to this campaign have made this project important for lovers of adventures who are dreaming about researching new sites as their incentives. There are countless open doors for mountaineering tours in Ladakh because the local search discovers, and enjoy the most amazing places, isolated villages, glades, high-mountain passes, and snow-capped lakes. Boat Streaming is another experience in Ladakh that deserves to be enjoyed. The two important waterways Indus and Zaskar offer a great opportunity to enjoy river boating in Ladakh, which is the second-fastest (Jina, 1994).

Ladakh is also known as a Buddhist destination. It is certainly amazing to see wonderful stupas and Buddhist religious communities focused on distant and challenging targets. The Ladakh courtyards also deliver fine elegance and complexity, to the point that they have not been documented and recorded. The most common religious community in the Leh region is called *Gompas* in Ladakh.

Ladakh's religious communities are strongly identified with local festivals. As each year advanced, strict and local celebrations can be seen in Ladakh which praise, the start of yield season or season of planting; initiation of another year, or recognition of Lord Buddha or the prophets. The Ladakhi celebrate every seemingly insignificant detail in their lives. Its appreciation will be valued the most in the festivities like *Hemis Festival*, *Ladakh Festival*, *Yuru Karbgyat Festival*, *Phyang Tsedup Festival*, *Matho Festival*, and *Thiksey Gustor*, etc. are among the major festivals in Ladakh (Dame, Schmidt, Muller & Nusser, 2019).

Ladakh is also a fortune trove of natural life. Snow panthers and some unusual species of animals and plants are located in it. In this way, it is also a great destination for an untouched life tour. Hemis National Park is probably the best place to fulfill one's untamed tasks in life. The Ladakh snowy tundra is home to numerous high passes, unspoiled and covert lakes, waterways walking and shining; spring pastures, quiet and pretty Buddhist monasteries, and exercises to gain an insight into the knuckle.

Some of the sights of Leh- Ladakh include *Nubra Valley*, *Diskit Village Monastery*, *Pangong Lake*, *Hemis National Park*, *Nubra Valley*, *Zaskar valley*, *Tso Moriri Lake*, *Drass*, and the Buddhist monasteries of *Hemis* and *Thiksey*. It has also many common traditional and well-known trekking paths like *Khardungla pass*, *Chadar trek*, *Markha valley trek*, *Sham Valley*, *Parang La*, etc. (Jina, 1994).

5.5.1 ZANSKAR VALLEY

Zaskar Valley is a scenic hill resort, surrounded by snowy mountain peaks with magnificent monasteries in the Tibetan style, located on a distant corner of Ladakh. The two highlights of this valley are deep Buddhist culture and picturesque scenery. It provides a clean and beautiful view of the *Drang-Drung Glacier* (Jina, 1994). Two placid alpine lakes are also in the area. In winter, the valley is also popular with lovers of adventure, especially *Chadar Trek* and *Zaskar River Trek* (Deboos, 2012).

5.5.2 NUBRA VALLEY

One of the beautiful sites to be seen in Ladakh, the paradisiacal Nubra Valley, is a tri-armed valley about 150 km northeast of Leh. Situated at an elevation of 3048 meters above sea level, this valley has the convergence of rivers *Shyok* and *Siachen*, the white sand deserts, and double-humped camels (Suri, 2018). It is located on the slopes of the Karakoram Mountain range and has scenic beauty in abundance.

5.5.3 PANGONG LAKE

Pangong Lake is one of the most popular attractions, situated at a height of 4350 m on the Indo-China border. Often known as the Hollow River, or *Pangong Tso*, (Namgail, Changthang; Khan, 2012) and it is one of the largest saltwater lakes in Asia. It stretches to an area of about 100 kilometers. Although two-thirds of the lake is in Tibet (Chinese territory), one-third is in eastern Ladakh. It's blessed with stunning scenery just 160 km from Leh city. During the winter season, the lake becomes rock solid and becomes the site of an ice-skating festival (Khan, 2012). The Inner Line Permit may be taken from the Deputy Commissioner of Leh by paying a small fee.

5.5.4 HEMIS NATIONAL PARK

Hemis National Park established in 1981 is named the Snow Leopard Capital of India, placed in eastern Ladakh. This national park is best known for harboring the world's highest snow leopard density. It is the only National Park to the north of the Himalayas. Also, it is home to 16 species of mammals and 73 species of birds as recorded (Jackson, Wangchuk, & Dadul, 2003).

5.5.5 TSO MORIRI LAKE

Tso Moriri lake is known to be the largest alpine lake in India and settles at an isolated place in the greater Himalayas (Mishra, et al 2015). It looks like a gift of nature, located at an altitude of more than 15,000 meters above sea level in the robust landscape. It is visited by fewer tourists because of its high altitude and difficult route. In the azure blue waters of the lake, one can see the shadow of the surrounding area. The snow-covered

topography of the steep slopes in a tranquil environment looks like a painting (Jina, 1994).

5.5.6 KHardungla Pass

The *Khardungla pass* is one of the highest motorways in the world at an elevation of 5359 meters above the level of the sea, known as the “Gateway to the *Nuba* and *Shyok* valleys.” It is about 40 kilometers from Leh, one of the 12 great places to visit in Leh Ladakh (Jina, 1994). It was opened to cars in 1988, also known as the Route of Lower Castle. Among motorcycle enthusiasts, this road is very popular. The panoramas are amazing. It also serves as a supply for the Siachen Glacier for the Indian Army.

5.5.7 Diskit Monastery

In the 14th century, the Diskit monastery was founded by *Changzem Tserab Zangpo*, an enthusiastic follower of *Tsong Khapa*, the founder of Gelugpa (Jina, 1994; Phartiyal, Singh, & Nag, 2018).

5.5.8 Hemis Monastery

This monastery was founded under Ladakhi King Singe Namgyal's monarch, in 1672 AD. Hemis is the Red Hat Drukpa order headquarters, and Ladakhi gompas are all located here. Hemis Gompa is the biggest, wealthiest, and most famous Ladakh convent about 40 km to the southeast of Leh (Rigzin, 1997). The young lamas are trained here. It is patronized by the royal family of the region. The monastery contains numerous sculptures, gold-plated stupas, and Lord Buddha statues. Hemis is celebrated here every year. Its highlight is the sacred masked dance performance of the local Lamas (Jina, 1994).

5.6 CONCLUSION

Jammu and Kashmir is one of Asia's most popular tourist destinations. Tourism provides a large variety of places to visit. A stunning tourist destination with lovely backwaters, hill stations, and scenery. The grandeur of the state is compounded by historical temples,

forts, places of religious significance, hill resorts, etc. Therefore, they draw visitors from all over the world. In Jammu and Kashmir, tourism has now become an important industry, contributing enormously to the economy of the state and providing a large number of people with jobs. Additionally, Jammu and Kashmir are likely to become major medical tourism hubs if government authorities take timely measures to take advantage of this opportunity as well. Attractive and rich forests, natural lakes, and freshwater are bestowed upon the state. State offers different tourism types. These include adventure tourism, medical tourism, religious tourism, water rafting, skiing, etc. It has a composite culture. A harmonious combination of literature, religion, and philosophy exists. For hundreds of years, religions like Islam, Hinduism, Buddhism, Christianity, Sikhism, etc., have co-existed in the state. It is blessed with both tangible and intangible heritage, which should be integrated into the broader tourism circuit. These tourist places provide a platform for the exchange of socio-cultural values. The host and guest population come in direct communication with each other in these places. These places act as buffer zone for sociological conversation. People from different walks come and exchange their way of life, cultural values, and experience.

CHAPTER VI

ECONOMIC DEPENDENCY OF JAMMU AND KASHMIR ON TOURISM

6.1 INTRODUCTION

Tourism has been constantly expanding and diversifying over the last six decades and has become one of the biggest and fastest-expanding economies in the world. It is remembered for the first decade of the present century as a significant “tiger” industry (Shaib et. al, 2018). It is a significant factor in socio-cultural and economic growth, contributing in many ways and consolidating interconnected processes. It is a perfect solution for various social problems like unemployment, underdevelopment, poverty eradication, social discrimination, etc., and its effect on the coexistence of cultures and societies at different stages in creating a world and regional socio-political peaceful situation has been recorded equally (Singh and Durai, 2013). It ensures comprehensive growth through a real economy that reaches different stakeholders and interconnected sectors, such as different means of transport, tour operators, hotels, telecommunications, restaurants, shopkeepers, and other allied sectors including skilled as well as unskilled labor force, etc. As a major employer of the skilled sector, the tourism industry also provides scope for skilled, unskilled, and semi-skilled manpower. From the point of origin to the point of destination or from the point of origin, it is a labor-intensive industry as the service sector dominates everywhere. As these countries have a limited capacity for other economic activities, this is especially advantageous for developing countries.

It is primarily a service industry that provides services to various groups of people. It comprises activities carried out by traveling from their homes or places of work to enjoy certain destinations and facilities which meet the needs of the tourist. Since time immemorial, travel and tourism have been essential social events for men. From ancient times, the urge to discover new places within or outside one’s own country and try to find changing conditions was practiced. This allows local people as well as the whole state to

increase their living standards by rising employment opportunities, generating revenue, growth rate, development, and GDP in almost every country worldwide, etc.

The global scenario of the tourism industry is that it is the world's fastest-developing industry, accounting for 7 percent of the world's total capital investment and annual revenues of about USD 500 billion as per WTO estimates in 2000. As the World Tourism Organization (WTO) reports, 698 million global tourist arrivals were registered in 2000, which is projected to exceed 1.6 billion by 2020. It is estimated that airline arrivals will double by 2010. The World Travel and Tourism Council (WTTC) reported that global tourism turnover in 2001 represented 10.8 percent of the international GDP. It accounts for nearly 35 percent of global service exports and more than 8 percent of global commodity exports (WTO). In 1995, over 200 million people were employed, directly or indirectly i.e., 11 percent of the global workforce in tourism, which is expected to grow to 340 million by 2005 (ILO). Such statistics make tourism the largest employer in the world and it is probably the largest industry in terms of income.

The overall number of international travels is estimated to amount to 75 percent of leisure. Domestic tourism is thought to be 4-5 times higher than international visitors (people who go for holidays in their country). Tourism is one of the top 5 foreign exchange outlets for 83 percent of countries worldwide. Caribbean countries generate half their GDP from tourism. (World Resources Institute).

6.2 INDIAN TOURISM INDUSTRY

The tourist industry has been considered a luxury a decade earlier, but it has become a part of life in today's fast-moving and busy world. Demand for tourism has risen in recent years and the industry has reacted accordingly (Pawasker and Goel, 2012). The socio-economic changes in the various countries seem to be primarily responsible for such a transformation. Industrialization-supported economic development and removal of cross-border restrictions were accompanied by sociological changes such as households with a double income, nuclear families, and consumerism. The Indian tourism industry has come a long way from just 15,000 visitors in 1950 to 2.64 million in the year 2000.

Three popular tourist destination plans are now open, namely, Buddhist tourism in Orissa, Bihar, and Uttar Pradesh; Mughal tourism in the so-called “Golden Triangle” of Delhi, Agra, and Jaipur, and Sangam culture experience in Goa, Kerala, Karnataka, and Tamil Nadu states. The country has two big cultural ventures. Under the “Ancient Monuments and Historic Sites and Remains Act,” India provides 3606 protected monuments, 543 wildlife sanctuaries, massive bounties of majestic mountains, beautiful beaches, and well-known hospitality, which is unquestioned. In the state of Jammu and Kashmir, its natural resources and heritage serve as a destination for leisure, recreation, and informal education.

The change to international establishments and resulting changes in people and motivation management have increased travel and tourism positions. The flow demand has led to the rise of the opening of popular tourist destinations all over the world. The tourism industry is India's most colorful tertiary sector and a multibillion industry. For developing countries like India, tourism is the right vehicle for development, on the road to modern economic growth through structural economic transformation, and increased value-added impact. Sustainable tourism in India has vast scope through the convergence of landscapes with financial, technical, and media capacities (Patel, 2012).

In 2018 World Travel and Tourism Council (WTTC), ranked India third among 185 countries in terms of the total contribution of travel & tourism to GDP. Tourism foreign exchange earnings (FEEs) rose 4.70 percent year on year to US\$ 28.59 billion in 2018. FEEs were Rs 1.34,689 crore (US\$ 19.27 billion) between January and August 2019. In 2014, the total contribution of Travel and Tourism to the global economy was US\$ 7.6 trillion. The industry provided 2.1 million new jobs in 2014, while the overall total primary, indirect, and mediated operations produced 6.1 million new jobs. Travel and tourism's overall share of jobs rose 2.3 percent in 2014, while the total GDP share expanded 3.6 percent faster than the broader economy in 2014 and reported good growth for the fifth year in a row. A total of 277 million jobs were funded in 2014 by Travel & Tourism, 1 in 11 worldwide. Travel and tourism are again a significant driving force for global growth and the creation of jobs. In 2013, world tourism receipts reported a total

income of 1159 billion US dollars, according to estimates by the UN World Tourism Organization (UNWTO). Following a time of sporadic shocks, international tourism has grown from 25 to 278 million in 1980, 528 million in 1995, and 1087 million in 2013 nearly continuously, and is expected to touch 1.8 billion by 2030.

According to the World Travel and Tourism Council (WTTC), the tourism industry plays a critical role in 2011, it is estimated that tourism generated around 270.7 million jobs worldwide and accounts for more than 10 percent of the global Gross Domestic Product (GDP). It also plays a crucial role in intercultural contact. It lets you understand different cultures, attitudes, and customs. It provides opportunities to embrace the attributes of different cultures, and vice versa, as visitors are often bound by introducing new forms of life and progressively fostering social, cultural, and religious disturbances to generate tension among the local population. Tourism is a means of preserving the local cultural heritage that could otherwise be lost due to development. This preserves urban theater, sculpture, crafts, literature, theatre, wear, and ancient historic landmarks.

TABLE 6.1

TOURISM INBOUND: FOREIGN TOURIST ARRIVALS (FTAS), NON-RESIDENT INDIAN ARRIVALS (NRIS), AND INTERNATIONAL TOURIST ARRIVALS (ITAS) 2000-2018 (UNTIL JUNE)

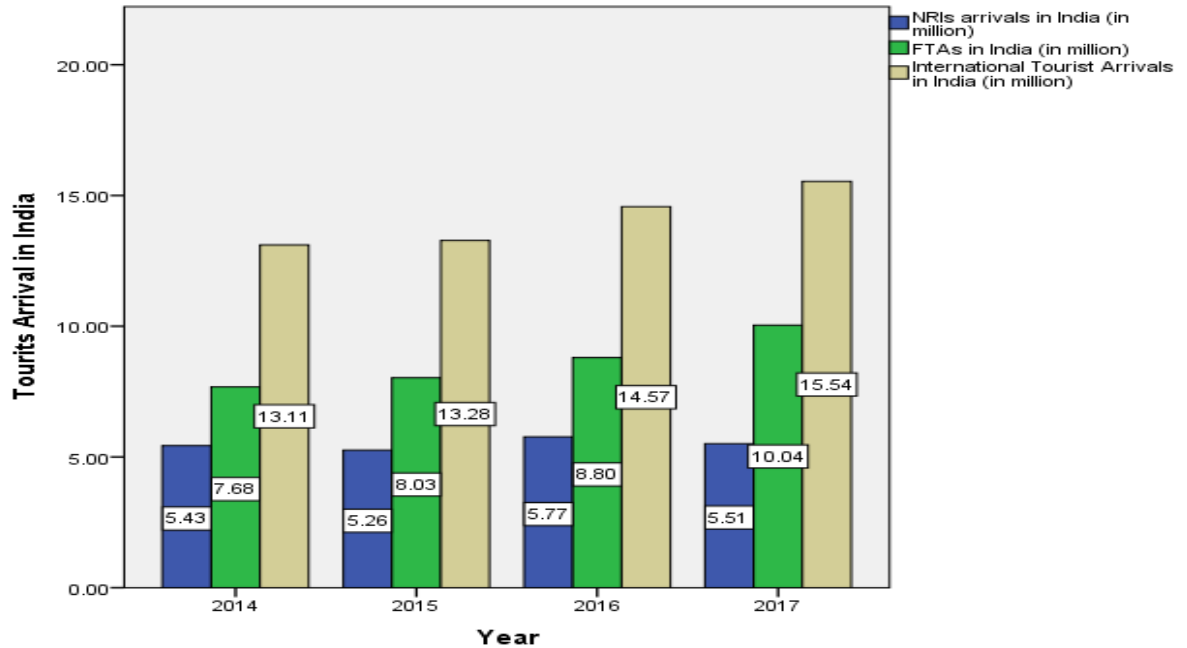
Year	FTAs in India (in million)	Percentage change over the previous year	NRIs arrivals in India (in million)	Percentage change over the previous year	International Tourist Arrivals in India (in million)	Percentage change over the previous year
2000	02.65	06.7	0	0	0	0
2001	02.54	-04.2	0	0	0	0
2002	02.38	-06.0	0	0	0	0
2003	02.73	14.3	0	0	0	0
2004	03.46	26.8	0	0	0	0

2005	03.92	13.3	0	0	0	0
2006	04.45	13.5	0	0	0	0
2007	05.08	14.3	0	0	0	0
2008	05.28	04.0	0	0	0	0
2009	05.17	-02.2	0	0	0	0
2010	05.78	11.8	0	0	0	0
2011	06.31	09.2	0	0	0	0
2012	06.58	04.3	0	0	0	0
2013	06.97	05.9	0	0	0	0
2014	07.68	10.2	5.43	0	13.11	0
2015	08.03	04.5	5.26	-3.1	13.28	1.4
2016	08.80	09.7	5.77	9.7	14.57	9.7
2017	10.04	14.0	5.51	-4.5	15.54	6.7
2018 P Jan-June		7.9@	0	0	0	-

*P = Provisional, @ = Growth rate over Jan-June 2017
Source: Bureau of Immigration, Govt. of India*

GRAPH 6.1

INBOUND TOURISM: FOREIGN TOURIST ARRIVALS (FTAS), ARRIVALS OF NON-RESIDENTS INDIANS (NRIs), AND INTERNATIONAL TOURIST ARRIVALS (ITAS)



Data Source: (i) Bureau of Immigration, Govt. of India

The above graph indicates the regular growth pattern in the arrival of all three categories of tourists to India vis a vis of Foreign Tourist Arrivals (FTAs), Non-Resident Indian Arrivals (NRIs), and International Tourist Arrivals (ITAs). According to the Ministry of Tourism of India's annual report 2017-18,) Foreign Tourist Arrivals (FTAs) reported at 10.18 million in 2017, with an increase of 14.0 percent over the same period last year. FTAs stood at 8.8 million in 2016, which was 9.7 percent higher than in 2015. 5.77 million NRIs arrived in India in 2016, with a growth rate of 9.7 percent over 2015. ITAs include all Indian Non-Resident Arrivals (NRIs) and FTA. In 2016, India's International Tourist Arrivals (ITAs) stood at 14.57 million, with a growth rate of 9.7 percent as compared to 2015.

TABLE 6.2**FOREIGN EXCHANGE EARNINGS (FEES), IN RS. CRORE, FROM TOURISM
IN INDIA, 2000-2018 (TILL JUNE)**

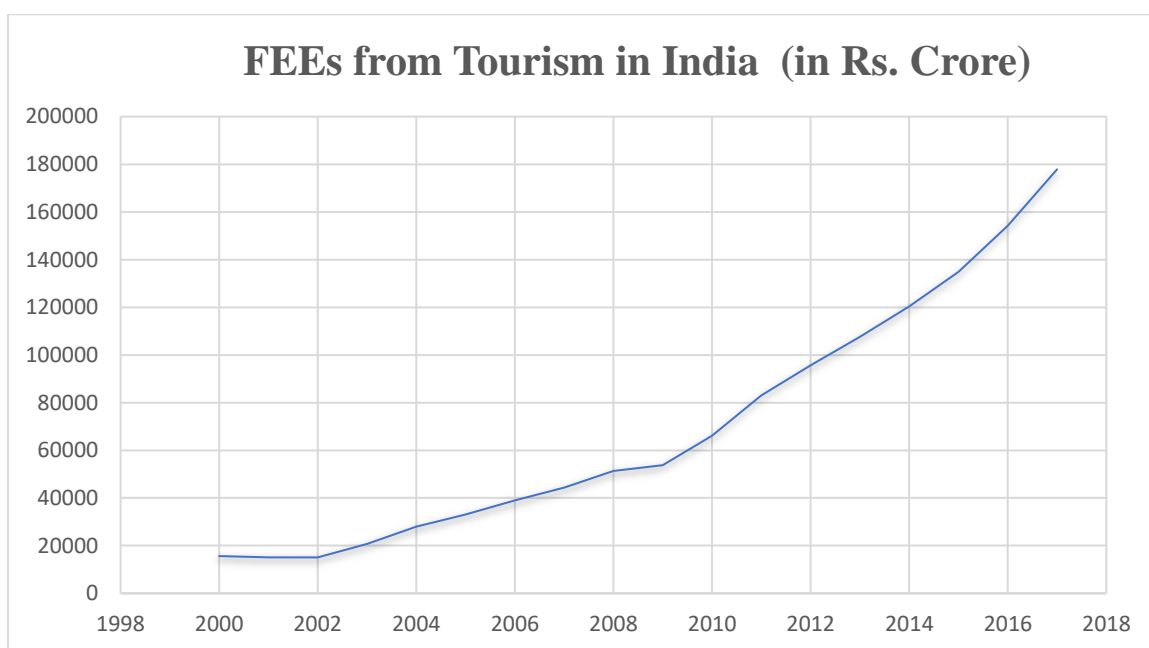
Year	FEEs from tourism in India (in Rs. Crore)	Percentage change over the previous Year
2000	1,5626	20.70
2001	1,5083	-03.5
2002	1,5064	-0.10
2003	2,0729	37.60
2004	2,7944	34.80
2005	3,3123	18.50
2006	3,9025	17.80
2007	4,4362	13.70
2008	5,1294	15.60
2009	5,3754	04.8
2010	6,6172	23.10
2011	8,3036	25.50
2012	9,5607	15.10
2013	10,7563	12.50
2014	12,0367	11.90
2015	13,4844	12.00
2016	15,4146	14.30
2017	17,7874	15.40
2018 P (Jan-June)	9,5713	12.2@

P: Provisional estimates, @ Growth Rate over Jan-June 2017

Source: (i) Reserve Bank of India, for 2000 -2015 (ii) Ministry of Tourism, Govt. of India for 2016-2018

GRAPH 6.2

**FOREIGN EXCHANGE EARNINGS (FEES), IN RS. CRORE, FROM TOURISM
IN INDIA, 2000-2018 (TILL JUNE)**



Source: (i) Reserve Bank of India, for 2000 -2015 (ii) Ministry of Tourism, Govt. of India for 2016-2018

It is obvious from the above graph that Foreign Exchange Earnings (FEEs), in Rs. Crore, in India from Tourism, 2000-2018 follows a regular growth pattern and there exists a significant relationship between foreign tourist arrival and Foreign Exchange Earning. From the year 2000 to 2017 the percent of change over the previous year was on the positive side except in the years 2001 and 2002. The slope of the graph predicts the progress and earning of FEEs from the foreign tourist arrival. In the year 2002, the FFEs earning from the sector was 15626 crores. However, in the years 2001 and 2002 the FEEs do not reflect a great difference from the previous years but so somehow reflect a downfall of the curve in the graph. In the year 2013, the FEEs crossed one lakh crores (107563 crores) margin, and in the years 2014, 2015, 2016, and 2017 the FEEs reported 120367 crores at the rate of 11.9 percent change over the previous year, 134844 crores at the rate of 12 percent change over the previous year, 154146 crores at the rate of 14.3

percent change over the previous year and 177874 crores at the rate of 15.4 percent change over the previous year. The year 2009 is the only year in which the FEEs reflect the low percent change over the previous year. However, the FEEs from the previous year were on the positive side.

6.3 JAMMU AND KASHMIR TOURISM INDUSTRY

The concept of economic transformation through tourism has become a reality and social scientists have recently agreed to its acceptance as an industry. Tourism, which is fundamentally a labor-intensive business, is proving to hold up to the pressure of the nation's economic recession and to combat national imbalances and regional economic crunch. Tourism as a means of economic growth occupies a very important position in the economy of the state (Chattopadhyay, 2004). As per the estimation of the Department of Tourism Jammu and Kashmir in 2013-14, 33 percent of the population is directly or indirectly associated with the activities of the tourism industry of the state, amounting to 16 percent of the state Domestic Product (Altaf 2014). The contribution of tourism to the economy of the state is far more significant than the whole of India's economy. Compared to other industries like industrial development, the state has great tourism potential, but growth in other industrial sectors has not been possible because of special features that pose challenges in the development. The other major economic sector of the state, namely agriculture, has its constraints, such as the season of a single crop and the small size of land for agricultural purposes. With population growth, a healthy workforce is increasing and needs to be adjusted. In this sense, tourism in this area offers a variety of economic opportunities to involve more and more workforce. Tourism will touch most of the population with increased tourism infrastructure in terms of various socio-economic and commercial indicators. It demands planning, promotion, marketing, and development of a favorable environment for tourism to play an important role in the state's economic growth.

Measuring the impact on the economic aspects of the tourism industry is highly complex. Estimates of tourism's economic impact based on tourism expenditure or receipts can be

not only inaccurate but also very misleading. It is important to look at different aspects of the economy which are affected by tourism expenditure to achieve the objective of impact assessment. Richards (1972), describes two sets of linkages between tourism and economic spending. (i) the direct effecting and largely consumed products like accommodation, transportation, food, beverage, shopping, and other services, etc., and (ii) the ties between the businesses directly involved in tourism these supply goods and services to tourism trades. The full impact of tourism on the economy is evident not just by expenditure on the front-line tourism industry, but also by all of the other industries called upon at different stages of the process to supply goods and services, the outputs generated by these other non-direct tourism industries are due to need for the smooth running of tourism.

It is important to categorize the economic effects of tourism as; the effects on income, jobs, growth, expenditure, and development, and the balance of payments with the outside world regardless of the size of the area affected.

6.3.1 TOURIST ARRIVAL IN JAMMU AND KASHMIR

In Jammu and Kashmir arrival of tourists is showing almost a regular growth pattern. The region has tremendous tourism potential for both internal outsiders (domestic) and external outsiders (international visitors). The influence is evident in the sectors of the service industry, such as transportation, hospitality, horticulture, crafts, and small-scale manufacturing. The slopes at *Pahalgam, Gulmarg, and Sonamarg* give scope for winter tourism growth. The cable car corporation (Gondola) in *Gulmarg* has always been a popular tourist attraction. *Gulmarg* is the ultimate symbol of all eyes during winter as winter sports, adventure activities take place. Due to the long history, topography, and uniqueness of the landscape, culture provides a vast opportunity for tourists to explore. Often known as 'Eastern Switzerland,' it is renowned for its rich scenery, snow-capped mountains, rivers, and freshwater lakes give visitors ample opportunities for trekking, rafting, skiing, and mountaineering as well as a large benefit for healing health problems.

The number of tourists visiting the state showed a steady rise in the ninety-eighties. However, due to the political disturbance and turmoil in the 1990's the flow decreased (Table 3) The number of tourists visiting the valley steadily increased during the period 1983 to 1989, except for the year 1984. In the years 1987 and 1988, 721654 and 722035 respectively, the highest number of tourists visited the valley before the turmoil. In the total tourist flow between 1983 and 1989, the share of foreign tourists stood at around 10 percent. Tourist arrivals, both internal outsiders (local tourists) as well external outsiders (foreign tourists) began to decrease between 1990 and 1996. Just instability and political chaos in the valley are the reason for this drop in tourist arrival. Starting in 1997, domestic as well as international tourists began their growth again and in 2014 reached 767313. It should be noted that although the tourist arrivals are fluctuating, there has been a steady increase in tourism traffic as shown in graphs 3, 4, and 5 respectively.

TABLE 6.3

YEAR-WISE TOURIST ARRIVALS TO KASHMIR FROM 1983-2014

S. NO.	Year	Tourist Arrivals to Jammu and Kashmir		
		Kashmir	Jammu	Ladakh
1	1983	439529	NA	NA
2	1984	229142	NA	NA
3	1985	503614	NA	NA
4	1986	589716	NA	NA
5	1987	721654	NA	NA
6	1988	722035	19926965	24864
7	1989	557974	2312001	22768
8	1990	10722	2169202	8738
9	1991	6287	3151310	9055
10	1992	10324	3527289	16018
11	1993	8476	3527289	14401
12	1994	9814	3705945	17449

13	1995	8520	4032127	17985
14	1996	9967	4335532	16573
15	1997	16183	4434233	16801
16	1998	109883	4622097	22030
17	1999	217292	4667340	98574
18	2000	111912	5109575	18042
19	2001	72591	5056919	19699
20	2002	27356	1053771	548
21	2003	191164	1356876	2430
22	2004	376329	6100000	23300
23	2005	605382	6251998	38446
24	2006	432888	6950573	43900
25	2007	441840	7222318	50579
26	2008	572629	6576000	72000
27	2009	601252	7657000	78573
28	2010	631306	8915701	91941
29	2011	662862	10381314	108091
30	2012	695995	12087853	127648
31	2013	730784	14074923	151386
32	2014	767313	16388638	180255

Source: Jammu and Kashmir Tourism Department

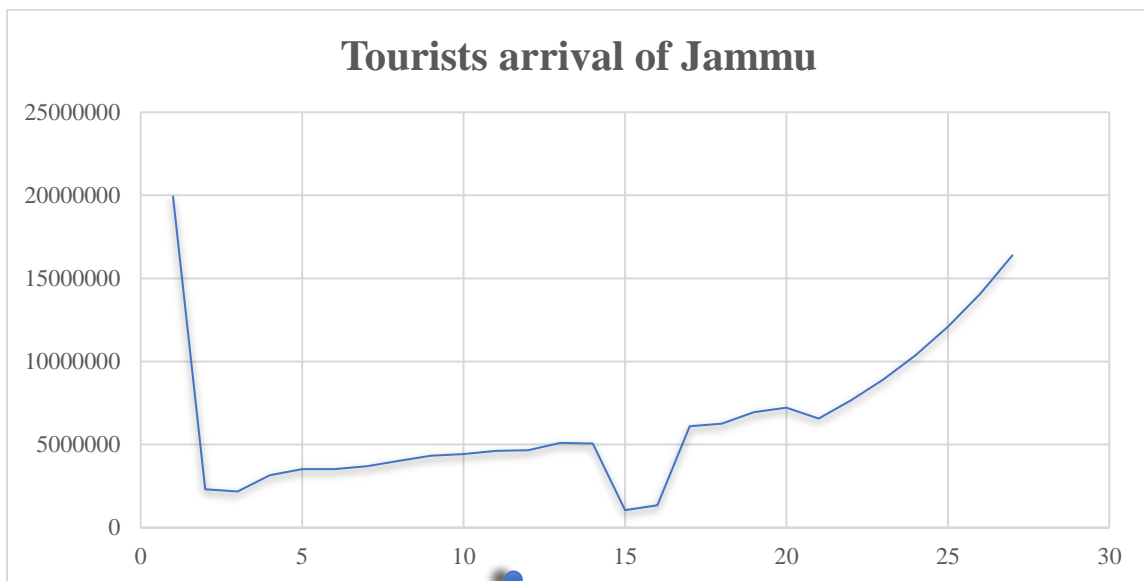
GRAPH 6.3

YEAR-WISE TOURIST ARRIVALS TO KASHMIR FROM 1983-2014



GRAPH 6.4

YEAR-WISE TOURIST ARRIVALS TO JAMMU FROM 1983-2014



GRAPH 6.5

YEAR-WISE TOURIST ARRIVALS TO LADAKH FROM 1983-2014

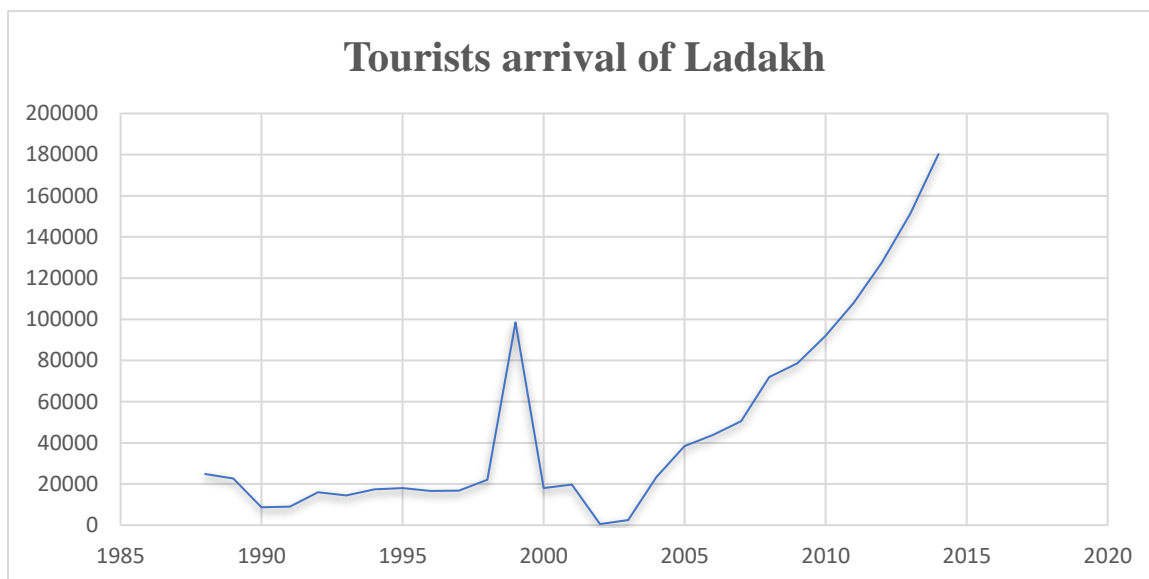


TABLE 6.4

YEAR-WISE PILGRIMAGE TOURIST ARRIVALS TO AMARNATH JI IN KASHMIR AND MATA VAISHNO DEVI JI IN JAMMU FROM 1983-2014

Year	Kashmir Valley	Jammu
	Amarnath Ji	(Mata Vaishno Devi Ji)
2008	498075	6576000
2009	373419	8235064
2010	458046	8749000
2011	634000	10115232
2012	621000	10394000
2013	353969	9287871
2014	372909	7803193

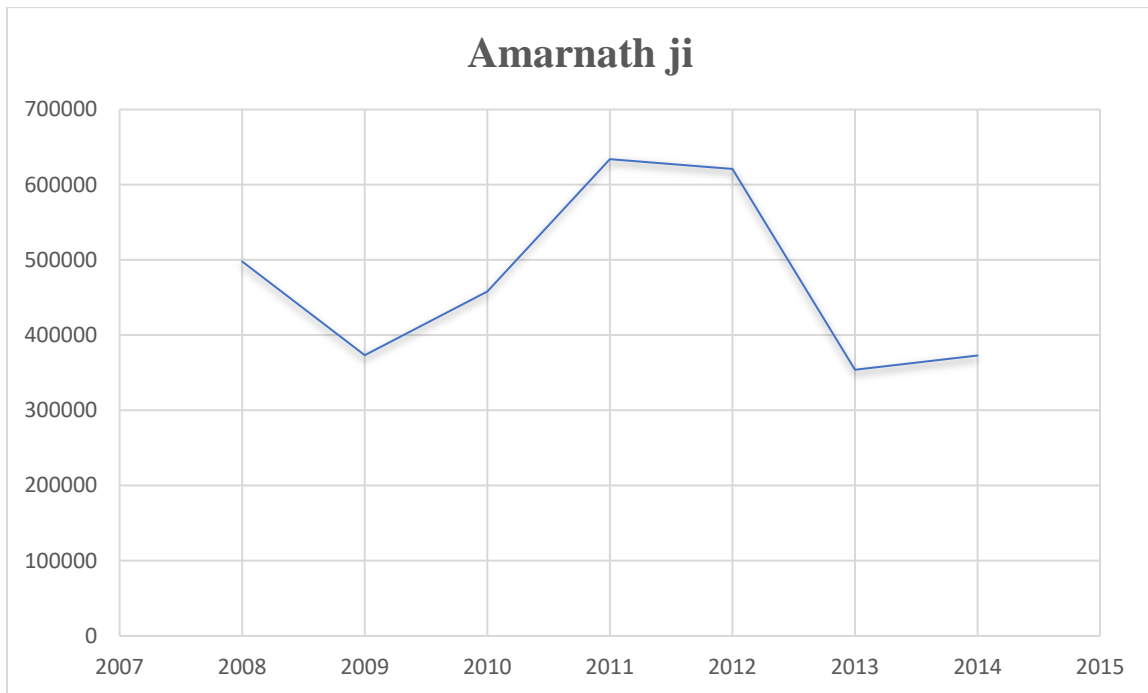
Source: Economic Survey of Jammu and Kashmir 2014-15

Amarnath in Anantnag district of Kashmir and Mata Vaishno Devi Ji in Katra of Jammu are the two famous Pilgrimage tourist destinations and witness lakhs of devotees every

year. In Amarnath, the yatra of devotees is for a specified time every year but the yatra at Mata Vaishno Devi is open the whole year. However, during a specific time, the number of devotees present in large numbers. The following graphs 6.6 and 6.7 depict the real picture of the number of devotees in the Amarnath and Mata Vaishno Devi, respectively. Due to political disturbances in recent years, the number of devotees decreased, otherwise the number crossed 634000 in the year 2011 in Amarnath and 10394000 in the year 2012 in Mata Vaishno Devi. The observation reveals that in the future the number of pilgrimage tourists will increase at an alarming rate.

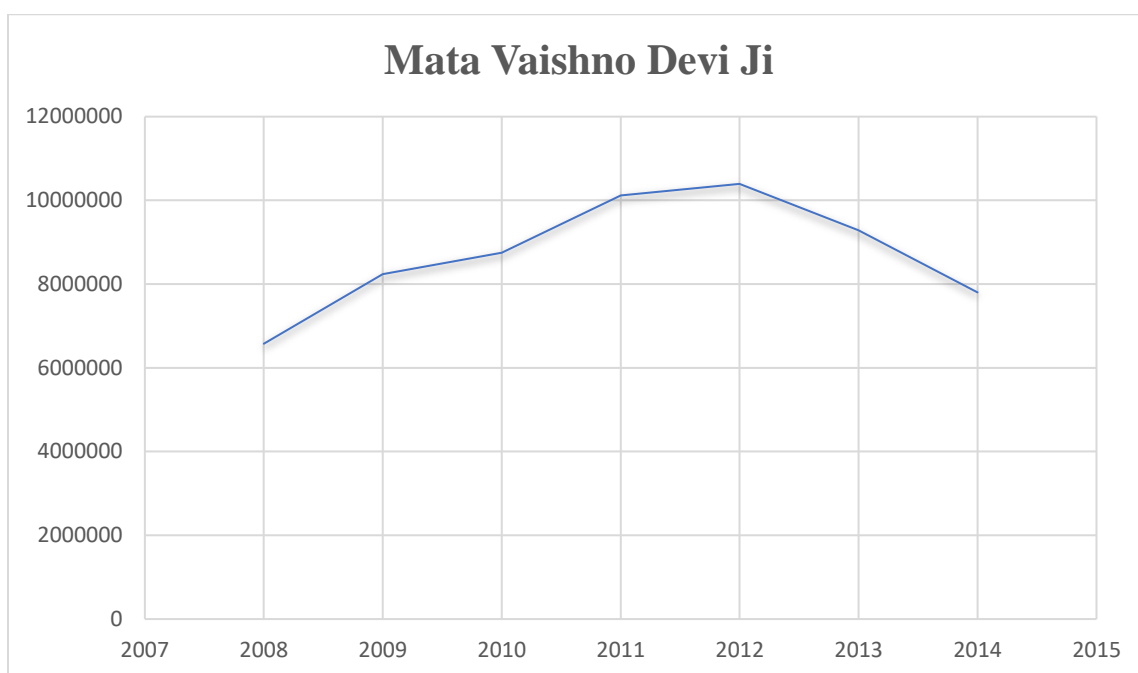
GRAPH 6.6

YEAR-WISE PILGRIMAGE TOURIST ARRIVALS TO AMARNATH JI IN KASHMIR FROM 1983-2014



GRAPH 6.7

YEAR-WISE PILGRIMAGE TOURIST'S ARRIVALS TO MATA VAISHNO DEVI JI IN JAMMU FROM 1983-2014



6.3.2 TOURISM AND EMPLOYMENT GENERATION

Tourism provides direct jobs for various service providers, i.e., even for people with no specialized skills. Jobs in tourism can be divided into 3 main heads one being direct employment that directly sells goods and services e.g., shops, hotels, restaurants, etc. The second is indirect work, which typically provides goods and services to the tourism sector, and, the third, is jobs related to production in the building and other capital goods industries (Shafi, 1994). Good examples of all three categories are guides, *ponywallas*, *sledgewallas*, travel agents, and various hotel jobs like managers, chefs, waiters, cleaners, *houseboat* jobs, business owners, gardeners, and other official jobs in the government and private sector. It gives stimulus to related sectors such as handicrafts, transport, and income-increasing activities for people living near existing

resorts of all famous tourist destinations like *Gulmarg, Pahalgam, Sonamarg, Mata Vaishno Devi Katra, Leh Ladakh*, etc. during peak tourist seasons.

According to estimates by the World Travel and Tourism Council (WTTC), 10 lakh investment in the travel and tourism industry would generate approximately 90 jobs that are much higher than other competitive sectors such as communication, agriculture, and manufacturing, which create 45 and 13 jobs per 10 lakhs, respectively.

Santek Consultancy Private Limited, Delhi, in its study “20 Years Perspective Plan for Sustainable Tourism Growth in State of J&K's and expected effect on job creation from 2002 to 2020” are in table 6.5.

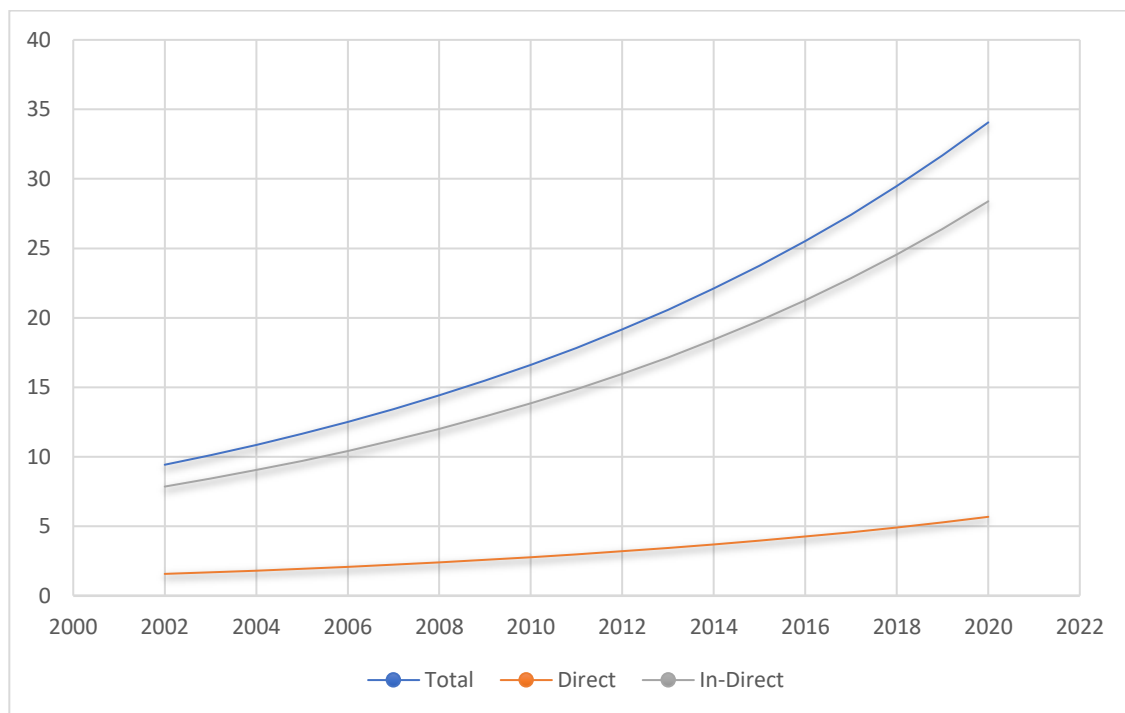
TABLE 6.5
GENERATION OF EMPLOYMENT ON IMPLEMENTATION OF TOURISM DEVELOPMENT PLAN

Year	Additional Tourist Inflow (In lakhs)	Direct Employment (in lakhs)	In-Direct Employment (in lakhs)	Total employment col.
2002	62.83	1.57075	7.85375	9.4245
2003	67.43	1.68575	8.42875	10.1145
2004	72.36	1.809	9.045	10.854
2005	77.66	1.9415	9.7075	11.649
2006	83.36	2.084	10.42	12.504
2007	89.48	2.237	11.185	13.422
2008	96.06	2.4015	12.0075	14.409
2009	103.13	2.57825	12.89125	15.4695
2010	110.73	2.76825	13.84125	16.6095
2011	118.91	2.97275	14.86375	17.8365
2012	127.7	3.1925	15.9625	19.155
2013	137.16	3.429	17.145	20.574
2014	147.34	3.6835	18.4175	22.101
2015	158.29	3.95725	19.78625	23.7435
2016	170.09	4.25225	21.26125	25.5135
2017	182.78	4.5695	22.8475	27.417
2018	196.46	4.9115	24.5575	29.469

2019	211.2	5.28	26.4	31.68
2020	227.08	5.677	28.385	34.062

Source: Jammu and Kashmir Tourism Department/Santek Consultants Pvt. Ltd. New Delhi.

GRAPH 6.8
GENERATION OF EMPLOYMENT DIRECT, INDIRECT, AND TOTAL ON IMPLEMENTATION OF TOURISM DEVELOPMENT PLAN IN JAMMU AND KASHMIR



The upward-sloping curves in graph 6.8 indicate that the effect of tourist inflow on jobs is positive, i.e., with the rise in tourist inflow, total employment (Direct & Indirect) is also growing. This means that if the current inclination remains the same, total employment from a tourist inflow of 227.08 lakhs will hit 34.06 lakhs by 2020. Nonetheless, it is important to note here that the development process needs to be carried forward in an organized manner to meet the needs of such tourist inflows

In the establishment of jobs, tourism has played a major role in the past with considerable potential for further growth in the coming decades (Shafi,1994). In terms of leisure, pilgrimage, heritage, and eco-tourism, Jammu and Kashmir have many tourist destinations, with their enormous capacity to transform their entire economy into a tourist-driven economy by providing employment and infrastructure. Being a labor-intensive industry, its potential for job creation is broad. The level of investment required is small compared to other sectors of the economy, and the outcome is long-lasting. In their research, Wilson, and John (2001) found that tourism provided employment opportunities and income for the residents of rural areas.

6.3.3 TOURISM AND INCOME GENERATION

Tourism income generation is closely related to jobs. Income generated from the activities of tourism has two broad aspects: (i) Linked to the income of the local population who resides in the tourist destination or nearby area and (ii) linked with the revenue generated by the state government.

Revenues in the state are usually generated from wages and salaries, interest, rent, and income. Since tourism is labor-intensive, salaries and wages make up the highest proportion of income. Most of the sites in Jammu and Kashmir have a dense level of tourism, labor-intensive accommodations such as hotels and houseboats, and there are a large number of attractions and arrangements for ground handling of tourists. Such areas most specifically generate income. The income depends on the higher number of people employed.

High salaries ensure maximum income. This means that there are other high-wage employment opportunities and low employment in these areas too. Tourism is a boon in tourist destination areas such as Gulmarg, Pahalgam, Kokernag, Sonamarg, Mughal Gardens, Mata Vaishno Devi, etc. because it is the only occupation that provides people with good income.

The population who lives near tourist destinations, including *Gujjars* and *Bakarwals*, rely for their livelihood mainly on tourism. Had tourism not been there, it would make the population idle. The data collected from these areas also reveal that the ratio of people who depend on tourism is high and is still increasing. In the words of Ishfaq (Name changed) a driver by occupation at Katra near Mata Vaishno Devi.

“That we are dependent on tourism. our families are depending on the inflow of tourists. If the tourist inflow gets low, we suffer a lot. Our earnings depend on the number of tourists visiting the shrine.”

Rent, interest, and income in the tourism business also yield revenue. It could range from interest due on loans to own a houseboat to rent paid to run a hotel to installments paid to gain government-funded taxi ownership. Taxation on tourism activities also yields revenue for the Jammu and Kashmir states. Taxes on hotel bills, bars, and so on contribute to public revenue. The tax is added to the country's national income. Tourism contributes to an area's revenue and is calculated as a multiplier of tourism income (TIM). It is a way of calculating how much extra income is produced in an economy as a consequence of the initial expenditure or cash ejection.

The value of revenue of the tourism sector has been supported by the use of Hotels, Trade & Restaurants (In Rs. Millions) as a proxy because this metric reflects the profits of various stakeholders employed in the tourism sector. (Mir, 2014) The value-added tourism contribution to GSDP rose from Rs. 190945 million in 2004-05 to Rs. 299924 million in 2012-13, with an average increase of Rs. 2566420 million. During the period, tourism growth has been found to be 6.34 percent (National Tourism Policy Ministry of Tourism, Govt. of India. ,2002).

However, the relative share of GSDP tourism remained to fluctuate between 6.99percent and 8.04percent during the period, but it represents a significant portion of the average GSDP of 7.37percent. Tourism's relative share in the service sector has fallen from 15.99percent in 2004-05 to 7.26percent in 2012-13 due to political instability and some natural disaster in the state. In addition to deceleration in terms of declining share, this

sector is an important part (12.50 percent) of the GSDP service sector over the period on average. (Daniel, 1999). It is therefore inferred that tourism, both in terms of value and share, is a significant part of the overall GSDP and GSDP service sector, especially over the past two years. Overall, the findings provide a strong case for the center and state governments to give serious attention at the policy level to improve their performance (Ahmad, 2011).

TABLE 6.6

**CONTRIBUTION OF TOURISM TO JAMMU AND KASHMIR'S OVERALL
GSDP AND GSDP SERVICES IN TERMS OF VALUE AND RELATIVE SHARE
DURING THE PERIOD 2004-05 TO 2012-13.**

Year	GSDP (in Rs Millions)	Tourism (In Rs Millions)	Percent Share of Tourism in Overall GSDP
2004-05	2730460	190945	6.99
2005-06	2991990	205637	7.11
2006-07	3323010	223651	7.30
2007-08	3709680	249482	7.66
2008-09	4231480	278736	8.04
2009-10	4838450	272839	7.53
2010-11	5697590	294836	7.53
2011-12	6597870	293727	7.23
2012-13	7611530	299924	6.95
Average	4636900	256642	7.37

Source: Centre of Monitoring Indian Economy, New Delhi, and India Stat Database

From table 6.6, it is clear that tourism's relative share increased until 2008-09, but it has decreased steadily since. Being a sub-sector, this represents a significant portion (7.37 percent) of state income over the duration that cannot be ignored anyway. Despite the vast potential for the development of tourism in the state, it is a very disappointing trend

that needs the urgent need to recognize responsible factors so that it can contribute more to future state income and employment.

TABLE 6.7

**REVENUE GENERATED BY J&K TOURISM DEVELOPMENT AUTHORITIES
(2006-12)**

Name of the department / Organization	Revenue earned during last six years (in lakhs)					
	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12
Director Tourism Kashmir/Jammu (DTK/J)	32.25	62.06	54	56.65	72.63	93.3
SKICC	52	64	71.2	65	110	114.5
Gulmarg Dev. Authority. (GDA)	32.46	48.5	51.17	34.35	37.32	145
Pahalgam Dev. Authority (PDA)	9.95	19	12.73	6.68	23.4	31
Sonamarg Dev. Authority (SDA)	36.35	32.5	45	39	79.4	10
Patnitop Dev. Authority (PDA)	15.62	79	20	19.54	30	26
Royal Spring Golf Course (RSGC)	34.73	50.06	45.66	44.25	64.35	63.12
Cable Car Corporation (CCC)	676	798.81	839.14	1116	1248	1957
J&K TDC.	1765.39	1763	1963	1894	2697.58	2250
Total	2657.75	2916.93	3101.9	3275.47	4362.68	4692.92

Source: Economic Survey, J & K (2011-12) / India Stat. DataBase

Table 6.7 highlights the revenue from tourism in Jammu and Kashmir from 2006-07 to 2011-12 produced by various departments/organizations (in Rs. lakhs). Total revenue generated from various departments/organizations increased from Rs 2657.75 lakhs to Rs. 4692.9 lakhs from 2006-07 to 2011-12. Except Sonamarg Development Authority (SDA) and Patnitop Development Authority (PDA) during the time, all departments/organizations realized an increase in their revenue. In the case of Cable Car Corporation (CCC) and Jammu and Kashmir Tourist Development Corporation (JKTDC), the revenues generated are found to be higher among departments/organizations. Income growth received by the different departments/organizations from 2006-07 to 2011-12 is 15.67 percent.

Also, by encouraging local art like Handlooms, Handicrafts, and Cricket bat industries, tourists visiting these unexplored attractive spots will offer a fillip to the resident's economic condition. It is estimated that J&K handicrafts (*Paper mashie*, Wood carving, Pashmina shawl) generate revenue above Rs.1000 crore with around 4-5 lakh handicraftsmen employed in this sector (Economic Survey of Jammu and Kashmir 2011-12).

6.3.4 TOURISM AND INFRASTRUCTURE DEVELOPMENT

Tourism and infrastructure expansion are interconnected sectors, in the sense that better infrastructure will provide the way for more activities related to tourism. Infrastructure constraints are among the main causes of tourism underdevelopment (Sharma, 2012 & Mir, 2014). Infrastructure development includes better sanitary conditions, good infrastructure facilities, more intake capacity during peak seasons, and the proper development of human resources (Sharma, 2012). According to the recent 2013-14 economic survey, apart from 84 tourist bungalows and huts, there are 1508 registered hotels and restaurants in the state, producing about 8 percent of GSDP. And the Government takes every step possible and makes every effort to build world-class tourism infrastructure at tourist destinations and circuits. The creation of destinations and

circuits of national and international significance through three Mega Circuits i.e., Buddhist Circuit for Leh ii) Kashmir Sufi Circuit and iii) Jammu Spiritual Circuit decided by the Ministry of Tourism, Govt. India is a sensible combination of political, cultural, heritage, spiritual, and eco-tourism to give tourists a holistic view of J&K.

Table 6.8 gives the details of the infrastructure developed due to tourism. As per observation by the research investigator the development in the famous tourist destinations of Gulmarg, Pahalgam, Sonamarg, Katra, etc. is progressing very fast. The development of landscape, forest conservation areas, scenic parks, amusement parks, golf, buildings, and besides better road connectivity, a scenic waterfall, road, etc. in different tourist destinations by the tourism development authorities of their respective authorities is advancing a satisfactory rate and for the attraction of tourists from different areas, regions, states, countries various steps have been taken like roadshows, etc.

TABLE 6.8

NUMBER OF TOURIST HUTS AND TOURIST BUNGALOWS IN JAMMU AND KASHMIR

Year	Number of Tourist Huts	Number of Tourist Bungalows
2006-07	44	32
2007-08	44	32
2008-09	50	38
2009-10	50	38
2010-11	54	48
2011-12	46	38
2012-13	18	20
2013-14	18	20
2014-15	18	20
2015-16	199	47

Source: Director, JKTDC, Jammu, and Kashmir

Note: the decrease in tourist Huts and Bungalow due to transfer to these accommodations.

TABLE 6.9
NUMBER OF HOTELS AND RESTAURANTS IN JAMMU AND KASHMIR

Year	Number of Hotels	Number of Restaurants
2006-07	853	83
2007-08	853	83
2008-09	1007	212
2009-10	1052	212
2010-11	1204	107
2011-12	1247	261
2012-13	1304	268
2013-14	1347	284
2014-15	1390	298
2015-16	1407	273

Source: Directorate of Tourism Jammu and Kashmir

From the above table, it is clear that the development of infrastructure in the form of hotels, restaurants, huts, and bungalows is improving. The number of hotels and restaurants in all three regions of the state increased from 853 in the year 2006-07 to 1407 in the year 2015-16 and 83 in 2006-07 to 273 in the year 2015-16 and is still increasing. Besides the development of hotels and restaurants, the competition for modern fast-food outlets is increasing as the data collected from the respondents reveal that the percent of fast-food-consuming youth is increasing and has crossed 50 percent of the margin.

Presently, innovations in *Suchetgarh* border tourism (4.92 crores, the smart solar lighting in the World Class tourist centers in *Katra* (3.48 Crore), in *Srinagar* amusement park (5.37 crore), in *Panicar* base camp for walkers and climbers (7.00 crore), and the *Shergole* wayside centers on *Kargil Leh* highway (2.50 crore) are in progress. *Pahalgam* Ice skating rink, Development Wayside facilities at *Bijbehara*, and Eco-log Multipurpose

Hall at *Chinniwooder's* apple resort were completed for Rs. 4.85. In addition to the Light and Sound Display with Water Fountain at SKICC Ghats, it has been set up for Rs. 8.00 crore and the trials are underway.

6.3.5 TOURISM AND REGIONAL DEVELOPMENT

The growth of backward or remote regions in a given area depends on the activities of tourism. Tourism growth would lead to change in rural/backward regions (Smith 1989). It is often seen that most of a country's scenic & beautiful destinations are located in backward areas, which through the growth of local industries have a major contribution to the economic development of these regions. The same applies to Jammu and Kashmir, where tourists are drawn to areas located in remote areas of the state such as *Bangus* and *Lolab* Valley in Kupwara, *Suru* Valley in Kargil, *Daksum* Valley in Anantnag, *Doodhpathri*, and *Tosamaidan* in Budgam, *Gurez* Valley in Baramulla, which are known for their beautiful scenery and charming environment and greater tourism potential than those offered by popular destinations such as *Pahalgam*, *Gulmarg*, and Mughal Gardens.

To build theme-based tourism circuits on the principles of high tourist attractiveness, viability, and sustainability in an integrated way, the Ministry of Tourism, GOI, has launched the SWADESH Darshan scheme by pooling efforts to focus on the needs and concerns of all stakeholders to enhance tourism experience and improve employment opportunities. The support under the Product Infrastructure Development at Destinations and Circuits (PIDDC) scheme has been removed by replacing new schemes like SWADESH Darshan.

The Swadesh Darshan Central Sanctioning and Monitoring Committee has approved a CFA of Rs. 82.97 crores under Swadesh Darshan's Himalayan Circuit. Accordingly, in consultation with the Tourism Department of Jammu and Kashmir, stakeholder 15 projects were planned and sent to MOT, GOI for Central Financial Assistance (Economic survey of Jammu and Kashmir 2016). Project details under SWADESH Darshan are as follows:

TABLE 6.10**DETAILS OF PROJECTS UNDER SWADESH DARSHAN**

S.No.	Projects under SWADESH Darshan
Jammu	
1	Amusement Park Near Sidhara Golf Course Jammu
2	Musical Water Fountains with Sound and Light Show at Bagh-E-Bahu
3	Suchetgarh Border Tourism
4	Tourist Pathways, Solid Waste Management, World-class Tourism Amenities Weithsmart Solar Illumination at Katra
Kashmir	
5	Installation of Sound and light show with Water Fountains at SKICC Ghats
6	Amusement park at Srinagar (Tattoo ground)
7	Development of a floating restaurant on dal lake at SKICC ghats
8	Cruise on river Jhelum
9	The ice-skating rink in <i>Pahalgam</i>
10	Amenities in <i>Bijbehara Anantnag</i>
11	Eco log multipurpose hall at site apple resort at <i>Chinniwooder Anantnag</i>
12	Border tourism at <i>Salamabad Uri</i>
Ladakh	
13	Climber's and hiker base village at <i>Panikhar</i>
14	Amenities at <i>Shergole</i> on <i>Kargil - Leh</i> highway
15	Golf course <i>Leh</i>

Source: *Economic survey of Jammu and Kashmir 2016*

Also, the Ministry of Tourism, GOI has agreed to sanction 50 villages for rural tourism under the Rural Tourism Scheme (PMRP). Out of 50 tourist villages, 45-Rural Tourism villages have been approved at the expense of Rs. 29.11 to date and funds have been released to the tune of Rs. 23.79 crores. 27 projects have now been finalized and released funds for the package announced by the Honorable Prime Minister under the PMRP Scheme for the 2016 Economic Survey.

6.4 CONCLUSION

The economic dependency of Jammu and Kashmir on tourism cannot be neglected. Tourism is the only fastest-growing sector in the state because of its geographical landscapes, climate, and scenic beauty. People in and around the tourist destination starting from taxi drivers to hotel managers, a large portion of the population directly depends upon the activities of the tourism sector and this portion supports another portion of the population who gets indirect benefits from the tourism sector. The tourism industry's growth is often credited with creating new jobs in the destination (Lepp 2008; Wang et al., 2010), and the community's traditional work patterns may be seriously impacted, resulting in the abolition of agricultural occupations (Choi & Murray 2010). In other words, the mega-structures inserted within a town lead to a revitalization of the city in terms of employment and cultural participation (Alvarez et al.,2010). Along with the economic boost, the sector is responsible for the overall development of the region. In short, the potential of tourism in Jammu and Kashmir will lead one day in the future when tourism would be the leading industry in terms of economic dependency, infrastructure development, and regional development.

CHAPTER VII

IMPACT OF TOURISM ON THE SOCIO-CULTURAL MILIEU

7.1 INTRODUCTION

The socio-cultural impacts of tourism in the host communities include alterations in cultural values, social value systems, community structures, social relations, individual actions, way of life, and customs and standards. Tourism and other processes like social, political, educational, etc. as well as host and guest characteristics, are the ways that affect these alterations. Of course, tourism's socio-cultural impacts may be positive or negative, direct or indirect, small or large depending upon the strength of culture.

The “human effects” of the tourism sector are sociocultural implications with an accent on changes in the quality of the day-to-day life of inhabitants in touristic areas and cultural impacts related to changes in the values, norms, and identities derived from tourism (Glasson et al, 1995)]. Hashimoto (2002) states that the quantification and calculation of such consequences are difficult and that they emerge over time slowly in an unnoticed way (Hashimoto, 2002; Swarbrooke, 1999). Cooper et al. (2013) suggested that while short-term changes in norms and values are obvious, longer-term and gradual changes in a society's values, beliefs, and cultural practices are also observable (Cooper et al, 2013).

Generally, the impacts of host and guest interactions are divided into social and cultural consequences (Lea, 1988). The cultural impacts of tourism are related to modifications in the customs of the material i.e., handicraft and non-material customs, and the acculturation phase. The acculturation process reflects long-term transitions in the tourist host community. The social impacts can be classified into relationships between individuals and communities, ethical and moral systems, religious problems, health, and linguistic problems (Shaw and Williams, 1994). The scope and essence of the social impacts of tourism depend on many interrelated considerations. The importance of two considerations is highlighted by Shaw and Williams (2004), the relative cultural gap

between host and guest culture and the type of tourist, and their numbers. Changes in attitudes or conduct put indigenous identities in jeopardy, and these changes frequently affect community fabric, family relationships, traditional lifestyles, ceremonies, and morals (Kabote, 2015)

7.2 CHANGING PATTERN OF SOCIO-CULTURAL ASPECTS

The socio-cultural aspects are dynamic in nature. The physical presence of tourists from different locations and the interaction between the local community and tourists contribute to change in the socio-cultural sphere of the local community (Andereck & Vogt, 2000; Andriotis, 2005; Macbeth et al., 2004). With the growth and inflow of the tourism sector, the socio-cultural aspect of Jammu and Kashmir alter over time as reflected in the field study. The data collected from Gulmarg, Karta, and Leh reveal that all the socio-cultural aspects which were under consideration like language, dress code, food habits (culinary patterns), marriage, family, music, dance, art, and use of new technology have altered with the inflow of tourism. The ratio of change depends on the passage of time and the inflow of tourists. The data collection involves participants who were divided into four categories as per the classification Krippendrof (1987) describe in his book “The Holiday Makers. Understanding the Impact of Leisure and Travel.” The reason for using this classification is that the local population does not have direct and frequent contact or communication with the tourists. One category may have more contact and second may have less or negligible and others may have a moderate type of contact, as described:

- (v) The first category includes people who are in continuous and direct contact with tourists. This category includes catering trade, shopkeepers, travel agents, etc. This group depends fully on tourism and would be unemployed without tourism.
- (vi) The second category covers locals who are the proprietors of the business and have no regular contact with them –for them, even more than the first category. For this category, tourism is purely economic and commercial

activity. They always consider tourism as a profitable sector and are working for high turnover.

- (vii) The third category includes the local population who communicates directly and frequently with tourists but derives only a portion of their revenue from tourism. They live near tourist destinations and engage in various activities, like that as farming. This group also includes people who live along the main travel routes. Members of this group do not get much economic turnover from the industry but the interference with their private life and environment is obvious.
- (viii) The fourth category includes locals who have no contact with tourists or see them only in passing.

The ratio of participants from all three regions i.e. Gulmarg, Katra, and Leh is figured in table 7.1.

TABLE 7.1
PARTICIPANTS COVERED FROM GULMARG, KATRA, AND LEH (N=86)

Tourist Destination	Gulmarg	Karta	Leh	Total
No of Participants	45	29	12	86
Percentage	52.00	34.00	14.00	100.00

Table 7.1 shows that 52 percent of the respondents were covered in Gulmarg (i.e. 45 respondents), 34 percent of respondents were covered in Karta (i.e. 29 respondents), and the remaining 14 percent of the respondents were covered in the Leh region (i.e. 12 respondents). The reason for selecting such a ratio is the overall population residing in the region. The Gulmarg region has more population than the other two regions.

The participant ratio of each category is figured in table 7. 2

TABLE 7.2
PARTICIPANT RATIO BASED ON RESIDENCE TYPE (N=86)

Category	Type 1	Type 2	Type 3	Type 4	Total
No. of participants	28	22	20	16	86
Percentage	32. 00	26. 00	23. 00	19. 00	100. 00

Table 7.2 reveals that 32 percent of the respondents reported Type 1 residence, 26 percent of the respondents reported Type 2 residence, 23 percent of respondents reported Type 3 residence and the remaining 19 percent reported Type 4 residence.

7.2.1 LANGUAGE

Language is a strong tool of communication and every society in the world is communicating through it. It is an asset and represents the cultural aspect of that society. It is an intangible tool or device of culture through which people communicate, understand, and interact with each other or fellowmen.

Every Society in the world is recognized for its unique ways of communication which are represented by its language. Language is the first cultural aspect of society that differentiates society from other societies. It can be any language international, national, or regional, it wholly depends upon the speakers who are using it for conversation. Through language, the speakers of that language share thoughts, opinions, ideas, etc. “Language is the blood of the soul into which thoughts run and out of which they grow” (Oliver Wendell Holmes, 2006). Every society has a number of socio-cultural traits, which are different as well as the representation of that society. Language is the only medium that separates human beings from other living beings. Nahapiet and Ghoshal (1998) reveal that “for knowledge to be shared or exchanged there should be a medium of communication, which the speakers are able to make sense.” In Jammu and Kashmir,

three main languages are been spoken by the people of three regions- Kashmiri (*Koshur*) in the Kashmir region, Dogri in Jammu, and Ladakhi in the Ladakh region. As per Census 2011, the population of Jammu and Kashmir state is 12,54,302 which has increased by 23.64 percent in this decade compared (2001-2011) to the past decade (1991-2001).

TABLE 7.3
NUMBER OF SPEAKERS OF KASHMIRI, DOGRI, AND LADAKHI
LANGUAGE

Division	Population	Muslim (Percentage)	Hindu (Percentage)	Sikh (Percentage)	Buddhist and others (Percentage)
Kashmir (53.9 percent)	5476970	97.16	1.84	0.88	0.11
Jammu (43.7 percent)	4430191	30.69	65.23	3.57	0.51
Ladakh (2.3 percent)	236539	47.40	6.22	0.00	45.87
Jammu and Kashmir	10143700	66.97	29.63	2.03	1.36

Source: *Statistics calculated from the 2001 Census (India District Profile)*

Table 7.3 indicates that the Kashmiri-spoken population contributes 53.9 percent while Dogri contributes 43.7 percent and the Ladakhi contribute 2.3 percent in the state. The Kashmiri division is dominated by the Muslim population, which accounts for 97.16 percent while in Jammu, the Hindu population contributes 65.23 percent and Muslims 30.69 and in Ladakh, Muslims and Buddhists contribute almost equal percentages i.e., 47.40 percent and 45.87 percent respectively.

In the 21st century, the fast growth of the tourism industry in almost every country leads to the alteration of the basic structure of language. The modification is more obvious in the regional language as compared to national or international languages. Jammu and

Kashmir is one of the famous tourist destinations in India and receives a good number of tourists every year both from local states as well as foreign tourists, with the inflow of tourists from various parts of the world, the regional languages of Jammu and Kashmir are getting altered with time. Lone (2017) reveals in his studies that tourism affects the destination's value system, individual behavior, family relationships, way of life, level of safety, morality, religion, language, and interpersonal relationships (Lone, 2017).

The data collected from the actual field of the study revealed that 100 percent of respondents agree with the statement that their respective languages are important assets of the culture of their region.

TABLE 7.4
LANGUAGES OF JAMMU AND KASHMIR AS IMPORTANT CULTURAL
ASSET (N=86)

Region	Kashmir		Jammu		Leh- Ladakh	
Response	Yes	No	Yes	No	Yes	No
No. of Respondents	45	0	29	0	12	0
Percentage	100.00	0.00	100.00	0.00	100.00	0.00

Table 7.4 shows that 45 respondents from Kashmir, 29 respondents from Jammu, and 12 respondents from Leh- Ladakh reported that languages play an important role in their culture and considered it as an important asset of the culture. They stated that it was due to the languages whether it is Kashmiri, Dogri, or Ladakhi languages which offer an important identity to the people of the region. In the words of the respondent who is 65 years old, owner of the business unit at Gulmarg.

“Our identity is our Kashmiri language; it is the biggest asset of our culture. The outside world recognizes us on the basis of our language. In some countries, they

write Kashmiri with Ceashmir. Even in other parts of our country, our various goods are being sold on the identity of being Kashmir.”

Language is a dynamic tangible element of the culture of every society. It gets altered with the passage of time. New elements from other dominant languages make a solid place in the language, but the alteration is more possible in the regional language than in national and international languages. The reason is that the speakers are more for national and international languages. The same is the case with the regional languages of Jammu and Kashmir. The languages are altering at a fast pace. Table 7.5 gives the details of respondents who agreed with the statement that the languages of Jammu and Kashmir are altering with the inflow of tourism.

TABLE 7.5
ALTERATION IN LANGUAGES OF JAMMU AND KASHMIR BY TOURISM
(N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	77	89.5	89.5	89.5
	No	9	10.5	10.5	100.0
	Total	86	100.0	100.0	

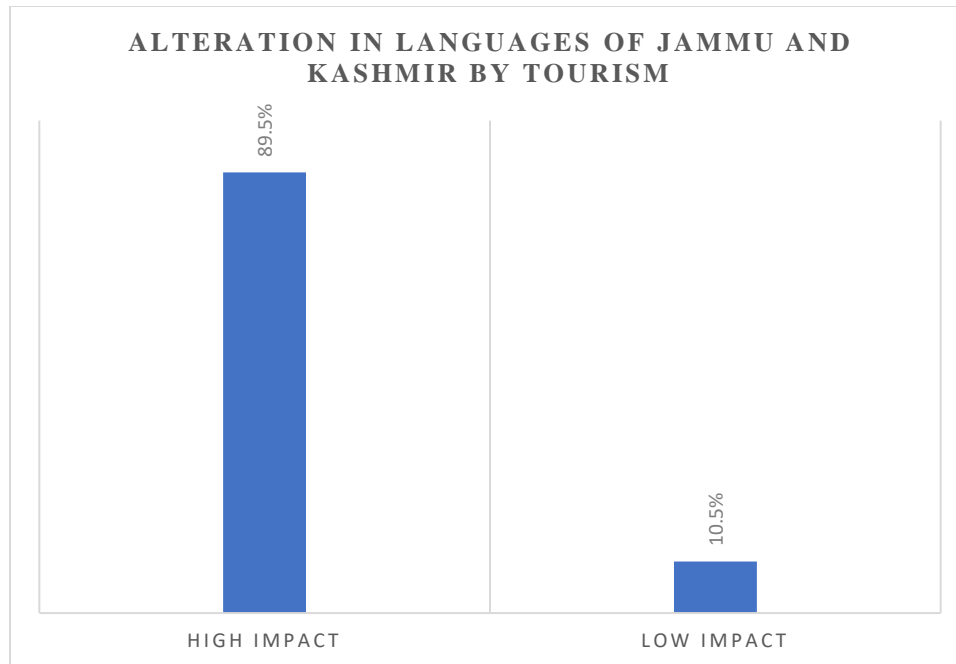
Table 7.5 reveals that the majority (90 percent) of the respondent’s accepted tourism as an important source of altering the basic structure of the regional languages of Jammu and Kashmir and the remaining 10 percent of the respondents disagreed with the statement. The impact of tourism on regional languages is more obvious in the area near the tourist destination. According to the Krippendrof (1987) model of classification of residents into four categories, the first three categories show a high level of alteration which includes tourist guides, catering trade, shopkeepers, travel agents, etc. in category first, the second category covers locals who are the proprietors of the business, which have no regular contact with the tourists, and the local population who are in direct and frequent contact with tourists from the third category.

The fourth category includes locals who have no contact with tourists or see them only in passing showing less or even negligible impact of tourism on their language. In the fourth category, the younger population i.e., the up to 35 years of age are more educated and more sophisticated in terms of accepting the alteration in their language as compared to the older population due to tourism as they have less contact with tourism and tourism activities. Impact on their language still exists but the sources of alteration is different like social media, education, etc. In the remaining three categories, all kinds of participants observe tourism as a basic factor for the alteration of their language irrespective of their age group as both the age groups i.e. i) up to 35 years and ii) above 35 years of age are working in the tourism industry. A respondent from the Gulmarg area who is a driver by profession reveals that:

“When the tourists visit our area, usually they speak their own language. In order to assist them, we need to communicate with them in their own language. As our language is a regional and less-known language. Some tourists speak English, some French, some Hindi, etc. During the conversation, we learn and remember some words of their language. It becomes routine to speak these languages in our daily life while communicating with family or friends or relatives. When we use words from these languages in our daily life with our own people our language gets mixed up with a number of words from other languages. I think this is the reason that our language is getting more and more altered with time.”

The below-mentioned graph 7.1 clearly indicates the participant ratio on impact level in overall categories. 90 percent of the participants opined a high level of impact on their respective language while 10 percent of participants shows a low impact of tourism on their languages. The ratio is directly proportional to the flow of tourism and the passage of time i.e., with the passage of time and an increase in the number of tourists the ratio of the high impact of tourism on the alteration of the regional languages of Jammu and Kashmir will increase.

GRAPH 7.1
SHOWING THE NUMBER OF RESPONDENTS AND THEIR AGREEMENT
WITH THE STATEMENT



The valid reason behind the alteration cited by respondents includes direct communication with tourists, the influence of the tourists, needs of the business with tourists, besides modern education- which is totally in other languages, and social media, the same has been revealed from the study of Clifford (1997) and Erb (2000). At the tourist destination working class whether it is a tourist guide, shopkeeper, hotel manager, houseboat owner, driver, horse owner, etc. needs to communicate with the tourist in their own language, which is the basic cause of alteration of language. On the other side, the property class participants have to communicate in other languages for the proper maintenance of their business and economic benefits.

The trending feature of speaking English or mixed language is being a good sign among the people and has been considered as a good reputation. The following table 7.6 shows a detailed account of the number of respondents who prefer to speak English or a mixed language other than their pure mother tongue.

TABLE 7.6
PERCEPTION OF RESPONDENTS WHEN SOMEONE SPEAKS ENGLISH OR
OTHER LANGUAGES (N=86)

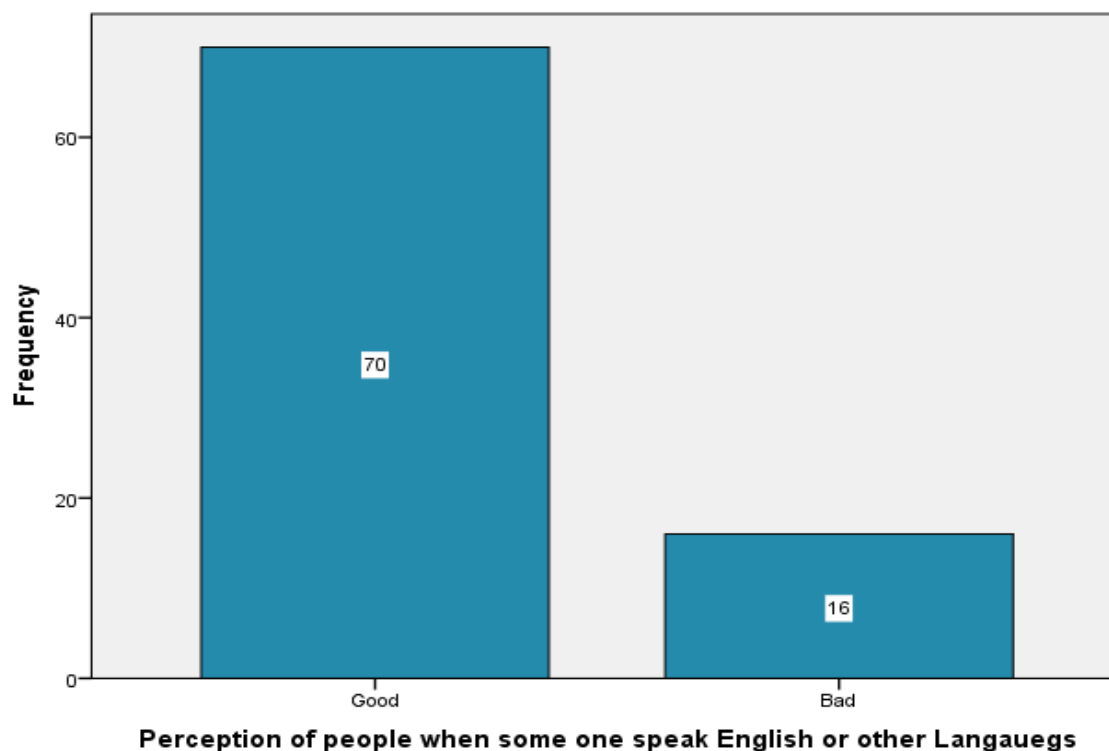
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Good	70	81.4	81.4	81.4
	Bad	16	18.6	18.6	100.0
	Total	86	100.0	100.0	

From table 7.6, it is clear that about 81 percent of the respondents considered speaking English or mixed language as a good reputation and the remaining 19 percent of the respondents considered speaking their mother tongue as good. The same is the case here the people who are directly or indirectly linked with tourists get more influenced by tourists and prefer to speak other languages and the people who do not have any contact with the tourist prefer to speak their respective mother tongue. The case is to some extent flexible with the lower age group of the categories fourth, but the older generation of the same categories is totally rigid. They consider it evil to alter their language and according to them, tourism is one of the basic factors in the growth of this evil. One of the respondents who is aged 55 years shared that:

“...usually, the other people look at them in good manners. Old people prefer to speak in Kashmiri even if he/she knows Urdu or the English language. These languages are usually preferred by the young generation like you people. The young generation preferred to speak a mixed language Kashmiri plus English and Urdu. Last time I saw two girls talking to each other. One girl told the other that she was cleaning in the Kitchen the last days when she called her on phone..... in these lines she used Urdu, English, and Kashmiri. For the young generation, it has become a habit to speak a mixed language. But in recent years the younger generation is worried if they will not speak other languages, the listener will be categorized in the lower range, old traditional one.”

GRAPH 7.2

SHOWING THE NUMBER OF RESPONDENTS AND THEIR AGREEMENT WITH THIS THE STATEMENT.



People who are associated with tourist and tourism activities are bound to speak English, Urdu, or other languages and a good number of people consider speaking English or Urdu or another language as a good sign, but the other side reflects another image. Participants from all four categories realize that if the alteration of the regional language of Jammu and Kashmir goes at the same rate or pace. They are worried that they would lose their basic identity and one of the most important cultural elements.

“Ratio of Kashmiri speaking people is becoming lesser and lesser and even those who speak Kashmiri use number of words from other languages like Urdu and English”

Table 7.7 gives the details of respondents who consider the current rate of alteration of their language as an extensive feature for their languages.

TABLE 7.7

FUTURE OF REGIONAL LANGUAGES OF JAMMU AND KASHMIR (N=86)

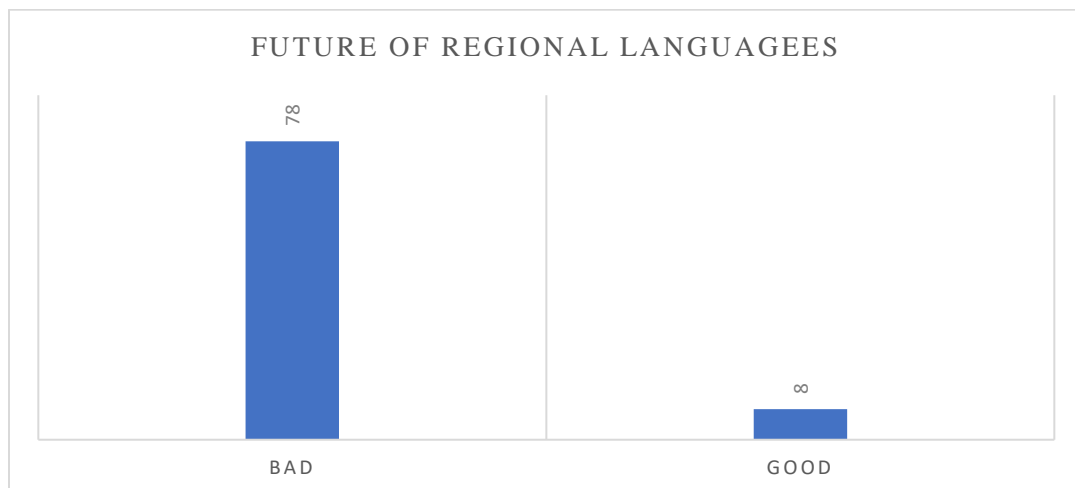
Responses		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Bad	78	90.7	90.7	90.7
	Good	8	9.3	9.3	100.0
	Total	86	100.0	100.0	

Table 7.7, indicates that only 9 percent of the respondents opined that the future of their regional languages is good, and the majority (91 percent) of the respondents were worried that the current rate of alteration would lead extinction of their languages. One of the respondents who is working as a hotel manager narrates that:

“Different people have different opinions. The rich people stay most of the time outside of the valley and their small children speak other languages rather than Dogri or Kashmiri. And their parents do not motivate them to learn Kashmiri I think the future of the Kashmiri language will be dark”

GRAPH 7.3

SHOWING THE NUMBER OF RESPONDENTS AND THEIR AGREEMENT WITH THE STATEMENT WITH THE STATEMENT



Graph-7.3 indicates the percentage of respondents who considered the future of their regional languages would be dark. They suggest that the government of the state and central should organize various kinds of programs for the promotion of their languages. And if timely steps are not taken, they fear that the identity of being Kashmiri, Dogri, or Ladakhi would never exist again. Although the government is organizing some cultural programs for the promotion of languages, their percentage is very low. The government as well as other allied agencies like the cultural academy, universities, etc. should take an active part in the promotion and safeguarding of their languages.

“...Government is organizing, but the percentage is very low I think more and more programs should be launched in order to promote Kashmiri, Dogri, and Ladakhi languages, and the University of Kashmir and Jammu the biggest educational institute in our State should increase the intake capacity for these language subjects.”

The biggest advantage of organizing a cultural event for the promotion of these languages would be: i) entertainment for the tourists ii) give an economic boost and iii) some regular tourists are keen on learning and understanding the regional languages. As per the observation of a respondent, who is working in a hotel:

“I have seen several times when tourists try to speak in Kashmiri. They sometimes said it is funny and want to learn some simple Kashmiri words. When I speak to our family on phone during my working hour with the tourist, they enquire about what you were speaking to and to whom I am speaking. How do you ask for a meal? etc. when they left the valley, they go with some of the Kashmiri words? they feel happy about our language.”

In the words of the respondent who is a shopkeeper in the Katra region:

“Due to conflict situations, some tourists from other states or countries did not find it good due to security reasons when we speak in the Dogri language, but

most tourists like it and are having a good interest in our language. Even some tourists speak some of the words in our language like How are you?"

The impact of the West language is recent due to the tourism industry, and advancements in education, technology, communication, trade, etc. The status of the Kashmiri language has totally got altered as more and more inhabitants speak Urdu and English languages. Due to communication with other language-speaking people by means of tourism, education, trade, etc., the structure of the Kashmiri language had transformed. Even when someone speaks in Kashmiri, he/she uses words from English and Urdu. The percentage of usage of Urdu and English words or the change is more prominent in urban cities than in rural ones. In cities, the younger generation speaks Urdu or English during study hours in their School or College but the scenario is totally different with little children, they speak mostly in Urdu and English even in their homes. The parents in cities prefer to admit their wards to advanced schools to learn other languages. The young generation had forgotten some words from their mother tongue. In rural areas, the young generation is following the changing trend, but the elder generation is mostly speaking in Kashmiri.

As per observation a small percentage of people confirms that they feel it is annoying when little children speak in their mother tongue. Some respondents when interviewed to speak some names of things in Kashmiri, they responded with the answer that “we don’t know.”

7.2.2 DRESS CODE

The climate and geographic conditions of the region give rise to its dress code, which is different and reflected unique features. Mostly men and women wear traditional clothes. Jammu and Kashmir's dresses are of historical significance. Over its long history, it has undergone many modifications. Dress is the second most important aspect of culture through which the people of any society are recognized by others besides languages. The three divisions of Jammu and Kashmir have a difference in their dress code. In the Kashmir region, people wear a special kind of loose overcoat called “*Pheran*.” It is usually worn over a *Kurta*. Under the *Pheran*, is a warm fire pot of charcoals called

“Kangri,” which helps in keeping warm during the winter months. The dress of the upper class looks like the rich people in Persia, Arabia, and Turkistan. The upper class’s clothing resembles that of wealthy citizens in Persia, Arabia, and Turkistan. *Sayyid Ali Hammadani* is credited with introducing it during *Sultan Qutub–ud–din’s* supremacy, and later Kashmiri Brahmins started to embrace it. White Persian-style trousers (*Saravit*) were worn on the lower half of the body. A *chemise* (*Qamis*) and full sleeves adorned the upper half. A short vest was worn over this (*Sadri*). The outer robe, known as “choga,” was ankle-length. There was no variation between how men and women dressed.

The traditional Dogra dress consists of tight-fitting known as “*chudidar pyjama (ghutana)*” with many folds above the ankle. It was fastened by a cord of cotton threads that were skillfully made and *Kurta*, a narrow-sleeved underwear dress. *Khilka*, a broad-sleeved kurta is worn over the underwear with *phatovie* (jacket). The head is covered with a long cloth that is closely bound to the head.

In the Ladakh region, “*Goucha*” is a traditional dress for men. It is a thick woolen robe, fastened at the neck, under the armpits, and tied at the waist with a colorful sash known as “*Skeraq*.” *Skeraq* is two meters long and 20 cm wide, round, and used by men to carry essentials of daily life. “*Kuntop*” is a similar dress for women, but its back is colorful by adding a colored shawl called “*Bok*” which is also used for carrying babies and other essentials. Typical costume includes “*Goucha*” of velvet, elaborately embroidered waistcoats and boots, and hats. People ornamented with gold; silver turquoise headgears throng the streets during various regional festivals. One of the respondents from Leh-Ladakh described their dress as:

“In every society dress is as per the climate of the region. Our women used to make our own cloth with wool, and everyone used to wear them on all important occasions. These clothes were very important for us because they keep us warm from all sides. The young generation is deviating from wearing these traditional clothes because it is difficult to wear these clothes nowadays in Leh more people

follow the traditional dress but in Kargil, only 20% follow use these types of dresses.”

These tangible aspects of culture in all three regions have drastically changed due to tourism. In the area where tourism is the main source of living, people have adopted the Western Safari style of dressing. People of all walks consider dress code as their heritage, but the youngster of the regions are flexible in terms of choosing their dress. From table 7.8, the respondents who agreed that their dress code whether it is Kashmiri “*Pheran*,” “*chudidar pyjama (ghutana)*” in Jammu or Ladakhi “*Goucha*” is their heritage is as:

TABLE 7.8
DRESS AS A CULTURAL HERITAGE (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100.0
	Total	86	100.0	100.0	

From Table 7.8, it is clear that dress gives a unique identity to the people of the region and is considered an important heritage. All (100 percent) respondents from three regions considered that it is their heritage. However, the older generations are more rigid in choosing their dress, but the younger ones are more sophisticated and flexible in terms of dress code. In the word of the respondent who was interviewed from the Gulmarg region of Kashmir:

“We look more attractive in our own dress other than western-type dresses. This is one of the unique identities of being Kashmiri. But unfortunately, the new generation feels awkward in them”

The respondents from the Kashmir region being Muslim dominated consider these changes as:

“It is our heritage. The world outside of our Jammu and Kashmir knows us because of our culture. People recognize us due to our cultural traits such as dress, language, food habits, etc.”

The dress code is on one side an important heritage, but this heritage is not away from being altered by the activities of tourism. Tourists visiting Jammu and Kashmir have different dress codes totally different from that of the region. The people surrounding these tourist destinations get more influenced by the dress of tourists. The study conducted by Erb (2000), Williams and Lawson (2001), McKercher (2001), and Macbeth et al., (2004) revealed the same facts that tourism helps in the alteration of the social structure of the local community. According to the respondents, people were influenced when they saw tourists wearing different kinds of dress roaming in front of them as compared to the ones on TV shows. Chen (2014) found that people benefitted from the modernization brought by tourism. Clothes and food became nicer and more varied (Chen, 2014).

All the regions are different as per the religious beliefs, one being Muslim dominated, second, being Hindu dominated and third Buddhist dominated considered their dress appropriate as per their respective religious beliefs, but still, external as well as internal factors play an important role in the modification of the dress code and due more socialization and acculturation by tourism industry these religious beliefs got diluted. One respondent who is 38 years old states that tourism is more responsible for the alteration of the dress code:

“Our tradition is losing its identity day by day. Culture is very important for a society it maintains the identity of the society. And because of tourism, it becomes more and more dilute.”

The percentage of change is increasing day by day due to more tourist inflow and the engagement of more people in the tourism industry. From the following table, nearly 93 percent of people consider tourism as the biggest factor for the modification of their dress code.

TABLE 7.9
CHANGING PATTERN IN DRESS CODE (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	80	93.0	93.0	93.0
	No	6	7.0	7.0	100.0
	Total	86	100.0	100.0	

Table 7.9 reveals that the majority (93 percent) of respondents from all three categories of respondents i.e., Type I, Type II, and Type III agreed with the statement, and the remaining 7 percent of the respondents from type IV disagreed with the statement that tourism helps in the alteration of dress code. The category of type, IV was reported by 6 respondents from the age group of more than 35 years. This clearly indicates that people who are in contact whether direct or indirect with the tourists get influenced by their dress code and obviously change their dress accordingly. The words of respondent who is of 45 years of age and has good contact with tourists stated that:

“I wear traditional clothes only at home, honestly, I feel odd wearing them when I am with tourists or outside my home. To wear ‘Pheran’ and to talk to the tourist is I think very odd for me.”

The dress code of people is now changing fast. The overall dress of all the classes starting from kids to adults shows large variation with time and with more inflow of tourists. The kids wear fancy dresses other than the traditional ones. The most significant change is seen in the dressing style of ladies. In the area near tourist destinations and surrounding areas in the tourist hub of Srinagar, Jammu, and Leh, most of the ladies follow the trend of tourist dressing as it becomes easy for the locals to follow these tourists as they observe their fashion trends very closely. The locals of the surrounding area also get influenced. One of the respondents’ states that:

“Slowing and slowing our culture is altering, and new cultural aspects from outside of our Kashmir are being adopted. I think mass media and other mediums like tourism play an important role.”

Table 7.10 reveals the percentage of change of dress as per the dominant cultures.

TABLE 7.10

CHANGING PATTERNS IN DRESS CODE AS PER OTHER CULTURES (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100.0
	Total	86	100.0	100.0	

From table 7.10, it is observed that 100 percent of the respondents from all three regions agreed that their dress code is changing as per other more dominant cultures. All 86 respondents reported that all type of people from the state follows the other cultures but there is variation as per age and locality. People who reside near the tourist area and those who reside in the urban area follow more than those who reside in the rural area. However, the youngsters of rural areas are not behind the urban ones, they follow equally. The only older generations of rural areas are to some extent rigid in terms of dress code. The words of respondent who is 50 years of age from tourist area opines:

“The present generation is following other cultures. The reasons are that these clothes are first easily available and cost less amount”

The trends of spreading new cultures to more areas are very alarming as tourism is faster accelerating in the state. The ratio of ladies wearing the traditional Qamis and Shelvar is confined to the older generation only. Nearly 90% of ladies in urban cities find it difficult to wear Pheran- a traditional long overcoat in winter. They prefer to wear other types of western overcoats. The Pheran is mostly preferred in rural areas in winter. But people

usually dislike it in the summer months. The young generation of the valley if they wear *Pheran*, usually make different kinds of alterations to it like stitching front pockets, caps, etc. The jean wearing among girls is trending fast in urban areas as compared to rural, but this trend gives girls a negative impression in rural villages and is considered untraditional. The same is found with the gents. Young ones follow Bollywood celebrities and wear mostly jeans and other trending clothes and are getting away from traditional *Qamis*, *Salvar*, and *Pheran*. But the older ones follow the traditional dress more in rural and urban cities. The respondent from the Gulmarg area who is 46 years old states,

“Older people like and prefer to wear their traditional dresses more in the rural area than in urban areas. But the young generation follows western culture. Both boys and girls are becoming aligned toward new fashions. Even our girls in now urban areas are trying jeans.”

People considered traditional dress more complicated and outdated mostly the youngsters who considered traditional dress more costly and more complicated. New fashion dresses are easily available are easy to wear, and tourism gives the first-class experience of how these new fashion dresses look like. People think tourism provide the real experience and that too in the actual setting i.e., in their surround, this helps in experiencing the perception of the people who look. Mbaiwa (2004) in his research conducted on the socio-cultural impacts of tourism development in the Okavango Delta, reflected that the young generations have adopted the Western Safari style of dressing that is traditionally unaccepted in those conservative societies (Mbaiwa, 2004). From the words of the respondent.

“.... The young generation is totally deviating from wearing these traditional clothes because it is difficult to wear these clothes nowadays.”

7.2.3 CULINARY PATTERNS

Jammu and Kashmir is famous for their culinary patterns and their unique preparation. All three divisions are different in their culinary pattern. In the Kashmir region, people prefer taking salted tea (*Noon chai*) two times a day, *Kehwa*, cooked in a Kashmiri teapot

known as “*Samavar*”. Kashmir is also famous for its special kind of dish called *Wazwan*, a multi-course meal in which various dishes of meat, chicken, and cheese are cooked for guests in marriage ceremonies, *Goshtaba*, *Kabab*, and *Roganjosh*. Mostly the people take rice plus veg or non-veg, two times a day at nearly 1:00 pm (Lunch) and from 8:00 to 9:00 pm (Dinner).

Dogras in plains are mostly vegetarian, while those in mountainous areas are non-vegetarian. The food consists of *Mithe Chawal*- rice, (Singh, 2008), *Kheer* or *Shree Palov*- basmati rice, and *dal roti*. During the rainy season, *Charolin* and *chili* from wheat flour ‘*maida*’ are prepared.

Ladakhi food resembles that of Tibetan food, the most prominent foods being *thukpa*, noodle soup, and *tsampa*, known in Ladakhi as *Ngampa*, roasted barley flour, *Chang*, butter tea, and *Khambir* a traditional bread.

The old traditional culinary pattern is changing with the inflow of tourists, due to the fast development of tourism and related activities. The whole scenario of food has changed drastically. The competition in the field of culinary services is very high. The respondents who were interviewed regarding the change in food habits because of the inflow of tourism reveal that tourism is a basic factor for the change in the culinary pattern at a tourism destination. Some tourists do not like to taste local foods due to religious beliefs. Tourists think that they will not get 100 percent vegetarian food in the Kashmir region as Kashmiri people are non-vegetarian. As a result, the service providers have changed their menu as per the demand of the tourists, which facilitates a change in the food habit of locals as well. From the words of a respondent:

“.... right, sometimes I think a small percentage of tourists bring their own native food. The only reasons are religious sentiments. They think Kashmir is Muslim-dominant and will not get pure vegetarian foods. Sometimes they believe in and taste our foods. When they observe. They feel no difference at all.”

The inflow of tourists inculcates the developmental process in the regions as more and more high-class restaurants were established where not only local foods but a variety of different foods for different types of tourists are available. Like Chinese foods, fast foods, etc. This developmental model creates new thinking among the service providers, the service providers have modified their menu in line with tourists' requirements, making it easier for local residents to change their food habits. Table 7. 9, shows that all respondents opined that tourism helps in the alteration of food habits. Those working directly or indirectly with the tourist are more influenced than those who are away from tourist activities.

TABLE 7.11
MODIFICATION IN THE CULINARY PATTERNS DUE TO TOURISM (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100.0
	Total	86	100.0	100.0	

Table 7.11 reveals that all respondents agreed with the statement that tourism is the main factor for the alteration of culinary patterns in the state. They all mentioned that all types of people from the state follow new trending foods but there is variation as per age and locality. People who reside near tourist areas and those who reside in urban areas follow more than those who reside in rural areas. However, the youngsters of rural areas are not behind the urban ones, and they follow equally. The only older generations of rural areas are to some extent rigid in terms of culinary patterns.

It is observed that the people follow the same pattern of celebrations like birthdays etc. like outsiders. They include in their party various kinds of food, which are of external origin, for example, birthday cakes, Pizzas, Burgers, etc.

The inflow of tourists triggers the modification process, but there is variation in the attitude among the people. The new generation is more flexible in taking fast foods and they usually avoid the old traditional foods. However, the old generations are more rigid in terms of food. They prefer traditional foods and considered the latest foods and trending development like MacDonald's and KFC as evil. As per their thought, the new generation is getting more and more addicted to new trending foods which have several ill effects on their body. The reason is that these foods are easily and readily available. Like from the words of the respondent:

“.... serving meat is an old tradition. Now some of our children who attend college or study at a university often turn to fast food. Because it takes less time, and it's easier, and people prefer it for this, fast means it is fast and has become a fashion among them.”

The competition is not over, the new generation is adopting the latest trend prevailing at the global level. The youngsters take it as a privilege to follow the new global trend and consider it modernization. The change is more in urban areas than rural ones, in the rural areas people have limited resources since this trend is limited to the rich class only. In urban areas, people of all ages are changing their way of culinary patterns.

“There is a 70 to 30 percent ratio among the people, 70 percent of the young ones who follow the latest trend and I think only 30 percent do not follow. It is more common among city boys than rural ones. In rural areas, the young generation still follows the tradition of wazwan. The most interesting thing is that when it comes to wazwan all people irrespective of age, and gender prefers to have wazwan.”

Table 7. 12 shows that the majority (85 percent) of the respondents agreed with the statement that culinary pattern is changing as per the prevailing global trend and the remaining 15 percent from category IV who are living away from tourism activities revealed that tourism did not help in modification in the Culinary Patterns as per the prevailing global trend. This is a clear indication that those respondents who are linked

with tourism-related activities experience more and more modification and are more influenced by the activities of tourism to modify their culinary patterns.

TABLE 7.12
MODIFICATION IN THE CULINARY PATTERNS AS PER PREVAILING
GLOBAL TREND (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	73	84.9	84.9	84.9
	No	13	15.1	15.1	100.0
	Total	86	100.0	100.0	

Even people of both age groups as well as of all four categories mentioned that the culinary pattern of the region is perfect as the geographic and climatic conditions. In the words of a respondent.

“I think there is no need of changing our food habits. Our food habits are very perfect as per our climatic conditions like ‘non-chai’ (salt tea) keeps warm in chilling winter.”

The respondents opined that the tourists are fond of enquiring about the food habits of the region. In Kashmir, a good number of tourists taste *Kashmiri Wazwan*, *Kashmiri Palov*, salt tea (*non-chai*), etc. in the Ladakh region tourists like to taste '*Gur chai*' In the words of another respondent.

“.... a lot of times tourists who eat non-veg like to try Kashmiri wazwan. Sometimes tourists themselves order Kashmiri wazwan. Among the veg tourist, some like to taste Kashmiri palov. Kashmiri salt tea and ‘Kawa’. Most of the tourists like our traditional foods and feel happy.”

7.2.4 FESTIVAL

Every land is known for its fairs and festivals. These Fairs and festivals are the backbones of a social structure. Jammu and Kashmir is being famous for several festivals and their way of celebration besides some famous national festivals like *Eid*, *Diwali*, *Holy*, etc. There are several other local festivals, which the locals celebrate as per their tradition with more zeal and enthusiasm taking into consideration of their respective religious beliefs and practices. All these selected three divisions are different in terms of their festivals, local music, and dance. Festivals of both Hindus and Muslims were celebrated with great respect and enthusiasm.

In Kashmir, regional festivals include *Shab-i-Barat*, *Eid al-Fitr*, *Eid al-Adha*, *Nouroze*, *Diwali*, *Dussehra*, and *Holi*. People celebrate annual *Ursers* and festivals of religious saints. The prominent among them are *Urse* of Sheikh Noor-ud-din rishi at *Chrarie sharif*, *Baba Jan baz Wali* at Baramulla, *Rishi Maloo* at Islamabad, *urs of Baba Reshi* celebrated at *Baba Reshi Tangmarg*, *Urs* of Sayyid Ali Hammadani, and Sheikh Hamza Makhdoomi in Srinagar. Kashmiri Pandiths (Hindus) celebrated the annual fairs of *Tulmullah*, *Amarnath*, *Sindh Berrari*, and *Kokernag*. The Holy Shrine of *Amarnath* attracts millions of Hindu devotees every year, and the *Kheerbawani* temple in *Tulmullah Ganderbal* attracts hundreds of devotees every year from different corners of the world.

In Jammu, regional festivals have a variety of different backgrounds and characters of cultural, religious, seasonal, and social fervor (Pathik, 1989). Each festival is celebrated with rituals, enthusiasm, etc. like *Diwali*, *Holi*, *Lohri*, *Damdeh*, *Sakolari Basant Panchami*, etc. *Lohri* is a cultural as well as a religious festival for the people of Jammu. *Holi* is celebrated in February or March every year as per the Lunar Calendar. *Diwali* is celebrated at the begging of winter. *Bahu Fort fair* is a local festival celebrated on the 8th and 9th *Navratra* in the vicinity of Jammu.

Chajja is a folk dance performed at the festival of *Lohri*, *Dhamhachada* is performed by women folk on the occasions of marriage. The ladies meet in the boy's house and begin to dance passionately when the wedding parties depart. *Ballads* are a large set of songs,

starting with prayer and the invocation of God. “*Kaarkaan*” and “*Baraa*” are two *Ballads* related to gallantry of heroes. “*Biyains*” are sung on the occasion of childbirth.

Ladakh is known as the Land of gompas and lamas is exceptional in its culture, faith, topography, and ethnicity. The region influences Tibetan culture and Buddhism. The most celebrated festivals of Ladakh are i) *Dosmochey*- celebrated in Leh (Palace), *Deskrit* (Nubra valley), and *Liker* (Lower Ladakh) in February for almost two days. ii) *Matho Nagrang*- celebrated in the first month of the Tibetan calendar on the 15th day at Matho monastery for two days. iii) *Yuru Kabyat*- in lamayuru monastery. iv) *Hemis* festivals- celebrated to commemorate the birth of Guru Padamasambhava (founder of tantric Buddhism). v) *Sindhu Darshan*- is celebrated from 1st June to 3rd June in *Shey Manla* around 8 km away from Leh. Besides these festivals, there are a few more festivals that are celebrated with enthusiasm either organized by J&K Tourism Department or Ladakh Autonomous Hill Development Council like Ladakhi festivals from 1st to 15th September, Ladakh harvest festivals, *Losar*- The New Year Day, *Gustor* festival, *Stok Guru Tsech*, etc.

Jabro, *Drugpa*, *Cham*, and *Bagston* are important dances of the Ladakhi region. These dances are having different themes like *Jabro* is related to New Year, *Drugpa* is performed by vegetarian inhabits of Dras and Gorkhan for their originality fact, *Cham* is performed by *lamas* on mystic music with its manifestation of God, and *Bagston* is performed on marriages for weeks. The other tribal dances include the *Shon* dance, the *Koshan* dance *Surahi* dance, etc.

The primary data collected from the respondents reveal that the people celebrate these festivals with more zeal and interest from time immemorial and these festivals form the basic structure of the culture and reflect the identity of the people. From the words of a respondent from Gulmarg who is 45 years old:

“These festivals reflect our culture. The celebration of these festivals gives us internal peace and our religious belief gets stronger. Eid and urses of Baba Reshi

are famous in our areas. In addition, devotees from all walks of come and pay their presence.”

TABLE 7.13

THE IMPORTANCE OF FESTIVALS FOR MAINTAINING OF CULTURAL IDENTITY (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100.0
	Total	86	100.0	100.0	

The data collected from the fields reveal that all the respondents believed that the celebration of festivals is an important part of their culture. It is due to the celebrations of these unique festivals in society that their unique cultural identity exists. From table 7.13, all the respondents considered that the festivals were an important part of the culture.

The celebration pattern of these festivals is not a static process. Due to various external as well as internal factors, the overall scenario of these festivals in the state has changed a lot. The people who once considered these festivals as their religious belief has changed because of religious knowledge and conservative nature. People now conserved these festivals in Kashmir valley as a sin and evil. Respondents reveal that due to the bifurcation of religious thought into *Hanafi* and *Ahl-e-Hadith* the whole process of celebration has undergone a tremendous change. One sect i.e., *Hanafi* considered the celebration of these festivals as their religious duty and celebrate these festivals with more interest while the other sect *Ahl-e-Hadith* considered the celebration of these festivals as sin and evil in society, except for two *Eids*. From the words of the respondent:

“A lot of changes occur in the celebration of festivals. Due to religious rigidity from one sect of people, the whole scenario of celebration has changed, and the religious bifurcation brought a large change. I think 25 percent of people are celebrating these festivals except Eid traditionally.”

From the words of another respondent:

“..... religious bifurcation plays an important role. The people who belong to the Al hades sect do not celebrate the Aruses they celebrate only two Eids. The second sect celebrates these festivals more rigorously and participates more in these festivals and takes them as their religious duty.”

In the Kashmir region, religion plays an important role in the celebration of festivals as people have two sects based on religious beliefs, but in Jammu and Ladakh, the Hindu population celebrates all festivals with full religious spirit. They consider the celebration of these festivals as a religious duty. The mixing of various cultures due to the inflow of tourism has also influenced the celebration pattern. Those who celebrate these festivals in and near the tourist destination follow the latest trend, which is prevailing in the world like using firecrackers, listening to modern fast music, involvement of modern form of dance, etc.

TABLE 7.14
MODIFICATION IN THE CELEBRATION PATTERN OF FESTIVALS DUE TO
TOURISM (N=86)

Responses	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid Modified	86	100	100	100
Not Modified	0	0.0	0.0	100.0
Total	86	100.0	100.0	

From above table 7.14, all respondents agreed that the celebration pattern of local festivals became disappeared due to tourism. People adopted traits of other cultures. The younger ones are more inclined toward the globalized world when it comes to the celebration of local festivals and does not celebrate with the vigor as their parents or grandparents were celebrating these festivals. The percentage is still increasing with time. Table 7.13 predicts the future of the celebration of local festivals.

TABLE 15
THE YOUNGER GENERATION IS INCLINED TOWARD THE CELEBRATION
OF LOCAL FESTIVALS (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Inclined	17	19.77	19.77	19.77
	Not Inclined	69	80.23	80.23	100.0
	Total	86	100.0	100.0	

Table 7.15 reveals that about 80 percent of the opined that younger generations are not interested in the celebration of local festivals due to socialization, modern means of living, and influence from the tourist. The remaining 20 percent of the respondents stated that they were celebrating local festivals.

One of the respondents, who is an M.Sc. student at the university level when asked what reason is for the younger generation not to incline toward the celebration of local festivals. He replied as follows:

“That due to competition in the education sector and modern means, life becomes more and more fast so we do not have that much time to celebrate these local festivals, even if we celebrate them it is only wasting our precious time. We have witnessed a lot of people who came here as a tourist and enjoy their life with more comfort, not wasting time on old things. These old things will always create confusion in our minds and will divert us from the actual goal.”

The development and inflow of tourists have created a new atmosphere where everyone is willing to have a good life. This competition diverts the people from their traditional culture mostly the younger generation. They feel it is very difficult to follow the old traditions. The case is the same with boys as well as with girls. Mostly in urban regions, the younger generation is far away from the local culture, especially in celebration of local festivals, but in rural regions, a little portion is persistent to celebrate the local festivals.

7.2.5 MUSIC AND DANCE

Jammu and Kashmir is famous for their rich heritage in the form of music and dance. The old tradition of listening to music was restricted to Sufi music and cultural folk songs. *Wanwun* and *Rouff* are two folk dances that women of the valley perform during weddings and other parties while singing songs in the Kashmiri language. *Damhal* and *Bandipather* are other dances that are performed by men during feasts, the feasts are celebrated in the memories of spiritual saints, poets, or suifs. Old generations were fond of performing *Rouff* and *Bandipather* and used to listen to and sing Sufi songs. In Jammu Dogri dance (*Kudi*) is performed on various occasions like Lori, Navratra, etc. and people sing Dogri songs known as *Jitdu*.

With the advancement in tourism and other means, the old trend changed a lot, shifting from traditional dance to Bollywood as well as Hollywood dances and modern music like fast pop music, etc.

The data revealed from the actual field that the whole structure of music and dance is changing fastly with the growing tourism industry. The percentage of respondents who agreed that the tourism industry impacts music and dance forms of the state is almost 100 percent as in table 7.16.

TABLE 7.16
ALTERATION OF DANCE AND MUSIC BY TOURISM IN JAMMU AND
KASHMIR (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100
	Total	86	100.0	100.0	

Table 7.16 reveals that all respondents agreed with the statement that tourism is the biggest factor in altering the structure of local music and dance forms. Local music is changing from its original form, even the younger generations who are singing in local languages have come out with a new phase of singing using advanced technology mixed with fast and pop-up music.

In the words of the respondent from Kashmir valley:

“Our new generation is wholly listening to new songs from Bollywood even our Kashmiri youngsters are now making their own musical band. I saw one music band of Kashmiri girls performing in Dal Lake”

The people who are associated with the music industry of the state use the latest instruments in their musical bands and perform informal ways as the other celebrities perform. A number of local young YouTubers are singers in local languages, who are been followed by thousands of people, but the structure of their singing is totally different, the tune quality, way of singing, etc.

The impact of tourism is long-lasting as the industry is growing faster, and more and more locals are finding pace in it. The new generation is more inspired by tourist activities.

The table below figures out the percentage of the young generation inclined towards western fast music.

TABLE 7.17
INCLINATIONS OF THE YOUNG GENERATION TOWARDS
FAST/WESTERN /LATEST MUSIC (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	81	94.19	94.19	94.19
	No	5	5.81	5.81	100.0
	Total	86	100.0	100.0	

Table 7.17 shows that nearly 6 percent of the respondents disagreed with the statement that the young generation is inclined towards western fast music which is very low as compared to the respondent who agreed with the statement that the young generation is more inclined towards western music. Their valid percentage is 94 percent. This indicated that the presence of old prevailing forms of music is disappearing gradually.

From the words of the respondent from Jammu who is 48 years old:

“I think nearly 95 % of the young generation are inclined towards Indian as well as western music. Our young one prefers to listen to and sing the latest trending songs even if they listen to their local language songs that should be in the latest form, not in old ways. In our young days only, elders used to sing on special occasions in a local band. Now the whole scenario has changed.”

The older forms of dance have reached far away from the young generation. The young generation is not interested in the local forms of dance. They prefer to perform modern forms of dance. Those young ones who are interested in dance are getting formal training from the dance schools, leaving the old tradition of local dance to vanish. From the words of a respondent:

“the local forms of dance are vanishing. The local Bandipather has been performed by a special community known as Bond in the local language and they were performing it on the occasion of marriage, urs-Melas, and on some other special occasions, but now these Bandipather is disappearing and the people who were performing these dances are shifting their tradition of dancing. the new generation mostly follows Indian dances, but some even follow Hollywood because of tourist influence and people observe and follow their trend.”

7.2.6 MARRIAGE

Marriage is one of the most important institutions of every society. Members of every civilized society are keen to preserve the marital relationship, the foundation stone of the culture that the family is an essential organ of. Marriage, a prerequisite for human beings, is the fundamental prerequisite for the establishment of a family and, as a result, religious sanctity generates the various morality to be practiced. Jammu and Kashmir being multi-religious areas, and a series of activities are performed during marriage ceremonies.

In the 20th century, marriage in the region underwent drastic changes. In simple descriptive words, the pattern of celebration of marriage has undergone a huge alteration. The celebration pattern from starting with the consent of a boy or girl to ending in the region has witnessed a series of activities from the other culture. Some old prevailing practices are prevailing but a large number of other activities have been added in due course of time. Due to the interference of other cultures, a lot of activities have been added and several old practices were avoided in celebration of marriage in the region. The changes are obvious from the start to the end of the celebration of marriage. The old practice of taking consent from the boy or girls has got diluted and is restricted to some conservative families only otherwise boys or girls choose their partners themselves. The detailed analysis of all the respondents who agreed with the statement that other cultures influence their marriage celebration pattern is shown in Table 7.18

TABLE 7.18
CHANGES IN MARRIAGE CEREMONIES WITH THE INSERTION OF NEW
CULTURES FROM TOURISTS

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	86	100	100	100
	No	0	0.0	0.0	100.0
	Total	86	100.0	100.0	

From table 7.18, it is noticed that all the respondents were in favor that tourism and other activities altering old ways of celebrating marriage. With time, several activities have been added, which have been taken from other cultures. In the past elder were authorized to choose partners for their young ones, but with time this fact has changed a lot. Nowadays, the young generation chooses their partners themselves. These changes are clear from the first day of celebration i.e., *Maenzraat (Mandiraat)* the actual ceremony of marriage. All the neighbors, friends, and relatives who have been invited come along with sweets, etc. The women in the past used to wear traditional dresses like embroidery *Pheran* and sing Kashmiri, Dogri, and Ladakhi folk songs and *henna* would be applied on the hand and feet of the bride and on one finger of the groom. In the current scenario, it is totally different. The use of embroidery *Pheran* and singing of local folk songs have been replaced by fancy dresses and singing modern songs with the latest form of dance. On arrival of the *baraat*, relatives, and friends greet them, give the groom presents (Mala), and gifts, and shower the petals of the flower on them. *Nikah* or marriage contract is drawn up on this day and the *Mahr* has been set and signed by the groom, the *Mahr* amount is touching lakhs which was very less in the past and the same is increasing day by day.

Marriage has always been the most important celebration in all religions. The essence of marriage remains the same with the only difference in the rituals and the customs by which the ceremony of marriage is carried out. In Jammu, marriage is decided after the horoscope of the prospective bride and groom matches. The caste and family are taken into consideration while fixing the marriage. The time and date of marriage shall be set in conjunction with the priest, who shall declare the auspicious date according to the best *mahurat*. The caste consideration has been diluted due to marriage outside the caste. The current status of boys or girls is given more importance than older traditional beliefs. This is one of the factors for late marriage. People give more importance to economic stability.

The important things which were added to the celebration of marriage in the region include decoration, dressing, and dishes that resemble the outer cultures. From the words of a respondent:

“We added new dishes, our dressing sense, reception almost all spheres got changed with more and more exposure and the old prevailing think are vanishing slowly. These changes are more witnessed in cities than in rural villages.”

These changes in the dressing, dishes, decoration, way of reception, etc. are more obvious in cities than in villages. In the past, people usually celebrate their marriages at home but now people prefer to celebrate at marriage halls, hotels, and resorts. In Jammu, people usually book resorts, in Kashmir rich families celebrate their marriage in hotels and marriage halls, in Ladakh people celebrate in the same way. The dressing of the bride and groom has taken a new edge from older traditional dress to modern dress. In the current scenario, the bride prefers to wear a *lehenga* and precious golden jewelry, which were limited in the past and the groom prefers to wear modern *Sherwani*. Both families decorate their homes with advanced technology, even the car carrying the groom is fully decorated.

The more important change is in the dishes. In the regions, several dishes and sweets have been added to lunch and dinner.

The data revealed that the more we interact with outsiders due to tourism the more changes we adopt in culture. The culture becomes more and more dilute.

From the words of a respondent:

“With more and more interaction with the outside world, our way of celebrating is totally changing. New dishes, dressing, decorating houses, car decoration is some of the things that got changed.”

Respondents believe that these changes dilute religious beliefs. The percentage of respondents who agreed with the statement is 88 percent which is very high compared to those who disagreed.

TABLE 7.19
INSERTION OF NEW CULTURE IN MARRIAGE CEREMONIES DILUTES
REGIONAL CULTURES

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	76	88.37	88.37	88.37
	No	10	11.63	11.63	100.0
	Total	86	100.0	100.0	

Table 7.19 reveals that the percentage of respondents who considers that outside culture dilutes their religious belief in terms of marriage celebration is high. Those who disagree believe that it totally depends on the local people which element of the outer culture should be taken or not. In the words of a respondent:

“There are again religious factors which play an important role. Some people even in today's fast-changing era perform marriage strictly as per religious rule. Even they do not add even a single new element in their marriage and criticize some older traditions like playing folk music etc. but the remaining parts enjoy the new changing and are following in their marriage ceremonies.”

The overall changes are more obvious in urban cities than in rural villages. The percentage of changes is very high in cities.

TABLE 7.20
CHANGES IN MARRIAGE CEREMONIES IN URBAN AND RURAL AREAS
(N=86)

Responses	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid only urban	70	81.40	81.40	81.40
Only rural	0.0	0.0	0.0	81.40
In both urban and rural	16	18.60	18.60	100.0
Total	86	100.0	100.0	

Table 7.20 shows that about 81 percent of respondents believe that more alterations occur in cities only. These respondents believe that rural areas are away from these changes. They still celebrate in the old manner. The remaining 19 percent believe that both urban, as well as rural areas, get affected. However, people accept these changes very easily in urban areas as they consider these changes as an element of modernization.

7.2.7 FAMILY

The joint family structure in the state of Jammu and Kashmir did not witness dramatic changes and continued to operate for ages. In consideration of the socio-economic situations of the state, the joint family structure was considered important as it offers family members a safe life. The joint family system provided them with workers that would jointly make necessary provisions for the entire family with harsh winters and low road accessibility. The members of a joint family have a socialization role, as the children of the family were looked after by uncles, aunts, grandparents, etc. while parents have at the same time strictly controlled his or her child.

From the words of a respondent:

“as per my knowledge, it is the joint family that was prevailing in the past. The older generation even today considers the separation of the family into nuclear as a sin.”

This family structure was considered an important asset as it helps in cooperation, economic enhancement, building strong relationships, and providing labor in maintaining agricultural land. With the growth and development of tourism, the prevailing situation of the family structure changed a lot. People of lot sorts feel balanced in nuclear families rather than in joint families. Data reveal that the percentage of respondents who agreed with the statement that tourism help in changing the family structure from joint to nuclear is 94 percent.

TABLE 7.21
CHANGES IN PAST PREVAILING FAMILY STRUCTURE (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	81	94.19	94.19	100
	No	5	5.81	5.81	100.0
	Total	86	100.0	100.0	

Table 7.21 reveals that nearly 6 percent of respondents disagreed with the statement that tourism does not affect the family structure. The reason cited by the respondents for changing the family structure is mainly economic balance and family conflict. The current generation believes in personal security and cannot sacrifice the whole without benefit. Modern means have created a generation gap that weakened the relationship bond.

From the words of a respondent:

“Tourism is one factor which enhances the changing of family structure. Nearly 80 percent of families in tourist areas are changing because the reason that when

they look at and observe the family structure and their working plan, economic balance, and holidays, they get inspired. so, they prefer to live in nuclear families.”

The family structure is mainly changing from a joint to a nuclear family and there is no reverse case. These changes have two aspects, one is positive and the other negative. The positive aspect includes economic stability and overcoming family conflict, but unfortunately, it ruined and weakened the relationship bond. From the words of the respondent:

“These changes have both positive as well as negative aspects it helps in overcoming the economic burden but on the other hand, has ruined the concept of relationships”

The impact of acculturation on relationships is highly touching the 100 percent ratio. From the data, 86 respondents agreed that new cultures bring change in family structure. People plan their families as per the outside world.

TABLE 7.22
IMPACT ON OVERALL RELATIONS DUE TO ACCULTURATION OF NEW CULTURES (N=86)

Responses	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid Yes	86	100	100	100
No	0	0.0	0.0	100.0
Total	86	100.0	100.0	

From table 7.22 it is observed that almost all respondents are of the view that new culture alters the relationship. Prefer to have a small family without any burdens. New elements emerged in the society like that the establishment of the old age centers which is a totally new western concept.

From the words of a respondent:

“The whole system of relationship is changing. New people follow the western culture. Now in our cities, old age centers are being established, which is totally new and people, ten years back have not even thought of it”

7.2.8 ART (HANDICRAFT)

Jammu and Kashmir is the birthplace of numerous decorative arts and crafts that has been known for their elegance and beauty for centuries. Craftwork or artwork is a type of work that makes use of hand-made and decorative materials or using simple tools. In fact, the products of craft are legendary. The craftsmen of state are always alive by creating a great variety of chasing or embossing floral themes interwoven into intricate patterns to communicate their response to the beauty around them. In art and craft, the state has a rich heritage. Craft products are not only popular in India but in European countries as well. The region is famous for a variety of artworks like Paper making, Papier mache, Kashmiri shawl, Kashmiri carpet, Kashmiri Gabbas, and Namda, the art of woodwork, and Basali painting. Of course, the state is famous for its unique Art, however, the art industry is declining with time. The artwork is declining day by day. The respondents reported that hand works have been replaced due to the latest technology. The respondents who agreed with the statement that art manufacturing is declining and the ratio of Artisans is decreasing is about 74 percent.

TABLE 7.23
EXISTENCE OF OLD ART IN JAMMU AND KASHMIR (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	64	74.42	74.42	74.42
	No	22	25.58	25.58	100.0
	Total	86	100.0	100.0	

From table 7.23, it is clear that the majority (74 percent) of respondents opined that the old prevailing Art still exists in the state. The remaining 26 percent were of the view that these artworks are actually manufactured by using the latest machinery. However, the fact is clear from the field that the ratio of artisans is decreasing.

One of the Artisan responded that:

“rate of making art- handicraft things is very slow. I think only 45 percent of people who were engaged are still with Art. The reason is clear that the latest technology replaced manual work. Our art products take more time and are expensive as compared to the machinery product. However, there is a huge difference in the quality of products”.

The Art and handicraft product of the state has great demand in the state as well as outside of the state. Tourists across the world feel excited, and love to buy these products. However, due to the mixing of cultures, there occur alterations in the styling pattern of the Art products. From the words of a respondent:

“Styling patterns of art products are changing gradually. Our art is now becoming more an outsider than an insider. In India, due to European culture, there is also a change in our Art. However, tourists feel really excited and happy when they look at these art things”

7.2.9 ATTITUDE TOWARD NEW TECHNOLOGY

The advancement in the tourism industry in the state has changed the attitude of the young generation toward the use of new technology. In the past use of new technology was limited to specific areas only, now the youngsters of the whole state positively react and make use of it. The youngsters observing the tourists using the latest equipment like cameras, mobile phones, laptops, etc. influence the younger generation of the state to use these types of equipment in their daily life. Table 7.24 shows that the majority (87 percent) of the respondents reported that the tourism industry influenced the young

generation to use the latest technology. The impact is more in the tourist areas. The remaining 13 percent of respondents felt that tourism does not play any role in it.

TABLE 7.24
IMPACT ON USE OF NEW TECHNOLOGY DUE TO TOURISM IN JAMMU
AND KASHMIR (N=86)

Responses		Frequency	Percentage	Valid Percentage	Cumulative Percentage
Valid	Yes	75	87.20	87.20	87.20
	No	11	12.80	12.80	100.0
	Total	86	100.0	100.0	

The overall attitude of the young generation has drastically changed and is leading towards more advanced worlds. From the words of a respondent:

“People who are in direct contact with tourists get inspired by observing their lifestyle. So, the concept of using traditional things has changed a lot. Even youngsters want a good living, and some prefer to establish their own business the concept of government job is changing in Government jobs there is more competition”

The use of new technology brings both aspects to society. Students use it for educational purposes; however, a large number of youngsters use it in a negative sense. From the words of a respondent:

“Some students are using the latest tools in the right ways but still there are a huge number of youngsters who misuse it.”

7.3 CONCLUSION

Jammu and Kashmir is famous for its natural beauty and cultural heritage. The cultural elements vary from region to region in the state. The current Inflow and growth of

tourism have altered the cultural heritage. There is not a single cultural element that has not been altered by the activities of tourism. In the cultural sphere, one element altered more and the other less. Starting from the language to culinary, from culinary to dress code, from dress code to marriage celebration, from marriage celebration to festivals, from festivals to music and dance, from music and dance to family structure, etc. every sphere of the past has got diluted by activities of tourism and have influenced the people from every aspect. With these changes, a mixture of cultures has originated, which resemble the outside world more. Even these changes have changed the basic cultural fabric of the state. It is clear that large numbers of tourists visiting a location seem to have a clear direct relation to the scale of impacts and the form of tourists and their consumption habits, which can play an important role in influencing the existence of socio-cultural impacts in the host communities. The impacts of these changes are becoming more and more strong with the involvement of more people over time. The cultural elements which are important in maintaining the cultural identity are losing their position due to intermixing with other cultures. For example, regional languages like Kashmiri, Dogri, and Ladakhi which are important for the cultural identity of the state, become diluted with the addition of a number of words from the other languages and even these have been totally replaced by some educated families. This, in turn, creates an atmosphere that is in between the original cultural identity and the fictitious cultural identity and is steadily forwarding towards more fictitious identities which will be mixed up with more diverse cultures.

CHAPTER VIII

CONCLUSION

The conclusion is an important aspect of a report since it is the ability to use it for the last time. The conclusion helps a researcher to complete the issues posed in the inquiry, sum up, thoughts, show the importance of thoughts, and lead readers to a new vision of the topic. It is an opportunity for a strong final impression and an optimistic conclusion. This section, therefore, represents an effort by explanations to provide a brief overview of the findings. The intercultural interaction between different sub-set of society due to the inflow of tourists of various cultures creates a transition in the socio-cultural sphere of the host community. The sociological attempt to understand the social atmosphere of the host community is inclined toward the cultural identity of the guest community. The transition in the socio-cultural aspects reflects the solidarity of the host community, more the impact of other cultures on the host community in the transition.

The development in tourism and allied activities built an atmosphere where people gather, interact, experience, observe, feel and combine socio-cultural thoughts and create the long-term realization that led to the mixing of all. This acts as a motivating force for the host community to take from the host community as the host community experiences their activities, and observes their culture and behavior in a real and actual situation. Thus, becomes an easy tool for the host community to accept, adopt and adhere to in their daily life.

The study aims to understand the socio-cultural and economic impact of tourism on Jammu and Kashmir. To understand how the activities of tourism influence the socio-cultural fabric of the host community and at what level socio-cultural patterns of the given society get affected. The influence of tourism on the local cultural aspects and economic dependency of host communities on tourism. How the tourism industry creates and development the economic sphere of the locals and employment opportunities for the host community.

The interpretation and analysis of the study reveal facts about how the intercultural communication of different cultures leads to the alteration of the host culture. These facts can help predict future alteration of the socio-cultural fabric of the region and their overall impact on the local population. The transition in the socio-cultural fabric is a two-way process, one leads to the extinction of the cultural identity of the locals, and the other predicts the mixing of the local culture at the global level. The report of the present study reveals the pace of transition of local's socio-cultural aspects like language, dress code, culinary patterns, the celebration of festivals, marriage, family structure, music, dance and art (handicraft), etc. how these aspects are important for the unique identity of locals, and how the other aspects of tourism like trade and income, etc. are important for the survival of the host community. To balance these facts and to maintain the cultural identity the organization of states like Jammu and Kashmir Academy of Art, Culture and Languages, Government of Jammu and Kashmir, Directorate of Handicraft, Government of Jammu and Kashmir, and other allied agencies like universities of the state working for the preservation of cultural facts of state can find the fingerprint of the actual reality in the study.

The present work is organized into four parts and spreads over eight chapters. Part one is devoted to the theoretical background and review of related literature. It consists of two chapters. In the first chapter, an attempt has been made to assess the theoretical background and other aspects of socio-cultural and economic related to tourism, and the second chapter is devoted to a review of related literature on the socio-cultural and economic of tourism. This chapter has two parts: one is related to the Indian perspective and the second is related to the foreign perspective. The second part is devoted to a methodology that consists of one chapter (Chapter III). Chapter III gives a detailed account of the methodology and procedure of the sampling method and analysis techniques. The third part is devoted to the Socio-cultural Milieu, and tourism in Jammu and Kashmir, it comprises two chapters (Chapter IV, V) Chapter IV gives a detailed account of socio-cultural aspects that were prevailing in Jammu and Kashmir. All aspects are described in detail related to Kashmir division, Jammu division, and Ladakh,

including a profile of all three divisions. The fourth part is devoted to the impact of tourists on socio-cultural aspects and economic gain, it consists of three chapters (chapters VI, VII, VIII). Chapter VI gives the detailed impact of tourists on the socio-cultural aspect of three divisions. Chapter VII highlights the economic dependency of the people of Jammu and Kashmir on tourism. Chapter VIII includes the conclusion.

Jammu and Kashmir is a well-known state of India, famous for its beauty, and located in the Northern sub-continent. The state is fast growing in terms of tourism activities and has the highest potential for tourism growth. The region is unique in geographical and historical features. Rules by Muslims as well as Hindu rulers from time to time. The state possesses a rich heritage of socio-cultural elements reflecting Islamic, Dogri, and Buddhist philosophies. These socio-cultural aspects include both tangible as well as intangible elements which inculcate a distinctive appearance in the three divisions, respectively. These elements include typical language, dress code, food Habits (culinary pattern), celebration patterns in festivals, marriage, music, dance, family structure, and a unique kind of art (handicraft). These socio-cultural aspects give more importance to the geographical and historical aspects of the state. In the state, each socio-cultural aspect adds its unique identity. Whether it is language or other aspects like dress code or food habits (culinary Patterns), arts or music, dance, etc. For every individual, these cultural aspects are considered important identities. Tourism is a binding force that showcases the socio-cultural fabric of the region. The region witnesses a large gathering of tourism from across the world. The dependency of the local population on the tourism sector predicts its growth in the region. The present study focuses on the socio-cultural as well as the economic impact of tourism on the region. The finding has been summarized as:

- 1 Jammu and Kashmir is socio-culturally rich and extremely influenced by Northern South Asian and Central Asian ones. The isolation of the region by its high mountainous range has imprinted a multiplicity of tribes and unique cultures, originality of thoughts, beauty, and pleasant climate has developed a strong tradition in the form of art, painting, literature, music, dance, and other socio-cultural fabric like language, dress, food, family structure and celebration of marriage, etc. The state offers several tourism

destinations with varied geographical and historical importance. All three regions offer varied glories of nature. Kashmir division is famous for Gulmarg, Yusmarg, Pahalgam, Sonamarg, Aharbal, Daksum, Kokernag, Doodhpathri, Achabal garden, Mughal gardens, etc. in Jammu the most famous for Raghunath temple, Bahu fort, Vaishno Devi, Mubarak Mandi complex, Bhimgarh fort (Reasi fort), Amar Mahal Palace, Peer Kho cave temple, Patnitop, Mansar Lake, Surinsar Lake, etc. in Ladakh the more visiting tourist destinations include Zaskar valley, Nubra Valley, Pangong Lake, Hemis national park, Tso Moriri lake, Khardungla pass, Diskit monastery, Hemis monastery, etc.

2 Socio-culturally state is different from other states of India. Socio-cultural elements represent the identity of the social structure. The combination of geographical features and the distinctive identity of socio-cultural elements of Jammu and Kashmir makes it one of the most beautiful and unique places on the earth described as “Heaven on Earth by the poetic world.” The socio-cultural milieu of the region and its history as well as its geographical features are unique in their appearance. These socio-cultural elements include three famous regional languages i.e., Kashmiri in Kashmir region, Dogri in Jammu region, and Ladakhi in the Ladakh region, dress code, culinary pattern, festivals, music, dance, marriage celebration, family structure, Art-Handicraft, etc.

3 The economy of Jammu and Kashmir is becoming more dependent on the inflow of tourism. In 2014 Department of Tourism Jammu and Kashmir estimated that 33 percent of the population is directly or directly associated with the activities of the tourism industry of the state, amounting to 16 percent of the state's Domestic Product and as per data collected percentage is growing fastly will touch 55 percent in the ending of 2020. The number of tourists visited Kashmir touched too nearly 8 lakh margins in 2014 which was only 1 lakh in 2000, in Jammu in 2000 the number was 51 lakh, and touched 1 crore 63 lakh in 2014, in Ladakh it in 2000 number was only 18 thousand and touched nearly 2 lakhs in 2014.

4 The tourism sector in Jammu and Kashmir provides direct as well as direct jobs to a large portion of the population. As per the estimates by the World Travel and Tourism

Council (WTTC), a 10 lakh investment in this industry would generate approximately 90 jobs that are much higher than its competitive sectors such as communication, agriculture, industries, manufacturing, and other allied sectors, which generate 45 and 13 jobs per 10 lakhs. Santek Consultancy Private Limited, Delhi, in its study “20 years perspective plan for sustainable tourism growth in the state of J&K's and expected effect on job creation from 2002 to 2020.” According to the organization, total employment will hit 34.06 lakhs by 2020 from a tourist inflow of 227.08 lakhs.

5 The contribution of tourism in revenue generation in 2013-14 was 7.37, being a sub-sector, this represents a significant portion (7.37 percent) of state income over the duration that cannot be unnoticed anyway. Despite the vast potential for the development of tourism in the state. Total revenue created from the various departments and organizations increased from Rs 2657.75 lakhs to Rs. 4692.9 lakhs from 2006-07 to 2011-12. According to the recent 2013-14 economic survey, apart from 84 tourist bungalows and huts, there are 1508 hotels and restaurants registered by the tourism department in the state, producing about 8 percent of GSDP. And the Government takes every possible step and makes every effort to build world-class tourism infrastructure development at tourist destinations and circuits. The Creation of destinations and circuits of national and international significance through three Mega Circuits i.e., Buddhist Circuit for Leh ii) Kashmir Sufi Circuit, and iii) Jammu Spiritual Circuit decided by the Ministry of Tourism, Govt. of India is a sensible combination of political, cultural, heritage, spiritual and eco-tourism to give tourists a holistic view in the state. Ministry of Tourism, GOI has agreed to sanction 50 villages for rural tourism under the Rural Tourism Scheme (PMRP). Out of 50 tourist villages, 45-Rural Tourism villages at the expense of Rs. 29.11 have been approved to date and funds have been released to the tune of Rs. 23.79 crores. 27 Projects have now been finalized and released funds for the package announced by the Honorable Prime Minister under the PMRP Scheme for the 2016 Economic Survey.

6 The impact of tourism on the socio-cultural aspects of host communities includes alterations in cultural values, social value systems, community structures, social relations,

individual actions, way of life, and customs and standards. Tourism and other processes like social, political, educational, etc. as well as host and guest characteristics, are the ways that affect these alterations. Of course, tourism's socio-cultural impacts are positive as well as negative, direct, as well as indirect. The cultural impacts of tourism are related to modifications in the customs of the material (i.e., handicrafts) and non-material customs and the acculturation phase. The acculturation process reflects long-term transitions in the tourist host community and involves alteration in languages, dress code, culinary patterns, festivals, music, dance, marriage celebration, family structure, art-handicraft, etc.

7 Languages are the identity of every society, same is the case of Jammu and Kashmir. With the advancement in tourism, 89.5 percent of people accepted tourism as an important source of altering the basic structure of regional languages. More impact is obvious in those people who are in direct contact with tourists, which include tourist guides, catering trade, shopkeepers, travel agents, etc. The reason for alteration includes direct communication with tourists, the influence of the tourists, needs of the business with tourists, besides modern education- which is totally in other languages, and social media. 81.4 percent considered speaking English or mixed language as a good reputation, people who are associated with tourist and tourism activities are bound to speak English, Urdu, or other languages and a good number of people consider speaking English or Urdu or another language as an as good sign. In cities, the younger generation speaks Urdu or English during study hours in their school or college but the scenario is different with small children, they speak mostly in Urdu and English even at home. The parents in cities prefer to admit their wards to advanced schools to learn other languages as well.

8 The geographical and climatical uniqueness has given rise to the dress code of the state. The inflow of tourists in the state has drastically changed this tangible element of the culture. 93 percent of the data reveals that tourism helps in the alteration of dress codes. People who are in contact whether direct or indirect with the tourists get influenced by their dress code and change their dress accordingly. The past prevailing

dress code is fastly changing, 100 percent of people observe that people like to follow other cultures in terms of dress.

9 The old traditional culinary pattern is changing with the inflow of tourists, due to the fast development of tourism and related activities. The whole scenario of food has changed drastically. 100 percent of respondents agreed with the statement that tourism is the biggest factor in changing the culinary pattern of the state. 84.9 percent of people agreed with the statement that the culinary pattern is changing as per the prevailing global trend.

10 The celebration of festivals in the state is an important part of their culture. It is due to the celebration of these unique festivals in society that their unique cultural identity exists. 100 percent of respondents reveal that due to tourism celebration pattern of festivals becomes diluted. Only a small portion of people i.e., 19.77 percent of respondents observe that local festivals are being celebrated with the old prevailing culture.

11 The impact of the tourism industry on music and dance forms of the state is almost 100 percent. The people who are associated with the music industry of the state use the latest instruments in their musical bands and perform informal ways as the other celebrities perform. 94.19 percent of respondents agreed with the statement that the young generation is more inclined toward western music. This indicated that the presence of old prevailing forms of music is disappearing fastly.

12 Marriage celebrations in the region underwent drastic changes. 100 percent of respondents were in favor that tourism and other activities altering old ways of celebrating marriage. The percentage of respondents who agreed that the insertion of new culture in Marriage ceremonies dilutes regional cultures is 88.37 percent in terms of the celebration of marriage. The overall changes are more obvious in urban cities than in rural villages with a percentage of 81.40 percent.

13 This family structure was considered an important asset as it helps in cooperation, economic enhancement, building strong relationships, and providing labor in maintaining agricultural land. With the growth and development of tourism, the prevailing situation of the family structure changed a lot, 94.19 percent of respondents agreed that external as well as internal factors of tourism affect family structure to maintain economic balance and minimize family conflict.

14 The state is famous for its unique Art, however, the Art industry is declining with time. Due to the latest machinery, hand works has been replaced. The respondents who agreed with the statement that Art manufacturing is declining and the ratio of Artisans is decreasing is 74.42 percent. However, Art and handicraft product of the state have great demand in the state as well as outside of the state.

15 The advancement in the tourism industry in the state has changed the attitude of the young generation towards the use of new technology. In the past use of new technology was limited to specific areas only, now the youngsters of the whole state positively react and make use of it. The youngsters observe the tourists using the latest equipment, and 87.20 percent of people state the tourism industry influences the young generation to use the latest technology. The impact is more in tourist areas than in other areas.

The socio-cultural impact of tourism can be classified into relationships between individuals and communities, ethical and moral systems, religious problems, health, and linguistic problems. The scope and essence of the social impacts of tourism depend on many interrelated considerations. The relative cultural gap between host and guest culture and the type of tourist and their numbers. The inflow of tourism will impact the socio-cultural aspects of the state. There is direct and proportional coordination between the inflow of tourists and the impact on the socio-cultural fabric. In other words, these two aspects are directly proportional to each other with time. Shaw and Williams (2004) reveal the same in their study. The more important thing which helps the host community in the acculturation process is the real and first-hand experience. The host community

observes them in a real environment which has more influence than observing on TV and social media. The observation in a real setting modifies more.

8.1 SCOPE FOR FURTHER STUDY

The present study can be taken to another level by incorporating the other socio-cultural aspects prevailing in the state under the influence of tourism by taking the sample from other tourist destinations of the state. The bifurcation of the state into two union territories Jammu and Kashmir and Ladakh further lead to the vastness of the study. Further study can be conducted in only one union territory at a time with a detailed ethnographic survey covering other aspects of the union territory under study. To cover the whole state with all varieties of socio-cultural elements in the study was a challenging task, however, I tried my best to cover these elements with more zeal, and interest and report the transition in a detailed manner.

8.2 RECOMMENDATIONS FOR FURTHER STUDIES

Tourism has a significant socio-cultural and economic impact on Kashmir. The sociocultural effects vary and can be classified as positive or negative. Positive outcomes include increased quality of life, educational values, understanding of different communities, demand for historical and cultural exhibitions, greater tolerance of social differences, and psychological needs satisfaction. The disadvantages include an increase in crime, prostitution, drug abuse, undesirable lifestyles, commercialization of traditions and customs, and the displacement of local residents for tourism development.

The present investigation is not an end in itself. Based on the findings of this study, it is believed that additional research on the following topics can be conducted.

- 1 The present study was confined to the study of some of the socio-cultural aspects like language, dress, food habits, music, dance, etc. However, there are still vast aspects that were untouched in the study like the impact on crime rate, drug abuse, etc.

- 2 Further studies can be carried out on the impact of tourism on the environmental conditions of tourist destinations.

3 The state of Jammu and Kashmir was bifurcated into two union territories, the same study can be carried out taking only one union territory with a deep understanding of the socio-cultural fabric, as these regions have different socio-cultural fabrics.

8.3 LIMITATIONS OF THE STUDY

The study under investigation was carried out in three distinct tourist destinations of Jammu and Kashmir to cover the whole state. However, due to the large regional area and population study cannot focus on some of the socio-cultural elements prevailing in the state. So, I think the following points were the limitation of the study.

- 1 The present study was conducted in three tourism destinations only. However, the present study can be conducted the same way in other tourist destinations like Pahalgam, Sonamarg, Doodhpathri, etc.
- 2 The present study focused on some particular variables like language, dress code, culinary pattern, festivals, music, dance, marriage, and family structure. However, there are still several variables, both tangibles as well intangible of culture, which can be studied.
- 3 In the present study, the sample was categorized into four categories. However, a deep study of socio-cultural aspects can be conducted by taking only one category of sample.

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APPENDIX
Interview Schedule

*Interview schedule for the collection of primary data /information for the Ph.D. program
on the title “Socio-Cultural and Economic impacts of Tourism on Jammu and
Kashmir- A case study of Gulmarg, Katra, and Leh”*

*All the data/information provided will be strictly confidential and will be used for
research purposes only*

Objectives of the study:

- ❖ To study the impact of tourists of different regions on the Socio-culture and economy of Jammu and Kashmir and to analyze its pros and cons.
- ❖ To study how the tourism plans and practices integrate the Jammu and Kashmiri community with outside culture.
- ❖ To explore the traditional indigenous attraction of Jammu and Kashmiri culture
- ❖ To study the employment generation capacity of the tourism industry of Jammu and Kashmir and its potential.

Part –A

Q1 Profile of Respondent

Name:

Residence

<i>Sex</i>	<i>Age</i>	<i>Marital Status</i>	<i>Occupation</i>

<i>E. Qualification</i>	<i>Religion</i>	<i>Income</i>	<i>Caste</i>

Part –B Socio-cultural Aspects

Q2 Do you think that the languages of Jammu and Kashmir get altered or modified with the arrival of tourists?
If yes, How?

Q3 Are the languages of Jammu and Kashmir an important asset of your culture or do it require any modification to suit the current flow of tourists

If yes, How and what will be its benefits?

- Q4 Do you think people of Jammu and Kashmir freely express their concerns in their own mother tongue or feel a little embarrassed?
- Q5 Are tourists in general fond of Jammu and Kashmir languages?
How do they feel when you speak to them in Kashmiri/Dogri/Ladakhi languages?
- Q6 Do you believe that some languages like that English has international standard and your languages should be placed on that list?
If yes, specify the statement.
- Q7 Do you think that on the arrival of tourists in Jammu and Kashmir, the host guides greet them in Kashmiri/Dogri/Ladakhi language or in their respective languages or they motivate or incline them to learn Kashmiri/Dogri/Ladakhi language?
- Q8 Other countries offer crash courses for their languages for tourists. Do you think such kinds of courses should be introduced for tourists before visiting Jammu and Kashmir?
- Q9 What do you think about the future of your traditional languages?
- Q10 Do you think that your government is organizing or should organize such kind of programs where tourists are invited for the promotion of our languages?
- Q11 What is people's (friend's/neighbor's/family member's) perception about you if you speak English/ any tourist's language?
- Q12 People of Jammu and Kashmir have different dress codes like that of Pheran, Goucha, etc. Do you think our dress code is changing with the tourists inflow?
- Q13 How do Jammu and Kashmiri people feel nowadays when they wear their traditional dress?
- Q14 Do you feel Jammu and Kashmiri people feel attractive in their own dress code?
If yes, How?
- Q15 Do you think our dress code is our heritage?
If yes How?
- Q16 Does Jammu and Kashmiri people follow other cultures or change their dress code as per other societies?
If yes, what is the reason?

- Q17 Is our dress code witnessing modifications or is it stabilized?
- Q18 What would you prefer for your children or relatives to wear?
- Hint: *People of Jammu and Kashmir mostly take rice plus veg and Non-veg.*
- Q19 Do you think food habit is changing because of the inflow of tourists?
Comment.
- Q20 What do you think that the young generation of our Jammu and Kashmir is following the trend or they are becoming more and more flexible related to food habits?
- Q21 On the arrival of tourists, what are your observations concerning the introduction of Jammu and Kashmir dishes like Wazwan to them? What do they feel?
Comment.
- Q22 Do we need to change our food habits as per the trends prevailing at the global level for more inflow of tourists?
- Q23 Sometimes tourists bring native foods with them.
Why do they do it?
What difference do they find in native and Kashmiri food?
- Q24 What are the famous festivals celebrated in your area for decades?
- Q25 How are you celebrating the festivals?
- Q26 What kind of changes you have noticed in the celebration of festivals with the inflow of tourists?
- Q27 What is the attitude of the young generation towards these festivals?
- Q28 How does your community perform the marriage ceremony?
- Q29 What is the reaction of tourists towards your marriage ceremonies?
Give your opinion.
- Q30 Do you experience that the way of marriage ceremonies is changing with the insertion of new cultures from the inflow of tourists both across India as well as from different parts of the world? What is your opinion?
How? And what kind of changes you have observed?
- Q31 Do you think that the changes in your marriage ceremonies due to the insertion of new cultures are being welcomed or do we need to take some measures to overcome them?

- Q32 Do you believe that changes in marriage ceremonies are being observed in urban as well as in rural areas or it is confined to only tourist areas of Jammu and Kashmir?
- Q33 What are the family structures that were prevailing as per your knowledge in Jammu and Kashmir?
- Q34 Do you believe that the past prevailing family structure is changing because of tourists?
What kind of changes have you observed?
- Q35 Do you think that the family structure nowadays is changing from joint to nuclear one or nuclear to joint? What is the role of tourists in it?
- Q36 What comments do you have regarding these changes? Do you feel that you should overcome these changes or should continue?
- Q37 Do you believe that there is any impact on our overall relations due to the acculturation of new cultures from the tourists?
- Q38 Jammu and Kashmir is famous for its own music like Sufism etc. What sort of music do people of Jammu and Kashmir usually like/enjoy?
- Q39 Do you experience that day-by-day new changes are surfacing in it because of tourist inflow from the last couple of decades?
Share your view freely.
- Q40 Do you think that due to the inflow of tourists, the young generation of Jammu and Kashmir is now inclined towards Western/fast music or do they prefer the old trend? Comment
- Q41 What are the famous dances in your area?
- Q42 What changes you have observed in dances with the inflow of tourists?
Comment.
- Q43 Do you feel that the old Art in Jammu and Kashmir still exists?
- Q44 What kind of changes have you observed in the Art (Handicraft) of Jammu and Kashmir?
- Q45 What kind of impact you have realized on our Art due to the inflow of tourists?

Q46 Have you ever noticed that tourists are fond of or investigating the sites where our art is showcased?

Q47 What is the reaction of tourists when they first look at our art?

Part C-----

Economic Aspects

Q48 What kind of influences your trade system is getting from the tourist?

Q49 How does your trade System gets affected due to tourist inflow?

Q50 How much variation has emerged in your traditional trade system due to tourist inflow from the last few decades?
Comment.

Q51 How people are being affected in their trade due to tourists?

Q52 How many people are been affected?

Q53 What was the main source of your income in the past?

Q54 Do you believe that the source of income generation is shifting from one source to another?
Comment on responsible factors.

Q55 Do you think the tourist trend from the last couple of years is impacting the income point? Comment How?

Q56 Do you experience income differences from year to year because of tourist inflow?
Comment How?

Q57 How many members of your family are still continuing with conventional/traditional family sources of income?

Part- D

Technology and Job Selection

Today's age is the age of advanced technology. More and more people from all walks of get involved in / use new technology whether it may be in the communication field, Education, or development.

Q58 Do you feel that due to tourists there is an impact on the use of new technology in Jammu and Kashmir?

Comment How?

- Q59 What are things that get advancement with the inflow of tourists?
- Q60 In which direction the young generation is shifting by using new technology?
Comment.
- Q61 What kind of jobs do people usually prefer?
- Q63 How inflow of tourists has influenced people for the selection of jobs?
Comment.
