CULTURAL TOURISM IN THE AWADH REGION WITH SPECIAL REFERENCE TO LUCKNOW

A Study in Tourism & Recreation Geography

A Thesis Submitted for the Degree of

Doctor of Philosophy (Arts)

University of North Bengal

by

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Dist. Darjeeling

1992

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SHAM -E-AWADH



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Lucknow's past is buried in religious myths and folklores. Once a humdrum cowherd-hutment around Tila Lakhna, southwest of the Gomati, it has witnessed many vicissitudes until Shaikhs in 12th century selected this site for their stronghold; Garhe Machchi Bhavan, having two beautiful palaces : Mubark Mahal and Panch Mahal. In 1732, intrepid Saadat Khan, the first Nawab Wazir, overwhelmed Shaikhs. The later Nawabs transformed the landscape with bizzare religious edifices of saracenic designs, blending Muslim and Rajput styles. The city of Imambaras, monuments, mausolea and mahals has now no trace of the Machchi Bhavan. At sunsets, the skyline of old Lucknow glows with sunset hues, leaving behind silhouettes of domes and minars. Shame Awadh is the favourite metaphor of the city. Picture shows an overview of Asafi Imambaras, - far left Rumi Gate, to the right Mosque on the Tila Lakhna. Tourism has a role in preserving these architectural Heritages.

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LIST OF ABBREVIATIONS

ATR	Annals of Tourism Research
BHU	Banaras Hindu University
CBD	Central Business District
CDRI	Central Drug Research Institute
CIMAP	Central Institute of Medical and Aromatic Plants
FYP	Five Year Plan
GNP	Gross National Product
GWU	George Washington University
IEMR	Institute of Economic and Market Research
IGU	International Geographical Union
IIPO	Indian Institute of Public Opinion
IITM	Indian Institute of Tourism Management
ITDC	Indian Tourism Development Corporation
JTR	Journal of Travel Research
KDSBS	Kunwar Digvijay Singh Babu Stadium
NBG	National Botanical Gardens
NGJI	National Geographic Journal of India
PATA	Pacific Area Travel Association
PRAI	Planning Research and Action Institute
RBD	Recreational Business District
TCP	Town and Country Planning
TM	Tourism Management
TRR	Tourism Recreation Research
UP	Uttar Pradesh
UPSIC	Uttar Pradesh Small Industries Corporation
WEFA	Wharton Econometric Forecasting Associates
WTO	World Tourism Organisation

GLOSSARY

Aag Ka Matam	lamentation on fire
Agahan Mas	month of Hindu calendar, roughly corresponding with September-October
Ahir	cowherd
Alam	banner
Amavasya	new moon night
Badshan	king
Bagh	garden/park
Bal	child
Bangla	thatched house
Baradari	hall with twelve gates
Barahwafat	birth anniversary of Prephet Mahommed
Bawarchikhana	kitchen
Bazaar	market
Begum	title of respect for muslim ladies/wife
Bhawan	house/building
Biryani	dish of fried rice and meat
Brahma	a Hindu god
Chaitra	month of Hindu calendar, roughly corresponding with March-April
Chakra	discus
Chhattari	umbrella (also Chatri)
Chattis	wayside hutments meant for pilgrims
Chetal	spotted deer
Chikan	embroidery of floral designs on muslin
Crore	ten million

Dargah	shrine associated with sufi/saint
Darwaza	gate/door having an arched ceiling
Dervesh	sufi or saint
Desheri	an indegenous variety of mango
Dhaba	ordinary eating place
Dhama	super-pilgrim centre of Hindus
Dharamshala	rest house meant for pilgrims
Dhol	Indian drum
Dhum	a type of Chikan-work
Digambara	a sect of Jain community
Doab	area between the two rivers
Ekka	ordinary horse-driven carriage
Firangi	foreigner
Gaddar	revolt/mutiny
Gaddi	seat
Ganj	market
Garhi	fortress
Gharana	school
Ghariyal	a species of crocodile
Ghariban	distressed/helpless
Ghat	river bank
Gota	lace
Guftagu	conversation
Gulabbari	an enclosure of a rose garden
Gurudwara	a Sikh shrine
Hanuman	a Hindu god
Hathi	elephant

Hawan Kund	altar of fire
Hina	Henna
Imam	spiritual and religious chief
Imambara	an enclosure housing the Tazias
Itr	Indian perfume extracted from flowers
Jali	network used in chikan embroidery
Janamsthan	birthplace
Jhil	lake
Jhoola	swing
Juloos	procession
Kababs	cutlets of minced meat
Kacchi	temporary/weak
Kamdani	chikan embroidery done with gold/silver threads
Kankar	lime nodules
Kankhais	inns/resting places
Karbala	Muslim holy place in Iraq, also burial-ground of Taziyas
Kartik	month of Hindu calendar, corresponding with October - November
Karva Chauth	fourth day of full moon when Hindu ladies observe fast
Kasauti	touchstone, used to test gold
Katao	a type of chikan work
Kathak	Indian classical dance form
Khamiri	Indian bread made of fermented dough
Khus	fragrant grassroots
Kos	Indian linear measurement (approx. 2 km.)
Kothi	mansion

Lakhori	stucco
Lakshamana	younger brother of lord Rama
Lal	red
Loo	a local hot, dry wind
Macchi Bhawan	fish palace
Magar	crocodile
Mahdev	lord Shiva
Mahal	palace
Mahant	title given to chief of a religious trust
Maharaja	title given to Hindu rulers
Mahi	fish
Majlis	gatherings associated with mourning assemblies
Malmal	a very fine linen, muslin cloth
Mandir	temple
Maqbara	tomb
Maratib	dignity, honour
Marsiya	elegy in urdu poetry
Masjid	mosque
Masnavi	a genre of urdu poetry
Matam	lamentation
Mouzin	Muslim priest who gives calls for prayers
Mazaar	tomb
Mela	fair
Moharram	a forty-day mourning period held most sacred among the Muslims
Murri	a form of chikan embroidery (also 'mundi')
Mushaira	poetic symposium

Nagar	colony/settlement within the city
Nala	rivulet
Nan	Bread prepared with fermented dough
Nawab	title of honour conferred by Mughal to their deputy or governors
Neelgai	bluebull
Pakki	permanent
Pan	betel leaf eaten by Indians
Panda	Hindu Pilgrim agents
Paranthas	pancake made in butter and milk
Parikrama	traditional Hindu religious circuit
Parvat	mountain
Phalgun	Hindu month that roughly corresponds with February and March
Phatak	large gate
Pulau	special rice preparation
Purana	sacred books of the Hindus
Puri	religious town, a small settlement
Purnima	full moon night
Purvanchal	eastern U.P.
Qila	fort
Qùawali	religious song sung in gathering of the devout, in a fast tempo
Quran Sharif	religious book of the Muslims
Raja	Hindu king/ruler
Ramnaumi	Birth anniversary of lord Rama
Ramzan	the ninth holy month of Muslim Calendar when Muslims fast for thirty days.

Rasoi	kitchen
Ratha	chariot
Rewati	river Rapti
Roomali	very thin, Indian bread
Roti	light Indian bread of wheat flour
Rupees	Indian currency
Sadhu	pious soul/saint
Sambhar	Herbivore belonging to deer family
Sanghralaya	museum
Saptpuri	seven sacred cities of the Hindus
Sawan	Hindu month roughly corresponding with July-August
Sham	evening
Shahi Tukra	sweet dish prepared from bread
Sheikhzada	son of Sheikh
Shia	a sect of Muslims
Shirmal	Indian bread prepared with milk, butter and saffron
Shukla Paksh	fifteen day of new moon
Somavati	Monday
Suba	province
Sultanate	territorial jurisdiction of a Sultan
Sunni	a sect of Muslims
Suryavanshi	Hindu kings, descendants of sun god
Tal	lake
Taluqdar	tax/revenue collectors under British administration
Tappa	a form of chikan work
Tarai	Himalayan piedmont, usually marshlands

Tasha	semi-spherical Indian musical instrument
Taziya	Paper model of Imam Husains house in Karbala
Tehzeeb	etiquettes
Tepchi	a form of chikan work
Tharu	a semi-aborigine tribe found in the Tarai
Thumri	a genre of Indian semi-classical music
Tila	mound
Tirtha	Hindu pilgrimage
Tirthankara	Jain religious leaders
Tonga	horse-driven carriages
Unan	Greek
Updeshas	teachings/sermons
Uzakhana	Imambara
Vark	edible silver foil/paper
Vihara	monastery
Vivahotsava	marriage celebration
Wazir	traditional title for chief administrator of a Muslim ruler
Yagya	sacrificial ceremony
Zarda	sweet, rice-dish with saffron and raisins
Zardozi	Chikan-work accomplished with golden threads

PREFACE

'Know thy Place' is said to be the dictum of Geography. However, only a few, if not many, care to know the place they live in with Geographer's curiosity and tourist's inquisitiveness. Born and brought up in Lucknow, let me admit that I knew so little of this beautiful city, except some popular picnic spots and a few cultural land marks, until I read two most interesting books, both by foreign authors. Rosie Llewellyn-Jones who travelled all the way from England to Lucknow, stayed here and learnt Urdu language to accomplish her research monograph, entitled, **A Fatal Friendship The Nawabs, the British, and the City of Lucknow** (1985). Ms. Oldenburg updated the work concentrating on the troubled times after 1887, and this was **'The Making of Colonial Lucknow'** (1989).

Inspired by these forceful narratives, I decided to address myself some of the problems of cultural tourism in Lucknow, mainly for two reasons, firstly, the Nawabs had designed the City as a show piece by weaving cultural properties (tangible and intangible) into city's landscape, borrowing architectural designs and models from the Middle East and West European countries, viz., 'Rumi Gate', The Bridge on the Gomati', 'Shahnajaf', 'Constantia' which now form Lucknow's tourism products. Secondly, my access to the library of the Centre For Tourism Research & Development, Lucknow, where among other valuable literature on tourism, I discovered an illuminating study on Lucknow's past by an erudite, Abdul Halim Sharar, GUZISHTA LUCKNOW* which opened windows on Lucknow's past glory, that the present environment of the city looked so much changed, of course not for the better, in any case, that set me

*Translated and edited by Harcourt and Hussain in 1989 under the title-Lucknow: The last Phase of an Oriental Culture.

thinking of the Future City, losing its cultural heritage, gardens and greens, and the city's unique sophistique which framed the 'image' and created the 'sense of the place'.

Having thus identified the research problem for my dissertation, I soon realised that the unique Nawab city could not be studied without examining its 'genius loci' in its regional setting of historic Awadh-so rich in cultural assets and religious heritage, besides the twin cities of Ayodhya and Faizabad that formed an integral part of the study.

Surprisingly, Awadh despite being a definite regional and cultural entity, has failed to attract the attention of research community, particularly the Geographers. There was much to search, research, explore on and investigate into, to finding the reality of the universe.

The new tourism (mass tourism) had made its inroads into the region, overlapping the ageold tradition of pilgrimages. Paradoxically, the resource managers and the decision makers also allowed the complex phenomenon to interfere with the traditional milieu, engaged for the most part, in pursuits of primary sector, except the primate city of Lucknow. Data crisis on tourism was another problem which was too big to handle by a single researcher. The situation worsened when the Awadh social environment experienced communal disharmony and unrest during the study period.

The research theme chosen for this study has three faces: Geography, Culture and Tourism which have been broadly framed as 'The Geography of Cultural Tourism' with Awadh as the universe

of the study. Lucknow being the primate city and a cultural heart of the region appears on the centre stage for an indepth examination of 'Urban Development' and 'Urban Tourism', the latter being the new sub-theme of Tourism Geography, justifying landuse for recreation and tourism in the masterplans of the towns/cities. Funniest thing that one finds in our urban development planning is that the city invites multitudes of the visitors but neither the Lucknow Development Authority (L.D.A.) nor the Department of Town and Country Planning (T.C.P.) care to apportion land for the use of such activities. The Department of Tourism prepares tourism plans, allocates funds, and declares tourism as an industry with little and inadequate facts and figures on tourism statistics and measurement. It is not surprising that such actions should lead to chaos and confusion, besides urban dysfunction. Small wonder that Lucknow is now caught in tourists' trap. Only integrated and sustainable development policy can reverse the trend.

With all these limitations, this Report is a modest effort to unravel the Awadh region for an appraisal of recreation resources, establishing the status of tourism industry, building a tourism profile of Lucknow and presenting the impact of tourism, good or bad. The Report makes a strong plea for an economically viable, socially responsible and environmentally sound tourism industry, benefiting the host and the guest communities.

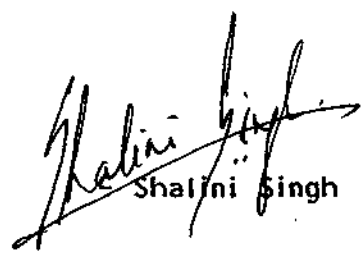
I am highly grateful to Professor B. Bhattacharya, Ph.D. (London) for supervising this work, and providing necessary help and guidance in accomplishing this difficult task. I am also grateful

to Professor Tej Vir Singh and Dr. Jagdish Kaur of Centre For Tourism Research and Development for their constant inspiration and moral support. My Thanks are due to the Indian Council of Social Science Research (ICSSR) New Delhi for awarding me pre-doctoral fellowship which has gone a long way in completing my field work and collection of data.

I shall like to express my gratitude to Professor E.Croetzbach (Germany) and Professor Mary Fish (USA) who were extremely generous in supplying me resource material, needed for this Report. Thanks are due to the Departments of U.P. Tourism and Information Lucknow. I shall like to thank Ms. Dilvir Puri for her friendly boost up during my moments of desperation.

I could not have braved so much of an ordeal without the enthusiastic support of my parents and my sisters Pritam and Seema.

LUCKNOW
February 1992



Shalini Singh

THE AWADH REGION

PART 'A'

Introduction

Tourism in Broad Spectrum
Geographer's Contribution
Tourism and Pilgrimages
Cultural Tourism
The Study Area - Awadh
Hypotheses
Purpose of Study
Methodology
Report Organisation

The Awadh Region

Geo-Cultural Background
Histo-Cultural Background

The Awadh : Recreation Resource Analysis

Selection of Criterion
Resource Analysis
Classification of Tourist Centres
Tourist Profile

The Awadh Region

Growth and Development of Tourism

Chapter-1

INTRODUCTION

Tourism in Broad Spectrum

The inherent yearning for enchanted lands and the curiosity for new worlds have always had the better of mankind. This insatiable wanderlust and instinctive inquisitiveness materialised into classical tours. At the start of the century, travel and tourism was confined only to a priviledged few, namely the rich, religious - zealots, conquerors and the elites who were charged by an indomitable spirit, urging them to explore new pastures. However, these pursuits were on such a minor scale that it could never be considered as a subject of serious study as long as the resources were intact and 'renewable'. But of late, roughly five decades since, tourism has suddenly erupted on a grand scale only to become a global phenomenon and a definite topical branch of knowledge, that its claim for being considered as a discipline is not unfounded.

The dramatic transformation of rudimentary tourism into a giant phenomenon* has resulted from a set of factors. The political and academic institutions of the seventeenth century can legitimately be a notable legacy for today's tourism (Fairburn, 1951; Young,'73). Modern tourism upsurged after the second world war, commencing with a spurt in human mobility and intensive application of mechanisation (Murphy, P.E., 1985). These twin factors majorly encouraged industrialisation and urbanisation. Industrial revolution resulted

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* In 1990 WTO estimated that about 420m international tourists churned up about US$ 40 billion, globally.

in commercialism alongside a concomitant rise in living standards coupled with the formation of disposable income and leisure hours, while urbanisation created a new leisure society compelling people to adopt travel and recreation as an inevitable lifestyle. Also, within a short span, human numbers increased tremendously particularly in the urban centres. All these factors culminated into ushering a new wave of migration, typically termed as 'Mass Tourism'.

Masses of 'nomads' of this contemporary and civilised world are now on the move (de Kadt, 1979) as touring and outdoor recreation have become a genuine social, economic and psychological needs, not for individuals alone but also for our entire society and its economy. The vertiginous sweep of 'Tourism Revolution' has made the industry large enough to be second only to the arms industry of this super-industrialised era. It has belied the fears of economic recessions, violent terrorism and energy crisis. Tourism development holds immense appeal because of anticipated economic benefits of income and employment.[1] In terms of employment, it is the largest industry that provides jobs to about one in every sixteen workers worldwide (Garrison, 1989)[2]; while the money generated from this vibrant and vigorous industry is expected to exceed the earnings from the oil trade in the near future.[3] It's significance is strengthened by its ability to patch up regional disparities, particularly in backward areas.

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1 Some 74 million jobs have been directly or indirectly created by tourism; receipts from international travel represent 6.5% of world exports and 18% of trade in services-WTO News,August 1990.

2 Report prepared by the U.S.-based Wharton Econometric Forecasting Associates (WEFA).

3 WTO projections (Garrison,'89).

MASS TOURISM : Given these benefits, mass tourism has been, in many cases, a bane to the hosting communities, specially the third worlders, where adverse environmental impacts have been documented by social scientists as well as ecologists (Noronha, 1976; Pizam,'78; deKadt,'79; Cohen,'89; Smith, V.,'89; Singh, Smith, Fish and Richter, '92). Some such studies have brought to light cultural shocks, demonstration effects, irreversible damages to fauna and flora, crime and prostitution besides other similar dehumanising influences. There is yet much more to discover about the impacts of tourism on the environment as the subject is all too complex and challenging, demanding multidisciplinary field analysis. One of the difficulties in understanding tourism holistically is that it cuts across many branches of disciplines. This complexity necessitates a mega - disciplinary approach in the study of tourism.

Contribution by Geographers; From amongst the scholars of various disciplines who have applied their disciplinary approach to study tourism[1], cultural anthropologists and geographers have displayed greater interest than any other group of social scientists (Jafari,'79a). The interest of grographers in particular, was marked by the establishment of the International Geographical Union (IGU) working group, in 1972, with Professor J.Matznetter as the chairman. It has, since then, acquired the full status of a Commission under the chairmanship of B.Barbier. The Commission called upon eminent geographers, the world over, to contribute their ideas on concepts dealing with leisure and tourism, for a better understanding of this complex phenomenon.

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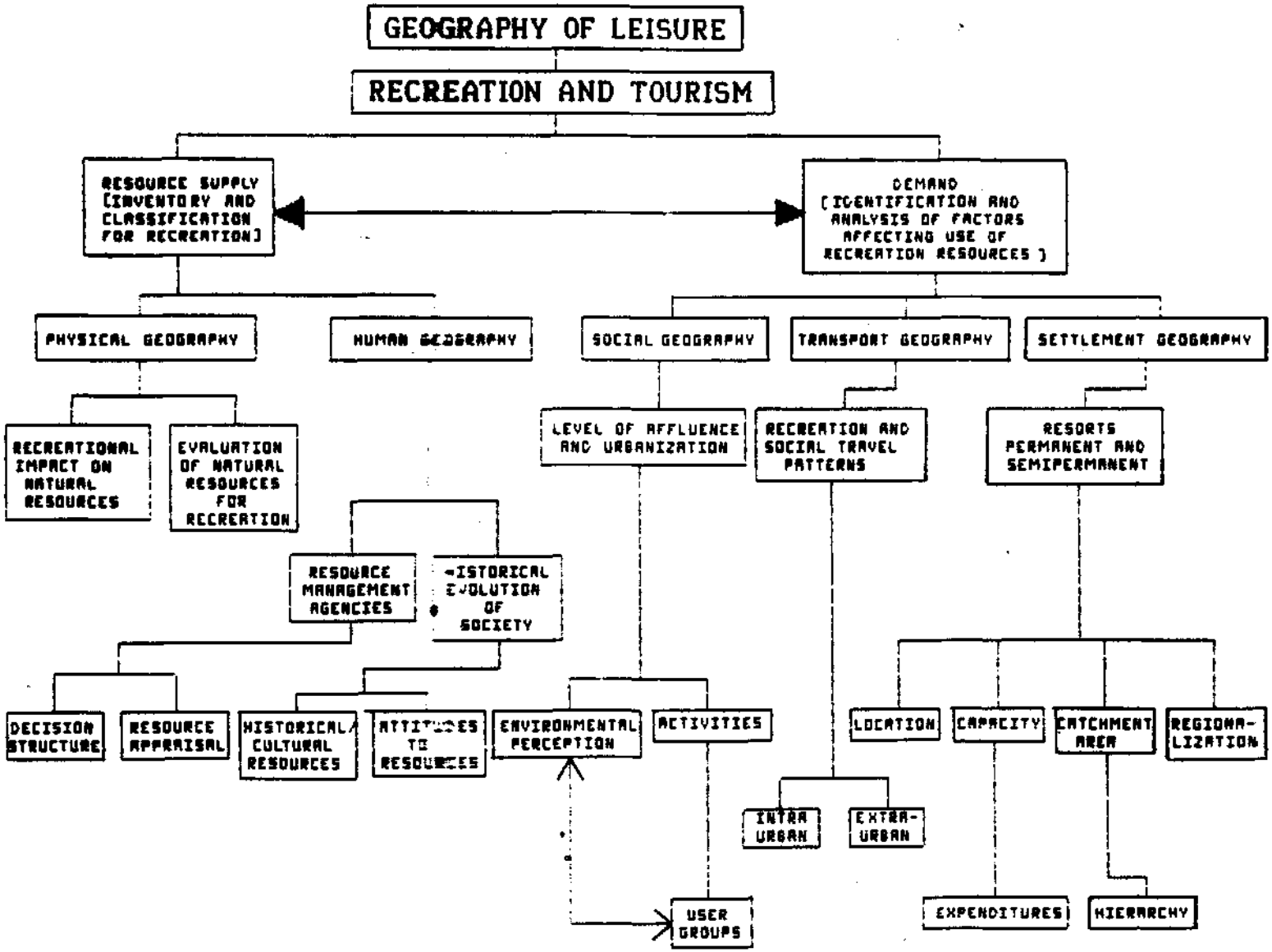
1. To name a few - McMurray, 1954; Matley,'76;Mieczkowski,'78; Moulin,'80; Smith, S.'83; Mazanec,'84; Fish,'86; Wagstaff,'87; Boniface,'88; Cohen,'89, Richter,'89;Mitchell and Murphy,'91.

Figure 1.



COMPONENTS OF THE GEOGRAPHICAL STUDY OF RECREATION AND TOURISM

(After Singh, T.V. ; in TRR , vol. 3 (1) ; 1978 ; p.2)

Bibliographic searches reveal diverse and extensive research-based literature contributed by geographers from the developed world[1]. Prominent among them are Stansfield and Rickert, 1970; Mitchell, L.S.,'69, '79, '81, '84; Collins;'79 and Clawson,'63, '66, '84 (USA), Wolfe, R.I.,'64; Butler, R.W.,'75, '78,'80; Rajotte,'75; Hellenier, '75, '90 and Wall, G., '83,' '89 (Canada)[2], Cosgrove, I.,'72; Robinson, H., '76: Archer, B.H.,'76, '82; Coppock,'80, '82 and Harrison, C.,'83 (UK), Groetzbach, E.,'63; Wolf, K.,'73; Benthien, '80; Ruppert, K.,'84 and Ritter, W.,'89 (Germany), Lichtenberger, E.,'75 (Austria), Nice, B., '65 (Italy) Preobrazhenskiy, V.S.,'82 (Russia) and Mercer, D.C.'77; Pearce D.G.'81, '88 and Pigram J.J.'83 (from Australia and Pacific Region). These and many other geographers[3] have, for the last sixty years, nurtured this nacent sub-discipline of geography almost into a full-fledged discipline through their investigations. The variety of geographic contributions is remarkably diverse as well as composite, consequently making the task of identification and documentation of major research themes well nigh impossible.

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1. A comprehensive study on the contribution of Geographers from the developed world has been published in the leading journals of tourism, viz. **Annals of Tourism Research**, Vol. 6(3), 1979 and Vol. 18(1), 1991, **Geo Journal**, Vol. 9(1), 1984; and **Tourism Recreation Research**, Vol. 15(1,2) 1990 and also see Vol. 16(1) 1991.

2. G.Wall, R.I.Wolfe and R.W. Butler are generally associated with Canadian Geographers although they have British origins.

3. Some geographers specialise in specific aspects of tourism studies. To name only a few: behaviouristics (Driver and Toucher; Wolf, K; and Pearce, D. G.) landuse (Rajotte, K.; Miossec; and Benthien), regional studies (Barbier, B.; and Lichtenberger), planning (Collins; Marsh and Henshall), urban centres (Christaller; Wall, and Ashworth), resource analysis (Ferraric and Coppock) and outdoor recreation (Murphy, R.E.; Young and Smith; Fesenmaier and Lieber; and Manning).

With an increase in the number of tourism geographers, research literature has adequately grown. It has been observed that most studies relate to, and are conducted by, scientists from the industrialised nations, and studies on developing countries are only a few and far between. From the third world, specially the South East Asian countries, the Indian research scenario has received maximum attention by scholars, both Indians as well as non-Indians (Theuns,'87,'91).

Unfortunately, the discipline has failed to capture the attention of mature Indian geographers and social scientists, save a few; viz., Kayastha, 1956;'64, Bharadwaj,'73; Singh, T.V.,'75a, b,c,'78,'79,'85,'89,'91 and '92; Kaur, '77,'82 and '85, whose contributions undeniably serve as stepping stones for further investigations[1]. Other monographs worth mentioning are those by Thangamani,'80; Singh, S.N.,'85; Kapur,'88; and Tyagi.'91. In passing, a few non-geographers may also be mentioned, who have adequately served this discipline - Chatterjee, '75; Acharya,'80; Kandari,'82; Krishnaswamy,'82; Bhatia, '83; Chib,'83; Bala,'90; and Chopra,'91. This enumeration is far from being exhaustive, however these and few others, namely Misra et al,'70; Ghosh; Prasad; Singh, C. form the content of research work on the macro and meso Indian scenes, whereas the micro world of tourism has yet to be explored into. The difficulty lies in the indepth examination and investigation of the recreation resources of the local areas. It is only then that the researcher is capable of contemplating on the host-guest interaction,

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1. Kayastha and Singh are prominent mountain geographers whose work concentrates on the Himalayan regions. Kaur, J. has dealt with religious aspects of tourism, while Bharadwaj, S.M. is essentially a cultural geographer.

to be able to know the impacts on the environment and culture. These impact studies form the core of the subject of tourism research for a sustainable development.

Tourism & Pilgrimages :

India has had a unique tradition of age-old domestic tourism in pilgrimages and sacred journeys. These pilgrimages constitute an important form of cultural tourism having religious bearings and are just as important for socio-economic reasons as any other form of tourism (Bharadwaj,'73). Secular tourism, which somewhat forms an antithesis of religious tourism, needs to be scientifically examined. The blending of the two phenomena is a challenging task that involves the identification and the allocation of resources, at the grassroots, so as to cause the least damage to the environment and culture.

Studies indicate that such resources generally abound in backward areas where primitivity safeguards the cultural genius of the region. Introducing convention tourism into these socially and economically depressed regions is a task beset with difficulties because of the fact that resources of these areas are sensitive and fragile. In many cases they are reservoirs of cultural heritage of the country. To achieve the best out of tourism, research based planned development becomes a pre-condition. Of all the recreation resources, cultural heritage is most sensitive and susceptible to tourism induced changes.

CULTURAL TOURISM

India abounds in heritage resources, with all its human history and the wondrous doings of man in the form of art, architecture and archaeology besides other cultural expressions that manifest themselves in performing arts, dance, drama, fairs, festivals and the like. These assets have carelessly been harnessed for tourism promotion with a little or no research base and in many cases without sufficient planning and development policies. All this has resulted in cultural shocks and resource damage (Chopra, S.,1991). It has been observed that development of cultural tourism can pose more problems than mass tourism (Roy,'79; Singh, T.V. 1991). This is one of the reasons that the problem of cultural tourism has been addressed in this monograph within the framework of cultural geography.

Culture tourism relates to the 'doings of man' that lend attractiveness to the landscape. These cultural expressions constitute potential recreation resources like people, lifestyles, bizarre traditions, mores, manners, beliefs and faiths which often find expression in local/regional fairs and festivals, artforms and architecture. These human resources, coupled with heritage ruins of history contribute to the richness of any landscape which a student of cultural tourism must study with geographical curiosity. This study is an effort to outline such human elements having recreational value in the Awadh Region.

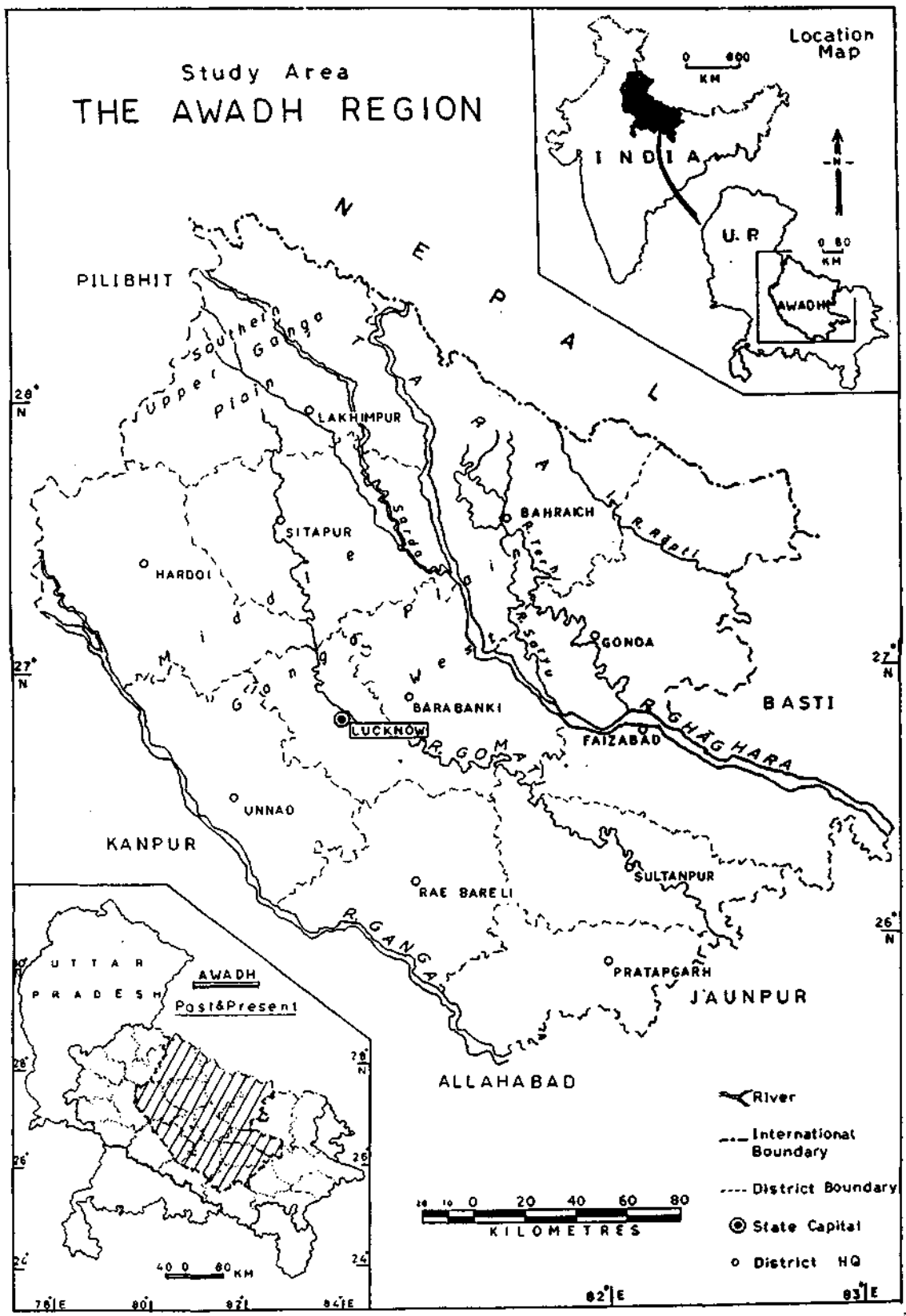
Study Area
THE AWADH REGION
Location Map
INDIA
U.P
AWADH
NEPAL
PILIBHIT
Upper Southern Ganga Plain
LAKHIMPUR
SITAPUR
HARDOI
BAHRAICH
GONDA
BASTI
BARABANKI
LUCKNOW
FAIZABAD
UNNAO
KANPUR
SULTANPUR
RAE BARELI
PRATAPGARH
JAUNPUR
ALLAHABAD
R. GOMATI
R. GHAGHARA
R. GANGA
UTTAR PRADESH
AWADH
Past&Present
River
International Boundary
District Boundary
State Capital
District HQ
KILOMETRES

Figure 2

The Study Area : AWADH

The Awadh region lies in the Central eastern part of Uttar Pradesh, comprising twelve districts (arranged alphabetically)- Bahraich, Barabanki, Faizabad , Gonda,Hardoi, Lakhimpur-Kheri, Lucknow, Pratapgarh, Rai Bareli Sitapur, Sultanpur and Unnao. It extends from $25^{0}35'N$ to $28^{0}41'N$ latitudnally and from $79^{0}40'E$ to $83^{0}8'E$ longitudnally, and is the most important micro-region within the Great Plains of India (Singh, R.L., 1971). With the exception of Kheri (north west corner of the region) which lies in the Southern Upper Ganga Plain, all the remaining districts form the Western part of the Middle Ganga Plain (Appendix.I). The Awadh Region lies immediately south of the Siwalik range where the Indo-Nepalese International frontier forms the borderline all along the peripheral northern districts of Kheri, Bahraich and Gonda. The western margins of the neighbouring districts of Basti, Azamgarh and Jaunpur combine with the river Ghaghara to limit the region in the east. In the north-east, the districts of Pilibhit and Shajahanpur delimit it, while the river Ganga demarcates the boundary all along the western, southwestern and southern verge.

Although Awadh is drained by several streams yet, the Ghaghara, the Ganga and the Gomati rivers dominate the drainage pattern with all their affluents. Practically all the rivers flow from the North west to the South east.

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* Also spelt as Faizabad.

ASAFI IMAMBARA



2

LUCKNOW'S ARCHITECTURAL HERITAGE

Old Lucknow still retains some of the oriental charms; gardens and greens, parks and plazas, monuments and mausoleams, serinity and seemliness. From amongst the Nawabian architectural products, the great Imambara and the Rumi gate boldly standout, expressing Indo-saracenic blend with a deft touch of Gothic art. The excellence lies in the use of soft local material (Laukhori bricks and brown lime) without using iron or wood. The Imambara-Asafi has a unique rectangular hall (49.7m long, 16.2m wide, 15.2m high), without any pillar in support, over which are famous Bhulbhulayan with 489 identical doorways in honeycomb architecture. The Rumi gate (18.3m) reminds the sublime Port in Istanbul, the Kustantunia of 19th century. The western side of the portal is Tripolia while the eastern side appears like Panch Mahal.

(Picture shows Lucknow's well preserved architectural heritage, the entrance gate of Imambara and the series of wide rising steps leading to the grand halls Faroff, near the bluish Gomati waters, stands the parasoled Rumi Gate, surrounded by vast pastoral landscape).

Topographically, Awadh is fringed in the north by a continuous strip of wetland-the Tarai*-which is distinctive on account of its geography that comprises more of hydrography than topography (Singh, L.R., 1965). But for the Tarai, the rest of the region is almost homogenous in relief, hydrography, climate and soil all of which contribute to make agriculture the mainstay of the local population.

With an agrarian background, the region and its people are marked by intense rurality, economic backwardness and poverty. History, however, has enriched the land with several cultural attractions that constitute precious recreation and tourism resource potential. Devoid of any other secondary or tertiary developpment sector, the Awadh region in its rich cultural potential can provide growth impulses with promotion of tourism. Beset in such a rustic setting, Lucknow - the primate of the Awadh - has everything of a tourist destination resort.

Hypotheses

This study considers the under mentioned assumptions :-

1. Given the religious and cultural resources of heritage, art, architecture and indigenous lifestyle of the local people, tourism promotion can definitely stimulate economic processess of development in the Awadh Region.

2. Tourism development has have to be research based, appropriate and technologically sound to integrate with other sectors of regional economy; the contrary can be counter productive and

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* Also spelt as Terai.

likely to damage the resources.

3. Gifted with some of the best cultural resources, Lucknow can be placed on the world tourist map with sound marketing and management techniques that shall develop it into a growth centre, capable of feeding and rejuvinating the Awadh sub-region.

Purpose of Study

The present study was undertaken with three basic objectives-

1. To position this work amidst the major contributions of tourism geographers specially in the Indian context.

2. To explore on recreational resource potential in the Awadh Region, focussing on Lucknow resort.

3. To prepare a tourism profile of Lucknow as a major destination in Awadh, and to examine the success and failures of recreational planning and marketing products.

Methodology

Because of the crisis in basal information on tourism, particularly on domestic tourism, physical surveys of various centres within Awadh were considered the best method approach for obtaining purposeful information for this work. Much information on the origin and growth of pilgrimages was gathered from research centres, libraries and archives. District gazetteers, travelogues and only the few monographs available on the Region were consulted, and later facts were checked up with living human memory.

Physical surveys of the distinctive attractions as sample areas in Lucknow city were conducted for a closer look into the culture and living lifestyles of the city folks. Historical (including oral history) and cultural facts on the city were collected from the few writings by travellers, surveyors and geographers. These visits also revealed the impact of urban activity on the morphology of the city. Sample surveys were conducted on tourist population with purposefully designed questionaires at various resource sites to assess tourist requirements. To understand the influence of tourism on the social environment, sample surveys were carried out on the host community of Lucknow, specially on that segment of population that is in direct contact with the guests.

Discussions and interviews were also organised with planners, decision makers and developers with an aim to formulate appropriate development plans and policies for the growth of tourism industry, particularly in Lucknow.

Of the few research based data available for the study, the development plans of Lucknow, Faizabad , Sravasti , Buddhist centres of U.P., Long-term perspective plans for U.P., Census of India 1981-U.P; Annuals on U.P. and Reports & of the institute of Economic Market Research (IEMR) went a long way in providing some data on tourists and tourism in the study area. Much of the research work is based on data from these sources as most of the physical surveys could not be completed due to political unrest and insecurity, prevailing in and around Ayodhya and Faizabad , during the study period.

Report Organisation

This report has been organised in eight chapters. The first chapter introduces the growth of tourism and recreation as an industry into a major phenomenon, demanding serious attention of social scientists including mature geographers. The contribution of geographers to the various aspects of tourism studies have been summarised with a focus on researches conducted in the Indian sub-continent, having particular reference to cultural tourism. This is followed by a brief introduction to the Awadh study area.

The remaining seven chapters have been divided into two sections - A and B. Section 'A' relates to the Awadh Region. The second chapter presents a profile in tourism resources of the study area The first half is a geographical account while the latter half presents a histo-cultural backdrop of the region which highlights the forces that were responsible for making Awadh a distinctive cultural identity of the mid-eighteenth century.

The third chapter begins with a discussion on resource-evaluation techniques which is followed by a detailed analysis of recreation resources of the Awadh. This description explores the physical and cultural potentials that can be harnessed for the development of cultural tourism within the region. At the end, an attempt has been made to classify the tourist/piligrim centres. The fourth chapter deals with the growth and development of tourism in the Awadh study area.

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Section 'B' attempts to study the resort personality of Lucknow city. Within this, the fifth chapter seeks to build a profile of Lucknow as a tourist destination; its genesis, growth and development have been briefly summarised along with a detailed in-depth study of Lucknow's cultural endowments. The chapter concludes with a discussion on visitor-profile of the city, based on facts collected on visitor's origin, behaviour and other demographic details. The entire chapter is an effort to bring out the resource supply and demand situation in the hinterland of the Awadh region.

The sixth chapter registers the economic impact of tourism on Lucknow. The few sample surveys that had been conducted to understand the extent of the impact on the city's economy have been interpreted here.

Based on the interplay between the demand and supply of tourist resources, a proper planning and development programme is proposed in the seventh chapter, besides providing a resume on the existing programme on promotion through the Five Year Plans.

Lastly, in the eighth chapter, a recapitulation of the report's discussion along with recommendations for integrated approach for sustainable development of domestic tourism in the Awadh region as well as the city of Lucknow have been presented.

THE AWADH REGION

GEO - CULTURAL BACKGROUND

The Awadh Region is strategically located in the isolated north-central part of the Great Plains. It occupies an area of approximately 70,398 Km^2, which is about 23.94% of the total surface area of the state of Uttar Pradesh (U.P.).

This micro-region of the Indo-Gangetic basin is set within the deep alluvial trough that was formed in the recent Pleistocene epoch of the Cenozoic era. The alluvium occupying the depression had been carried down by the river Ganga and its effluents and deposited in their vast flood plain, rendering the land fertile. Physiognomically, Awadh's terrain is devoid of any striking feature, infact even the change in the elevation of the plain is scarcely perceptible. The apparently homogenous plain seldom rises above 150m above sea level, sloping, very gently, from the north west to the south east.

The only distinctive feature of the Awadh Plain is the Tarai (moist land) that lies in a narrow elongated belt immediately below the Himalayan foot hills. This sub-micro region constitutes a buffer zone between the Ganga Plain in the south and the Himalayas in the north. Its northern boundary coincides completely with the Indo-Nepalese frontier while its southern limits have been advancing and retreating alternatingly (Singh, L.R. 1965). Presently, the Tarai occupies an area of 5005 Km^2 approximately, which is hardly 7.1% of the total area of the Awadh. Due to abundance of water, the Tarai is infested with reeds, tall grasses and scrub forests. Geologically and physiographically, it is no less monotonous than the Awadh

plains themselves, except in the district of Kheri where the uniform surface has been scooped out at several places to form numerous tals (lakes) .

The homogeniety of the Awadh plain is broken by the river Ganga and its tributaries - the Ghaghara, the Gomati and the Sai. The river Ghaghara descends the plains in Kheri district from the Siwaliks after cutting across the Indo-Nepalese international frontier. While flowing in the southward direction, it cordons off the northern districts of Bahraich and Gonda, that shares the trans Ghaghara plain. The Ghaghara is joined by the Sarda* river at the conjugation of Kheri, Bahraich and Barabanki district boundaries. To the left of the Ghaghara, the rivers Sarju and Terhi conflux with the main stream in the district of Gonda. In the extreme north-east corner of the trans Ghaghara plain it flows southeast-wards after crossing the international frontier between India and Nepal.

The river Gomati is the only stream that does not originate in the mountains, instead it rises in the Pilibhit district, just adjacent to Kheri. It flows tortuously southwards through Kheri, Sitapur and Lucknow where it bends sharply south eastwards through Barabanki and Sultanpur only to joint its master stream - the Ganga- in Ghazipur, off the Awadh region, eastwards. In between the Ghaghara (North) and the Gomati (South) is the Ghaghara - Gomati Doab,

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* Also called River **Chauka.**

the area between the Comati and the Sai, the latter being an effluant of the Gomati river. The river Ganga, that margins the region all along its southern extremity is accompanied by the Ramganga along its east, that combines with it in Kannauj. The land between the Sai and the Ganga rivers is known as the Sai - Ganga Doab.

TABLE - 1

AWADH : Temperatures Recorded at Meteorological Centres 1989-90.

Centres	Temperature(^{0}C)	
	Max.	Min.
Sultanpur	+ 44.2	+ 2.1
Gonda	+ 42.5	+ 3.0
Bahraich	+ 42.5	+ 3.0
Lucknow (City)	+ 41.4	+ 4.5
Hardoi	+ 43.0	+ 2.5
Kheri	+ 42.9	+ 3.0

Source : Board of Revenue, U.P.

Climatically, the region is no different from the rest of the Indian sub-continent which is characterised by three distinct monsoonal rhythms-winters, summers and rains. In general, the period between October to March is climatically most suitable for recreation. During this climatic span the temperatures begin to lower progressively until in January they fall well below 10^0C almost throughout the region as a whole. Towards the close of March, increasing thermic

recordings indicate the advent of summers. The sweltering heat of the summers keepsthe recreationists at bay from the Awadh plains. The highest annual temperature has been recorded at Sultanpur (44.2^0C) followed by Lucknow city (43.8^0C). The harshness of the weather comes as a barrier to mobility both for the residents as well as the visitors. The mounting heat and the intense barometric lows culminate into monsoonal outbursts. Rains have been recorded to be abundant all along the frontier districts as they lie just beneath the Himalayan foothills.With the onset of the monsoons the surface is full of seasonal streamlets that eventually drain into perennial rivers, causing them to overspill and rejuvinating the parched land.

TABLE - 2

AWADH : Rainfall - 1989

(in mm.)

District	Rainfall
Lucknow	745
Unnao	743
Rae Bareli	564
Sitapur	713
Hardoi	700
Kheri	1265
Faizabad	1071
Gonda	1150
Bahraich	1102
Sultanpur	675
Pratapgarh	777
Barabanki	689

Source : Board of Revenue, U.P.

Flora :

The Awadh Region is naturally endowed with fertile soil, and abundant water supply which together enrich the landscape with a variety of plant and animal life. While much of the land has been taken up by agriculturalists, a considerable portion, specifically the Tarai, continues to abound in biotic resources.

The waterworn topography of the Tarai is an ideal condition for the Savanna type of vegetation. Marsh, bog, fen, coarse grasses reed thickets, sluggish streams and water-choked morasses define the Tarai landscape. The trees here belong to the tropical moist deciduous forest type. The most common ones include, **sal** (Shorea Robusta), **ber** (Ziziphus Jujuba), **gular** (Ficus Glomerta), **jhingan** (Adinai Wodier), **palas** (Buten Frondosa), **mahuua** (Bassia Latifolia), **semal** (Bombex Malabaricum), **khair** (Accacia Cateche), **dhak** (Butea Monosperma), **amla** and **jamun**.

Prior to Muslim domination in India, the entire Awadh Region lay dormantly blanketed by virgin forest stands and thickets, that made it almost impenetrable, but as the region grew in importance more and more of its wilderness was at stake. Large tracts of natural forests continued to be sheared-off and brought under the plough until the swampy marshland of the Tarai checked the destructive advances of man, in the north. Much of the native vegetation suffered greatly at the hands of timber merchants, whose offensive exploitations have disturbed the ecological balance of the Tarai region. To save these 'green gold' treasures from further annihilation, restrictions have been imposed for the protection of jungles and the abounding inhabitants therein.

Fauna :

The Tarai is the virtual home of U.P.'s best wildlife. It's marshes and mucky waters teem with life of all forms and varieties. The human inaccessibility has sanctified the land into residential refuge for the wildlife alone. The Tarai Carnivora include many species of the Felidae (Cat family) specially the Panthera Tigris (tiger), Felis Pardus (leopard) and Panthera Pardus (panther). The forest ranges of the Awadh Tarai is distinctive for the many varieties of Cervidae (deer family) too. Much of the wildlife seen here belong to the grassy habitat of the tropical lands. The enchantment of avifauna is no less specially during the cooler months when forests and groves come alive with infinite species and numbers of migratory birds from distant lands.

Besides Tarai, pockets of wilderness and wildlife centres are scattered all over the Awadh region. Of the many, a few have been recognised as potential parklands while a still greater number are yet to be discovered and tapped before they destroyed by human intervention.

Demography :

The region, in general, is the most densely populated part of Uttar Pradesh. It's population (25.56 million) accounts for almost one-fourth of the total of U.P. state (in 1981). From amongst the twelve districts, Gonda (district) ranks the highest with a population of approximately 28.35 lakh people in 1981. Faizabad

and Sitapur rank next (923.83 lakh and 23.37 lakh respectively) followed by Hardoi and Bahraich (22.75 lakh and 22.16 lakh respectively). The peripheral districts of Unnao and Pratapgarh record lowest human numbers (18.12 lakh approximately). Although the primacy of Lucknow has a population well below the regions average (20.15 lakh approx.), yet it records the highest density (797 persons Sq.Km.) among the districts that form the Awadh region (Mukerji,1975). This can be accounted for by the high percentage of urbanisation of Lucknow city (Maurya and Devi, 1984). On the contrary most of the Awadh is characterised by very low degree of urbanisation. Almost 88% of the population is rural in nature. This is a very clear indicator of the level of economic slow growth in the region.

Marked by chronic rurality and backwardness, the economy of Awadh is overwhelmingly agrarian. With the exception of Lucknow, Faizabad and parts of Sitapur, almost the whole of the region suffers from a depressed infrastructural growth which intensifies in a 'longitudnal poverty trough' located along the southern border of the Awadh and the **'Purvanchal'** (Dubey 1985). Circumscribed within such a morbid environment, the primate city of Awadh-Lucknow manifests its urban capitalism drawing heavily from its rural surroundings. This dependence is the direct result of its historical past that had been reinforced in the post independence era (after 1947) during which Lucknow assumed economic, administrative and political responsibilities (Mukerji, A.B. 1975), with marginal spread effect or decentralisation.

Histo - Cultural Background :

The evolution of Awadh's present day socio-cultural landscape was a gradual and a cumulative historical process which was asserted by a succession of penetrations by various cultural groups in different time periods (Majumdar and Pusalker;1955'58,'60,'62; Vidyarthi, '52; Majumdar,'68; Roychoudhary,'84; Shah,'89) Thus it becomes relavent to delve into the historical event to review the cross-turns of theology, religion and history that have helped to shape the landscape of Awadh. Although the narrative may appear somewhat drab, yet it is necessary to dialate on these episodes and chronicles of time for a better grasp and to have a proper holistic view of the past.

The early history of this area severly suffers from authentic documentation. However, on the basis of oral history and traditions, scholars believe that the fertile flood plain of the Indo-Gangetic basin once lured a certain tribe of short and dark people to occupy this region about 10,000 years ago (Tripathi, 1984). Historically, Awadh was part of a great kingdom of Kosala* of the ancient period and was the prime domain of the Aryans. It is believed that some of these early infiltrators crossed the river Ganga and came to settle in the Ghaghara valley while the remaining chose to settle down in Varanasi. The former group of Aryans selected Ayodhya as their capital city. Being larger of the two premises, Ayodhya

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* The kingdom of Kosala stretched across the Ganga Yamuna Doab and even beyond the River Saryu (Ghaghara).

grew both in importance and territory. In due course of time, it became the seat of the great 'Suryavanshi' kings of the solar dynasty. Of the one hundred and thirteen monarchs hailing from this dynasty, Raja Ramchandra, the son of the fifty-sixth emperor-Raja Dashrata- is glorified as a Hindu god. The Vedic religion of this period gave birth to the Brahmaic culture whose roots still continue to have a stronghold in the Indian soil. The philosophic thoughts prevalent in those days were manuscripted into **Vedas, Puranas** and **Shastras,** and these form an invaluable contribution of that age to the entire civilization of today.

After the **Mahabharata,** Indian polity and cultural exuberance came to a virtual standstill, and the region was converted almost into a wilderness. The great Kosala kingdom, with its cultural and religious values, was in a state of utter shambles. From amongst the numerous religious beliefs (363 approx.) and ideas that sprouted spontaneously, Jainism emerged as the only redeeming pathway. But, in due course of time, this faith also developed complexities making it difficult for the commoners to practise its basic tenets and principles. At this point, the simple doctrines of righteousness, preached by Gautama Buddha, found their way to the hearts and minds of the people. Thus Buddhism spread far and wide, blending with the native cultures of India, Burma, Lanka, China and Japan. In India, Buddhism continued its stronghold all through the Mauryan and Gupta periods, after which again there was a long duration of chaos and social disintegration.

With the establishment of the Delhi 'Sultanate', under the Islamic regime, the Awadh region was brought under the Mughal empire. When Akbar, the Great Mughal, ascended the throne, his entire empire

was reorganised into twelve provinces, of which the Awadh Suba (province) played the most dominant role in the political, cultural and economic spheres for reasons of its strategic setting and its rich agricultural potential (Raza, 1975). Ayodhya, in the suba of Awadh, was selected as the seat of provincial administration. When the feudal lords denied the overlordship of the Mughal Sultanate the Imperial court at Delhi appointed Nawab Burhan-ul-Mulk Saadat Ali Khan as the Subedar and care-taker of the province in 1722.

The appointment of the first Nawab to Awadh heralds the begining of Nawabian period in Awadh. The Nawab subdued the **Shaikhzadas** who were then occupying the Lakshmanpuri (Lucknow) area, and reclaimed the soveriegnity of the Mughal Empire over the whole of the province. The Burhan-ul-Mulk stayed on in Ayodhya to restore law and order. The humble dwelling of tents, enclosed within a mud wall where the Nawab resided with his troops, was known as the "Bangla"* This Bangla later formed the foundation of the Faizabad city to the west of Ayodhya. During his rule the Suba of Awadh increased its territorial expanse. The next Subedar, Nawab Safdar Jung, renamed the "Bangla" and called it Faizabad and worked hard to develop it into an attractive city, beautifying it with gardens and attractive pleasure grounds. Within a short period, Faizabad acquired great importance as a commercial and political city and hence it drew crowds of people for settlement. On the other hand the ancient city of Ayodhya began to lose its political significance and was reduced to just a religious centre.

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* Bangla actually means thatched settlement.

3



Umbrella shaped marble memorials and twelve doored Barhdari style of architecture are common in the Nawab landscape. Barahdari is Rajput style of architecture and served multiple purpose (rest places in natural surroundings, auditoria for dances and poetic concerts). (Picture A is a memorial dedicated to Begum Hazrat Mahal and B is a Barahdari in the Zoological gardens).

4



BARAHDARI

Nawab Shuja-ud-daulah, the third subedar of Awadh had to part with a portion of his territory to the British East India Company[1] before assuming power in 1765. It was he who first decided to shift the provincial capital to Lucknow, but was unable to accomplish this goal. After nine years of Nawabdom, Shaja-ud-daulah died leaving Awadh in the care of his wife and son. In 1775, his illustrious son, Nawab Asaf-ud-daulah took charge of the province, and eventually he shifted the capital from Faizabad to Lucknow. With this momentous change Faizabad could not maintain its grandeur and faded away in importance, while the city of Lucknow began to be groomed into a grand capital of Awadh.

Even with the fall of the Mughal empire in Delhi, Lucknow continued to boast as a centre of oriental culture in India. The Nawab Wazirs, particularly Asaf-ud-daulah, did their best for the betterment of this city.

Awadh, by now had gained so much political importance that almost all political powers had their coveted eyes on this 'Orchid House' (Dixit, 1975). The successive Nawabs found it a difficult task to safeguard the territory from these powers. Eventually, the East India Company was successful in annexing the province to their territory in 1857. Awadh, was then merged with the North-Western provinces, and renamed as 'North Western Provinces and Oudh' in 1877, with Allahabad as the headquarters. Later, in 1902 the joint territory was known as the 'United Provinces of Agra and Oudh[2] and still later, in 1937 only as the 'United Provinces'.

1 By the treaty of Allahabad - LLewellyn-Jones (1985) p.4

2 Oudh is the same as Awadh or Avadh.

In 1936 Lucknow was declared as the provincial capital and the government offices were transferred from Allahabad. Eleven years later (in 1947) this province formed one of the states of the 'Republic of India'. Finally in 1950 the entire Province was given the name of Uttar Pradesh (U.P.) Since then, Lucknow has remained the capital of the state of U.P.

Within the Awadh Region, the primate city of Lucknow and the secondary twin cities of Ayodhya and Faizabad were the only centres of social, economic and political activities in various time periods, and were directly exposed to cultural influences of the different groups who came to settle here. Hence these two cities, in Awadh, are representatives of unique cultures which have developed out of the combined forces of History and Geography.

A W A D H

Recreation Resource Analysis

History and Geography have worked significantly in shaping the cultural landscape of the Awadh Region. Strong religio - cultural forces, in time and space, with queer fusion of different beliefs and faiths have given a pronounced regional identity in its linguistic homogeniety, ethnicity, religosity and rurality. The region has witnessed the birth of the Hindu god, Rama, in Ayodhya, while the Buddha had a preference for the region and loved to spend much of his lifetime in and around here. The regional importance in prehistoric period is well established (Rawlinson, 1955; Cleemann, 1958; Spate, 1967 Sharar, 1989). The Awadh Region was glorified by the great Awadhi poet, Tuslidas, who popularised the language nationally through his celebrated epic 'Ramayan'. There is much to the region in its cultural heritage that needs further exploration, interpretation and identification, which can be harnessed for tourism promotion (Singh, C.)

Besides rich religious heritage, Awadh presents ecological diversity to a considerable extent, particularly in the Tarai belt. This subregion, with its shades of green, supports abundant fauna and flora. It also has clusters of primitive settlements, of semi-aborigines life, preserving the 'little culture' of **Tharus** that grows conspicuous in its age-old way of life, traditional mores and folk culture.

With all this in the backdrop interestingly the religious

factor makes it a unique region, quite distinctive from other regions of U.P., in particular, & India in general (Sherring,1868; Puri,'66). While socio-economic backwardness that plagues the region, has on one hand preserved its native charms and rusticity, on the other it becomes an important reason to provide a dose of development through viable tourism which can act as a catalyic agent for economic revitalisation and growth stimulation in the region.

Since tourism is notorious for damaging scarce and vulnerable resources of culture (Doxey, 1975), it is therefore appropriate to have a systematic evaluation of the resources - their nature, composition and degree of resilience - to fixing typology of activity and the use pattern to safeguard undesirable side effects which are more often irreversible and irreparable. It has been found that economically backward but culturally rich areas are more succeptible to tourism induced changes, and hence utmost care should be taken in the development of such recreational resources.

This chapter is an effort to establish recreation resource appraisal of the Awadh Region and to look closely into some of the tourist centres which have developed overtime in different resource categories. An effort has also been made to prepare a tourist profile of visitors in the Lucknow tourist zone which shall cover centres like Lucknow, Ayodhya and Dudhwa National Park. These centres of varied resources have distinct tourist personality as centres of cultural excellence, religious significance and nature-based tourism. Besides, some peripheral observations have also been made on Sravasti, the Buddhist centre which attracts visitors from within the Zone.

Selection of Criterion

Recreation resource assessment is a complex task, beset with many constraints, as subjective, assessments may be affected by heavy personal bias, and attaining objectivity is equally difficult specially in resources that deal with aesthetics, visual appeal, behaviouristics and the like which defy quantification or precise measurement. Beauty cannot be measured by meterage or tonnage (Ferrario, 1970). May be tomorrow's computer can make it possible to scale the intangibles and airy substances. Till then we have to make-do with lesser refined tools used by other geographers and tourism scientists.

In general, the attractiveness of any destination is made up of an array of positive and negative factors (Lea,1988). These factors may include attributes of physical/cultural attractiveness, geographical access, travels, costs, infrastructural facilities, resident attitudes, and economic and political considerations. Tourism scholars have attempted to classify these attributes differently.

Pierre Defert (1969) had categorised the resources as undermentioned :

A. **Hydrome** : deals with everything which relates to water, snow, ice and mineral waters.

B. **Phytome** : deals with terrestial elements, forests, landscape and agriculture.

C. **Lithome** : deals with all the elements built by man (viz., architecture).

D. **Anthropome** : "man as a curiosity for man'- it deals with all varieties of civilisations, people and their habits and customs.

These resources have been grouped differently by Brain Goodall (1985)- (a) climate factor (b) terrain factor (c) landscape factor (d) vegetation factor (e) biological factor (f) cultural factor.

The classification adopted by Clawson and Knetsh (1963) was, indeed, a pioneering work that showed the way towards a more meaningful methodology as their approach was based on the assumption that participation figures are directly related, and are proportionate to the attractiveness of the products. Modifications of their work have been applied, time and again, for the purpose of resource evaluation-Gearing et al (1974), Var et al (1977), Ferrario (1970) and Kaur (1985).

The methodology formulated by Gearing and others, won willing acceptance as it proved to be a sophisticated quantitative tool for evaluating the attractiveness of a region. The classification identified seventeen factors of attractiveness represented in five major groupings. The evaluation was done by a combination of ranking and comparision proceedures. The analysis assigned quantitative weightings of relative importance to touristicness to each of the seventeen factors.

Since the present study is concerned primarily with the cultural attractiveness of the Awadh Region, hence the methodology adopted by Ritchie and Zins (1978) was deemed most appropriate for application. Though their method was yet another modified version of the work pioneered by Gearing and others, it was planned and executed so as to provide a theoretical contributon with respect to understanding the phenomenon of culture tourism. The final product of their findings is concerned with the identification of the elements of culture, the manner in which culture is visibly manifested and the relationships of these elements and manifestations with the overall touristicness of the destination area. Their research-work provides an empirical measure of;

(i) the relative importance of eight major factors which contribute to the overall attractiveness of a tourism region.

(ii) the relative importance of twelve socio-cultural elements which contribute to the cultural attractiveness of a tourist region.

(iii) The relative importance of three different forms of culture as potential contributions of the cultural attractiveness of a tourism region.

The twelve socio-cultural elements adopted by Ritchie and Zins (1978), using Quebec as study area, have to be refashioned to suit the Awadh Region. It is instructive to note that the Region has immense potential for tourism promotion which is still unrealised and extremly wanting in basic facilities. Delving

for a closer look into the resource potentials is indeed a huge task requiring a multi-disciplinary team of scholars. But, since the work has been accomplished single handedly, hence the cumulative appeal of the sutdy area could not be measured in absolute terms. Nevertheless, a modest effort has been made to present a qualitative evaluation of the 'tourism market basket of goods and services (Jafari,1979) of the Awadh Region.

TABLE - 3

FACTORS INFLUENCING ATTRACTIVENESS OF TOURISM REGION

Major Factors	Elementary Considerations
1. NATURAL BEAUTY & CLIMATE	i) Open landscape and rolling topography
	ii) River aspects.
	iii) Lakes and Kunds.
	iv) Flora: farmlands; Tarai belt-local forests and primitive stands.
	v) Fauna : popular fauna type, areas of bird and wildlife.
	vi) Climate : temperature, precipitation, comfort/discomfort index.

2. SOCIO-CULTURAL CHARACTERISTICS	i) Local language: Awadhi dialect and Lucknawi etiquettes.
	ii) Folksiness and attitudes towards tourists.
	iii) Gastronomic practices.
	iv) Art and architectural features: traditional fine arts (dance, music, crafts), local architecture.
	v) Religious significance : pilgrim centres, rituals and religious observances.
	vi) Fairs and festivals-religious/ cultural/commercial.
	vii) History : legends and ancient ruins, visual reminders.
	viii) Agriculture.
3. RECREATION AND EDUCATION FACILITIES	i) Picnic grounds and reservoirs.
	ii) Zoos.
	iii) Botanical Gardens.
	iv) National Parks and Biosphere Reserves. Wildlife Sancturies.
4. SHOPPING AND COMMERCIAL FACILITIES	i) Souvenirs and Gift shops,
	ii) Handicraft shops.
	iii) Ethnic gastronmy.
	iv) Cattle fairs.

5. INFRASTRUCTURE	i)	Surface and air transport/ distance from other important destinations.
	ii)	Hotels, Restaurants, Motels, Bungalows.
	iii)	Safety Services.

Sources : Ritchie and Zins (1978) and Kaur (1985)

Resource Analysis :

An evaluation of the recreation resources of the Awadh Region is forthrightly presented. To avoid repetition, the resource attributes have been assessed in a composite manner at selected tourist centres. Consequently, the description does not strictly adher to the criterion.

Natural Beauty and Climate :

The entire Awadh Region is an open flatland. With the exception of the Tarai, the rest of the sub-region sprawls spaciously for acres and acres with a slight undulation towards the south-east. The land has been made fertile by many rivers, most of which are fed by the melting of highland snows. Besides the rivers, several lakes and **'Kunds'** can be found scattered all over, particularly in the Tarai belt. Majority of these are fairly insignificant depressions that are filled by rain water. The primitive flora of the region is restricted to the Tarai belt where the forests afford visual appeal for recreationists. Else-

where, the land has been taken up for farming. These forests form the home of varigated and rare species of animals specially herbivores. Besides, in the countryside expanses of southern districts and in Lucknow some patches of wilderness have been preserved as they provide refuge to migratory birds.

Climatically, the Awadh Region becomes most attractive during the cooler winter months (November-March). During this period the day temperatures lower down to comforting degrees. The sunny warmth of the day time and the slight chill of the nights are really delightful. During the monsoon period the skyscape assumes breath taking visual spectrum. The different moods of the evenings are heightened by cloud clusters which become all-the-more enchanting as seen against the urban silhouettes and the tree stands. A good number of recreationists venture outdoors during this time as the day temperatures are reduced considerably and the quality of the atmosphere is much improved.

Social and Cultural Characteristics :

Against a backdrop of acute backwardness and religious sensitivity, the Awadh Region abounds in pilgrimage centres. majority of these centres had been important urban units of prehistoric and historic pasts. Although in due course of time, these townships sank into oblivion yet their deep-rooted sanctity upheld the existence of these sacred shrines. Today, these visual vestiges of ancient history are the converging hubs for millions of devotees in the Awadh. Religious observances that

occur seasonally at various centres beckon pilgrims and tourists alike. On such occasions the believers and the onlookers gather together in a single spirit of worship captivated a frenzy of religious fervour, making it almost impossible to differentiate their caste, class and creed. The region enshrines numerous sanctums of the Hindu, Jain, Buddhist and Muslim faiths. From amongst them Ayodhya stands out the sanctum sanctorum of the Hindus.

AYODHYA ;

The city of Ayodhya was once the epicentre of the great kingdom of Kosala* (Cunningham, 1975). This riverine city overlooks the right bank of the river Ghaghara which is known as river Saryu within the holy environs of this small township. Located at the grid of 26^0 48' N latitude and $82^0$13' E longitude, Ayodhya is barely 8 km north-east of Faizabad.

Although, legendry Ayodhya is believed to be the earthly abode of lord Brahma and lord Vishnu, it owes its image purely to lord Rama. By virtue of being the birth

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* Also named as Shachi (Fahien) and Visakha (Huen Tsang. By virtue of being the capital city, Ayodhya itself was called Shachi/Visakha. During the Buddha's regime it was named Saketa.(Cunningham, 1975).

place of this Hindu god, it claims to be the foremost of the "Saptpuri".[1] The old city contains innumerable evocative temples and memorials (Appendix.2). Partically every street has a temple, dedicated to some god, goddess or godling[2]. It is hallowed by the establishment of many shrines and religions sanctuaries that symbolise some biographical event, anecdote or a legend associated with the Rama story. It is not possible here to give a detailed description of each or many of them, but a short narrative is considered appropriate here to providing an overview of this unique religious landscape.

The highly revered **Janamsthan** temple, in Ramkot, marking the consecrated site of lord Rama's birth forms an essential itinerary for the pilgrims. The temple was once a massive structure supported by sixteen giant columns, cast in blackstone (Kasauti). Its awsome glory is said to have been smitten by Mughal king, Babur, who used its debris to construct a mosque to his name- the Babri Masjid, which in recent times has caused communal disharmony and some political furore in Ayodhya,in particular,and the region in general.

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1. Saptpuri means the seven sacres cities of the Hindus.
2. Due to the unaccountable number of temples, the city is referred to as 'a City of Temples and gods'.

The Kanak-bhawan Mandir, to north-east of Ramkot is a huge temple set in, beautiful surroundings of the Janki Bagh. The beauty of the main gate of this complex has been enhanced by the forlicking waters sprouting-forth from the idol of Bhilani Shabri.*

The Hanuman Garhi stands as constant guard at the western end of the Janmasthan temple. This massive structure is in the shape of a four sided fort having circular bastions at its four corners. The golden idol of Hanuman, the personal guard and devotee of Lord Rama, abides in the temple. This is the most frequented and worshipped spot in the city. To the north of the birth-place is an interesting relic called 'Sita Rasoi' (Sita's Kitchen). It houses the idols of Maharaja Dashratha, his four princely sons and Sita. Towards the north-east is the 'Mandir' of Kaushaliya, within which is installed a statue of Rama's mother, Kaushaliya, cradling her baby boy. Another important temple is the 'Kaikai Kop Bhawan'. The idols installed here portray the scene prior to Rama's departure for exile.

Numerous other religious edifices of importance to pilgrims are located within the small area of the old city. The Lakshman Qila, Mani Parvat, Dantdhavan Kund Mandir,

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* Bhilani Shabri-a rustic woman, in the forests, who afforded plums to Rama, after tasting each for their sweetness.

Sri Nageshwar Mahadev Mandir, Ram-ki-pairi, and the Treta-ka-Thakur Mandir also invite pilgrims for worship. Apart from temples, some memorials have been erected to perpetuate the memory of the celebrated author of the grand epic, the Ramayana, Gosain Tulsidas. The Valmiki Bhawan is an unparalleled structure in the whole of Ayodhya. The marble walls of this memorial have the entire script of the Ramayana engraved on it. About fifteen kilometres from the city's heart, in the outskirts, is the famous Birla Mandir- a chief attraction for the devout. This lofty shrine of Rama and Sita with a pantheon of other deities and gods, set in white marble, looks magnificient in the green surroundings of a lovely lawn. The 'Updesas' (teachings) of lord Krishna are chiselled on the walls of this temple. Visitors never fail to visit this memorial once they are in Ayodhya.

While Ayodhya attracts pilgrims all the year round, yet the gathering assumes mammoth dimensions on occasions of national bathing festivals and religious fairs. During the days of such religious celebrations, the city becomes a 'hostage to pilgrimage'. Ayodhya is associated with countless fairs and festivities, relating specifically to the Rama's saga. Every aspect of his life-time is relived in these celebrations and they are performed with a lot of zeal and eclat. The temples are jam-packed with devotees who sing and dance to the rhythm of cymbals, bells and drums in an attempt to make the most of their pilgrimage.

RAM-KI-PAURI



AYODHYA : Ram ki Pauri in the city of lord Rama attracts tens of thousand pilgrims on his birthday, RAMNAUMI and bathing festivals. (Picture shows organised pilgrim spaces all along the Saryu banks. Boats and ferries can be seen).

On **Ramnaumi**, held normaily in March (Chaitra) a mighty current of humanity inundates the ghats and temples to commemorate the birth anniversary of lord Rama. The 'Naya Ghat' is specially preferred to all others as it lies on either sides of the state highway and is conveniently approachable. The Kanak Bhawan Mandir, is the chief venue for worship and gaiety. A special programme is broadcast from this temple all over. This festival lasts for three days.

The months of **Kartik** (October-November) calls for more elaborate festivities. With the onset of the winters, people stay on at Ayodhya till **Purnima** (full moon) to celebrate Diwali, Devothani, Ekadashi and Akshay Naumi. All through their stay in the holy city, the devotees consider it obeisance to bathe in the sacred waters of the Saryu every day without fail. On the day of Kartik Naumi (ninth day in the month of Kartik) pilgrims set out for the **Badi Parikrama** - a **Chaudah kos**(approximately 18½ kms) trial accomplished on foot within a day's time. The route encompassess practically all the ghats and kunds of Ayodhya. Practically all the visitors opt for this essentially customary ritual, among several others. On the event of Devothani, Ekadashi a smaller trial-the **Panch Kosi Parikrama** (approximately 6 kms) is performed by the devotees. On the fourth day after this, Ayodhya suddenly explodes into a ceremonious carnival. Men, women, young, old, ascetics and commoners rub shoulders to add colour to this scenario that continues all through the night for the rest of the days of the **Kartik** month of lunar calendar. The **Ramvivahotsava** is a five day celebration to

commemorise the matrimonial alliance of Rama and Sita. This fair is held on the fifteenth day of the new moon (Shukla Paksh) between the months of September and October (Aghan Mas). The evening skies witness streams of devotees moving at a crawling pace in a never-ending nuptial procession of their god who is carried in a bedecked chariot (Rath) followed by many other carriages of various godlings. The gods and their devotees move from one temple to another through the streets before being reinstalled. The rejoicing and excitement is worth watching. Another gaiety commensurable with the 'Rama Vivahotsava' is the **'Ramayan Mela'** hosted in December, every year. This fair bears a much scholarly significance. Stalwarts of Brahmanic theology gather to debate on the interpretation of the scriptures. People throng to hear these religious discourses and is a great attractions for the pilgrims, too.

In the month of **Phalgun** (February-March) the **Mahashivratri** is the major attraction for the worshippers of Shiva who go to the Nageshwarnath Temple to offer prayers and gifts.

Some festivities of the Indian culture are visual manifestations of the elements of nature. The commencement of the monsoons is a time for fun and joy. The **'Sawan Jhoola'** festival is the swinging time for the gods and the people together. Besides this several fairs - **'Melas'** - of lesser importance are held seasonally all through the year, alongside the celebration of the regular Indian festivals like Holi, Janamashtami and Diwali.

Although, Ayodhya is exclusively a Hindu pilgrim city but, due to the presence of some important mosques, tombs and monasteries, it becomes a sacred land of the Muslims, Jains and the Buddhists alike. Its landscape is impressive of the secular spirit of India (Singh, T.V.,1975). From among the religious edifices of various faiths, the Jain shrine is particularly noteworthy. It is believed that Ayodhya is the birth place of five Jain Tirthankaras[1], namely, Adinath, Ajitnath, Abhinandannath, Anantnath and Sumatnath. The five shrines at the Teela of Shah Junan, Kaira Bank, Nawabi Serai, Gola Ghat and Ramkot respectively mark these sacred points. The Rishabhdev Mandir in Raiganj locality is famous for the twenty-one-foot marble statue of the 'Digambar' Jain[2]- Rishabhdev. The idols installed in other shrines are in black marble.

The Brahmakund is a place of reverence for the Buddhists and the Sikhs as well. Lord Buddha is said to have spent six years of his life at this spot. Besides this a huge Gurudwara (Sikh-temple) marks the place where Guru Nanak Dev witnessed the vision of lord Brahma. This hallowed spot, chosen by the Great Masters of the past centuries, exudes an aura of serene tranquility, particularly at dusk, when the skies take on picturesque hues-virtually a painter's covetee.

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1. **Tirthankara** - were the leaders (24) of Jainism.

2. **Digambara** - were the orthodox followers of Lord Mahavir who lead a very hard life and went about almost naked.

Ayodhya has its genius in religion rather than history, and thus only two edifices can be seen standing in historical reminiscence of the Nawabi Awadh. The **Maqbara Gulabbari** is the better known of the two. This tomb belongs to Nawab Shuja-ud-daula, built in the typical period-arthitectural style. The beauty of the place lies not in the monument itself, but in the garden of roses within which it is enclosed. Roses of all varieties are found in profusion, and hence the tomb is called 'Gulabbari' (garden of roses).

Immediately south of this is a domed structure of four minarets known as **Maqbara Aliya Begum**. The walls of this tomb have paintings identifiable with the Muslim artform of the 18th century. The exterior facade has been beautified by plantations of palm trees.

NAIMISHARAYAN (Neemsaar) -

A Hindu place of penance and meditation possessing the sanctity of the four **'Dhamas'**. Sited on the left bank of the river Gomati, in the district of Sitapur, (latitude 27°22' N and longitude 89°29'E), Naimisharanya is no less sacred than any holy spot on the earth.

This small township is famous for its sacred tank and numerous temples. Every nook of the city lodges a folklore while every **Sadhu, Panda** and **Mahant** - the custodians of these legends -acquaint the visitors to these tales. Naimisharanya literally means a patch of forested area that has been destroyed by the sharp circumference of the wheel. This name has been designated to the place on the basis of its legendry origin. It is believed that once a delegation of ascetics prayed to Lord Brahma to indicate an appro-

priate spot to perform a 'yagya.* In response, the god flung his **'Chakra'** (discus) on the earth where it cleared off a forested patch of land that later came to be called the **'Chakra Tirtha'**. Ever since, the place became a pilgrimage for the Hindus.

It is believed that 'Maharishi Ved Vyas', the author of **Mahabharata** epic, selected Neemsar to write this great poem of all ages. A stately banyan tree shelters the hallowed **Vyas Gaddi** (seat of Ved Vyas). It's outstretched branches, stalactitic roots colonnading down as props, the mysterious flashes of light pentrating through its thick foliaged canopy, sanctified by the soft and sweet fragrance of the forest, render it extra-ordinary mystical charms. On occasions the bellowing smoke from the sacrificial fire, the incensed fumes from the **'Havan Kund'** (altar) and the incessant chantings of Vedic hymns, all cast their magical spell on the minds of the visitors, bringing to life the great **'Yagya'** that had been performed centuries ago. A visit to the ancient temple of Lalita Devi, nearby, is an indispensable act of reverence by the devotees. The air at dusk and dawn is always full with the strident notes of conch shell and temple bells chimes, floating out from this temple. The **'Chakra Tirtha'**, a circular tank, fed by a natural spring, attracts people, for bathing at the occasion of 'Holi Mela'.

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* **Yagya** – A sacrificial Hindu offering.

DADHICHI KUND



Dadhichi Kund - A Sanctimonious tank at Misrikh in Sitapur is said to possess the sanctity of the four Dhamas. The tank is named after a Rishi for whom the gods prepared this unique pilgrimage. It continues to draw devotees year after year in greater numbers for the Chaurasi Kos Parikrama in Phalgun.

Although Neemsar lacks monumental elegance, yet its sancitity is acknowledged by the fact that the immortal work of art, philosophy and culture was conceived in its womb and in due course of time it matured into the celestial song of the sacred book of Hinduism. For the pilgrims, the mere breath of the sacrificial smoke or the fragrant crisp breeze and the experience of divine wilderness are alluring motivations by themselves, capable of drawing oceans of huamity for bathing and worshipping during the **'Somavati Amavasya'** (dark night that occurs on a Monday) & the Holi Parikrama Mela. At these times all roads lead to Neemsar. All along the **Parikrama** pathway myriand shops sprout-up to cater to the little needs of the pilgrims.

The hectic week of the **'Parikrama mela'** witnesses crowds of pilgrims in such profusion that the meagre infrastructure shows definite signs of stress. The Dak Bungalows and private **dharamshalas** that provide accommodation are filled to capacity. Realising the need for appropriate and sufficient facilities, the U.P. Tourism Department has developed roads as well as undertaken water management programmes in the recent past. Sincere efforts are being made to maintain the religious charm of this pilgrim resort.

Misrikh, the twin city of Neemsar, is renowned for the sanctimonious tank-the **Dadhichi tank.** Pilgrims hold a strong conviction that the water of this tank possesses the sanctity of the four **'Dhamas*** (sanctums), which had been prepared specially for Rishi Dadhichi by the gods themselves. The **Chaurasi Kos** Parik-ma held in Phalgun (March-April) ends here.

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* The four Dhamas of the Hindus are : Badrinath, Puri, Dwarika and Rameshwaram.

GOLA GOKARANNATH :

This place off Hindu pilgrimage is in Lakhimpur Kheri district. It is situated at $28^0 5'$N latitude and $80^0 28'$E. longitude and is easily accessible by the road connecting Lakhimpur city to Muhamadi.

Perched picturesquely atop a small hill, Gola is a holy town for the devotees of Shiva. The shrine and tank within a larger tract of sanctified open land, to the east of the town, constitutes the chief pilgrim attraction. This spot is approachable through four gates at its border, namely Deokali (east), Shahpur (south), Mati (west) and Bankar (south). The famous Surajkund (sun) tank at Deokali is the main assemblage point from whence the pilgrims proceed to pay homage in the Mahadeo (Shiv) temple.

During **Phalgun** (February-March) & **Chaitra** (April) devotees flock to this venerated shrine in pious reverence for their god. The numbers rarely count below 3,00,000 for this celebration that lasts for a fortnight. The atmosphere is filled with reverberating slogans of **'Bhum Bhole'** as the congregation surges to seek the tender mercies of lord Shiva, bringing with them the sacred waters of the Ganga-an essential offering.

SRAVASTI :

Awadh also shares the cradle of Buddhism that etches over eastern U.P., Nepal and Bihar. Sravasti, situated at the border of Gonda and Bahraich is the most prominent Buddhist pilgrimage in the Awadh Region. The city is associated with the miraculous transfiguration of the enlightened Buddha.

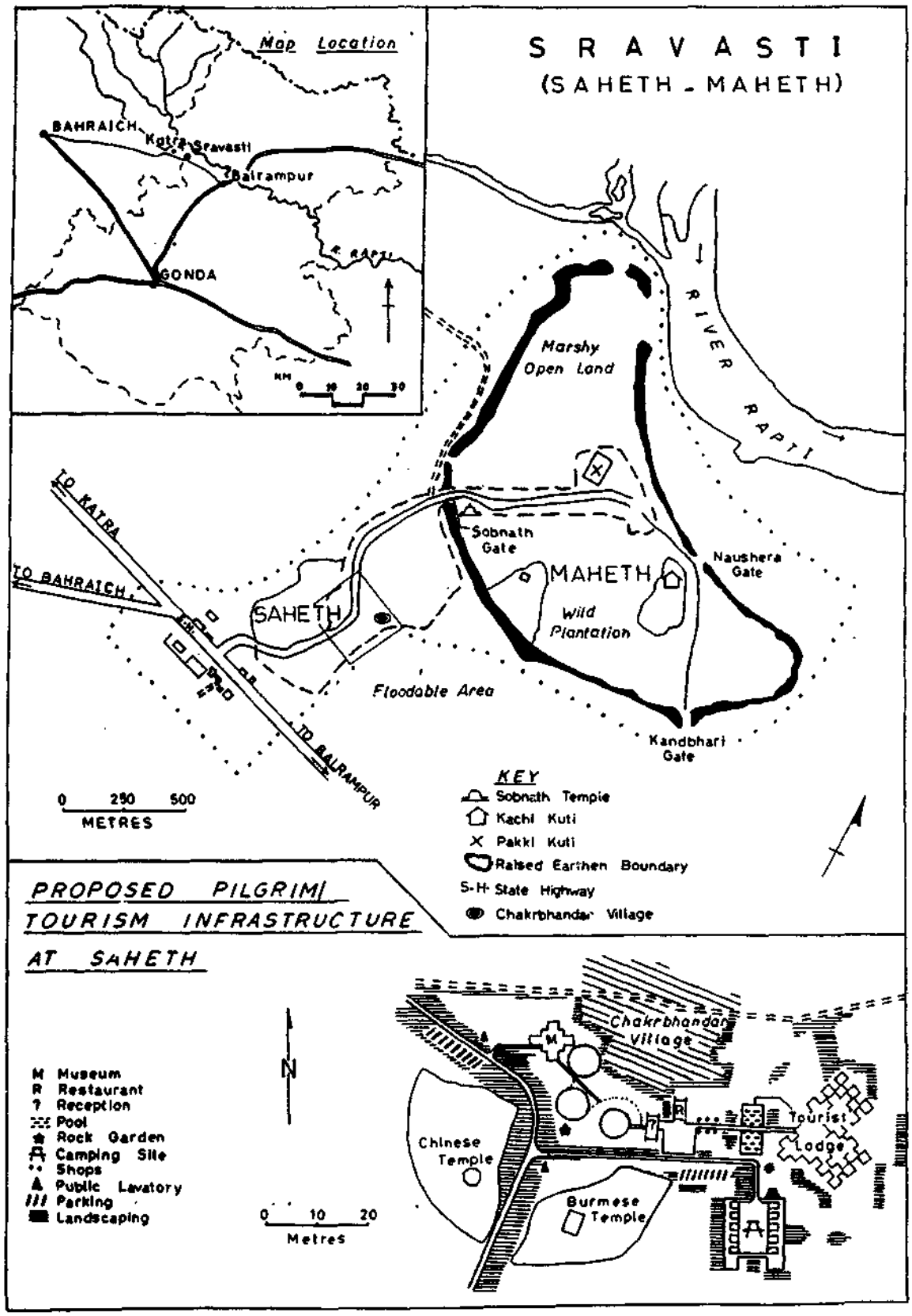
Map Location
BAHRAICH
Katra Sravasti
Balrampur
GONDA
R. RAPTI
KM 0 10 20 30
SRAVASTI
(SAHETH - MAHETH)
Marshy Open Land
RIVER RAPTI
TO KATRA
TO BAHRAICH
Sobnath Gate
MAHETH
Naushera Gate
SAHETH
Wild Plantation
Floodable Area
TO BALRAMPUR
Kandbhari Gate
0 250 500
METRES
KEY
Sobnath Temple
Kachi Kuti
Pakki Kuti
Raised Earthen Boundary
S-H State Highway
Chakrbhandar Village
PROPOSED PILGRIM/ TOURISM INFRASTRUCTURE AT SAHETH
M Museum
R Restaurant
? Reception
Pool
Rock Garden
Camping Site
Shops
Public Lavatory
Parking
Landscaping
N
0 10 20
Metres
Chakrbhandar Village
Tourist Lodge
Chinese Temple
Burmese Temple

Figure 3

Located close to the southern margins of the Tarai sub-region, the ancient site of Sravasti has suffered considerably the monsoonal deluges of the river Rapti (Rewati) that meanders into this little township, rendering much of its landscape flood prone and uncultivable. Topographically, Sravasti can be traced at the grid of $27^{0}30'$N latitude and $82^{0}2'$E longitude. The local name of Sravasti is 'Sahet-Mahet'- that indicates two distinctive excavated areas bordered by the state highway to the south and the river Rapti to the north. The two villages of Hussain Jot and Chakrabhandar are the only settlements found here. This venerated Buddhist shrine is easily approachable by the state highway connecting Bahraich with Balrampur in Gonda. A national airport was proposed to be constructed nearby at Piprahwan in 1988.

Historically, Sravasti was a one-time flourishing capital of the Uttar (northern) Kosala kingdom, in the Gauda (Gonda) district (Innes,et al). The enlightened Buddhà is said to have resided here for a considerable period of time*, preaching and performing miracles among the people. During the rule of Ashoka and Kushans, the city grew in prominence, but after the death of the Buddha and the gradual disappearance of Buddhism towards the close of the twelfth century A.D., its significane was fairly dimmed. In 1863, General Cunningham brought to light the sanctity of the ruins of the two sites that had been unearthed, and later included in the Buddhist intinerary.

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* It is believed that the Buddha spent 24 consecutive years of his missionary life here in this humble dwelling.

The razed-down stupas and monasteries have become objects of extensive operation in relation to Buddhist pilgrimage. The Jetvana Vihara (monastery) in Saheth, consisting of the wreckages of Kosambakuti is the main attraction in Sravasti. These remains mark the consecrated dwelling place which had initially been fabricated by Anathpindika, a rich merchant within the eighteen acres of the Sahet Complex, the Anand Bodhi tree and a well are of no mean sanctity. The well is revered for the simple reason that the Buddha drew water from it, while the Bodhi tree is said to have developed from the offshoot of the original Bodhi tree.

Approximately, half a mile to the north of Sahet, on the southern bank of the Rapti are the holy relics of the ancient fortified city of Sravasti (Mahet). The city's landscape portrays an uncommon picture of secular India with various monuments of Buddhist, Jain, Hindu and Muslim faiths belonging to ancient and medieval periods. The Sobnath temple, perched atop a mound at the entrance of Mahet is held sacred as the third **Tirthankara** is believed to have been born here. The **'Pakki Kuti'** and **'Kacchi Kuti'** are Muslim and Hindu shrines respectively. All these shrines are kept safe within an ancient and dilapidated earthen, crescent-shaped enclosure.

Sravasti is frequented mainly by monks and Buddhist pilgrims primarily from Buddhist countries, viz; Nepal, Sri Lanka and Southeast Asian countries of Japan and Thailand. Hence most of the visitors are foreigners (Table 4 and 5).

TABLE - 4

SRAVASTI : Tourist Arrivals

YEAR	FOREIGN	DOMESTIC	TOTAL
1981	2650	4850	7500
1982	6000	10000	16000
1983	7000	12000	19000
1984	3000	12000	15000
1985	5000	13000	18000
1986	6000	13000	19000
1991*	12800	9700	22500

* Estimated

SOURCE : Development Plan for Sravasti and Area Development of the Buddhist Centres in U.P. and Bihar.

TABLE - 5

SRAVASTI : Tourist Traffic from Buddhist Countries

COUNTRY	1985	1986	1987
Nepal	16000	14000	17000
Sri Lanka	69000	76000	74000
Southeast Asia	55000	68000	72000
East Asia	39000	46000	61000

SOURCE : Report from Deptt. of Tourism; Coverment of India.

The pilgrims are provided with the facility of accommodation within the site itself. A three-star hotel (with forty rooms) and a fifty-bed capacity tourist bungalow has been proposed to be built near the Chakrabhandar village. Other tourist facilities in this remote site includes parking spaces, tourist lodge, museum and a Japanese style garden.

LUCKNOW :

The Nawab city, standing on the Gomati river, at $26^{0}52'N$ latitude and $80^{0}56'E$ longitude, is the cultural heart of the Great Ganga plain. It is also the capital city of the state of U.P. By virtue of being a historico cultural, religous, educational and administrative heartland, it is the most romantic and colourful city, having a fascinating tourist personality among all others in the Region.

Tourists visiting Lucknow are well-versed with the cultural affluence exhibited so vividly in the leisurely lifestyle of the city folks and the nostalgic Nawabian etiquette and mannerisms-an asset that sets a Lucknowite aside from the crowds.

The city owes its touristic outlook essentially to the Nawab Wazirs during whose short reign Lucknow's fulsome personality was modelled with fabulous Nawabian momentos such as mosques, monuments, gardens and greens (Brown, 1942; Hussain, 1950; Fuhrer, 1969; Luthra, 1980), the beauty and excellence of which lay in the use of indigenous building materials. The splendour of the muslim architectural styles in the **Imambaras kothis** (bungalow), gardens and bazaars blend beautifully with the fantastic architectural brain-

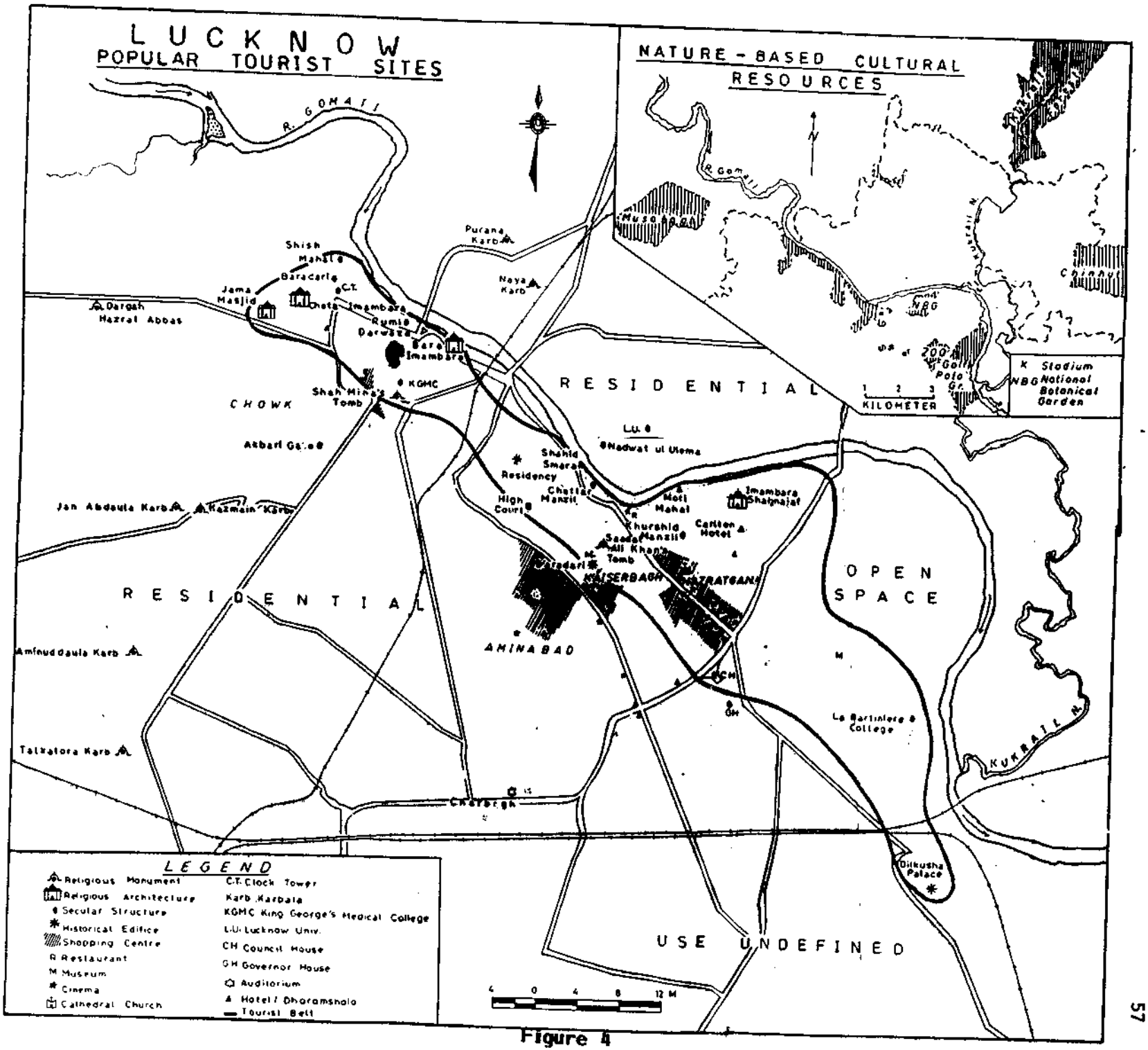

LUCKNOW
POPULAR TOURIST SITES
NATURE - BASED CULTURAL RESOURCES
R. GOMATI
Shish Mahal
Baradari
Jama Masjid
Chota Imambara
Rumi Darwaza
Bara Imambara
Purana Karb
Naya Karb
Dargah Hazrat Abbas
Shah Mina's Tomb
KGMC
CHOWK
Akbari Gate
Jan Abdaula Karb
Kazmain Karb
RESIDENTIAL
L.U.
Nadwat ul Ulema
Shahid Smara
Residency
Chattar Manzil
High Court
Moti Mahal
Imambara Shahnajaf
Khurshid Manzil
Carlton Hotel
Saadat Ali Khan's Tomb
Baradari
KAISERBAGH
HAZRATGANJ
AMINABAD
OPEN SPACE
Aminuddaula Karb
Talkatora Karb
La Bartiniere College
KUKRAIL N.
Charbagh
Dilkusha Palace
USE UNDEFINED
Musabagh
R. Gomati
Chinhut
NBG
200
Golf Polo Gr.
K Stadium
NBG National Botanical Garden
1 2 3
KILOMETER
LEGEND
Religious Monument
Religious Architecture
Secular Structure
Historical Edifice
Shopping Centre
R Restaurant
M Museum
Cinema
Cathedral Church
C.T. Clock Tower
Karb Karbala
KGMC King George's Medical College
L.U. Lucknow Univ.
CH Council House
GH Governor House
Auditorium
Hotel / Dharamshala
Tourist Belt
4 0 4 8 12 M

Figure 4

work of the Europeans and the British, imparting the glamour of Arabian Nights to Lucknow city.

Though the city is gradually shedding off its lusture, yet on special occasions, particularly during muslim celebrations, glimpses of the old culture are clearly visible. The **Moharram** of Lucknow is well known for and wide for its mourning sessions and elegiac versification. Of the many attributes of exquisite fine arts, chikan-embroidery and the Kathak dance style have created their niche on the national scene.

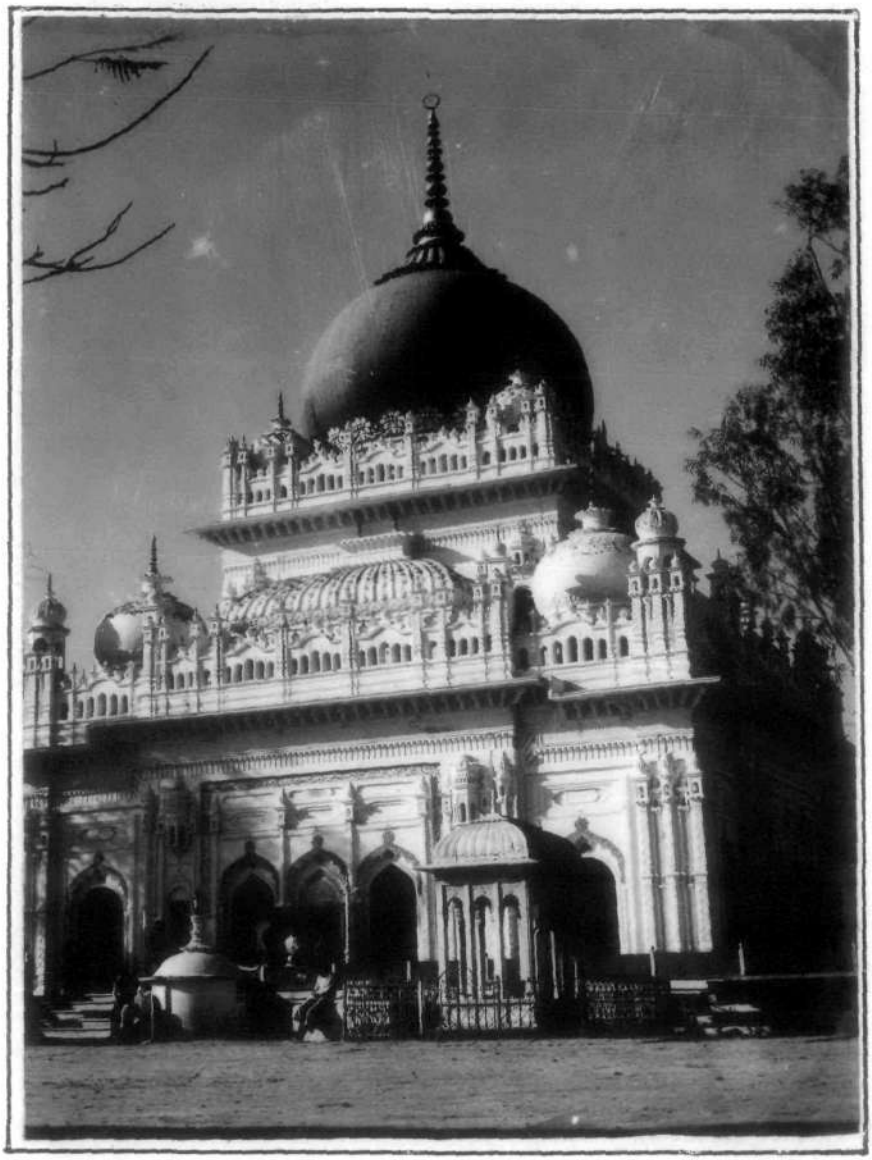
Lucknow assumes its character by the presence of greens and amusement parks. The Zoological gardens, Botanical gardens, Dilkusha gardens and Kukrail Reserve Forest are the chief attractions in and around the city. Besides these many more, comparatively smaller, parks dress up the landscape of Lucknow. A detailed assessment of Lucknow's tourist potentials is presented in Chapter Five.

DEWA :

After Lucknow, Dewa is the next important Muslim religious centre in Awadh. This small town lies approximately 13km north of Barabanki district headquarters, at $27^{0}2'$N latitude and $80^{0}10'$E longitude.

Dewa has earned prominence due to the illustrious sufi, saint Haji Waris Ali Shah, who preached to the world the divine message of universal love and brotherhood. Regarded as a child

DEWA SHARIF



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DEWA - Dargah dedicated to the memory of Haji Waris Ali Shah in Dewa Sharif (Barabanki) attracts devotees of all faiths and religions. The fair at this shrine brings pilgrims from across the borders, too.

prodigy, he was soon initiated into mysticism and matured into a spiritual **Dervesh** (Saint) at the very early age of fifteen years. His teachings touched the hearts of millions who were drawn to him by the power of his charismatic personality. He is said to have started a fair to perpetuate the fond memory of his father, Sayyed Qurban Ali Shah. It is celebrated sometime between the months of October and November on the ocassion of **'Karva Chauth'** (full moon night). The ten-day all-India Dewa fair is a great re-creational attraction for people of all sects and sections of society, a wonderful example of religious integration. Pilgrims from the Muslim world, specially Pakistan, also pay homage at this sacred shrine. Throughout the fair **Quawwali** recitals, **Mushaira**, poetic symposia, music concerts, cattle bazaar, exhibitions and other cultural programmes are organised to entertain the visitors. Pilgrims offer prayers in the mausoleum of this saint. This mausoleum is a venerated edifice in which much of the work is done in silver and marble. The cattle market in this fair is a special and regular feature that yields high monetary returns. Traditional sports and games are special features of this fair.

JAIS :

This old city, in Rae Bareli is picturesquely sited on a Mound. Jais derives its name after the popular sufi saint-Malik Mohammed Jaisi- who composed the famous **'Padmavat'**. His house is of special historic interest. Besides this, two Imambaras belonging to Sayyed Makhdum Ashraf Jahangir and Shah Hassan are of pilgrim interest. The Imambara of the latter is ornamented with beautiful

paintings and thus holds extra-ordinary interest.

BISWAN :

This little township of Sitapur district is reputed for some remarkable archaeological monuments and mosques. It is about 13½ Km east of the district headquarters. The mosque of Mumtaz Hussain is particularly noteworthy for its solidity and the large size of **Kankar** (lime) blocks used in its construction. The palace, **dargah** (shrine), and mosque of Sheikh Bari cannot be missed as an existing example of the application of Hindu architectural design in Muslim buildings.

Recreation and Education Facilities :

Besides being endowed with diverse and rich religio-cultural attributes, the presence of considerably large patches of wilderness and flavour to the overall touristic genius of the Awadh Region. The Tarai belt in this region is a unique experience zone having relative aesthetic values for nature lovers.

Much of the Tarai Region is still inaccessible and not enough facilities have been provided, which has been largely responsible for preserving the natural beauty and ecology of the area having its own effect on the townbreads. While much of the region remains sanctified by the absence of human trespassers and explorers, certain areas which are easily accessible have been conserved to ensure a safe haven for the bounteous biotic life found here. Part of these protected areas have been thrown-open for small scale and traditional

tourism where people can enjoy the 'one touch of Nature that makes the whole world kin'.

Dudhwa Wildlife National Park :

The Dudhwa National park is one of the most popular wildlife reserves in this region. Of the total expanse of 620 km^2, only 15km^2 has been exposed for recreational activity. The Park was established in 1977 in the exuberant forests of North Lakhimpur Kheri.

The Park is exactly 238 kms. from Lucknow (via Sitapur) and is approachable by rail and road networks. The Dudhwa railway junction is barely 4 km away from the residential complex within the park premises.

The Park's flora comprises of Saal trees and thickets of grasses and weeds. This greenery is often interrupted by 'rising cities of termites' that stand sentinel against the rich green background of this marshland. These forests also serve as an ideal 'republic of animal citizenry' particularly the deer family (Cervidae). The park supports the largest surviving herd of the twelve-tined deer. There are as many as over 2000 deer roaming free and fearlessly in their natural habitat, and can be conveniently spotted grazing in clusters. Of these 2000, (about 30%) are swamp deers, a large number belong to the spotted and hog deer species (1698 hog deer). Wild boars (2688), blue bulls (347) and langurs, too, share habitation.*

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* Manjira Dutta, (1991).

The Dudhwa Tiger reserve boasts proudly of the Bengal Tiger, found very rarely elsewhere. Altogether the Reserve presently breeds 104 tigers- fairly a good number. It is not very unusual to come face to face with the awesome and ferocious creature.

The jungle is, also, the largest Indian abode of the huge, one-horned, Indian Rhinoceros which are bred and exported to different countries from here. Dudhwa is the only place in North India that claims of having a free roaming herd of this animal (Dutta,'91). The Rhino Reserve occupies an area of 28 Km^2 only. These animals are brought from the remote forests of Assam and Nepal. Other animals, reptiles and avians spotted here are; panther, python, hunting herons, black crow, regal fishing eagles and the white spoonbill.

The best time to visit the park is between mid November and mid June. During these months the arrayed species of wildlife can be spotted easily. The enchanting beauty of the park is accentuated during the monsoon season when the rain water washes the foliage and the wilderness appears freshly minted by the hands of God. Moreover, it is the skies that enhance the spectacular display of the forest scenes, specially at sunrise and sunset. The morning mist at daybreak envelops the tree-stands and as the sunshine gradually penetrates through the foliage, Nature's peace flows into one, filling the beholder with the joys of physical and spiritual well being. All through the day one can explore the jungle and lose 'oneself" in the serene and tranquil surroundings. And, when the day draws to a close and the animals listlessly roam homewards, a queer stillness

blankets the forest as the gorgeous sunset hues fade away into darker shades of moonlit skies.

The village of Masalkar in the Dudhwa forest-range, located just 10-15 Km from the Indo-Nepalese border, is essentially a dwelling of the Tharu tribe. They present completely a new dimension of cultural interest. Their traditional life style and colourful dances, in bright skirts and glittering coined jackets, have always been a subject of intrigue for the park visitors. With a view to maintaining the culture of this tribe and balancing park ecology, the government proposes to educate the tribals with the park system and its values. The authorities also intend to popularise the handicrafts of this indigenous group so as to provide them with an economic base, necessary for the survival of their bizarre culture. For this reason, park authorities plan to establish an interpretation centre that shall house a museum, herbarium, library, auditorium and a display counter to exhibit the artefacts and souvenirs made by the Tharus by way of promoting wildlife tourism in the state and the region, as well.

Kishanpur Sanctuary :

In the neighbourhood of the Dudhwa wilds, on the Shahjahanpur-Palia road the Kishanpur Sanctuary is being nurtured and conserved as a wildlife-nature reserve. Located in the Tarai belt of Lakhimpur district it possesses all the attributes and potentials for wildlife tourism. This sanctuary has been developed to decongest and diffuse tourism in Dudhwa to avoid over crowiding and capacity thresholds.

Nawabganj Bird Sanctuary :

This bird sanctuary, in Unnao district, is only 43 kms from Lucknow city and barely 8 kms from the nearest railway station-Kausambhi. A one-time favourite hunting spot of the elites of the Awadh Province, the sanctuary is now declared a protected area for birds and reptiles. The Nawabganj Bird sanctuary covers an area of 2.246 km^2, including the Nawabganj lake area.

Eversince 1966, the government has been working on this patch of wasteland and eventually it has now developed into a small nature preserve, attracting birds from distant lands* to take refuge from the biting cold winds of higher latitudes. The Nawabganj forest has stands of Prosopis Juliflora, Babool, Sheesham, Eucalyptus, Siris, Neem, Bargad, Gold-Mohar, Bottle brush and Salix trees.

The Sanctuary supports variety of aquatic life and avifauna. In the lake, aquatic plants like Lotus, Hyacinth and the submerged variety of algae invade and prosper, providing ideal feeding ground for storks, ibis, heron, kingfisher, Gallas fishing eagles, avocet, tilt, snipe, moorhen, Jacana ducks and geese. The aquafauna here includes the local fish species like mangur, saul, katle and singhi.

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* Approximately 300 species are known to migrate to this sanctuary, seasonally, from and beyond the Himalayas, central and Northern Asia and north Eastern Europe.

The sanctuary becomes visitworthy between December to March when the spectacular wandering birds begin to arrive. At this time visitors can view flocks of white ibis, dazzling common egrets, the great blue herons, huge gray sandhill cranes, hawks, magpies, fingh, koel and many more colourful birds gathered in a startling intermingled profusion of species.

All through the day the forest serves well as an audio-visual feast for recreationists who sit for hours together watching the birds sprinting by, splashing the freen foliage with myriad hues. Besides all this, a visitor must also expect the unexpected presence of dangerous reptiles like cobra, Russels Viper, krait, rat-snake and water-snake that skillfully comouflage themselves in the luxuriant ecosystem of the sanctuary.

Katarniaghat Sanctuary : This another wildlife sanctuary of the Tarai, is in the Bahraich district. It is located about 250 km. from Lucknow and is frequented generally between the months of November-June. The chief wildlife species found here are tigers, leopards, swamp deer, blackbuck, chetal, barking deer, sambhar, Neelgai, bear, wild boar, otter, gharial, magar and peafowl.

Samaspur Bird Sanctuary ;

This is another refuge for migratory birds in the Awadh. They stay between the months of December-May. The sanctuary is located in district Rai Bareli and is hardly 117 kms. via the district headquarters. The nearest airport - Fursatganj - is only 45 kms. from this sanctuary.

Lalganj Forests :

The Lalganj groves and Sitalmau forests, in Pratapgarh district, facilitate nature viewing and are up and coming recreation areas in the Awadh Region. Located on the Lucknow-Varanasi route, the place is usually sought after by tourists enroute to these destinations. The lake here is particularly a favourite of ducks that breed in and around it.

In Pratapgarh district the Lawana groves and the Benti Lake are attractive scenic spots frequented by people from the adjoining areas.

CLASSIFICATION OF TOURIST CENTRES

Having considered the recreational resource appraisal of selected destinations within the Awadh Region, it becomes pertinent to review these tourist/pilgrim centres and visitor concentration points in accordance with their size, scale and personality. While it is true that there are only a few major tourist centres that can be placed on the map of Awadh, the middle level and lower order centres need be studied with geographic interest for better marketing.

It has been observed in the foregoing that the region severly suffers from the absence of many essential services, specially the components that are responsible for giving a thrust to tourism promotion. Never-the-less, it is also true that culture, particularly religion, seems to be the moving spirit and a basic motivating factor for pilgrims and tourists to visit these centres of the Region, from different origins. Here, an attempt has been made to classify these pilgrim/tourist centres on the basis of visitors volume which they are capable of drawing. Such a classification aims essentially at laying down norms and standards for future infrastructural development in and around these attractions for the provision of basic facilities. This classification recognises the fact that the Awadh scenario is primarily set for domestic tourists. None-the-less a few centres afford promise of emerging into cross-national visitor points.

For want of appropriate nomenclature, the centres that attracts tourists from abroad are classed international centres. Sravasti, the Buddhist pilgrimage, is one such international centre that draws

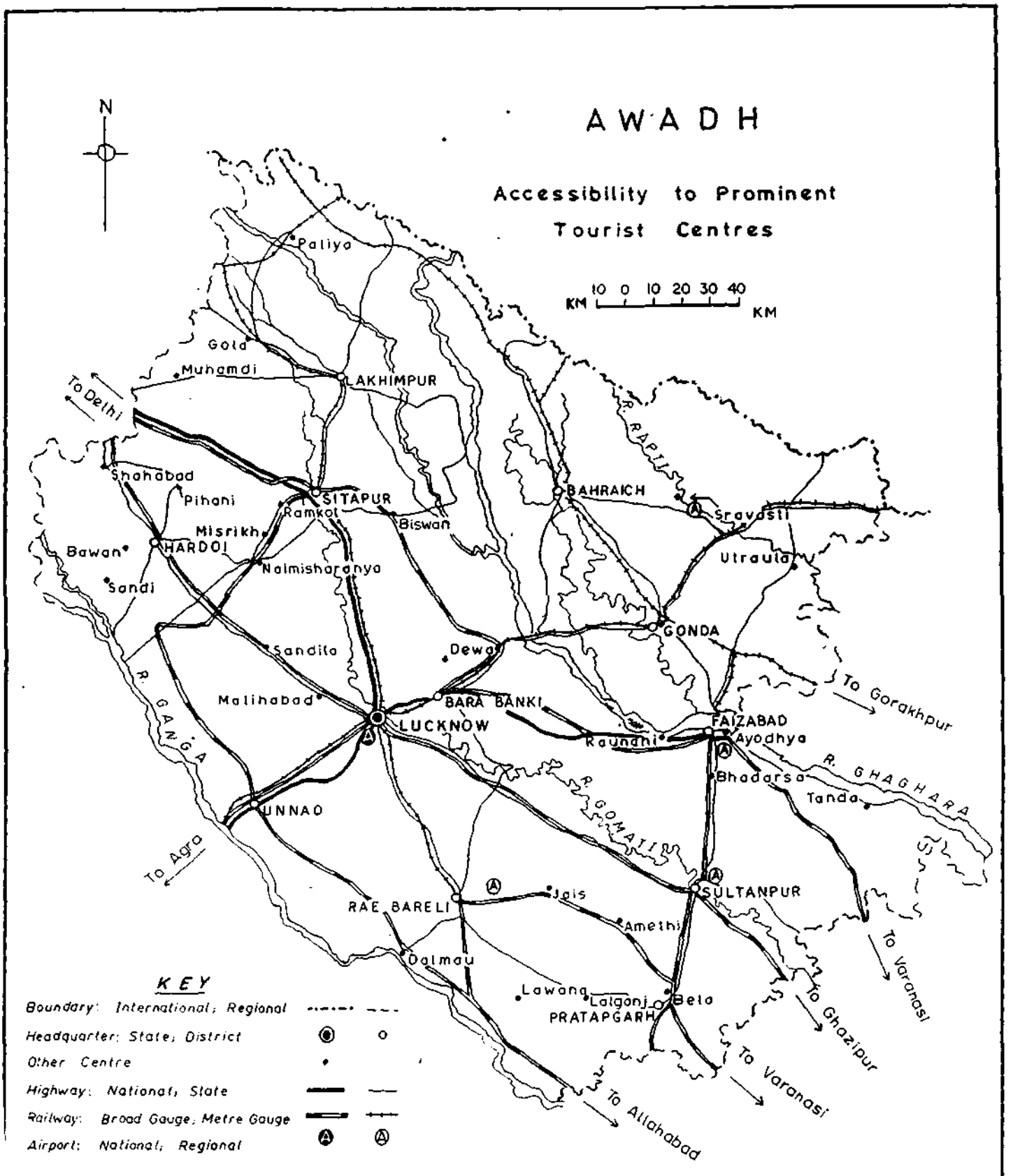
AWADH
Accessibility to Prominent Tourist Centres
N
10 0 10 20 30 40
KM
KM
Paliya
Gola
Muhamdi
LAKHIMPUR
To Delhi
Shahabad
Pihani
SITAPUR
Ramkot
Biswan
Misrikh
HARDOI
Bawan
Sandi
Naimisharanya
BAHRAICH
Sravasti
Utraula
GONDA
Sandila
Dewa
Malihabad
BARA BANKI
LUCKNOW
Raundhi
FAIZABAD
Ayodhya
Bhadarsa
Tanda
To Gorakhpur
R. GHAGHARA
R. GANGA
R. GOMATI
UNNAO
To Agra
RAE BARELI
Jais
Amethi
SULTANPUR
Dalmau
Lawang
Lalganj
Bela
PRATAPGARH
To Varanasi
To Ghazipur
To Varanasi
To Allahabad
KEY
Boundary: International; Regional
Headquarter: State; District
Other Centre
Highway: National; State
Railway: Broad Gauge; Metre Gauge
Airport: National; Regional

Figure 5

a major share (55%) of its clientele from the Buddhist countries of Nepal, Sri Lanka, Thailand, Japan and other southeast Asian countries. The Dudhwa National Park, in Kheri, is another attraction in the Awadh, frequented by tourists from across the national borders. The other important centres are Lucknow and its adjunct Dewa Shariff. Both these centres attract visitors from the Islamic world for their unique religio-cultural resources. Dewa, how-so-ever small in size, acquires great religious importance for the holy merits, associated with the great sufi saint whose **'mazaar'** (tomb) also draws pilgrims of other beliefs, besides Muslims.

Steep in Hindu antiquity and the legend of Rama, Ayodhya exclusively holds a National touristic appeal besides drawing ethnic visitors from different parts of the country as well as the island countries around India.

Some tourist-units exert their influence particularly on the populations of the neighbouring states of U.P., namely, Bihar, Madhya Pradesh, Rajasthan, Punjab, Haryana and Himachal Pradesh. Such points that are termed as interstate centres may include the Nawabganj Bird Sanctuary and Katarniaghat*, which need be better promoted.

Although Naimisharanya, Misrikh and the Samaspur wildlife sanctuary do attract visitors from the adjacent states, yet the number

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* Personal Communication with Director of Tourism Deptt. U.P.

of tourists from within the state dominate the cumulative visitor statistics of these centres. These tourists originate from various geographical regions of the state and hence share common affinity.

The Awadh tourist region itself is a tourist generating region for a few centres in the regional frame. Gola Gokarannath and Jais are the two examples of such centres among others. These sites that hold a strong appeal for the region's population, by and large, are categorised as Intra-regional centres. Even the Lalganj forests and Lawana groves in district Sitapur belong to this class of centres.

Then, there are numerous smaller tourist centres that hold touristic appeal specially for the local residents of the area itself. These are numerous and widespread throughout the region and attract people from the nearby villages. To mention a few-Biswan (Sitapur) Raunahi and Tanda (Faizabad) and Dhopap (Sultanpur) are some such points.

Would that, each of these centres in the Awadh backblocks be developed to meet the demands of the tourist community, the entire region may be able to recover from its depression and economic desolation. Obviously, it shall ask for all out efforts, specially in organising appropriate infrastructural facilities in accommodation and transport. Rural tourism and farm tourism hold promise.

TOURIST PROFILE :

Having classified important attraction centres on the basis of their personality, it seems appropriate to have a closer look

at the profile of the visitors to the Lucknow Zone. This report is an attempt to present an organised tourist profile of Lucknow Zone, based on secondary data which have been appropriately updated after conducting sample surveys at different concentration points within the selected destinations and at different time-periods.

It is relevant to observe here, that without sufficient and purposeful visitor statistics, this task has been very perplexing. It is, indeed, a strange paradox that the Indian Tourism Industry should function without necessary research support. The one reason for this information gap has been the overemphasis given to overseas visitors as they bring in hard currency which the country needs so desperately, to tide over payment imbalances.[1] Home tourists, therefore, are ignored, as in terms of economy, it amounts to what Ogilvie observes, "taking in one anothers washing" (Ogilvie, 1941), and at best it redistributes regional incomes without bringing in 'New Money'. However, in recent years, the importance of domestic tourism, in India, has been realised and a few tourism organisations and states[2] have made efforts to assemble data on visitor statistics.

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1. Rs. 10643 Crores in 1990-91-The Pioneer-August 7th, 1991.

2. Implicitly, home tourism is supposed to be the jurisdiction of the state, while the centre largely cares for foreign tourism.

These reports, however, are not very comprehensive and appear to be weak in scientific and methodological approach.

For the first time, the U.P. Department of Tourism, found it necessary to examine the state of the art in the tourism industry scientifically, to preparing a long term perspective plan for development of tourism in U.P., and the Institute of Economic and Market Research (IEMR) was commissioned to accomplish this task in the early 1980's. The IEMR's report on tourism is perhaps the first attempt in tourism research in U.P., specially on visitor demographics and behaviouristics which has been presented zonewise[1]. The method approach for data collection was based primarily on field surveys that included personal observations, questionaires, entry ticket data and interviews.

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1. These zones correspond to the administrative zones of the Department of Tourism. The Lucknow Zone includes the districts of Barabanki, Faizabad,, Hardoi, Lakhimpur, Lucknow, Pratapgarh, Rae Bareli , Sitapur, Sultanpur and Unnao. Gonda and Bahraich belong to Gorakhpur Zone. Within the Lucknow zone, 49 tourist spots have been identified of which 35 are religious, 5 each pertain to historical monuments and picnic spots and 4 are wildlife sanctuaries.

During the year 1981, the zone was estimated to have hosted as many as over five million tourists* (5034 thousand) both from the home as well as abroad. This number is almost one fifth of the total tourist traffic to U.P. alone. Needless to say that the number of arrivals shall continue to swell successively. A further classification of this data reveals a dominant influx of domestic tourists over the number of foreign tourists (fig.6).

Domestic Tourists :

The seasonal distribution of home tourists in the zone points to an almost regular pattern except in the period between April-June when the influx is maximum inspite of the unfavourable climatic conditions. This could be possible because most of the educational institutions close down for summer vacations and people have ample disposable time to recreate together as a family unit. Certain festivals within this chunk of the year also draw pilgrims who are capable of ignoring the climatic discomforts for their strong religious sentiments. This is particularly noteworthy in the case of Ayodhya where tourist/pilgrim influx is maximum in this quarter of the year (13.27|akh.). (figure.7)

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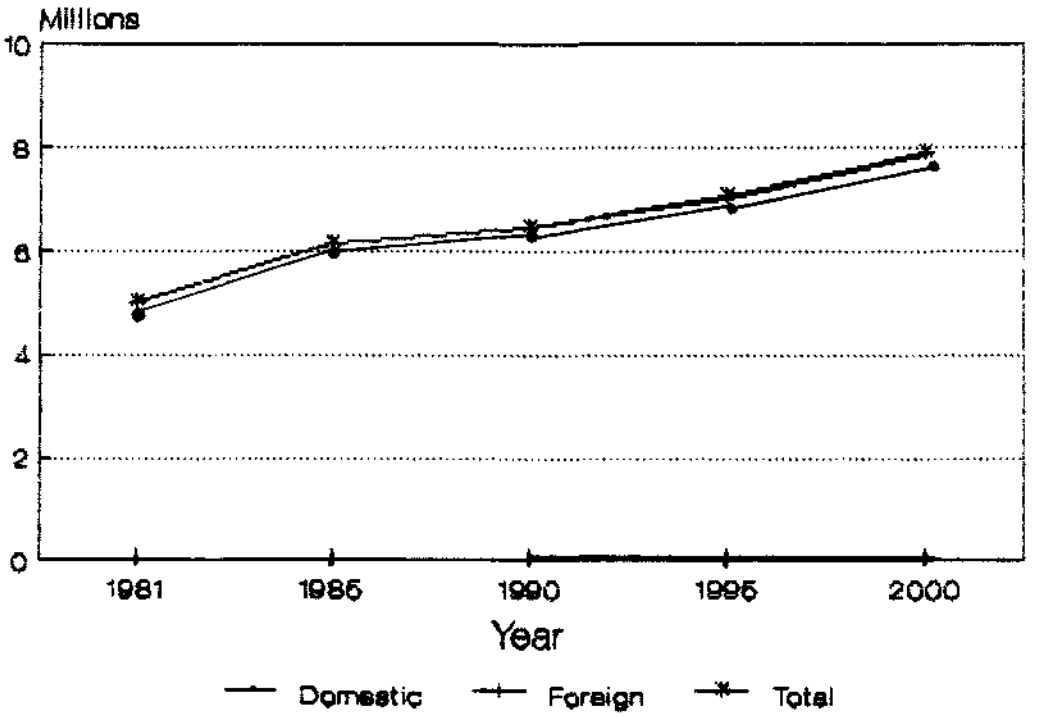
* Apparently, a figure of 5 million tourists/visitors in the Lucknow zone seems highly inflated as the IEMR report does not care to describe or redescribe touurists/pilgrims that arrive here. Obviously, there should be a mixed bag of short visitors, excursionists and day trippers. Figures may also include devotees on national/regional bathing festivals who arrive in mammoth proportion. In Lucknow political agitators also concentrate periodically to voice their grievances.

Figure ... 6

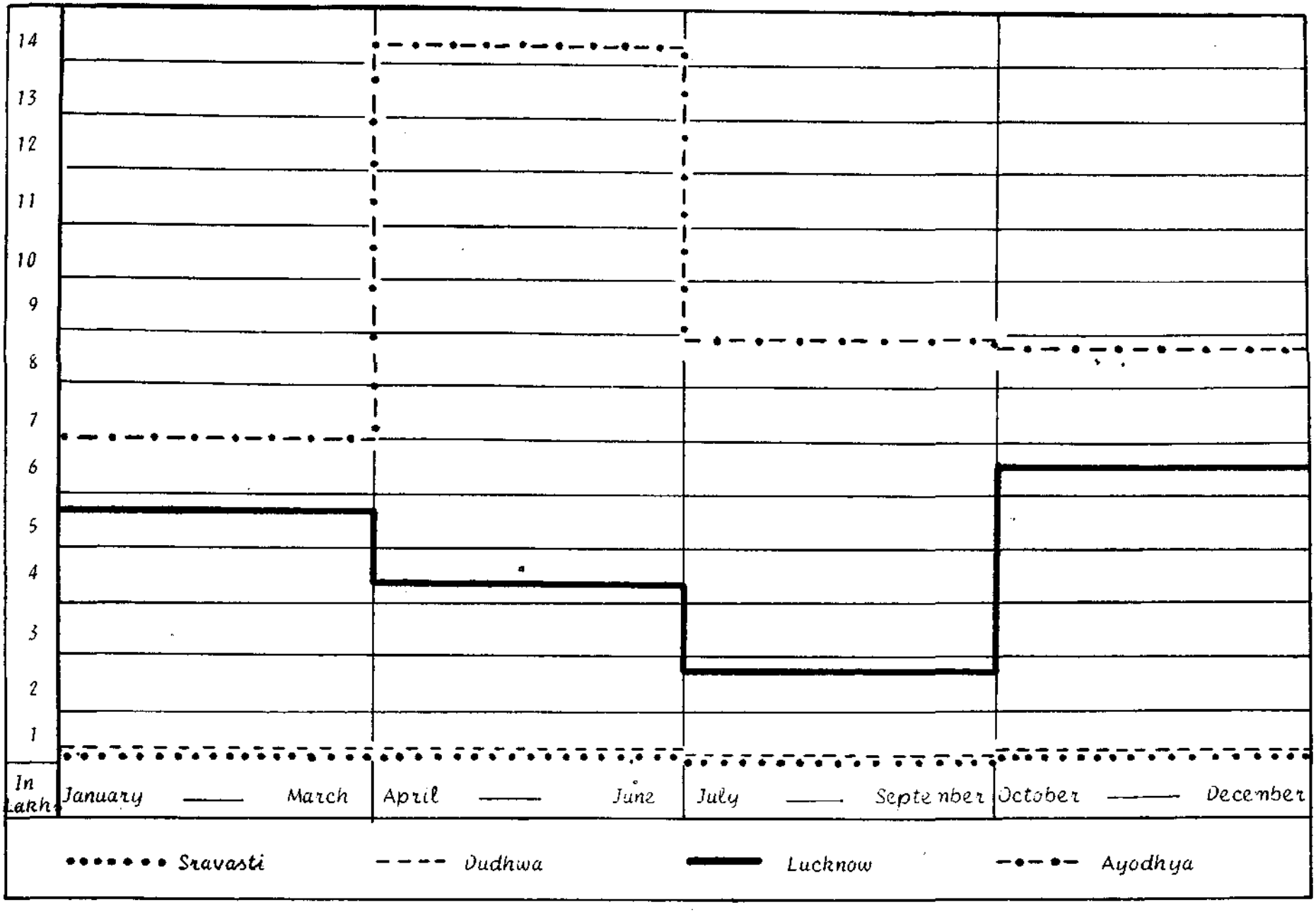
LUCKNOW ZONE

TOURIST TRAFFIC (Persons '000)



Source : IEMR Report pg.230.

LUCKNOW ZONE : Seasonal Arrival of Domestic Tourists (1981)



Source : IEMR : P. 183

FIGURE..7..

DEMOGRAPHICS :

Geographic Origin ;

Most of the tourists to the Zone arrive from the urban centres within the state. Almost 83.60% of the home visitors are town -breds. U.P. is the largest tourist generating state for the zone. The state generated about 44.26% of domestic tourists in 1981. The neighbouring states of Bihar and West Bengal rank second and third respectively. (fig.8).

Agewise, the Lucknow zone hosts a larger percentage of youthful population (21-40). Infact this age group constitutes 76% of the total arrivals to the zone. Although most of the pilgrims are generally above the age of 60 years yet, it has been observed that, no data has been recorded for this age group of pilgrims.

Census statistics indicate that religionwise Hindus dominate the state population and since the zone draws almost half the total domestic arrivals from U.P. itself, therefore the percentage of Hindu tourists always remains high. The IEMR report shows a record of 91.8% of Hindu visitors in 1981 and only 8.2 % Muslim tourists. (fig.9)

There are more male than female tourist arrivals.

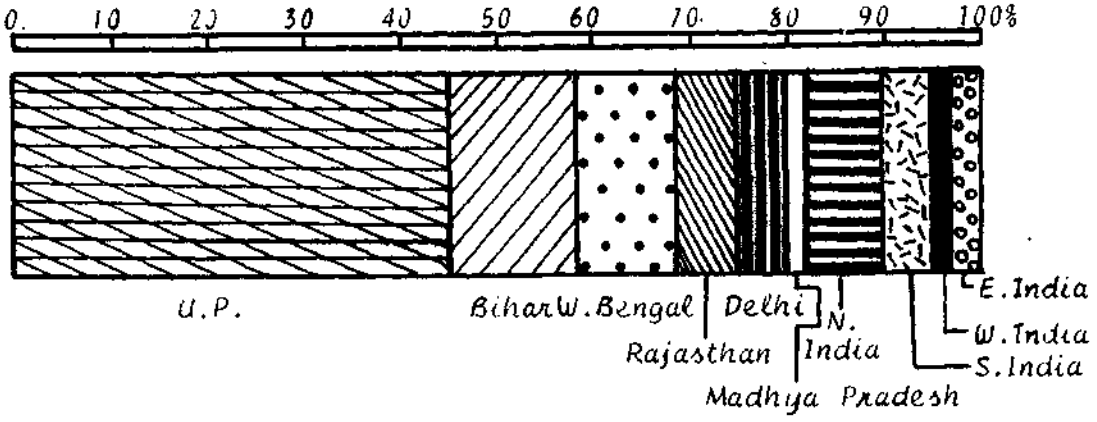
Socio-Economic Background :

Lucknow zone is marked by visits of educated people (67.6%). A very small percentage of the tourists/pilgrims are absolutely illiterate (3.28%) (fig.10).

FIGURE..8..

LUCKNOW ZONE

Origin of Domestic Tourists --State Wise(1981)

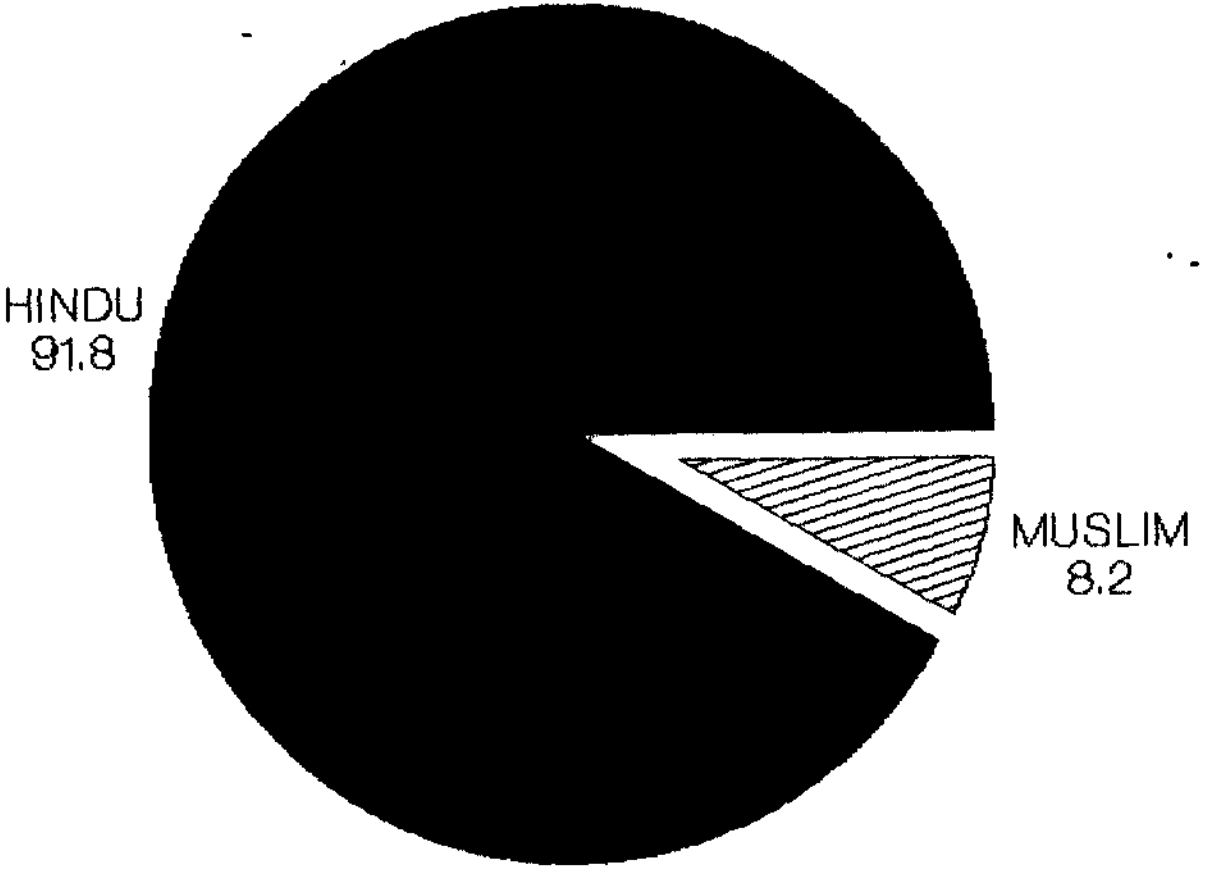


Source : IEMR : p. 40

Figure ...9

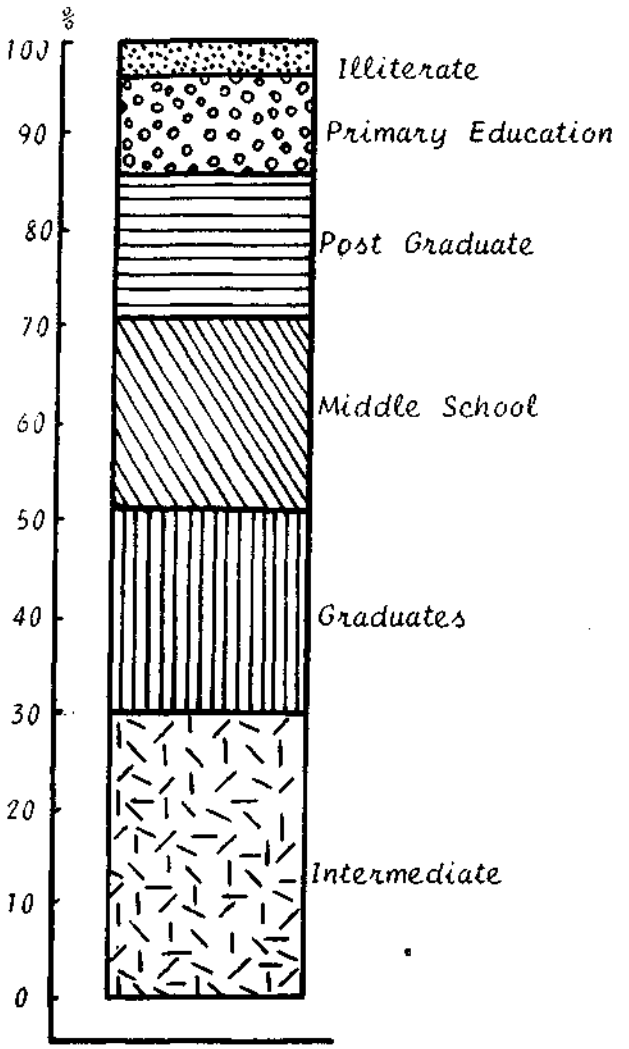
LUCKNOW ZONE

RELIGION WISE DISTRIBUTION OF DOMESTIC TOURIST IN 1981



LUCKNOW ZONE

Education Levels of Domestic Tourists



Source : IEMR : P.38

Figure .. 10

Education is often linked with occupation and income. The report indicates the dominance of the 'service/salaried class' (42.62%), followed by the agriculturists (13.13%). The former group earned an annual income of about 10,000 - 15,000 annually (according to 1981 price levels). The few who earned beyond this amount were largely businessmen (fig.11).

Purpose of Visit :

Since most of the visitor concentration points in the zone hold religious significance, hence a major chunk of the tourists are pilgrims in the real sense (73.77%). A major proportion of these are generally bound for Ayodhya*. Outside the zone, the Buddhist site of Sravasti holds equal importance. Apart from religious sentiments normally visitors like to visit the historical sites in the zone (fig.12).

Length of Stay :

Home tourists, on an average, spend 2-3 days in the region, though a few of them who visit the region for more than one reasons may extend their stay to 5 days and even more (for a week), which of course is exceptional (fig.13).

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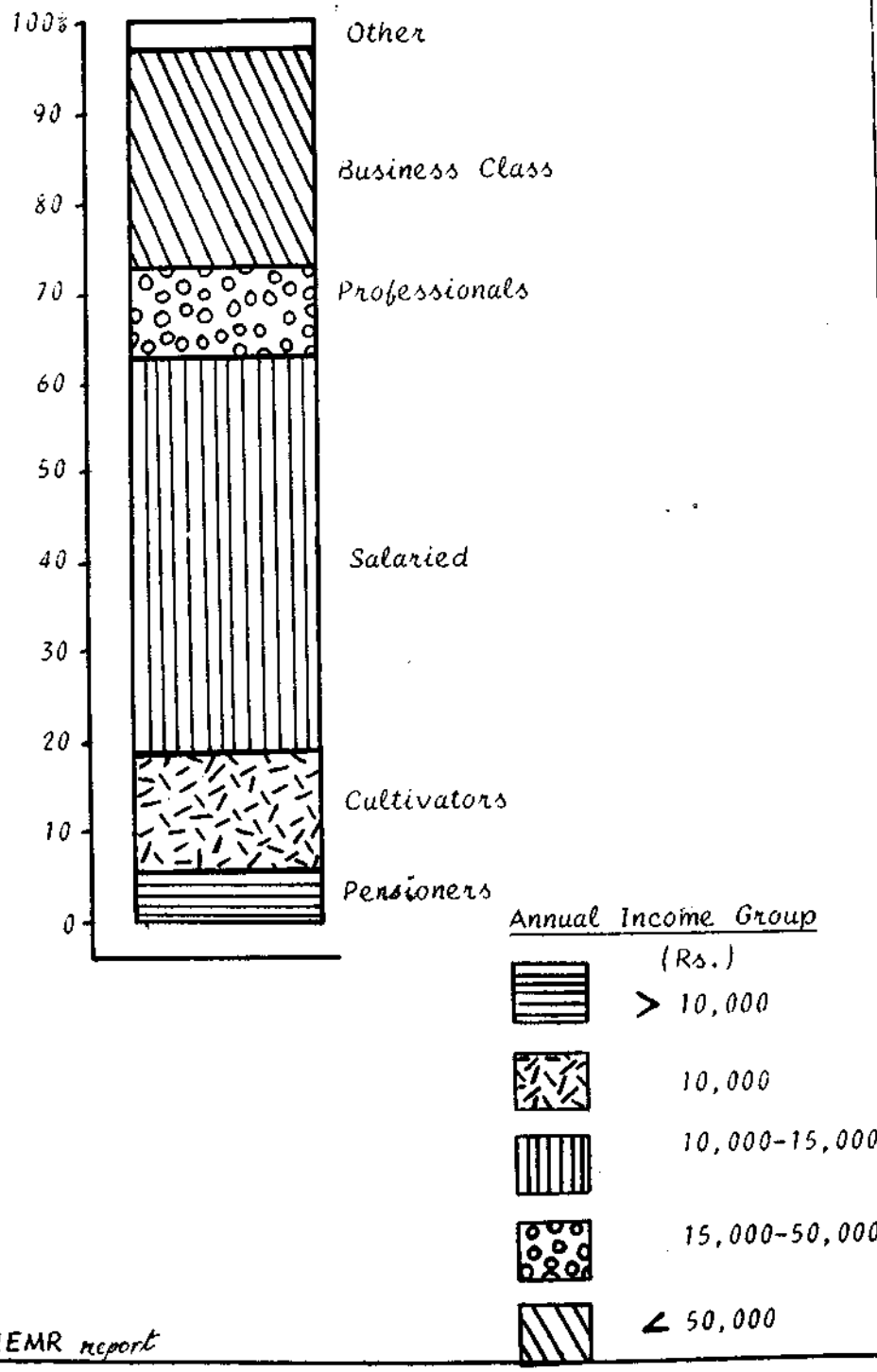
* This trend has suffered a severe setback due to disturbed political and social environment prevailing in Ayodhya in 1990 and 1991, which has not normalised yet. Infact, in 1990, there were more of crusaders than tourists in Ayodhya.

LUCKNOW ZONE

Occupation/Income Structure of Domestic Tourists (1981)



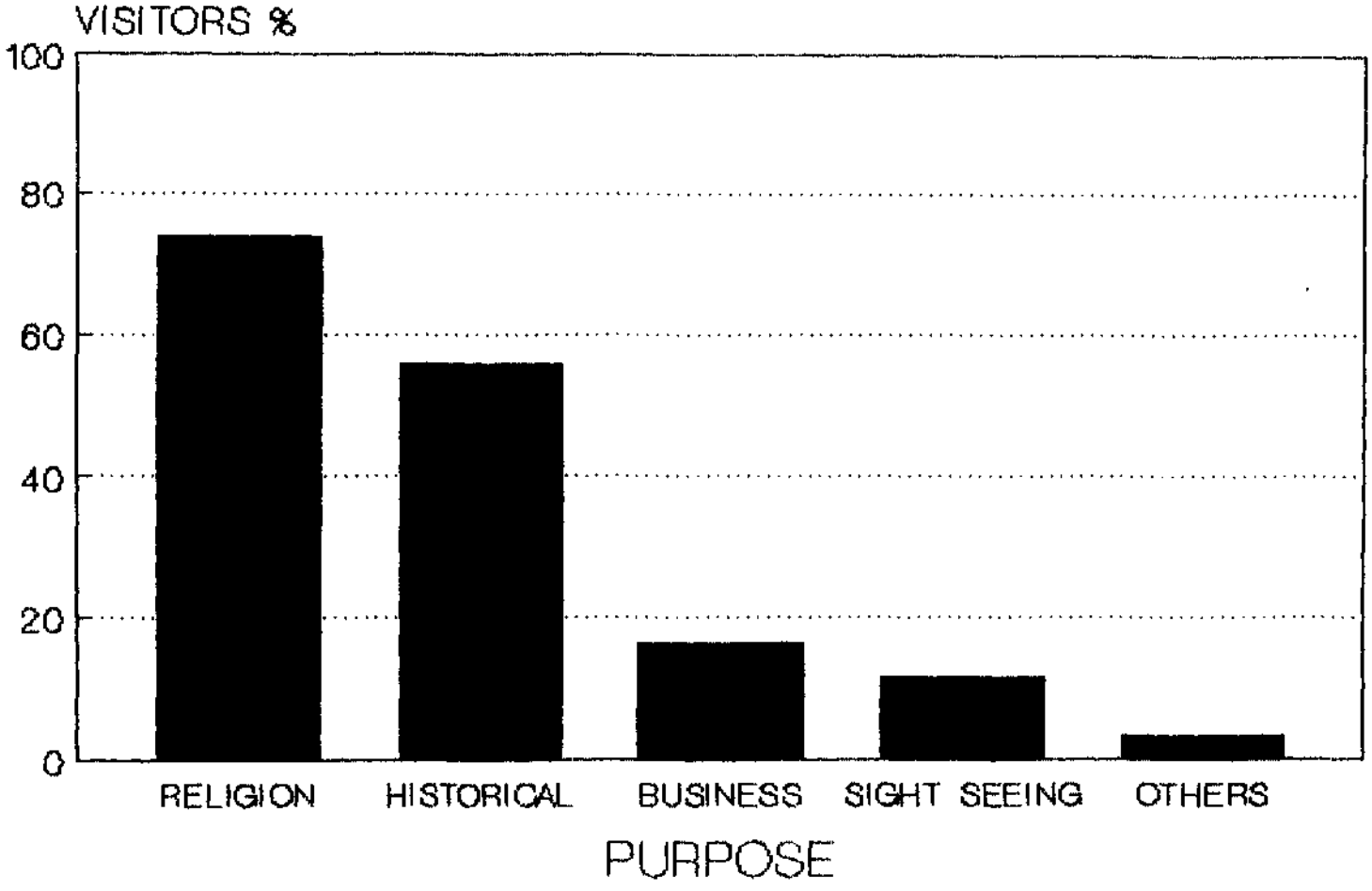
Source : IEMR report

Figure ..11

Figure ... 12

LUCKNOW ZONE

DISTRIBUTION OF DOMESTIC TOURISTS BY PURPOSE OF VISIT

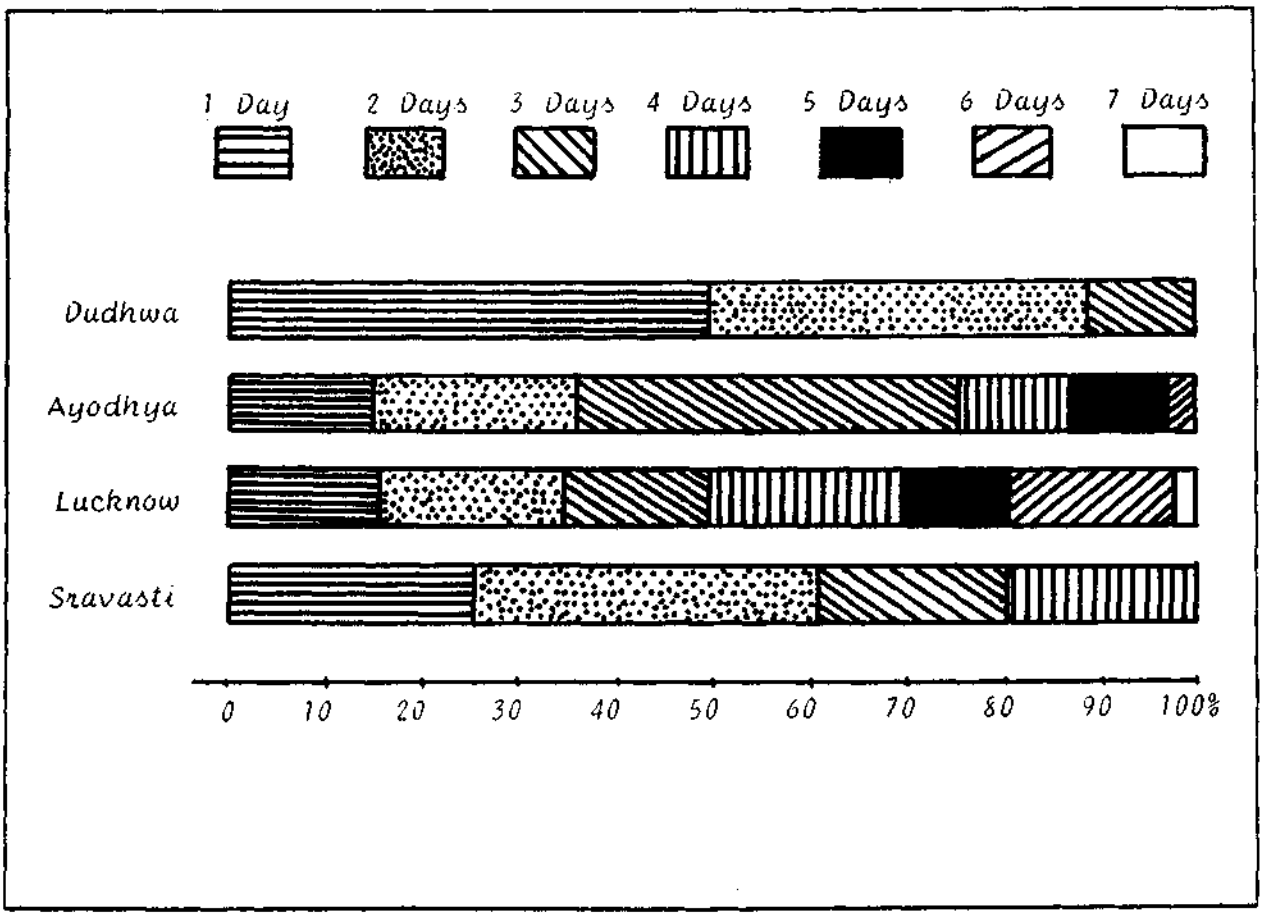


Source :IEMR,pg.42

FIGURE..13

LUCKNOW ZONE

Distribution of Domestic Tourists by Length of Stay (1981)



Source IEMR : P. 185

The city of Lucknow, by itself, records an average stay-length of two days. Though the visits may range from one day to three days, and occasionally to a week long stay when the visit is essentially for ethnic reasons. Such ethnic visitors usually prefer to stay with their friends and relatives and visit various tourist sites in the city during their prolonged halt. The historical sites and gardens are great attractions for the excursionists, tourists and the residents, too. The old city with its historic relics attracts almost 800 visitors (winter season) per day. More often, it is the green and city parks that are much sought after recreation spaces in Lucknow's urban landscape A sample survey on visitor profile to Lucknow's Zoological garden was conducted* during the month of September 1990. The survey results indicated that nearly half the recreationists were non-residents. Most of these were salaried class, employed largely in the state and central sectors. Almost 1/3rd of the visitors were students, on a holiday.

Adjacent to the posh Hazratganj market area, green spaces are easily accessible with highly desirable recreation environment, specially for excursionists. A personal communication with the director of the Zoo revealed a daily influx of approximately 1500-3000 people. Annually the total number of visitors was over a million. The data collected through entry tickets, point out two peak months, namely

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* It was carried out with the active support of the Centre for Tourism Research and Development, Lucknow.

Figure ...14

LUCKNOW

MONTHLY DISTRIBUTION OF ZOO VISITORS 89-90

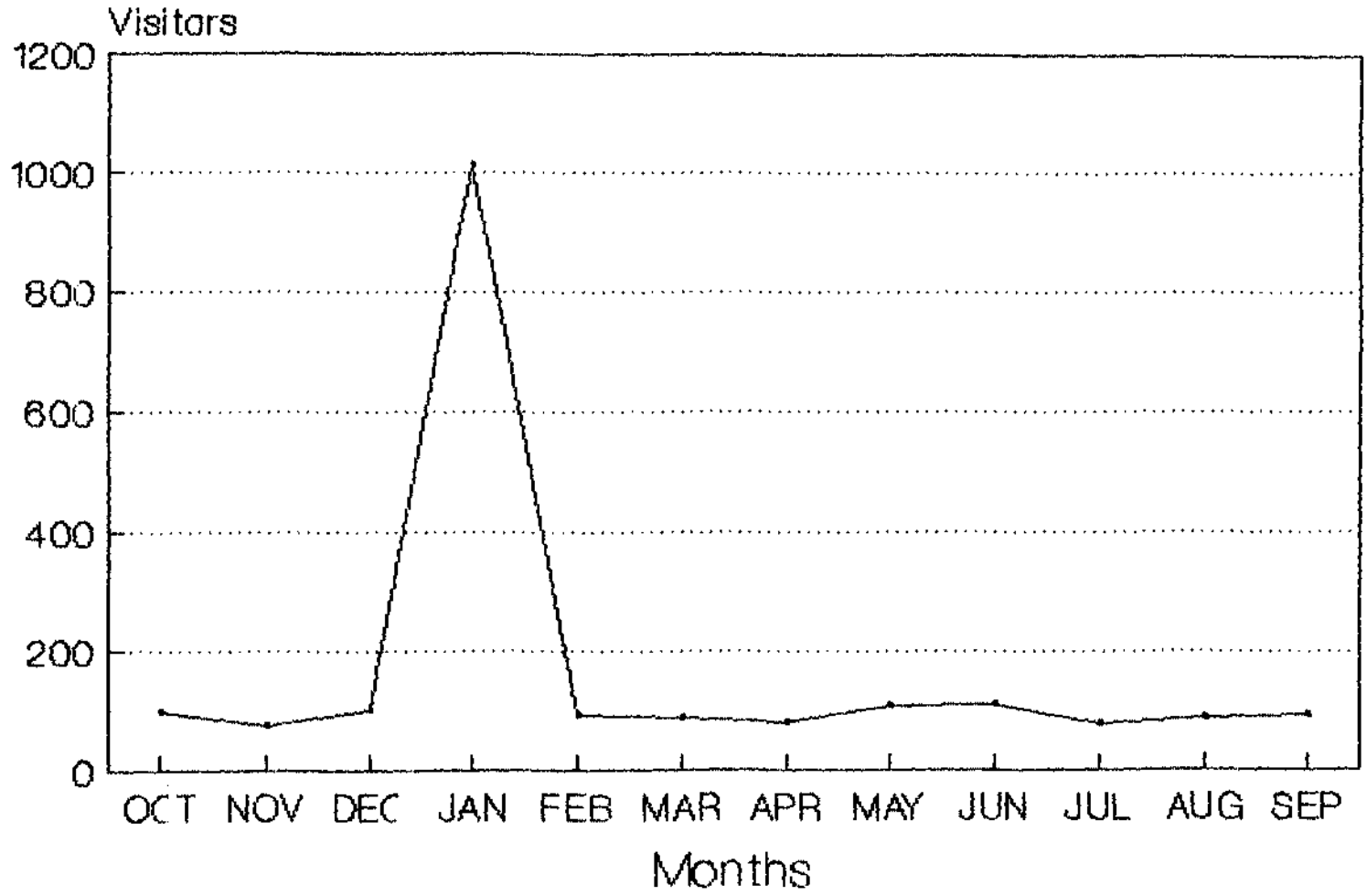

TABLE - 6

Visitors to Lucknow Zoological Garden

1986 - 1990

Year	No. of Visitors (in'000)
1986-87	904
1987-88	1070
1988-89	1072
1989-90	1092

Source : Director, Zoological Gardens, Lucknow.

June and January. During the sunny winters, particularly on weekends and holidays, visitor-curve of Lucknow Zoo go high in the month of January, and people are usually seen basking in the winter-sun on the green turf. Surprisingly, another peak can be observed in the month of June, in the hot summer season, when mostly students and children come to spend a day of their summer vacations. Similar visitations can be witnessed in the short holiday periods all the year round. Similar conditions prevail in other user-based open spaces and green areas of the city, where residents spend their leisure, listlessly after work-a-day life.

FOREIGN TOURISTS :

International tourists generally prefer to visit India during cooler months that spread between November to early March. The

zone hosted about 2.655 of the annual foreign arrivals to the state in 1981. In sharp contrast to this, the summer months witness a tremendous decline in tourist numbers. A comparative study of overseas arrivals to Sravasti, Lucknow, Ayodhya and Dudhwa shows that Sravasti attracts largest numbers between the months of January and March, while Ayodhya draws the largest crowd between October and March. Lucknow attracts a good number of tourists from abroad all the year round, though the number may dwindle miserably in the summer season.

TABLE - 7

AWADH : Foreign Tourist-Seasonal Distribution
(In percentage)

Area	Jan-March	April-June	July-Sept.	Oct.-Dec.
Sravasti	49.1	18.6	4.5	27.8
Lucknow	38.5	22.8	6.5	32.2
Ayodhya	55.9	Neg.	Neg.	44.1

Source : IEMR report, pg. 188.

Geographic Origin :

In the early 1980's most of the tourists to U.P. from abroad belonged to the European countries (41.71%) while arrivals from North America constitute 21.12% of the total. The neighbouring

south-east Asian countries also generate a small proportion of tourists for the state (9.91%).

Foreign tourists to the state of Uttar Pradesh, generally, have sightseeing as a primary purpose of their visit. The IEMR report indicates that 37.67% of the foreign visitors had historical interests in visiting U.P. An almost equally large percentage had arrived for holidaying (23.99%). Almost one-fifths of the overseas tourists come to U.P. for its cultural values. There are very few foreign tourists who come to the State for purpose of pilgrimage*.

Motivations to visit India, come primarily from recommendations of friends and relatives (31.53%). Magazines and advertisments were other important sources of information (32.91%). A fairly good number of visitors to various tourist places in the city of Lucknow were found to be students from abroad, specifically the third world countries like Africa and also the Islamic world. They are also responsible for recommending the zone to interested tourists*.

Not much information could be obtained on foreign tourists to the region as the area is essentially dominated by visitors from home.

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* While writing this monograph, there were more foreign faces to be seen who could not be identified except that a branch of Osho Ashram of Rajneesh was reported coming up in Indira Nagar, Lucknow (See Appendix. 3).

In summing up it has been observed that an area so rich in recreation resources has not developed as yet into a full-fledged tourist zone. Appropriate utilization of these resources, scientifically, could certainly assist in patching up the regional imbalances of the state.

Chapter-4

THE AWADH REGION

Growth and Development of Tourism

As discussed in the foregoing, the Awadh Region has been attracting pilgrims and devotees from time immemorial (Allchin,'70; Younger,'70). The legend of Rama and the Buddha has been a major pull factor, particularly to the holy centres associated with these personalities. Ayodhya stands out boldly on the religious map of India. Classed as one of the seven sacred cities of the Hindus (Saptpuri) it spontaneously acquires a national importance, and hence people have been travelling to this land from far off places to pay their homage to Lord Rama. The sojourn of the Buddha for the major part remained confined to the forest groves of the Tarai in eastern U.P. and some sequestered areas (Dutta and Bajpai,'56). However, none of these places could develop as a regular centre of visitation except Sravasti, in the study area, which was no better than a subdued wilderness until the late 1960's when it began to be groomed as a Buddhist resort.

Pilgrimages are marked by the concept of austerity and simplicity which often come as an antithesis to the concept of modern tourism. The Hindu scheme of **Tirthas** (pilgrimages) encompasses travel as an essential ingredient but it also discourages developed travel comforts in accommodation and transport and the like, which are an essential part of modern tourism. Thus, it is easy to discover that only the basic and minimum travel facilities were organised by the Hindu missionaries, both enroute and at the pilgrim destination.

The **dharamshalas**, panda homestays, the wayside huts known as **'Chattis'** were the only vestiges that can be discovered as part of the pilgrimage infrastructure. Most of these facilities were provided as far as possible, cost free. The **'pandas** - the best pilgrim agents- managed most of the pilgrim facilities and were amply rewarded for rendering these voluntary services to the devotees. Thus, pilgrimage scheme was shaped close to Hindu scriptures known as **'Puranas'**, and they amply served the needs of the guest and the host communities. This may be said to be the oldest form of domestic travel that we have had in the region/country, and which has come to us as a cultural heritage, which unfortunately is now at stake, because of modern tourism that demands not only travel comforts but luxuries and even something more.

If we go back into the history of growth of tourism in the region, we find another cross-current of secular tourism running through places like Lucknow, where the Nawab Wazirs in the medieval period were bedecking the landscape with bizarre architectural replicas and unique edifices after the model of the Constantinople gateway in Turkey, the bridge on the river Siene in France and so on, in the manner that people may come to this capital of the Wazirs to share their modest pretentions to processing tourism products. Traveller's inns, what was called **Khankhais , Serais** and other forms of hum-drum accommodations were set up with organised hospitality. The hospitality was provided both in private and public sectors. There were separate arrangements for official guests which

offered better amenities than the one found in private organisation. Lucknow speaks of a rich tradition in hospitality which has grown proverbial overtime. The Nawabs were known for their humane generosities, specially to the guests who came to the city from remote places and sometimes from overseas. There are many references of such centres in the Nawab history such as 'Dostan-e-Bostan' which has been discussed at length, elsewhere in this report. This kind of hospitality comes as a bench mark to the growth and development of tourism in the Awadh Region, which finally blossomed forth in the post independence period.

Another form of new tourism which was seen developing in the region was in the Tarai-in the piedmont Himalayas. Rich in flora and fauna, the Tarai is the homeland of game animals and wild beasts besides being the natural habitat of deciduous trees and under-growths. This recreation resource provides a unique opportunity for nature-enjoyment to a townsman who is bereft of Nature's simple but solacing joys. The region was able to develop, indeed quite late, a wildlife sanctuary at Dudhwa in Lakhimpur Kheri, which was finally upgraded into a National Park and a wonderful preserve for rhino, tiger and swamp deer that were gradually getting extinct and rare. Wildlifers flock to Dudhwa, for a glimpse of a tiger or a herd of swamp deer in their niche, particularly during winters.

It is very difficult to build up a chronicle of tourism industry in the region as there are no, if any, records available that could provide datawise/periodwise growth of the industry. However 'Pandas' do narrate, in eloquent words, the charitable

gestures of India's religious philanthropes who provided stay places with dharamshalas at Ayodhya, Neemsar, Gola and Dewa to earn religious merits.

One observes, that it is after the Independence that the tourism industry, in India, finds its sprouting. The first Five Year Plan (F.Y.P.) commencing from 1951 had little to offer for the growth and development of tourism in the region except sporadic allocation of funds for civic amenities, viz., the improvement of the **ghats** at Ayodhya or improving the condition of lighting of roads, and in many cases the construction of toilets. The following table shows plan-wise investment for tourism development in the whole of the state of Uttar Pradesh, eversince 1951.

TABLE - 8

U.P.: PLAN-WISE INVESTMENT IN TOURISM

(In Lakh Rs.)

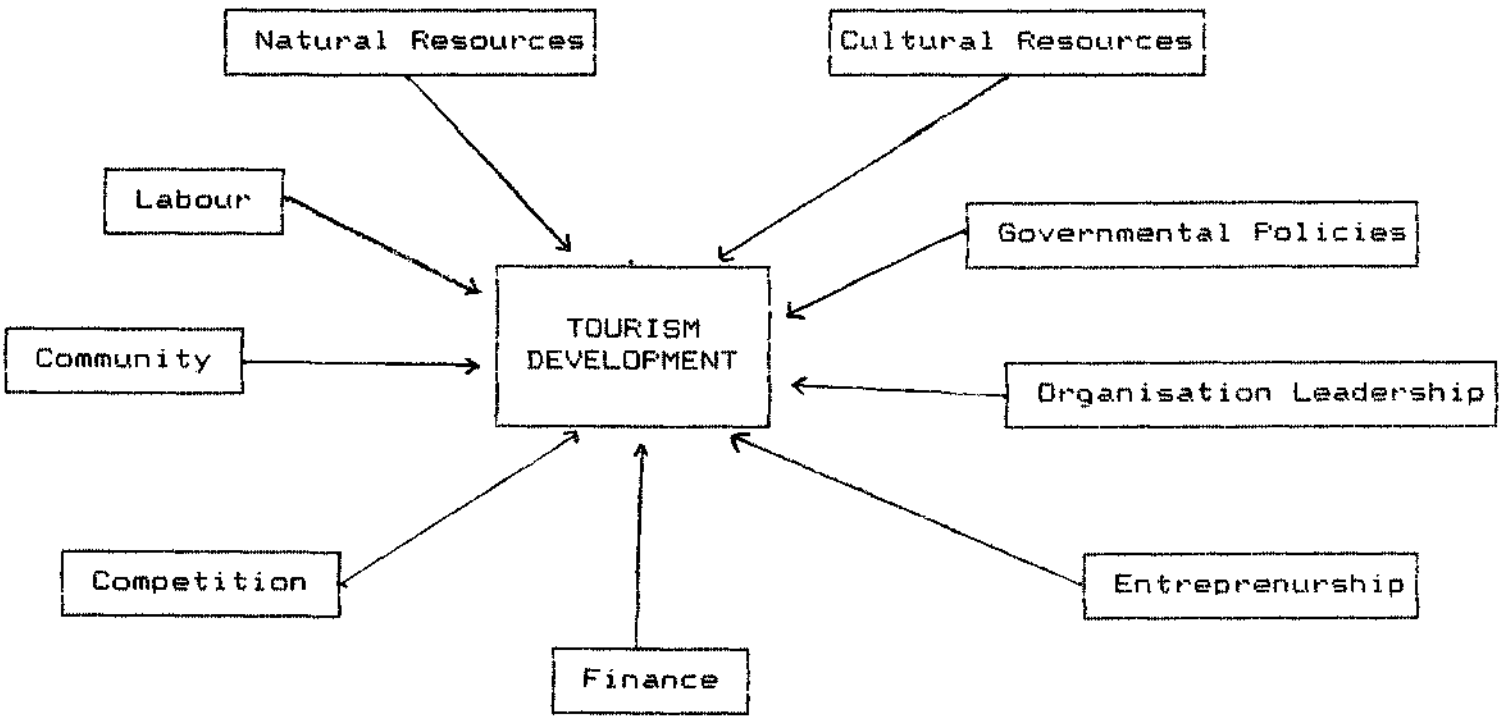
Plan	Period	Outlay	Expenditure
1st Five Year	1951-1956	1.00	1.00
2nd Five Year	1956-1961	19.00	19.00
3rd Five Year	1961-1966	22.00	12.00
3 Year	1966-1969	15.17	15.17
4th Five Year	1969-1974	113.00	115.00
5th Five Year	1974-1978	281.00	378.00
Annual	1978-1979	260.00	279.00
Annual	1979-1980	250.00	146.32
6th Five Year	1980-1985	1500.00	1683.05
7th Five Year	1985-1990	3650.00	4171.27*
8th Five Year	1990-1995	21282.00	-

* Estimated

Source : Statistical Report on Tourism in U.P., Lucknow (1990).

Figure ...15

EXTERNAL FACTORS AFFECTING TOURISM DEVELOPMENT



Tourism in an organised form appears in the State after the Second F.Y.P. and particularly in the Third F.Y.P. period, when the U.P. Government realised the need of handling tourism as an industry which can provide speedy economic gains with less input. Within the region too, the promotion of tourism was considered highly desirable for perpetuating new growth impulses and patching up regional imbalances.

Since the Awadh Region had yet to experience the wave of mass tourism, planning and development of tourism was necessarily simplistic, involving primary growth in the accommodation and transportation sectors. The later F.Y.Plans would take into consideration other developmental aspects such as site-planning, landscaping and other engineering developments. Planned tourism development was still desired.

Althrough the planning period, perhaps, the best efforts in building infrastructure could be seen in the provision of middle class and budget tourist accommodation facilities that appeared in the form of tourist bungalows, youth hostels and pilgrim huts which have indeed, given a big boost to tourism in this region. The Seventh and the Eighth F.Y.Plans stipulate cheap accommodation facilities that come particularly for pilgrims and tourists at and enroute religious sites. Stay facilities in motels, tourist bungalows, Yatri Niwas, Youth Hostels and Dharmashalas are to be expanded for this reason. In order to cater to the needs of high income group tourists, specially foreigners and the elite class, the Eighth F.Y.P. proposes to upgrade some of the existing accommodational units to the level of two star

category[1]. The following table shows the increase in the lodging capacity at selected destinations in Awadh.

TABLE - 9

THE AWADH REGION

Additional Accommodation (beds) at Selected Destinations

1990-1995

Category	Lucknow*	Ayodhya	Dudhwa	Sravasti
Starred	500	-	-	100
Tourist Bungalows	200	100	20	-
Yatri Niwas	2000	1000	60	100
Youth Hostels	500	-	-	-
Camps (sheds)	5000	10000	-	-
Indian Style Hotels	1600	1000	-	-
Dharamshalas	2500	1000	-	50
Total	12300	13100	80	250

* Further elaboration on stay facilities in Lucknow City is given in Chapter 6.

Source : IEMR report (pp 224, 229) & Draft 8th F.Y.P., U.P.

1 Specifically at Ayodhya (82 beds), Neemsar (28 beds) and Nawabganj (24 beds) - Draft Eighth F.Y.P.

With respect to the state of transport system in the Awadh Region, it may be observed that all the important tourist/pilgrim resorts have fairly good surface connectivity, both interregionally and intraregionally. National and state highways connect important destinations not only within the region but also link them to prominent tourist centres like Delhi, Agra, Varanasi, Allahabad and Nainital. The Awadh Region is served by the Northern Railways as well as North - Eastern Railways that connect the headquarters of the districts to each other and also the major urban areas in the Region's exterior. However, the railway system has not been too successful in penetrating the Tarai sub-region due to topographical constraints. Never-the-less link roads do serve the purpose to some extent.

As indicated earlier, in this chapter, the plans-particularly the Seventh and the Eighth F.Y.Plans, concentrate considerably on site development strategies in the existing destinations apart from promoting tourist interest in the lesser known areas. Lucknow, the primate city in the Awadh Region, is also the cultural capital of the entire state of U.P. The Eighth F.Y.P. has laid significant development programmes as the city is proposed to serve as a base for the historico-religious tourism circuit in the state. Owing to its rich cultural potentials, the city has been marked to hold cultural activities at the national scale regularly, like tourist festivals and other cultural activities. In this context, the Lucknow Tourist Festival (Mahotsava) has been fairly successful in drawing visitors to the city from its neighbourhood. Cultural shows like 'Son et Luminaire', dance and music concerts, and the like, shall be regular

features in the city to entertain the guests as well as the hosts. The ongoing plan envisages to construct an auditorium to promote convention tourism in the city.

Apart from these schemes, there is also a proposal to give Lucknow an appropriate facelift, particularly to raise it to a major tourist area by restoring its image. With a view to enhancing Lucknow's touristic appeal, the state government has also planned to develop watersports and recreation facilities at the river Comati[1]. From other tourism promotional activities, the government of U.P. proposes to establish a tourism training institute for developing human resources for the industry[2]. For the purpose of acquainting outsiders with the native charms of Lucknow, adequate publicity through video films like 'Lucknow My Lucknow' shall be undertaken. Travel writers have also been involved.

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1. The stretch of R.Comati from Hanuman Setu Bridge to Nishatganj Bridge is said to be one of the largest and the best stretch for watersports in Asia. The estimate for the construction of a Boat House Club was about Rs. 8.00 Lakhs. Schemes have partially materialised (Appendix.4).

2. In the private sector, lead hotels provide training for freshers. There is also a Food Craft Institute in Lucknow supported by U.P.Tourism. At the behest of Indian Institute of Travel and Tourism Management (IITTM) Delhi, tourism training/Education have been proposed.

The government proposes to use tourism for the development of the region with specific view to its socio-economic enhancement. This shall be one step forward in patching up regional imbalances. Several strategies have been adopted and the best one is the introduction of the concept of Travel Circuits. With the development of these Circuits it will be easy to popularise some of the lesser known tourist potential areas by linking major tourist places with the minor centres. This shall promote employment generation in the backward economy of the Awadh, besides serving as adjuncts to primary destinations. These travel circuits may include centres outside the region and/or state, as the case may be.

From among the many Travel Circuits[1] and particularly the religious travel routes, the Buddhist Travel Circuit has already been approved of by the Central Government. This religious circuit includes four important destinations within the region, namely, Sravasti, Gonda, Ayodhya, and Lucknow[2]. With the intention of developing the circuit in the state the Indian Government has sought financial assistance from the Government of Japan which shall provide the state approximately Rs. 42 Crores of the total (100 crore rupees) Japanese aid. At Sravasti alone, the state government has proposed an expenditure of approximately Rs. 36.05 Lakhs on the acquisition

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1. Altogether 71 travel ciruits have been identified in U.P., most of which are within the state, while a few are inter-state circuits. Of these routes 19 are religious, 7 are histo-cultural, 8 scenic , 12 of wildlife and 25 are trek circuits.(Draft 7th F.Y.P. 1985-90; pp 15-16).

2. Other centres include Varanasi, Sarnath, Gorakhpur, Kushinagar, Farenda, Sonauli, Piprahwa, Naugarh (ibid).

TABLE - 10

UTTAR PRADESH

Sectorwise Proposed Development of Buddhist Circuit (Lakh Rs.)

S.No.	Works Proposed	State	Central	Private	Total
1.	Development of Buddhist Centres & provisions of accommodations.	38.24	236.90	-	271.14
2.	Development of important cities enroute.	236.57	-	1150.00	1386.57
3.	Wayside facilities	111.18	24.00	-	135.18
4.	Transport units	-	93.62	-	93.62
	Total	385.99	354.52	1150.00	1890.51

SOURCE : Draft Seventh F.Y.P. 1985-90 (p.17).

of land and other developmental programmes. The implementation of these proposals are expected to generate a whole range of tourism related economic activities, involving the local population.

Another travel circuit that ropes in important destinations of the Awadh Region is the Wild-life travel circuit. This route includes the Dudhwa National Park and Lucknow*. The development works at these points of tourist interest will be taken up at the Central, State and the District levels.

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* Other Centres are Delhi, Moradabad, Kashipur, Ramnagar, Corbett National Park and Ranikhet.

TABLE - 11

UTTAR PRADESH

Sectorwise Proposed Development of Wildlife Circuit (Lakh Rs.)

S.No.	Works Proposed	State	Central	Private	Total
1.	Development of Dudhwa & Corbett Parks.	70.27	27.00	-	99.27
2.	Development of cities enroute.	33.74	40.77	360.00	434.51
3.	Wayside amenities	48.00	48.00	-	96.00
4.	Transport unit	-	51.28	-	51.28
5.	Transport facilities within Parks.	-	18.00	-	18.00
6.	Films & Library	-	30.50	-	30.50
	Total	152.91	215.55	360.00	727.56

SOURCE : Draft Seventh F.Y.P. Tourism, 1985-90 (pp 17-18).

The state forest department has also identified certain pockets, in the region, and marked them for development of forest and outdoor recreation, namely Sita Dohar (Bahraich), Masiadu Lake (Sultanpur), Parvat Auranga (Gonda), Ramiya Behar (Kheri), Sandi Jheel (Hardoi), Samaspur Lake (Rae Bareli) and Jyoti Sahlampur (Sitapur).

Thus we see, that the climate for tourism development in the Region has already been created by the stimulating influence of the Five Year Plans (F.Y.P.). Today most of the religious and

secular centres are witnessing a change in their outlook. Tourism's new wave aims at harnessing resources for the new markets, and these efforts have yielded good results in attracting more and more visitors to the Awadh Region, depite some political and communal abberations.

TABLE - 12

AWADH : Tourist Traffic to Selected Destinations 1981-1990 (in '000).

YEAR	AYODHYA		LUCKNOW		DUDHWA		SRAVASTI	
	DOMESTIC	FOREIGN	DOMESTIC	FOREIGN	DOMESTIC	FOREIGN	DOMESTIC	FOREIGN
1981	3500	1	1500	13	20	-	23	28
1985	4100	5	2000	15	35	1	27	35
1990	4200	10	2200	17	40	3	35	40

SOURCE : IEMR report ; pp 225 and 230.

Should that these development plans fruitfully materialise, the Region bears a promise of emerging into a desirable destination from its traditional backward economy. What is more important is that the planners should not ignore the non-economic effects of tourism. In other words, the socio-cultural environments should not suffer at the cost of economic development of tourism. The experiences gained

in other backward economies warrant caution that only controlled, medium - sized and indigenous tourism is most sustainable to the resources. Rich in these non-renewable resources, Awadh should aim at developing its own regional typology of tourism based on pastro-agricultural resources, that is, the alternative form of tourism such as Rural/farm tourism - considered most appropriate for such socio-culturally sensitive areas. This shall guarantee maximum economic benefits to the local population and minimum environmental lossess. In any case, decision - makers must be on the alert that tourism is not allowed to grow in isolation; the best would be that it integrates with other native sectors of the economy*.

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* Rural and Farm Tourism have been very successfully practised in some of the western countries of Europe where farmers supplement their income through tourism, almost 5%-15% (See Tourism Recreation Research Vol. 16 No. 1, 1991).

LUCKNOW CITY

PART 'B'

Lucknow : Study in Resort Personality

Physical setting
Through the Ages
The Image
Tourism Landscape

Some Economic Considerations of Tourism-With Special Reference to Lucknow

Generalities
Trends in International Tourism
The Indian Scene
Lucknow: Tourism's Partial Impacts

Lucknow : Planning and Development

Lucknow - Urban Eco-System
Planning Districts
Blending Tourism in Urban Planning

Conclusion

Chapter-5

L U C K N O W

A Study in Resort Personality

Physical Setting :

The cultural city of Lucknow - on - Gomati is a paramount urban agglomeration in the otherwise economically depressed rural Awadh. Lucknow ,was founded on the mound,* strategically located on the southern banks of the river Gomati. River frontages are not mere localizable attractions for city facades but they also have a secret hand in determining the morphological aspects of townships particularly in their early stages of development.

It is situated at $26^0 52'$ N Latitude and 80^0 56'E longitude. Presently, Lucknow dominates as the capital of Uttar Pradesh. This city, of about over one and half million people ranks among the ten big metropolis of India.

Lie of the Land :

Considering the notoriety of the Gomati for frequent rising in spates, the high mound-popularly known as the Lakshman Tila- was an ideal location for a human settlement, insuring safety and security against flood hazards. The rest of the land undulates very gradually, almost imperceptibly, towards the south and south east.

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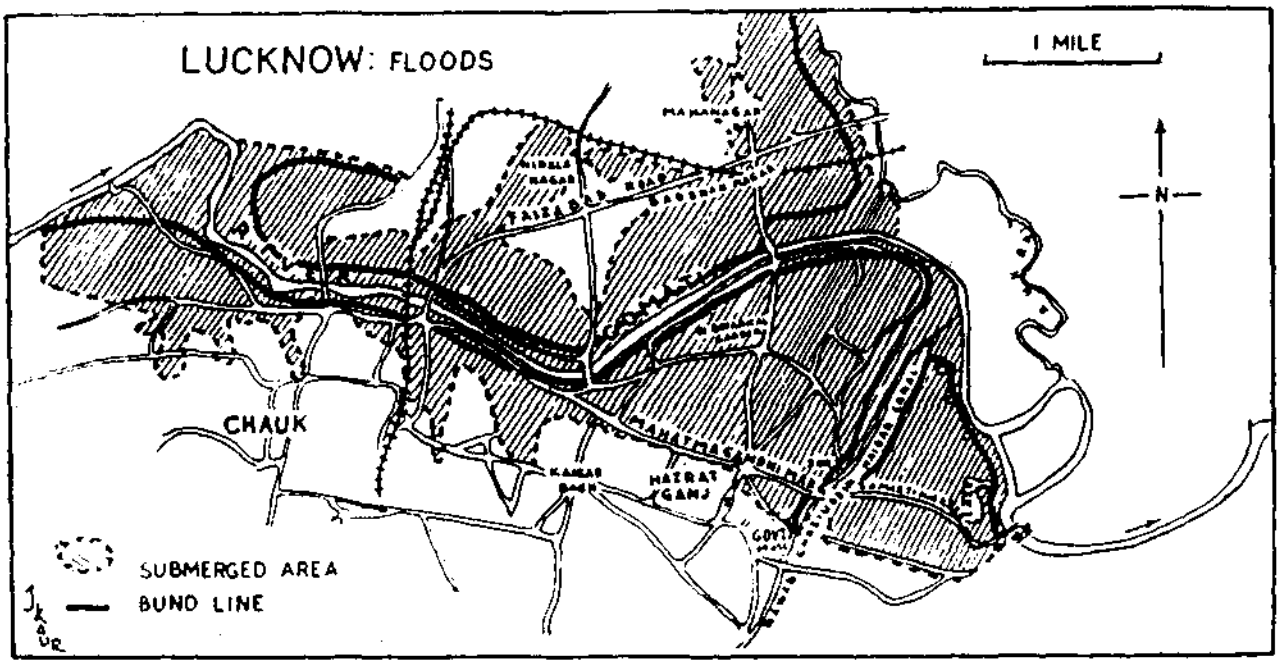
* Now known as Lakshman Tila.

TAMING OF THE GOMATI



*The Gomati has been notorious for her 'frowns'. She threatened the settlement in 1915 and 1923, but the city escaped her wrath. In 1960 she swelled in anger when the planners groomed township to the north. Both the banks overflowed : the water in Hazrat Ganj was knee-deep, Mahanagar was marooned and the flood struck the innocent zoo-inmates miserably. The fury of the river was ignored and the unleashed-danger repeated its performance in 1971. There was uproar in the council house and strict measures were taken for taming the river. This taming process has not only been slow but it is devoid of aesthetics. The big dam-wall is bizarre unromantic and uninspiring. Neither has it been dressed properly with greens nor care has been taken to create "**Gomati Views**". The bund-line beyond Harding Bridge lies horizontal ; much has to be done in the City-East (Source - The Awadh Geographer, p.37)*

Figure 16

The average height of the urban landscape is about 122.83m above the sea level. Thus the choice of the **'Tila'** verifies the fact that the city founders had a keen geographic sense besides having a perfect design and purpose for the future city they had selected for their domicile. "The situation", as Smailes observes (1953), "governs the growth".

As long as the city contained itself to the south, it remained safe from the mercurial moods of the river, prone to periodic floods. However, urban expansion in the first half of the twentieth century, took it to the low-lying areas in the north, north east and north west with the Gomati untamed, resulting in flood havocs that struck the city in 1915, 1923, 1960, 1971, 1985 and 1990, severly damaging life and property. Some of the damages were irreparable . For example, Lucknow's Zoological garden still misses some of the rare species that succumbed to week-long marooning of the vulnerable habitat. This amply exemplifies that geographic facts can only be ignored on exorbitant costs.

Climate :

Lucknow, in the past, enjoyed "pleasant climate" (Fazal, 1876), which has undergone considerable changes that has been attributed to global warming effect. Three major seasons; summers, winters and rains have expressed irratic behaviour. Nonetheless, winters are generally warm, comforting and sunny - a virtual tourist-merchandise. Mercury seldom touches discomforting low, except

when western anticyclones overtake the entire northern plain. Lucknow, during December and January experiences occasional spells of 'cold-waves' which bring the temperature down to almost 4^0c-5^0c. This is followed by fog and strong winds, making most of the Lucknowites home birds - seeking fireside. But as the sun shines they can be seen sun-basking in the open parks and greens. During this time the zoological garden (Zoo) fills to its capacity.

The summer months dissuade tourist traffic due to climatic inclemencies. The scorching sun and the hot dry winds, locally called 'loo', persuades the well-to-do class to seek climatic comforts over the Himalayan resorts. The temperature varies from 39^0c to 46^0c, often touching the highest in the state[1].

Rains come as a blessing, bringing relief to the land and its people. The sky remains overcast while the average humidity increases to 81.5% in August. July and August are full of thunder showers and storms. During this period rainfall measures between 111mm to 301 mm^2. Heavy rains come as a barrier to human mobility.

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1. Statistical Diary, Uttar Pradesh, 1988 (p. 101).
2. District Gazetteer - Lucknow, Allahabad.

Vegetation :

Vegetation is the visual expression of the dual effect of climate and soil and sometimes they form a trinity (Soil-Climate-Vegetation). The soil of the Indo-Gangetic Plain facilitates the growth of all types of trees and grasses. Prior to the urban settlements, the city and its environs were covered with forests of mixed variety. City's natural growth, coupled with people's pressure has disturbed the eco-balance, and thus necessitating more green cover. The city of gardens has, of late, shed off much of its green character, while mango orchards still remain the essential ingredient of Lucknow's milieu, particularly on the fringes where pastoral sights, fields and farms are fast turning into built environment - the city's unkind assault.

The turbulent Gomati is an important aspect of the city's personality. Being in the plains, its meanders are highly pronounced in Lucknow district. The river swells during the monsoons causing the waters to spill over its banks- marooning the newer localities. In response to the previous flood devastations, embankments have been raised to leash the boisterious Gomati. But in doing so the river has been 'veiled and walled from the common gaze'(Singh, T.V., 1975).

the Kukrail Nala and the Sai are perennial streams that join the Gomati on its left bank. On the outskirts of this agglomeration, the **'Khusela Jhil'** and the **'Moti Jhil'** punctuate the landscape.

The picturesque lake before the La Martiniere building, a one time favourite haunt of the Lucknowites, has now been reduced to a sordid depression. The guttering Ghazi-ud-din Haider Canal, that embraces the southern parts of the city, was no less an attractive scene of yester-years. This now carries the city's refuse and grabage, but its interruption still has some scenic appeal particulary to the east of the city.

THROUGH THE AGES :

Lucknow's 'leisure setting' is born out of the forces of history, culture and religion. All these factors combined have lent the 'inner city' a distinctive personality. It got the name 'Shiraz of Oudh'. The historic growth of its urban environment owes allegiance to its rulers of the 18th and the 19th centuries. Although the town had a history much earlier than this era, yet its chronological development is authentically traceable from the reign of Emperor Akbar. Infact, Lucknow received considerable patronage from the Mughals who liked the town[1]. It would thus be instructive to divide the growth process into four well defined periods - (i) **Pre Nawabian** (ii) **Nawabian** (iii) **Post Nawabian** (iv) **Post Independence.**

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1. Ain-i-Akbari, Translated by Francis Gladwin 1897, p. 326

The Pre Nawabian Period :

The origin of Lucknow has not been adequately documented. Nonetheless, legends, lores and oral history relate to remote antiquity[1]. Much like the genesis of most Indian towns, Lucknow, too, has grown from a rural background having its genius in religion and mythology. Popular folk lores indicate that its birth can be traced from the epic times when Lord Rama had gifted this area to his younger brother, Lakshman. Since then, a hamlet had sprung up- what has been called "Lakshmanpuri". The Tila (mound) has been attributed to the growth point of this settlement. In due course of time, it emerged as a small rural cluster, which was inhabited by ascetics and some local tribes. However, history remains mute on the subsequent centuries[2] following this acecdote. But there is an evidence indicating that in all these years, Lucknow seems to have established itself as a commercial centre. European travellers to India have commented on Lucknow as a 'great centre for trade', even in the early seventeenth century (Sharar, 1989). Lucknow remained a bone of contention among the various immigrants who came to settle here. Among them were the Sheikhs of Bijnor (U.P.), who eventually brought the area under their control.

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1. European authorities place the erection of the fort about 5000 B.C., claiming Lucknow to be of greater antiquity than Indraprastha. However, recent excavations date the fort as far back as 07 century B.C. (Lucknow Masterplan, TCP. Deptt., U.P. 1958 p.1).

2. There are references of Rajputs, the Sheikhs and the Pathans who settled down here around 1250 A.D. (Sleeman, 1858).

When Akbar reorganised his empire in 1590, Lucknow was made the capital of the Awadh Province, and Sheikh Abdur Rahim was deputed as the first subedar of the province. A small fort was erected near the Lakshman Tila for effective administration. It was named **'Garhi Macchi Bhawan'** (Fort Macchi Bhawan) as it was said to have had twenty six arches all over it and a pair of fishes engraved over each arch.* The fort is also said to have been called 'Qila Lakhna' as one **Ahir** (cowherd) named Lakhna, is said to have designed the structure. One thing remains certain that this was a dominating structure which greatly influenced Lucknow's urban settlement in the past. And indeed, it was a veritable symbol of Sheikh's fiefdom.

Besides growing in administrative importance, Lucknow emerged as a centre of trade and commerce attracting traders from lands near and far off. It is said that a French-merchant earned so much wealth that he built four palatial buildings, together called the **'Firangi Mahal'**. After a year his property was confiscated as it posed danger for the Sheikh's sovereignity. The Firangi Mahal was given over to a religious leader who made it a famed theocratic centre of learning in Asia (Sharar, 1989, pp. 38-39).

With the passage of time, Lucknow added more functions and developed a magnetic appeal under the 'Sheikhzadas' who enjoyed sovereignity by accumulating power and pelf. However, **Macchi Bhawan** still stood as an unchallenged insignia of their supreme authority.

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* The fish was an emblem of the Imperial court, awarded to the Sheikhs with the title-'Mahi Maratib' i.e. Honour of the fish. **Macchi Bhawan** is a distortion of "Macchi Baawan"- a Hindi term meaning fifity two fishes (Sharar, 1989; p.37).

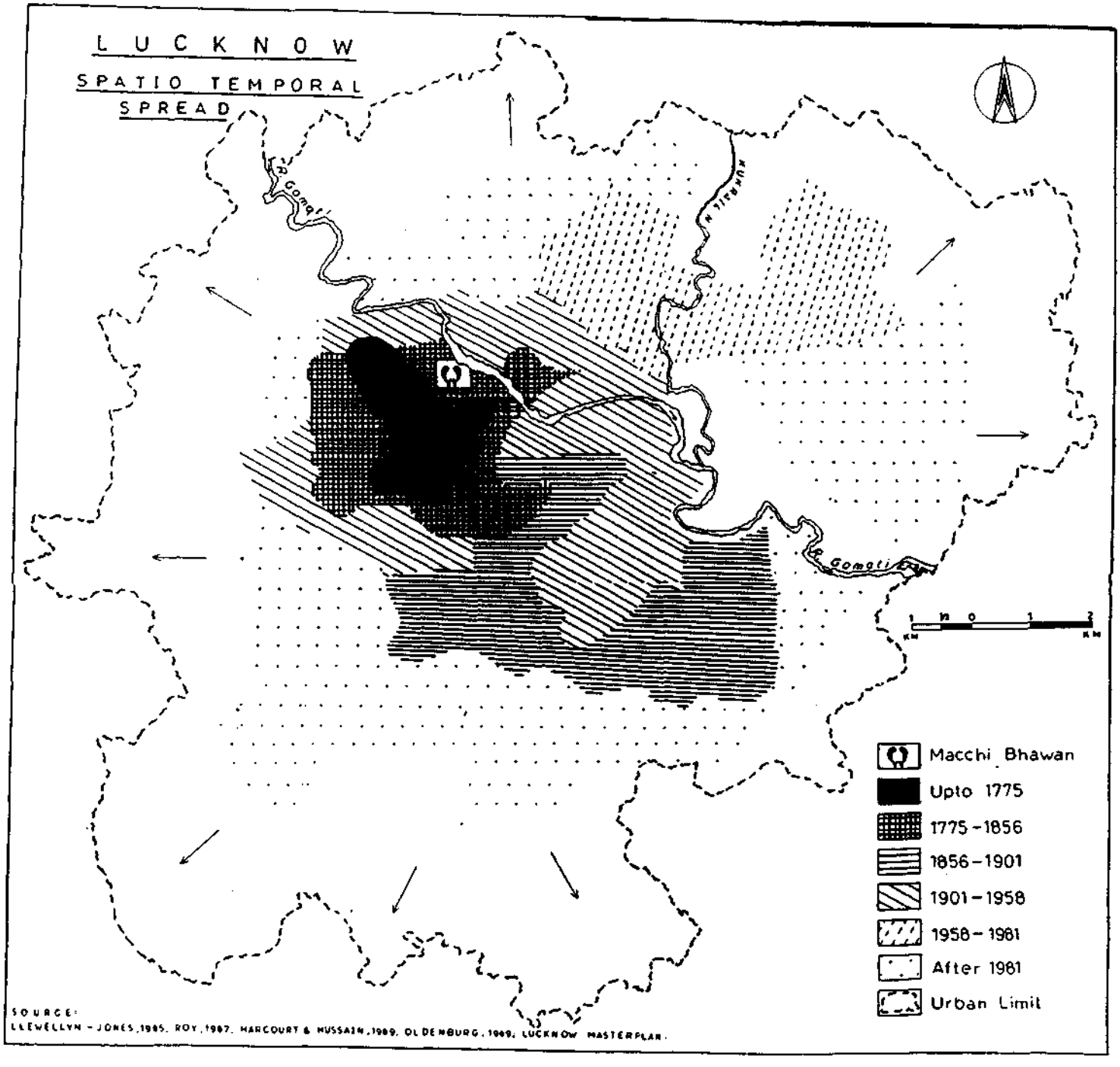
LUCKNOW
SPATIO TEMPORAL
SPREAD
R. Gomati
Kukrail N.
R. Gomati
Macchi Bhawan
Upto 1775
1775 - 1856
1856 - 1901
1901 - 1958
1958 - 1981
After 1981
Urban Limit
SOURCE:
LLEWELLYN - JONES, 1985, ROY, 1987, HARCOURT & HUSSAIN, 1989, OLDENBURG, 1969, LUCKNOW MASTERPLAN.

Figure 17

The Nawabian Period :

The feudal ferocity of the Sheikhs suddenly came to an abrupt end when, in 1732, the intrepid Saadat Khan"Burhan-al-Mulk" overwhelmed the 'Sheikhs' and usurped 'Macchi Bhawan'. Since Faizabad, at that time, was almost at par with Delhi, Saadat Khan chose to settle down there. Nonetheless, he had a stately structure built for himself in Lucknow, known as **'Panj Mahal'**, though he used the building sparingly. The next two Nawabs, Safdar Jung and Shuja-ud-daula, also stayed in the **'Bangla'** at Faizabad.

On the national scene, events of great pith and moment were happening; the battles of Panipat (1761) and Buxar (1765) confirmed the complete take-over of the country's power by the East India Company. Thus when Nawab Asaf-ud-daula assumed power in 1775, the English were exercising full control over the affairs of the state. Paradoxically, this proved a blessing for the Nawabs who were philandering by indulging themselves in voluptuous lifestyle. Nawab Asaf-ud-daula's rule marks a departure in the history of Awadh. He began with the shifting of the capital from Faizabad to Lucknow, which was then a non-descript settlement.

During his twenty three-year long tenure, the Nawab concentrated on the structural development of the city. Although Asaf-ud-daula was a kind ruler, yet he turned out to be a poor administrator. Lucknow, under his reign, acquired fame in architectural magnificence-the genius of which lay in the skillful use of commonplace building materials such as **Lakhori** (stucco) bricks and ordinary

MASJID ASAFI



8

Lucknow is a city of Mosques. Some of the mosques, viz; Aurangzeb Mazjid, Tehsin Ki Masjid, Masjid Shahadara, Masjid Dhania Mahri, Moti Masjid, Masjid Malka Jahan and Asafi Masjid are noteworthy. Jama Masjid and Asafi Masjid are representative of Awadh school of building and are supposed to be some of the best structures found anywhere in India. Asafi Masjid is unique in its simplicity but proportionate setting. The magnificent pear shaped domes match the eight faceted minars. Majestic frontage has row of 11 doors showing detailed structural embellishment (Picture shows Asafi Masjid within the Imambara precints).

mortar. A French merchant, named Claude Martin, helped Asaf-ud-daula in building up the image of the city, which shall be discussed elsewhere in this chapter.

Saadat Ali Khan, the step brother of Nawab Asaf-ud-daula, was the next Nawab of Awadh. He was appointed by the British as the former Nawab's heir-Wazir Ali- and was unfit to rule. Nawab Saadat Ali Khan developed the city into a commercial centre, having several markets-including 'Ganj'. His phase was also marked for a noticeable change in the architectural pattern of Lucknow as the indigenous styles were abandoned for European innovations, which were devoid of the antiquarian charms of the Orient.

Nawab Saadat Ali Khan's successor, Ghazi-ud-din-Haider, was conferred with the title of **'Badshah'** (King) by the English. The new nawab encouraged the religious practices of the Shia faith thereby making Lucknow a pilgrim resort of the Shiaite-Muslims. The second Badshah, Nasir-ud-din Haider was a benevolent prince but unfortunately, he was betrayed by his own people.

It is relevant to note here that as the city of Lucknow gained prominence, Delhi - the national capital - was facing a period of decadence. The Awadh Court, i.e. Lucknow, thus became the rendezvous for eminent and distinguished artists. By the time Badshah Mohammed Ali Shah (the third king) assumed power, Lucknow was already peopled by famed personalities, and the city earned the reputation for being the cultural hub of Northern India. This city of splendour and talent became the "Babylon of India" in many respects (Sharar, 1989).

Badshah Amjad Ali Shah, the subsequent heir, laid the foundation of Hazratganj which is now a posh market in the centre of the city and is famous for its pleasant touristic amenities. His **'Wazir'** established another market-Aminabad- to the north-east of the railway station, now forming city's core.

Badshah Wajid Ali Shah, the last of the Nawabs, was a great patron of dance, music and poetry. Infact, he excelled in fine arts. His contribution to Lucknow's image was predominantly in the field of 'palace culture' that does not exclude eroticism, and voluptuos lifestyle of Wajid Ali Shah, which eventually cost him his crown.

The Nawabs had carefully groomed Lucknow, in many ways, as a garden city by including several **'baghs'** (gardens). By the close of the Nawabian period the city had stretched all along the right bank of the Gomati from Chowk in the west upto Dilkusha in the south-east.

The Post-Nawabian Period :

The year 1857 is undeniably important in Indian history as the first war of Independence* was fought during this year. The siege of the British-occupied Residency by the locals was a historic event. This dramatic uprising turned out to be traumatic for the town (Oldenburg, 1989), leaving it, to a large extent, in ruins as the urban heritage of Lucknow was the target of British vengence. Rosie LLewellyn-Jones (1985) in her treatise on the Nawabs, British and the City of Lucknow vividly re-lives the brutal wreckage

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* British writers and historians have termed it as mutiny, **'Gaddar'** and revolt.

of the Nawabi exuberance in this oriental city. Most of the secular buildings were mercilessly razed to the ground. Thus the period can be referred to as the 'dark age' in Lucknow's history of growth and development (Nigam, 1960).

After the freedom struggle, the British assumed direct control in 1858 and Lucknow entered a new era. The 'Nawab-Badshahs' were no more, but their descendants aped like 'Princes'. The new Awadh-elites such as the ***Taluqdars, Rajas*** and the *Princes* bestowed upon themselves the title of the "Neo-Nawabs" (Hasan, A. 1990). These Neo-Nawabs were the successors of the cultural heritage of the Nawab-Wazirs.

Under the British rule, the increasing use of non-local technology and English education set a decline in the palace culture. However, the role of the Taluqdars in the restoration of the city-culture can hardly be under-estimated. The Neo-Nawabs munificently financed new constructions while the dilapidated Nawabian structures were abandoned for ruination. The new city began to expand east-wards and also North-eastwards in the trans-Gomati area.

The administration was thoroughly reorganised and in 1877 the Awadh province was amalgamated to Agra, and together came to be known as the 'United Provinces of Agra and Oudh,' with Allahabad as its headquarters. Despite a shift in the political seat, Lucknow still maintained its importance.

In the first quarter of the twentieth century the entire country was in the grip of political chaos and social turmoil. After a tough struggle, the British ceded power to the native Indians in 1947.

The Post Independence Period :

With the advent of the modern government, things were set right. Lucknow was declared as the capital of U.P. Since then, the city has been growing at a tremendous pace. Massive in-migrations were experienced after 1963-64. This resulted in the over-crowding of the old localities and the emergence of newer settlements, side-by-side. The city thus grew further towards the south and the east. Habitational appendages neoplasmed in the north (Nirala Nagar, Aliganj), north east Indira Nagar and also the south (Hindnagar) on the landuse map of 1981.

Within a short period of four decades, Lucknow experienced a tremendous increase in residential colonies (Nigam, 1960). This mushrooming growth goes on increasing continously, unabated, irrespective of the violation of the green belt and urban invasion on the surrounding rural environment.

Although, the city has now begun to experience a descending trend in population growth yet the decadal growth was expected to touch the figure of 24% by 1991 and even much more by the year 2001. In-migration factor was assumed to be responsible for adding 6% of the total population to the city, per decade while the natural growth would contribute to 18% of the increase in one decade*.

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* Lucknow Masterplan - 2001, Revised Draft TCP Deptt., U.P. (p. 4).

THE IMAGE :

Thus, it is easy to observe that the Nawabs were responsible for imparting a distinct image to the city, which is indeed unique. They worked meticulously to dress up Lucknow with religious and secular edifices (Misra, 1989; Praveen, 1984,'86,'87,'89) Models of which they borrowed from the Middle-East and Europe. Although these vestiges may not be classed as pedigree architecture (Spate and Ahmad'50), yet they compel attention for their individualistic appeal. Of them the Imambaras stand out prominently (Chaterjee, 1957; Das, 1991).

Lucknow is also a pilgrimage resort of the Shia sect of Muslims. During the celebration of **'Moharram'**, the observance of **'matam'** commemorating the martyrdom of Imam Hussain is the special feature on Lucknow's cultural canvas (Kumar, 1990). Lucknow's characteristic "sophistique" (Nafasat) is the essence of cultural ethos of Awadh. It has two interesting facets. The one is associated with the promotion and development of performing and fine arts, such as dance, drama and poetry, while the other is linked up with hedonistic pursuits, frolicsomeness and leisure-loving lifestyles, which is so often dubbed as 'Palace Culture' (Hasan, 1983). Both these facets contribute considerably to Lucknow's resort personality. The graceful art of conversation (coloqualism) and interpersonal etiquette is still considered the pride of the place. Handicrafts and smithies are peculiar to Lucknow. Chikan work and embroidery skills are not only an export item but it symbolises a cultural relic of Nawabian finesse.

With urban heritage is associated the concept of 'Garden City'. Overwhelmed by population, the city continues to retain some of the spacious parks, gardens and greens. In the Kukrail forests one has a wee-wilderness so at hand. Of the fruits that kindle Lucknow's image are the mangoes* and melons from the countryside orchards and farms.

The skyscape of Lucknow is beautiful and touching, specially the sunset scenes "Sham-e-Awadh" is often the best metaphor attributed to Lucknow.

TOURISM LANDSCAPE

Architectural exuberance :

Chowk, the earliest known urban settlement in the north western quarter is the epitome of nawabian Lucknow. This ancient site dons antiquarian charms of the old world with its narrow alleys, colourful bazaars and rich assemblage of religious, historic and secular buildings in stucco work.

The secular buildings of the Nawabi and post-mutiny periods displayed the impossible adaptations of several architectural forms which were borrowed from India, Europe and also from other parts of the world (Jones, 1985). The styles included Rajput, Muslim, Hindu, Palladian, Neo-Classical, Greek, Neo-Gothic, Etruscan, Chinosere and Indian-Gothic. Although most of these buildings were typical of Persian culture yet they bear the special features of the provincial type of architecture. Most of these buildings are badged by the

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* Lucknow's Desheri - mango is exported to many countries of the west.

distinctive Piscine. In order to have a more comprehensive view of these secular buildings, it would be advisable to take a closer look into their forms and styles. A detailed description of these **Baradaris, Darwazas, Mahals** and **Manzils** has been provided here.

The Barahdaris :

These twelve - door - structures named "Barahdaris" came directly from Persia hut but they now constitute an essential part of Lucknawi culture. Niched in scenic gardens, they served as auditoria for cultural entertainments. The term **'Barahdari'** implies a free-standing, light structure dominated by arched openings, usually twelve in number. **'Barahdari Kaiserbagh'** is by far one of the most important secular architectural feature due to the extraordinary combination of various schools of Indian and European origins. Today, it is a popular venue for marriage ceremonies and exhibitions. The **'Lal Barahdari'** or the **'Kasr-ul-Sultan'** is still more unique in architectural design. Set in indigenously prepared **'Lakhori'** bricks and pink mortar, it presents a delicate network of grilled ventilation. **Barahdari Kaiserbagh** and **Kasr-ul-Sultan,** both, are provided with subterranean cellars which remain cool even during the hot summers. The one-time glamorous **'Hussainabad Barahdari', 'Nageenewali Barahdari'** and **'Chandiwali Barahdari'** are in ruins, but are still visit-worthy for their masonry appeal.

Palaces or **Mahals** of Lucknow are no less grand in their immensity and grandeur. While most of these were designed by the Europeans, though some of them were the product of the imagination

of the local rulers who incorporated foreign styles of architecture and decoration. The **Chattar Manzil** - a magnificient group of palaces that sprawl along the right bank of the river Gomati and look stunning against the russet hues of the setting sun. These palaces depict Indo-Italian architectural blend. The golden **Chattari** (umbrella) that has been placed atop these palaces enhance the aesthetic appeal of these structures. The interior is full of imposing chambers while the basement is said to have outlets into strategic tunnels. This, one time harem of Nasir-uid-din Haider today houses the Central Drug Research Institute (CDRI).

The **Sat Khand** palace near the clock tower in old Lucknow, is an uncommon piece of architectural contribution. Although it is an incomplete structure of five storeys, yet the design of its arches displayed rich and varied masonry tastes. Each storey has arches of different styles so constructed that the former round of arches superimpose the preceeding ones. It is said to have been erected as a parallel to the biblical 'tower of Babylon'.

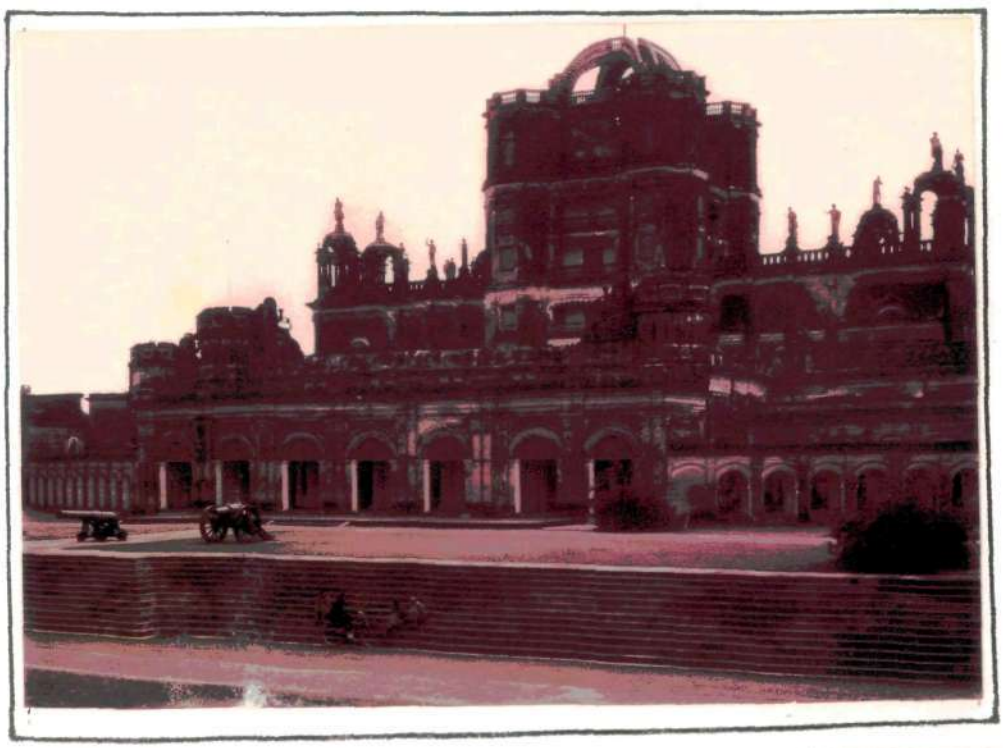
Kothi Martin Saheb and the **Khurshid Manzil** are the realized dreams of Claude Martin. The former is an awe-inspiring structure on the right bank of the river Gomati in the eastern vicinity of Lucknow Urban agglomeration. The style reminds the beholder of a Roman fortress with unique niches and oriental galleries. This five storeyed building is called 'Constantia'. The top is bedecked with beautiful statues of ethereal creatures, presenting a unique style of architecture. Presently, it houses a famous public school (La Martiniere College) after the name of its builder. This school boasts of producing some of the illustrious personalities. The beauty

CONSTANTIA



9 (a)

Kothi Martin Saheb - also named 'Constantia' by the French designer General Claude Martin. Completed in 1794, it is adouble storeyed building, while the central architecture rises in five storeys with Roman arches, unique niches and orientalgalleries. The upper part shows beautiful statuettes of etheral forms. The raised platform at the entrance has three cannons and a large bell shaped artifact. In front stands a high tower (38.1m) in the lake waters. Today the lake has no water. Gone are the old banyan trees along the bank of the lake and the pleasnt grove of acacia stands that lent a pastoral touch to this unusual environment.



9 (b)

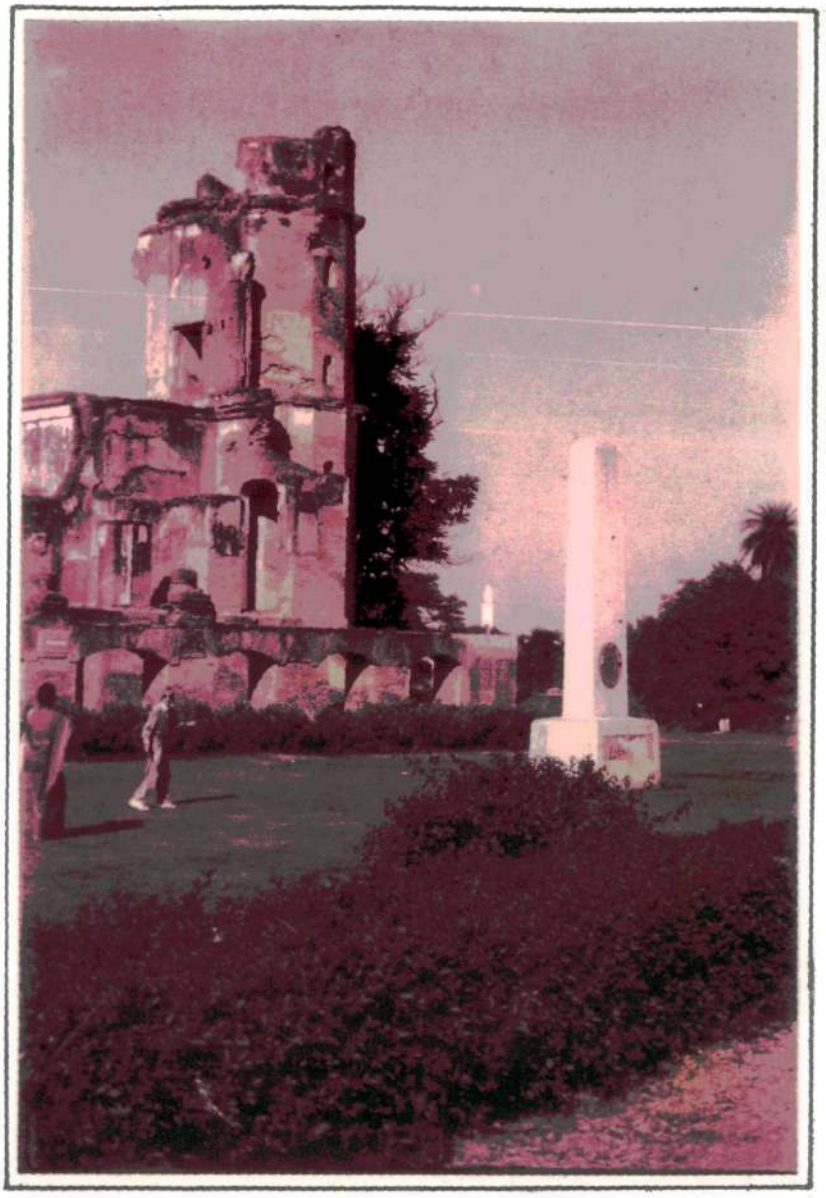
of the grand structure is further enhanced by the presence of a stately column (38.1m), standing as a sentinel infront of the building, emerging from an artificial lake which exists no more now. The entire Constantia is set amidst pastoral background with open spaces, still in evidence.

The Khurshid Manzil was also constructed by Claude Martin to the left of the Imambara Shahnajaf. Its style of architecture has been adapted from a French fortress, being dominated by six high towers. This building also houses a famous Girl's College.

The Butler Palace is the only mansion constructed in the Post Mutiny period. It spreads over fairly a large expanse of land and stands as a single construction in Rajput architectural style in the whole of U.P. Lucknow owns several other **Mahals**, such as the **Moti Mahal** (Pearl Palace), **Kothi Hayat Baksh** (Governor House) and **Kothi Farhat Baksh**; each of which are distinctive in their own rights.

Being a historic city, Lucknow has preserved important events and passage of Time in its ruins and remains that form special tourist products. Of them, **Residency**, locally called **Kothi Bailey Garad** is most outstanding insignia of the first Indian uprising (1857) for freedom. Originally it served as the traditional residence of the British resident in Lucknow. This imposing building is a great attraction for tourists. It is constructed out of **'Lakhori bricks'** and reddish lime in eclectic mixture of styles. A subterranean cellar served as a cool resting place during the summers.

RESIDENCY



10

THE RESIDENCY - The historic city Lucknow has preserved some of the ruins and remains of Time. Residency (also called Kothi Bailey Garad, the scene of India's first struggle for freedom (1857) forms an important landmark for visitors. Sited on the higher elevation on the bank of the Gomati, the grand building was completed in 1800 AD during the rule of Nawab Saadat Ali Khan. Meant for residence of East India Company officers, it was a vast complex, spreading over a circumference of 2½ km. It is a double storeyed Central Residential sector with subterranian hall, besides Banquet hall, Treasury house, departmental stores, post office, St. Mary's Church, Imambaras and Maqbaras. Not much remained after the Great Seige on June 30, 1857 that lasted 86 days. Despite delapidation, demolition and erosion of the buildings, the place has its grandeur, with vast green lawns, colourful rose-beds punctuated with war-artifacts and cannons and cannon-balls. The model room in the central sector is now repository of many ancient oil paintings. (Picture shows an aspect of residency building with bullet holes on the wall, a British memorial in the foreground and far off is visible the upper part of Indian martyres' memorial which has beautiful surroundings for resident population).

'Kothi Dilkusha' to the south east of the city, was the hunting resort of the Nawabs, is today in a deplorable condition. This resort of yesteryears is an example of Gothic architectural style.

Gateway or 'Darwaza' is another characteristic feature of Lucknawi buildings. Of them the Turkish gate, popularly known as the 'Rumi Darwaza' stands out prominently, symbolising period architecture. The stresses and strains of the half lunar-shaped dome is simply marvellous. This conch-shaped construction is a unique blend of Hindu and Muslim architecture bearing linear embellishments. The impressive structure has been imitated time and again in Awadh buildings including the Nadwat-ul-Ulema in Lucknow. The 'Lakhi Darwaza' east and west of Kaiserbagh is a unique adaptation of Indo-Saracenic architecture. The central part is a stair - like 'Chaupar' while its central dome of gold once hoisted the flag of Awadh.

The 'Sher Darwaza', as the name suggests, is a gateway supported by a figure of a lion on either sides of it. The 'Col Darwaza' and the 'Malka Goti Phatak' are also fairly impressive.

There are several other relict buildings in the city that are worth visiting. It can be an extremly exciting experience for visitors to unveil the mysteries that shroud these relics of past civilization.

A number of secular and functional buildings were constructed by the Neo-Nawabs, Taluqedars and local Rajas (kings)). A magnificently

sculptured clock tower of Hussainabad is particularly known for its delicate architecture which is instantly appealing. Located in the ancient site, it holds four clocks and is believed to be the largest clock in India. The brickwork is embossed with floral patterns. Set amidst palm trees, the clock tower adds beauty to the landscape. It is internationally famed for its unique light arrangement.

The Begum Hazrat Mahal Chattri, built of sandstone, looks marvellous with its pearl shaped, marble dome. This structure was originally built as a memorial to Queen Victoria and today it stands in the Begum Hazrat Mahal Park, facing Hotel Clarks Awadh.

From among the educational institutions the Canning College (Lucknow University), in the trans-Gomati area, and the Medical College, in the old city are almost similar in architectural style. Stretching over several acres of land, both these complexes are immense and quite unrivalled in grandeur. These structures preserve the architectural heritage of Awadh. Built almost in similar pattern, the **Charbagh** railway station, is a fulsome array of domes of all sizes, presented in a proportionate-unproportionate amalgamation of buildings. The building immediately grips the arriving visitor.

The single domed Council House is a fine example of masonary craftsmanship of the twentieth century. Its crescent shaped frontage looks imposing along with the dominating Gothic domes and Italian arches. The building is adorned with oriental craftsmanship and selected **Unani** statues. The offical state emblem depicting a bow and arrow the three rivers-Ganga, Yamuna and Saraswati, along with the traditional pair of fishes is sculptured over the main entrance.

Another single-domed structure, that comes as an added attraction for city visitors, is the Indira Gandhi Planetarium. This structure is the contribution of the contemporary government to the city's personality and distinctive image. The structure promises a unique and delightful architectural excellence as it has been designed in the shape of the planet Saturn with five glowing rings around the centre of the huge sphere. Besides it's exquisite exterior, the structure is a virtual haven for star-gazers. This 'star theatre' has a seating arrangent for 250 people and is also fully equipped with modern and sophisticated devises.

The religious buildings also emit a typical nawabi aura through their domes and ostentatious facades. From amongst the religious edifices, the **Imambaras** * (Uzakhana) are the purest form of Nawab architecture found in the city. These sprawling structures are the abode of the shrines, called **Taziyas** , of the Islamic leaders (**Imams**) and hence are extremly important venues during Moharram celebrations. Of the many **Uzakhanas** , the Aasfi Imambara (Bara Imambara) is a spectacular sight in local architecture. The huge vaulted hall, standing propless is the most conspicuous wonder of this structure. Above this is constructed a wilderness of whispering corridors called **Bhulbhulaiyan** , the architectural honeycomb of which adds to the attraction of the **Bara Imambara.** This Imambara was the outcome of a relief campaign organised by Nawab Asaf-ud-daula for the famine struck people of Lucknow.

The **Husainabad Imambara,** located within a kilometre, west of the Bara Imambara, is easily recognizable by its glittering

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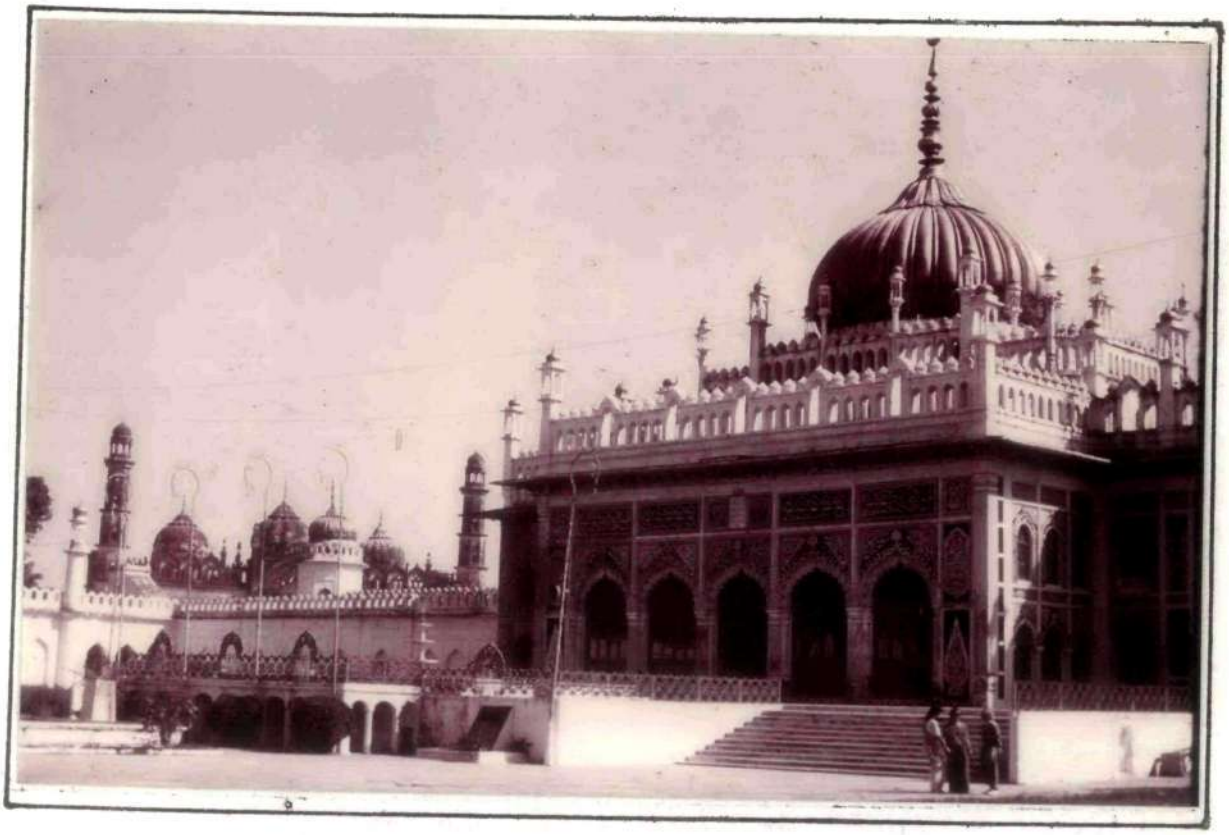
* Imambaras were known as 'Majlis' or '**Husainia**' in Iran and Iraq; 'Ashur Khana' in south India, and Astana elsewhere in India.

IMAMBARA HUSSAINABAD



11

LUCKNOW'S IMAMBARAS

Of the many Imambaras of Lucknow, the Hussainabad Imambara is most adorned; considered as the 'Babylon of India' for its architectural complex, interior decoration and furnishings. Its main gate has Tripolia appearance, and beautifully laid garden and a canal that greet the visitor. In the corner of the compound is a small and attractive golden domed mosque, facing a Shahi Imam. On either flanks of the main portal, there are two statutes of European females. Crowning the Imambara is a golden dome, structurally ornated with golden 'Burz' and floral designs. On the outer dark coloured walls of the Imambara, holy verses are shown in delicate geometrical work (Picture shows main structure; the front door-mehrab with holy verses in black and white; the golden dome at the top shows crescent moon. To the left, beyond, can be seen Jama-Masjid.)

brass-sheeted dome bearing the emblem of the Awadhi rulers on its crest. The dark coloured walls are decorated with holy verses from the **'Quran Sharif'**, in exquisite calligraphy. Inside, the **'Taziya'** (portable shrines) and the chandeliers of myriad colours, shapes and sizes are the chief attractions of this Imambara. Outside the building, a rectangular tank of clear water adorns the facade. The portyal at the foot of this tank is flanked by lifesize statues of European female forms. This Imambara is visually very appealing.

Imambara Shahnajaf is no less spectacular. Its religious significance is enhanced by the silver cenotaph of the original tomb at Najaf. Numerous chandeliers adorn the interior that houses four tombs, one of which belongs to Badshah Ghazi-ud-din Haider who built the Imambara.

Lucknow has about nine Imambaras in all, but they are of lesser architectural and religious significance. Due to the fairly good number of Imambaras, Lucknow is also called the 'City of Imambaras'.

Karbalas are yet another sacred structures of the **Shiaites** as it is the ultimate destination of the **Taziyas** during **Moharram.** A Karbala represents battlefield that recalls agonising memories of the hideous episode that occuredon the fateful day of Hussain's martyrdom. The **'Talkatora Karbala'** attracts mammoth crowds on the last day of this festival. This gilt-domed structure is located in the south west of Lucknow, to the right of Ghazi-ud-din Haider Canal. Its premise embraces the **'Qatlgah'** (place of assassination) and a graveyard. These buildings are simple in their built and are almost free from

any embellishments. Contrary to this, the **'Lal Karbala'**, popularly known as **'Karbala Dayanatud-daula,** is characterised by original mirror work. The uniqueness lies in the use of ornamentation in a religious structure of the Muslims. **'Karbala Kazmain'** and **'Karbala Malka Jahan'** are among other Karbalas in the city that are used for mourning ceremonies.

Mosques **(Masjid)** are common features of Indian cities. But the **'Masjids'** of Lucknow are rare examples of Indo-Islamic art. **'Masjid Malka Jahan' (Jama Masjid)** is city's largest mosque. Its beauty lies in its three lotus-shaped domes, picturesquesly framed between towering minarets on either sides. The umbrella shaped roof-tops of these minarets suggest Gothic architectural styles. Located to the Southeast of the Husainabad Imambara, this mosque is a proud heritage of Nawabian Lucknow.

Closely ranked in architectural excellence, the **'Aasafi Masjid'** exhibits exquisite workmanship in traditional arches and stucco work. The pear-shaped domes pair-off perfectly with it octagonal minarets. The **'Alamgiri Masjid'** dominates the scene of old Lucknow as it is sited atop the ancient mound of Lakshman Tila. This mosque is the only centre of worship for the **'Sunni'** sect of Muslims, in the city. This edifice has an outstanding symmetry and very sobre ornamentation.

'Dargahs' (shrines) and **Maqbaras** (tombs) that fill the landscape of the old city are also fairly good examples of Lucknow's architecture. **Dargah Hazrat Abbas** is the most reputed shrine in Lucknow. Of the **Maqbaras** of **Janab-e-Aliya, Amjad Ali Shah** and that of **Saadat Ali Khan,** the grandeur of the latter is most enduring with domed tops and stone arches.

Conclusively, the Nawabian buildings are the most befitting examples of synthetic architecture. Though they are incomparable to the typical Mughalian structures by way of magnificence, yet their genius lies in the use of commonest building materials and in the pleasing symmetrical patterns that emerged out of the fancies of Nawabian landscape tastes.

LUCKNOW : A City of Gardens - A Retrospect

The Nawabs displayed their love for leisure in nature, too. Prompted by agoramaniacal instincts, they successfully nursed Lucknow as a garden city* by laying out fine gardens, greens and spacious wilds. Identified by this culture, Lucknow became known as the 'City of **Baghs**' (Gardens).

Unfortunately, Lucknow is gradually shedding off this green character, and today there are fewer **baghs** that meet the eye; only the namesakes exist. Within the city are found some parks and playgrounds which are in a bad shape. Some of the gardens and open spaces that thrive on the outskirts can be said to be partly artificial and partly natural in character. Further off, in the back country are found natural wilds that have been developed to the level of 'provincial parks' and are extensively used by the inhabitants of the suburbia.

The inner city has nicely kept up some enviable greens, viz; Sikander Bagh (National Botanical Garden), Banarasi Bagh (Zoological Garden) and several theme parks. Almost all of these lie within the tourist belt.

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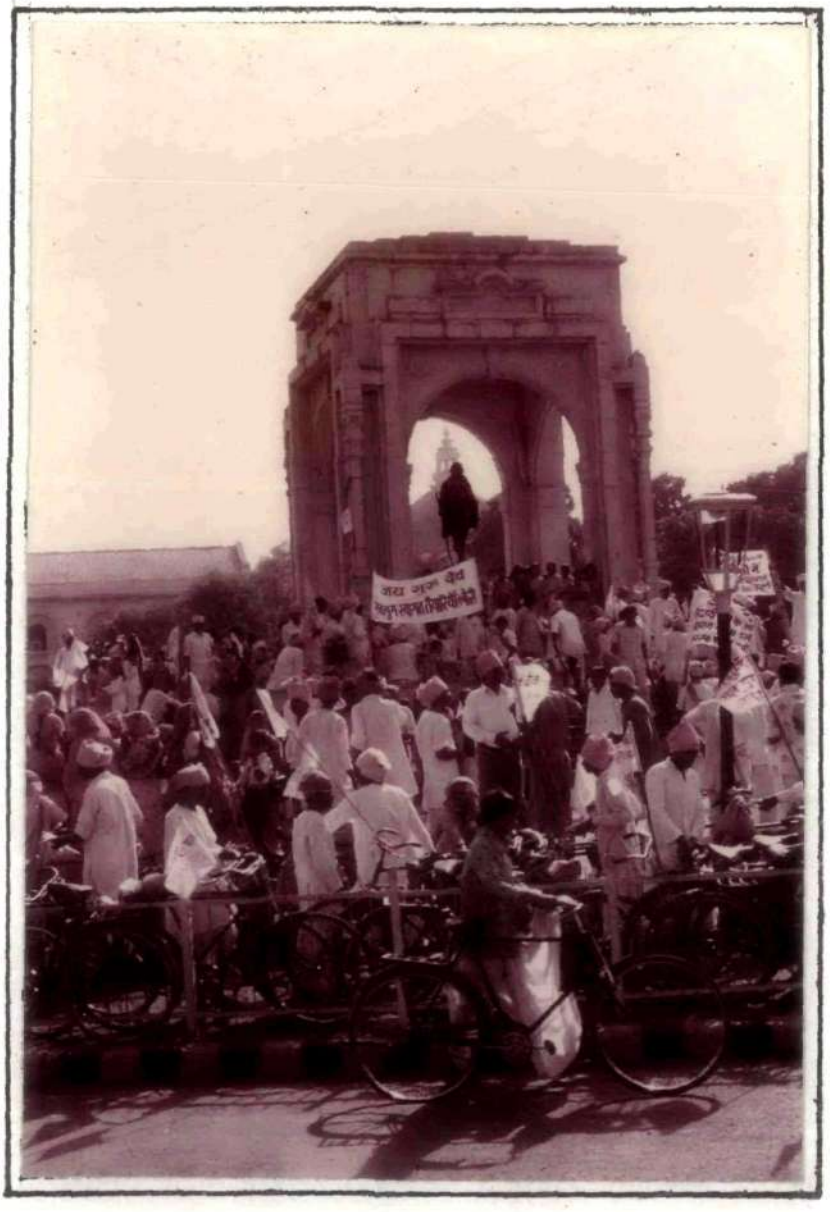
* The Nawabs followed the Garden City concept much earlier than Howard introduced it in 1898.

GANDHI PARK



12

GANDHI PARK - Lucknow being the capital of India's most populous state of Uttar Pradesh draws large number of political activists and agitaters who assemble here for demonstration. Normally, they start their agitation after seeking the blessings of Mahatama Gandhi. (Picture shows a large size statute of M.K. Gandhi and the gathering mass of demostraters with banners. From behind can be seen the Council House dome).

The **Sikander Bagh** of the Nawabian days has today been converted into the National Botanical Garden (NBG). This bagh houses ruins of yester years and thus has some historical significance. Sprawling over, almost 75 acres of land, the NBG offers recreation facilities and is very popular with the residents as a picknicing spot and other outdoor passive recreation facilities. Suavely dressed up with green foliage and decorative plants, it also has immense visual appeal, offering lingering sensuousness. A separate building is used exclusively for nursery plants of rare species. The NBG has also developed a plant research centre, attracting botanists from various parts of the country.

South of the NBG and close to Hazratganj, are the well maintained green lawns of the Zoological Gardens, serving as a popular tourist site and a centre for outdoor recreation. Its healthy and peaceful environs invite weekenders to spend their leisure hours specially during the sunny winter days. The wildlife tamed here facilitates easy viewing of, both, common and rare species within the urban centre. A children's playground, toy-train, joy rides on horses, ponies and elephants and a real close look at the 'Raj Hans' (aeroplane) are particularly exciting experiences for the little ones. The premises of this garden houses a stately museum, an added attraction, having a rare collection of the antiques. There is a special gallery on the Awadh arts and crafts. The Zoo has a few eating stalls and restaurants that serve instant food and soft drinks.

Within the city, planners have made sincere efforts to revitalize and re-create 'leisure-spaces' for the residents. Numerous parks dot the area along the Mahatma Gandhi Road. Theme-parks such as 'Hathi' (Elephant) Park, Buddha Park and Sarojini Naidu

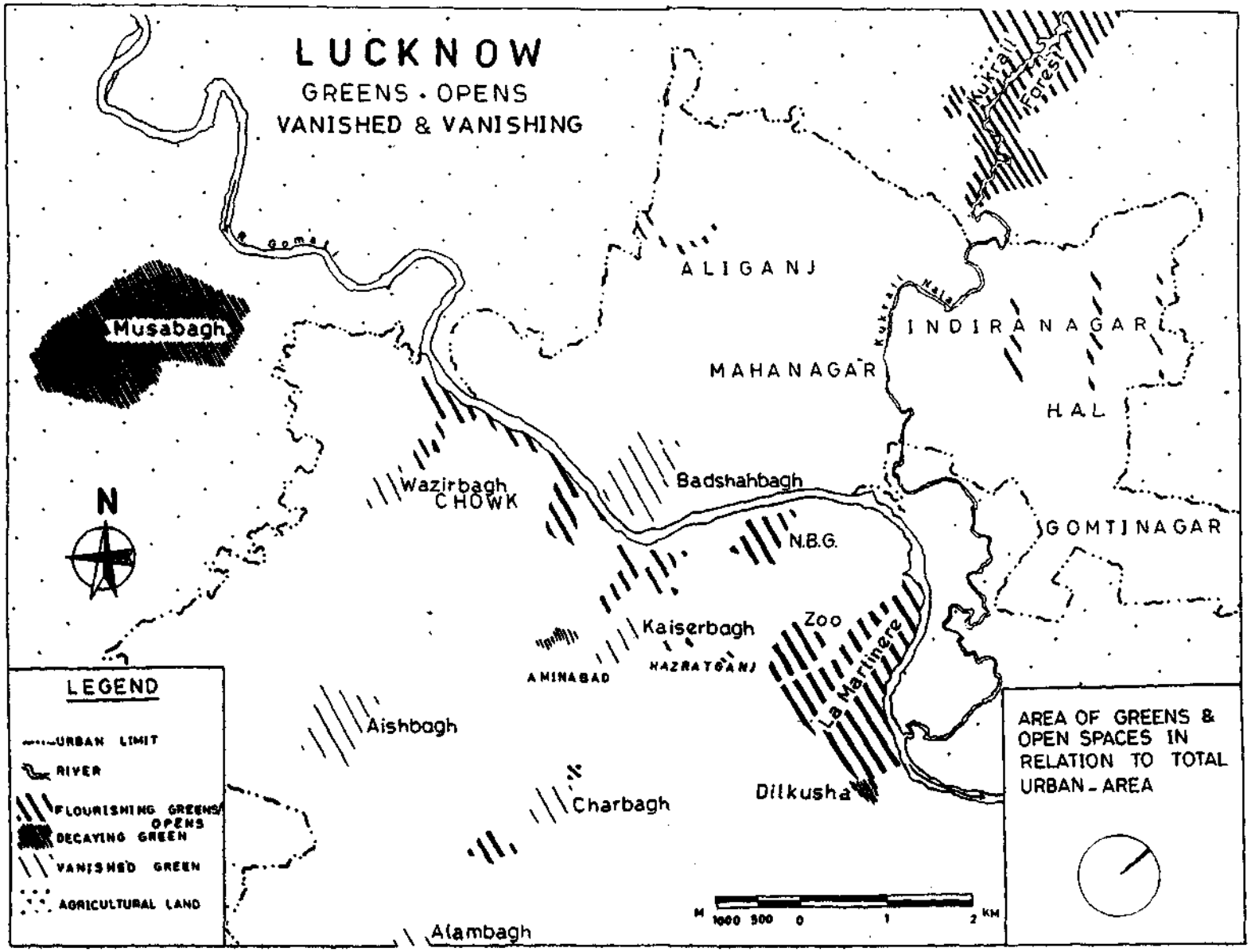

LUCKNOW
GREENS · OPENS
VANISHED & VANISHING
Kukrail Forest
Gomati
ALIGANJ
Kukrail Nala
INDIRANAGAR
Musabagh
MAHANAGAR
HAL
N
Wazirbagh
CHOWK
Badshahbagh
N.B.G.
GOMTINAGAR
Kaiserbagh
Zoo
La Martiniere
AMINABAD
HAZRATGANJ
Aishbagh
Charbagh
Dilkusha
Alambagh
LEGEND
URBAN LIMIT
RIVER
FLOURISHING GREENS/ OPENS
DECAYING GREEN
VANISHED GREEN
AGRICULTURAL LAND
AREA OF GREENS & OPEN SPACES IN RELATION TO TOTAL URBAN - AREA
M
1000 500 0 1 2 KM

Figure 18

Parks are developed to serve the tot lots. Some city parks are very expressive in their outlook like the **'Neembu'** Park which is full of fountains of various kinds that look beautiful, particularly, during late evening hours when the lights enhance the visual appeal of the frolicing waters. The **Surajkund** Park is yet another of this kind as it is aesthetically decorated with sculptured statues around a square water tank. The area to the right of the Gomati is a favoured recreational spot of the city folks specially after dusk. Within this belt of greenery the **'Shaheed Smarak'** (Martyr's Memorial) is a big attraction. It has a children's playground, a cafeteria, boating facilities. Standing on the high platform of the memorial one can witness the panoramic view of the city in the trans-Gomati area. The **'Begum Hazrat Mahal'** Park, Globe Park, Mahatma Gandhi Park and the Municipal Park are other open spaces which are often used for special events like state and national exhibitions, fairs, assemblies or community gatherings. Besides these, the **Imambaras** Residency, **Barahdari** and some **Maqbaras** are set within stretches of greens that are used commonly as picnic spots.

Far away from the inner city, well-preserved sylvan patches provide for the leisure needs of the town - folks and the tourists. To the north west of the metropolis lies the **Musa-bagh**, the vegetative cover of this garden, originally known as 'Monsieur Bagh', shrouds the lonely relics of a one-time grand Barrowen (Llewellyn-Jones, 1985). The environs of this summer ground of the British ever since the days of the Nawabas. Today, the city-dwellers seek its comforting quietness to ward-off the fatigue and nastiness of urban life.

The Kukrail Forest Reserve and a mini wildlife sanctuary is Lucknow's big user-based recreation resource which, to a considerable extent, has compensated for the loss of dwindling gardens, parks and open spaces within the urban landscape. Stretching across either banks of the Kukrail rivulet, the thick growth of mixed forests presents a pleasant sight. Inside, expansive lawns have been groomed for picnicing. These lawns have a few stalls to eat and drink. The natural environment of the 'deer park' gives shelter to a good variety of deer, namely Sambhar, Chetal and Blackbuck . In the north-east corner of the sanctuary a crocodile and tortoise rehabilitation and hatchery centre has been established on a commercial scale, to conserve the vanishing species. Nature lovers can observe **Garhiyals, Alligators, Crocodiles** and tortoise in their natural habitat.

The **Dilkusha** Garden to the south-east edge of the city provides ample scope for leisure-timers. In it are to be found the ruins of the dilapidated Dilkusha Palace which was used as a temporary resort by the Nawabs and the Britishers, alike. It's wild environment abundant in flora and fauna offered opportunities for hunting game animals. Unfortunately, today it presents a deserted look. Nevertheless, it serves as a popular venue for early morning walkers and a sequestered haunt for those who seek peace and tranquility.

Adjacent to this are the vast expanses of open spaces and play grounds around the mansion of Claude Martin (now the La Martiniere College) can be spotted. A rustic, pastoral environment is impressively manifested by the pleasant interruptions of soft

KUKRAIL FOREST RESERVE

13(a)



13 (b)



Kukrail Forests : About 8 km from the Aminabad core, and about 6km from Hazratganj is situated a forest reserve of Kukrail offering multiple uses; foremost being the crocodile farm, a mini-wildlife sanctuary, and vast open picnic ground for the resident population. A small portion of this forest has some wilderness offering forest groves and solitude which may a free experience. (Picture above shows crocodiles coming out of the water to bask in the sand. Picture below is a glimpse of the forest reserve opened to recreationists)

mows and bleats of passing herds in the silence of this spacious and almost shaven landscape. Nearby an artificial lake (now dry) adds charm to the bucolic environment. These playgrounds are used majorly for recreational sports like polo, golf, football, horse riding and leisure walks.

In the back-country, the Nawabganj Bird Sanctuary (NBS) is another great attraction for nature lovers and holiday makers. Located enroute the Lucknow-Kanpur highway, it offers opportunities both to the residents and the visotors alike. Its forest eco-system provides an ideal habitation for birds, mammals and reptiles. Myriad species of migrant birds visit this winter resort therby attracting people all through the cold season when the sanctuary is full of birds, reptiles and humans. This recreation centre is facilitated with amenities such as 'Dhabas' (eating and drinking stalls), motels, lodging provisions and an interpretation centre.

Far beyond the urban fringes, in the city's hinterland, are located acres and acres of orchards of mangoes and melons. Malihabad, in the proximity of the city, is famed for its incredible variety of mangoes having an enormous range in size, colour and taste. A visit to these orchards in the mango season (May-July) is simply a delightful visual treat for beholders as the mango trees are heavily laden with ripe fruits in incredible succulence, and unimaginable variety. The taste of the 'Desheri'-the king of Indian mangoes-reveals exotic perceptions of experience to the palate. A good look around these fruit orchards is very interesting as one picks up odd bits of mango lores, associated with the varieties.

Much of the discussed leisure-potentials have yet to be harnessed adequately while some more opportunities are to be created to meet the ever-growing demands of today's leisure society (Husain, '91).

DISTINCTIVE LOCAL FEATURES

The Moharram of Lucknow :

With the substantial number of Imambaras, Karbalas and mosques, credited to its rich heritage, Lucknow invariably enjoys a conspicuous place as religious centre of the Shia Muslims in the whole of the Indian subcontinent (Snow, '68). The city is particularly associated with the **'Moharram'** festival. Infact, it is a hallmark event and is characterised by authenticity and curious ritualistic spectacles, which attracts the attention of residents and visitors alike (Witt, '88; Getz , '89). Owing to the Nawabian extravaganza*, the Moharram celebrations were made 'unique' by the intricate blend of religion, poetry and lamentation. Though the festival extends for over two monts but the first-ten days period forms its crux, when traditional customs overtake the city, wrapping it in sorrowful ambience. The festival is observed to commemorate the tragedy at Karbala, in Persia, where a historic battle was fought some 1350 years back**. The Muslims express their devotional anguish by

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* Gaziud din Haider in particular gave a spurt to this pagentary.

** This historic battle was fought between Imam Hussain and his kith and kins on one side and the wicked Yazeed Sham, King of Damascus, on the other. It is believed that Yazeed's soldiers persecuted, tortured and slaughtered Imam and his people ruthlessly. They stopped them from taking water from the nearby canal, with the result they all, young and old, succumbed to thirst. It was an agonizing tragedy which shook the heart of everybody.

TAZIYA PROCESSION



Lucknow's Moharram - is a prominent celebration of the Shiaite Muslim in which they mourn and lament the tragedy at Karbala. Participation in rituals like matam, Majlis and Juloos are vivid expressions of the devotional anguish of the Muslims. (Picture shows mourners, in black , carrying the Taziya to the Karbala The ritual attracts mammoth crowds who gaze-on in mournful silence at the awesome spectacle).

performing **'Matam'** (lamentation) through rituatistic activities, invoking unbearable pangs of suffering in the devotees and the spectators as well. These ceremonious activities include **'Majlis'**[1] and **'Juloos'**[2]. The secret of emotional outbursts during the mourning assemblies rests in the artful versification of Urdu poetry specially **'Marsiyas'**[3] which found a full blossoming in Lucknow's cultural milieu. Vivid descriptions of the bloody scenes of the Karbala tragedy, narrated in heavy throated and emotionally chocked voices arouse immense grief in the audience. The atmosphere resounds with stomach-churning hues and cries of the mourners that drowns the voice of the narrator at intervals. As the recitation continues, the overwhelmed gathering grows hysterical and begins to inflict physical injuries upon themselves with their fists, hands and even chains and swords. The devotees groan in agony, crying bitterly as they resuscitate the sufferings of their Imam. In a measure of depicting their sorrow and strengthening their faith, the devout do penances of all sorts. The most bizarre of them is the sacred ceremony of **'Aag ka Matam'** (lamentation on fire), in which the Shias, attired in mournful black or green overall, walk repeatedly over live ambers invoking souls of Ali and Husain. This awesome spectacle is witnessed by thousands on the sixth and the ninth nights of **'Moharram'**.

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1. **Majlis** are religious assemblies that are held during Moharram in which the people mourn the death of Imam Hussain. It is the rightful duty of every upright Shia to pay homage by attending these meetings that may be held in the imambaras or in the privacy of their homes.

2. **Juloos** are religious processions in which the Taziya (portable shrine) is carried from the Imambaras and taken to the Karbalas of the city, to be interned with pomp and show of grief. All through the procession the mourners go about lamenting, crying and beating their chest.

3. **Marsiya**: it is an elegy on the theme of the battle at Karbala. This genre of urdu poetry touched its acme in the hands of 'Mir Anis' and 'Mirza Dabir', who not only excelled in its versification but did all too well in their recitation and performance. Anis was past-master in Marisia-recitations.

The 'Taziya' procession is yet another customary feature of the Moharram celebrations. The mourners run riot with **Dhols, Tashas**[1] wail, and cry on the streets, holding **'Alams'**[2] of silver and golden tissues. Throughout their journey from the **Imambaras** to the **Karbalas,** the Shias do intense **matam** (lamenation). Professionals are also employed to display their art and skills probably to induce emotions as well as to relive the episode (Kumar, A. 1990). The ceremonies associated with **Moharram** induce gloom, pain and awe in the minds and hearts of the beholders. The festivities culminate on the occasion of **'Shaam-e-Chariban'** (eve of the distressed) when a thirty-minute religious discourse is broadcast from Lucknow to the people of the world over.[3]

The festival is a mega event, expressing triumph of the good over evil which, indeed, can be promoted as a cultural tourism product of Lucknow. Not much seems to have been done, may be for the reason that such an event has often created problem of security and safety.

Muslims of Lucknow also observe other religious festivities with enthusiasm such as **Id-ul-Fitr, Barahwafat, Id-ul-Zuha** and **Ramzan.**

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1. Dhols and Tashas are beating instruments used on ceremonial occasion as these.
2. **Alam** are banners. It is believed that an Alam of the Martyrs was placed in the 'Talkatora Karbala' and if the banners of these mourners is touched to it, they are made holy inturn.
3. The **'Majlis'** of this evening ~ **'Majlis-e-Sham-e-Chariban'** carries a message of humanitarianism as the events of the tragedy at Karbala are narrated at the occasion.

Lucknow is also associated with several fairs and festivals of the Hindus, too. The better known of such fairs is the Mahavir fair of Aliganj. This bathing fair is held on the night of **'Kartik Purnima'**[1] at the ghats of the Gomati. The famous temple of Hanuman, at Aliganj, is the venue for the devotees who come from great distances, measuring the journey with their bare bodies. The fair lasts for a week and is held sacred among the other fairs of the Region.

HANDICRAFTS

While the elites and aristocrats indulged themselves in flaunting their riches in the construction works, ceremonies and gracious living, the less-to do class of the society expressed themselves in husbanding their crafts and skills for preserving Lucknow's heritage, besides keeping their body and soul together.

Taking inspiration from Persian art forms, Lucknow's craftsmen made their city the original home of **Chikan embroidery** in India.[2] The chikan work is the pride of Lucknow's needle workers (Verma, B.K. 1980) as it embodies the unmistakable genius of Lucknow's craftmanship on **'Malmal'**[3] cloth, famed for its fineness and dilicacy. The beauty of the 'regular', even stitching and thread knots bears proof that human hands are the most perfect instrument. The needle work is

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1. **Kartik Purnima** – 'Kartik' is the eighth month of the Lunar calendar while 'Purnima' signifies full moon. It coincides with the full moon night somewhere between the latter half of October to the first half of November.

2. In Persia, embroidery was done on heavy silks and brocades but Lucknow's climate did not permit the use of such materials. Thus this art of embroidery was transferred to **'malmal'**.

3. **Malmal**- also called muslin-a fine tissue-like cloth representing the highest quality of cotton weaving of Indian loomers.

done in about thirty-six different stitch patterns, most popular among these are **'Murri', 'Jali', 'Dhum', Katao', 'Tappa'** and **'Tepchi'**. This craft work demands tremendous skill, dexterity, arduous labour and immense patience.

Chowk, the old city, is the main work-place of chikan craftsmen. The labour and patience of their workmanship has been amply rewarded by the responses of buyers, both within the country as well as outside. This work has also received government patronage and is still a flourishing craft. Lucknow's **bazaars** are flooded with chikan products, including garments and furnishings, in all varieties. The embroidered products have also created their niche in foreign markets too (Pant,'89).

Close to chikan work is the **'Kamadani'** and **'Zardozi'** work, in which the gold and silver wires replace thread work. Despite the durability of these products, they have been fairly unseccessful in being as popular as chikan work due to the high cost of the valuable wire and workmanship.

Gold and silver wires are also used for making intricately designed **'Gota'** (lace) which is commonly stitched on the hems of bridal wear.

These precious metals are also malleabled into highly fragile, delicate and tissue-like foils called **'Vark'**[3]. These metallic

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1. **Kamdani** - embroidery work done with flat wires of gold or silver.
2. **Zardozi** - this embroidery of gold and silver threads is done mostly on velvet. It is commonly done on velvet footwears.
3. **'Vark'** - is prepared by hammering a very small quantity of gold/silver between specially prepared leather called **'Jhillies'**.

leaves are specially prepared to garnish food items, particularly betel leaves and sweets, and for use in oriental medicines. When lead is hammered into such foils **'Panni'** is produced. These decorate **'Taziya'** besides being handy for wrapping cigarettes, soaps, garlands and the like.

Ceramics is yet another noteworthy handicraft of Lucknow. This cottage-craft has received state patronage, in response to which the State Planning Research and Action Institute (PRAI) has initially taken up a project at Chinhat[1] to promote pottery works. (Kagal, C.1966). This centre turns out pottery, clay models and toys. The glazed pattern on potteries are applied mostly by hand and are absolutely local. Exquisitely moulded cups, saucers, plates, water bottles and similar items of crockery are sauve, cheap and very much traditional, too. As a result of this, they have been more than successful in creating an eager market, all over India and overseas. Clay models and toys are very much in demand too.

Perfumes of Lucknow, have earned no less popularity, both nationally and internationally. The Asghar Ali Mohammed Ali firm is the oldest and the best extracters of **'Itr'** (incense) from rose, **hina** and **khus** which are exported in a good measure. The Central Institute of Medicinal and Aromatic Plants (CIMAP), near the Kukrail Forest Reserve, turns out incense sticks and the sort in appreciable quality and in variety.

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1. Chinhat (or Chinhut) is a small village east of Indira Nagar, in Lucknow. The project started in 1957. In 1971, the U.P. Small Industry Corporation (UPSIC) took over charge. In 1990 the government decided to grant a fund of Rs. 20 lakhs with the intention of reviving the centre(The Pioneer, Lucknow, March 6, 1990).

Other, lesser known traditional crafts include Bidri work[1], wood work, jewellery and the like.

Gastronomy

The Nawabs of Lucknow had strong fondness for the non-vegetarian dishes. Infact, ethnic gastronomy was their obsession. Through constant experimentation and patronage was involved Lucknow's choicest cuisine. Being the home of the Nawabs, the city offered exotic palatable delights of **'Muglai'** and **'Muraggan'**. Each recipe having its own discerning colour, taste and flavour, achieved through tedious pot-cooking methods, rendering the food the distinction it owes.

Kababs are epicurian entities of Nawabian gastronomy. The **Seikh** and **Kakori Kababs** are the specialities of Lucknow's **Bawarchikhana** (Kitchen). These go well with hot and aromatic **Rotis** . The combination of **Kababs** and **Shirmals** set out to capture the decadence of the age of the Nawabs. **Roomali** , **Khameeri** , **Nans** and **Paranthas** are other Indian breads worth sampling. Chicken and mutton richly prepared in a variety of curries or roasted in hot spices are particularly favoured with **Nan s, Khameeri** or even **Biryani** and **Pulau** . Even today these rice preparations promise a truely royal repast.

From rice is also made the **Zarda** -sweet rice desserts coloured with saffron and garnished with raisins, pistachios, cream

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1. Bidri work is inlay done with silver on gunmetal which is blackened and polished jet black.

and **Vark** . **Shahi Tukra** is another mouth-watering desserts that simply melts in the mouth. Lucknawi menu is completed with **Lakhanawa** 'Pan' (betel leaves) made attractive by **Vark** coatings **and finely-cut** cherries.

Mangoes are an added attraction of Lucknow's exquisite **eatables during** the summers. The unrivalled **Desheri** and **Safeda mangoes** are a legacy of Malihabad alone.

There exist several eating houses of varying categories. The posh Hazratganj commercial centre has a fairly good number of restaurants serving **Muglai** , **Chinese** and **Continental** dishes. Infact, good restaurants can be sited in every commercial centre of Lucknow. But, as food in India is best on the streets, the small **Dhabas** (ordinary eating places) promise genuine palate to the gourmet, though most of them are located in the narrow lanes and in ungainly and unseemly places. Unfortunately, of late changing demands due to the battering process of modernisation has brought the fast-food cult into vogue, thus affecting these small eating houses adversely. However, some moderately good **Dhabas** can be spotted around the K.D.S. Babu Stadium and also in and around Tulsi Banquet hall.

Entertainment and Shopping:

The Nawabs had an enviable aesthetic taste not only for craftsmanship and food but had fondness for fine arts, particularly music and dance, which formed an essential component of their leisurely life-style. From amongst the art-loving Nawabs, Wajid Ali Shah, not only patronised but himself performed many art-forms. Infact,

he is reported to have contributed to the richness of poetry, both in its genre and rendition. He sang and danced much to the envy of professionals. **'Kathak'** was his forte.

'Thumris' (lyrical songs), **Quawali** (devotional songs), **Marsiya** (elegy) and **Ghazals** form an important aspect of Lucknawi cultural ethos and in the hands of the Nawabs they acquired a new form and style. Ghazal in particular, touched its acme in the hands of Mir Taqui Mir, while Mir Anis was par-excellence in **'Marsiya'**- both in composition and renderings that drew national audiences during **Moharram.** Spoken **Urdu** and colloqualism had, and still continues to possess, its distinctive grace that Lucknowites were known for their sweet and heart winning conversation.

Dance, in Lucknow, flourished to become a pre-eminent art during the days of Nawab Wajid Ali Shah. The Kathak, a solo dance-form, characterised by graceful body movements, precise foot-work, lightening pirouettes and complex variation of rhythmic patterns has acquired national and international fame. The positive efforts of Nawab Wajid Ali Shah gave birth to the famous **'Lucknow Gharana'** to which belonged the **'Kathak'** stalwarts like Achchan Maharaj, Shamboo Maharaj and Birju Maharaj, in particular, who brought much grace and perfection to this art. Birju Maharaj is renowned for the hypnotic spell which he is capable of casting on his spectators so spontaneously (Mc Carthy, J. 1990). The 'Bhatkhande College of Hindustani Dance and Music' located beside the Kaiserbagh Barahdari regularly organises concerts that are greatly appreciated.

The lawns of the Begum Hazrat Mahal Park are favoured as most appropriate venue for hosting open air exhibitions and festivals, that are held more than often.

Nature-lovers can look forward to the spring/winter flower shows where they can feast their eyes on rose and chrysanthemum bonanza. The sprawling lawns of the Botanical Gardens and the Governor's House are ideally suited for these colourful displays.

Lucknow also has a few but good auditoria that form the venue for cultural shows specially during evening hours. Dance, dramas and music concerts, usually performed by art maestros, are some of the most sought-after entertainments. Besides, cinema shows are most popular among the citizens. There are about fifteen cinema houses that cater to resident and visitor demands, more for the former.

The city boasts of a few museums, too. The state museum, in the Zoological Gardens, is a common recreational attraction for the adult population, while the **Bal Sanghralaya** (children's museum) is popular among the young and tots. For the artists, the **State Lalit Kala Academy** and the **Archaelogical** Department proves to be an interesting pastime where art exhibitions are occasional events worth-seeing. The **Safed Barahdari** or 'Kaiserbagh Barahdari' holds exhibitions of fruits, vegetables, carpets, jewels and other items of crafts.

Kite flying and horse-driven **Tonga** and **Ekka** rides are among the traditional entertainers. These joy rides become all the more experiential while exploring the old city charms.

Shopping is no less an excitement in Lucknow. The best place for inquisitive shopping is **Chowk** - the hub of the old city. This bazaar with its labyrinthic alleys, colourful shops and souvenir offerings, holds sway and the visitors grow reminiscent of Sarojini Naidu's-Bazaars of Hyderabad. Chowk offers a dramatic array of crafts of Chikan work, jewellery, perfumes, woodwork and metal work. Here one can see the craftsmen working at traditional crafts of timeless beauty and utility. The clamour and clutter in the **Vark** making workshops, screaming street vendors, periodic calls of the **Mouzin** [1] to prayers combine into a chaotic melee that provides a rare audio-visual experience for the visitors.

Hazratganj is known far and wide, throughout the region, as a posh market in the city's heart. The guests of Lucknow may consider it an ideal place for souvenir shopping. The market is well provided with restaurants, cinema houses, ice-cream parlours, juice and tea stalls. **'Ganjing'** is still a favourite pastime of youthful Lucknowites, specially during evenings.

Close to the **'Charbagh'** railway station is another commercial centre-**Aminabad.** During weekends the market is most congested as the citizens flock to this CBD for their purchases. While Hazratganj attracts the affluents, Aminabad serves the middle and lower-middle class of residents and visitors. In summary, Lucknow has to offer much to a visitor by way of its bizarre cultural properties (tangible and intangible), visual appeal of the landscape, punctuated with gardens and greens, fine arts and handicrafts, embroidery skills, unusual architectural styles of buildings, history ruins and remains, people's par excellence sophistique in interpersonal etiquette, and its ethnic gastronomy that its claim for placement on the world

1. Mouzin-religious Muslim priest, who gives prayer-calls.

map is justified. It is unfortunate that despite its proximity to international centres of tourist interest (Agra, Varanasi), Lucknow remains an important destination only for home tourists.

As can be seen that Lucknow is not just a state of mind, it is a living reality with strong sense of place. It is inspiring to note that UNESCO has included Lucknow in its training/education programmes (Hardouin, J. 1979). In recent years, under the Culture Heritage programme. Asafi Imambara and Rumi Gate have been provided restoration funds to arrest further decay of these precious resources. Both conservation and preservation of heritage resources are necessary. However it is not enough to preserve cultural properties of a nation from disappearing or deteriorating but this is also important to promote and develop it, so that it may continue to have a meaning and a place in the life of the present generation (Savananad, D. 1979). Fortunately, tourism forms an enviable link with conservation. The managers of these resources must work for it.

Chapter-6

SOME ECONOMIC CONSIDERATIONS OF TOURISM WITH SPECIAL REFERENCE TO LUCKNOW

Tourism is often viewed as a new wave of economic opportunity, and is largely responsible for the transfer of wealth from one nation to another and redistribute income, leading to a gross increase in wealth/income in the host community of the tourism region. The degree of benefit from tourism depends largely upon the level of self-sufficiency of the economy of the hosting region. It is, therefore, necessary to first analyse the nature and concept of the economics of tourism.

The subject matter of Economics is often eluding and sometimes quite difficult to grasp owing to the characteristic complexity of the phenomenon of tourism. While examining economic contribution of tourism to an economy the most trying task is of answering the eternal question. Who is a tourist? Since the concept of a tourist is rather broad, and has direct relation to computing or quantifying economic gains, it becomes necessary to redefine or redescribe the concept as applied in the context of the Awadh study area.

Observations indicate that a major portion of investment in tourism infrastructure is utilised in accommodation facilities, hence it was thought advisable to define a tourist as a visitor spending time and money while utilising space and accommodation, howsoever nominal the payment be in the destination area, thereby exerting pressure on tourism infrastructure. This chapter briefly summarises, in broad perspective , the economic aspects of tourism in general

with a brief review on the international perspectives. Finally, it would be an endeavour to see how tourism has economically benefited the Lucknow metropolis.

GENERALITIES

Tourism seems to be the most sought after economic business today, as its social activities of attracting and serving visitors earn new or 'basic' income for the fostering community as a whole (Singh, S. 1989a). The infusion of new wealth through overseas visitors is equivalent to the export earnings from any other international trade which are effective in clearing-off balance of payments. Hence expenditures by foreigners represent tourism exports for the host community.

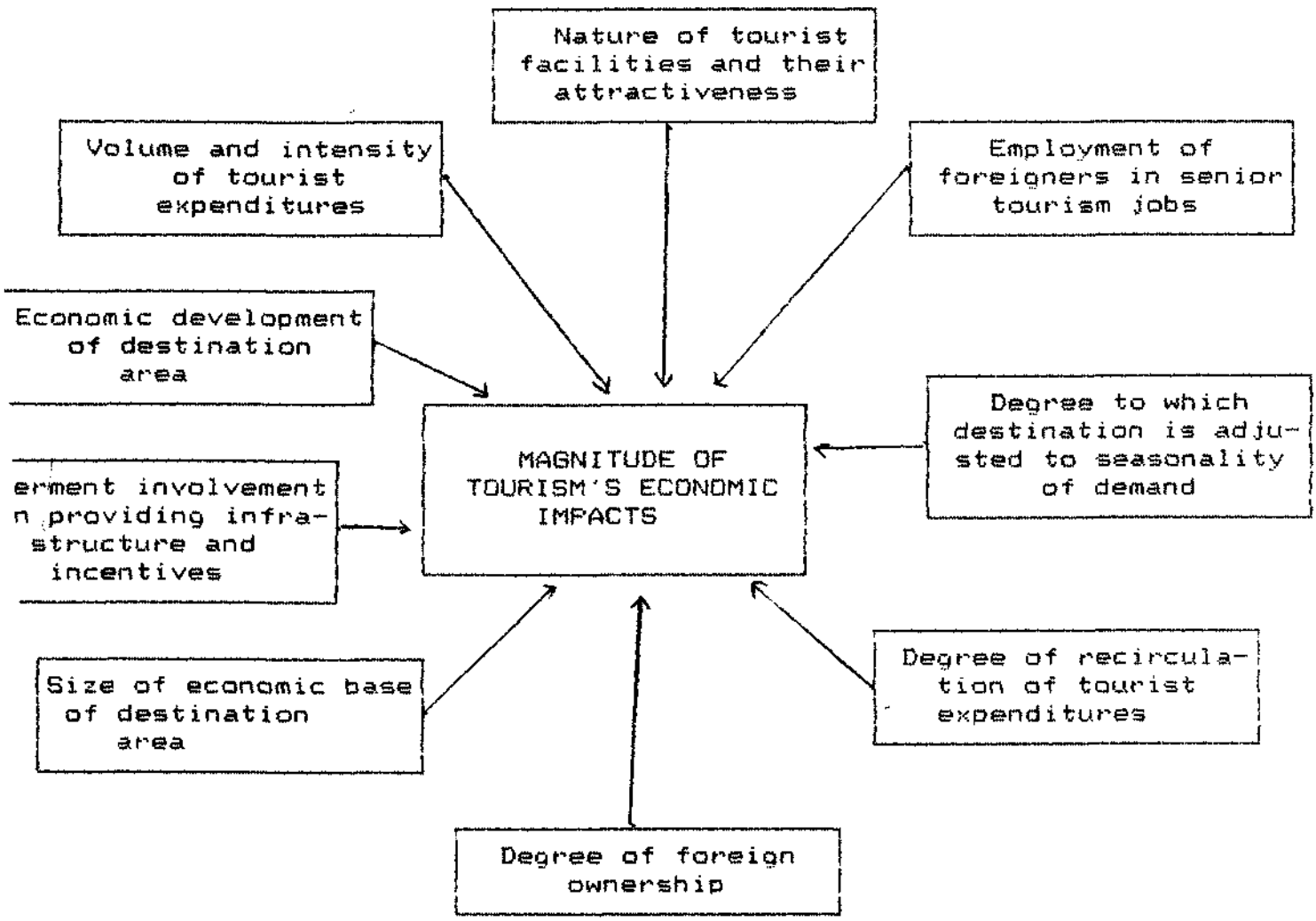
The direct effects of income from travel and tourism trade are clearly apparent on the national scale (Eadington & Redman, 1991) in the development of tourist enterprises, both in the private as well as public sectors of the economy. In certain countries governments encourage private entreprenureship so to activate latent potentials of private capital and enterprise. Lesser direct economic benefits are also evident at the regional and local levels, too (Archer, 1976; Kottke, 1988) as the industry involves small and medium scale enterprises which are readily available from within the region. With the increase in demand, tourism tends to develop on the periphery or in the economically disadvantaged regions. This trend has been largely responsible in stimulating economic activity in otherwise neglected areas, (Gali, 1976; Diamond, 1977, Sntcliffe, 1985; Shaw and Williams, 1988; Chattopadhyaya, 1990), thereby creating possibilities for decentralized development that eventually results in patching up regional imbalances, considerably.

Another advantage from tourism can be observed in employment generation. Since the industry is labour intensive (Roekaerts and Savat, '89), it has capacity to absorb skilled, semi-skilled and very often unskilled manpower in its various sectors from within the tourism region itself, thus stirring up a series of subsidiary activities. This is of particular relevance to India, as the country has surplus man power, particularly in the unskilled segment of our population.

Tourism industry has the capacity to transform certain apparently; economically useless goods/services into marketable attractions (Singh, T.V. 1975). Such goods and services may include cultural, natural and social assets of the society. This function of the tourism industry is largely responsible for strengthening and preserving fragile resources as they are converted into essential 'economic' goods and services that form the 'export items' ready for sale to the guests.

The direct infusion of tourist expenditure into the economy gives rise to a chain of expenditure-income-expenditure that can multiply this extra income as it passes through the economy until leakages bring the entire process to a halt. At each stage of expenditure of tourist income, some of it leaks out into the national/ international economies. This gradual dissipation due to leakages causes the visitor expenditure to eventually disappear. Subsequent rounds of spending are related to the impact of initial income. The greater the proportion of the income spent locally, the greater is the multiplier. The multiplier effect varies from region to region

ECONOMIC IMPACTS OF TOURISM



After Lea, J. , 1988 ;pg.45

Figure 19

depending upon the economic base of the region. Hence the degree to which a local area is capable of retaining tourist income depends on the self-sufficiency of the local economy.

Income leakages can be reduced and even prevented to some extent as not all money is spent outside the economy, but within the local economy. The propensity to save the money helps capital formation. Also a strict control of foreign exchange must be exercised while encouraging private local investments.

The loss of much needed hard currency which is earned through tourism can be greatly reduced by increasing internal production. Increasing the provision of food, lodging and also local transport system can help to retain the extra income within the area.

Tourist expenditure leads to a chain of effects. With the infusion of funds in the destination area, the economics is greatly affected as the income of the host area is increased. This effect is known as "income multiplier". With a dose of wealth from the outside, the propensity to spend naturally increases thereby necessitating more jobs that inturn results in what is considered as "employment multiplier". As money changes hands several times within the destination area business increases. This results in "transaction multiplier". Growth in tourism activities leads to the development of infrastructure and superstructure that causes "capital multiplier."

The success story of the tourism industry depends upon numerous external factors, like physical attractions, consumer tastes, economic cycles and government policies that can scarcely be controlled.

Due to this, the tourism industry is highly competitive. Although it is a known fact that tourism brings in a good deal of economic benefits, yet it is difficult to prepare a balance sheet for the tourism plant. This is so because of the 'disparate' and 'dispersed' nature of the industry. Despite the problem of account assessment, there is still a large degree of faith that tourism does bring economic benefits. Hence governments continue to invest handsomely in the industry, paying special attention to the economically backward regions.

It shall not be out of place to go for a quick overview of tourism in the international scene so that it becomes easy to position Indian scene in general and the Awadh Region in particular.

TRENDS IN INTERNATIONAL TOURISM

Eversince the emergence of travel trade in 1929, a steady increase in world tourist incomes has been registered, particularly during the second half of this century. Tourism has magnified into a big business as expenditures on world travel have grown at a compound rate of more than 6% per year (Waters, S. 1990), which is about twice as fast as the Gross National Product (GNP) growth rate. This growth-rate is expected to accelerate still further in relation to the growth of GNP in the future.

With 420 million international arrivals in 1990, churning up about USD 40 billion, international tourism accounts for more than 7% of world's trade in goods and services (WTO). This figure assures a secure place for tourism trade among the top three constituents of world trade alongside oil and motor vehicles. Regions, all over the world are sharing a rising trend in tourist arrivals and

TABLE - 13

INTERNATIONAL TOURIST ARRIVALS (in '000)/ RECEIPTS (in million USD) WORLDWIDE - 1983-'88

YEAR	1983		1984		1985		1986		1987		1988	
REGIONS	*Arrivals*	*Receipts*	*Arrivals*	*Receipts*	*Arrivals*	*Receipts*	*Arrivals*	*Receipts*	*Arrivals*	*Receipts*	*Arrivals*	*Receipts*
AFRICA	8164	2632	8779	2498	9818	2604	9279	3020	10108	3619	12000	4500
AMERICAS	50990	24374	59415	25629	58659	26656	63050	29394	67774	33329	72550	39000
EAST ASIA & PACIFIC	21985	10134	24552	10984	27447	11711	30925	14711	35643	19190	42000	24500
EUROPE	192828	55367	207538	57324	217957	60783	218898	77071	233926	95147	251500	118000
MIDDLE EAST	7752	4315	8172	4558	9087	4730	7842	4124	8316	5572	9000	7000
SOUTH ASIA	2714	1653	2711	1528	2757	1607	2930	1789	2892	1857	2950	2000
WORLD	284433	98475	311167	102521	325725	108091	332924	130109	358659	158714	390000	195000

(Receipts exclude international fare receipts)

Source : WTO News, 1990

receipts consecutively.

The geographical distribution of tourist flows indicate Europe and North America as the world's biggest and highly developed markets with nearly 80% arrivals. The 1988 international tourism season indicates a gradually expanding involvement of developing countries in tourism. This can easily be attributed to the intensification of intraregional travel besides an increasing number of tourists from industrialized regions world over. In South Asia itself, tourist receipts have risen by 7.7% in 1988.

Tourism's economic gains to the developing world is of particular value as they commonly suffer from hard currency crisis*. This problem is a bit difficult to overcome as these countries usually contend with inexisting sources of local capital and thus need to rely on foreign investment and management, though reluctantly. However, with increasing demand for recreation space and activity, these countries stand out as promising lands for the tourists owing to their unique and untapped potentials.

THE INDIAN SCENE

Organised tourism movement in India is very recent and in so far as mass tourism [2] is concerned, would be scarcely four decades old. The blue print for India's planned tourism plan was conceived by the Sargent Committee report as far back as 1946

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* Ironically, most meagre profit is made in those countries which are in greatest need of foreign currency- (Krippendorf, J. 1987).

[2] India's traditional bathing fairs, specially kumbh, attracted millions of pilgrims but that was hardly tourism.

that identified the basis for the future Indian Tourism Industry. On surveying the potentialities for the development of tourist traffic, the Committee concluded that both internal and external tourist traffic be developed for the socio-economic transformation of India. Following the recommendations, two tourist regional offices were set up in Bombay and Delhi and later one, each at Calcutta and Madras, subsequently. Between a short span (1952-57) six Indian tourist offices were established overseas*1 The year 1958 witnessed the formation of a separate Department of Tourism within the Ministry of Transport and Communication to deal with all matters concerning development and promotion of tourism. Ever since tourism has progressed at a slow pace inspite of certain constraints inbuilt into the country's economy.

Tourism growth faced its first decline in 1962 when tourist traffic fell from 1,39,804 in 1961 to 1,34,036 in 1962. This prompted the Indian government to launch necessary steps to tackle the causes associated with the negative trend in tourism growth. The Jha Commission was called upon in 1962 to set matters right. Of the many suggestions put forward, high priority was given to the development of foreign tourism infrastructure specially the star category accommodation facilities besides encouraging transport accessibility. About a dozen tourist centres, of outstanding nature/ culture resources, were identified for integrated development as tourist centres*.2 In response to the recommendations of the Jha Report a new corporation named 'Indian Tourism Development Corporation

*1 London, Paris, Colombo, Melbourne, San Francisco and Frankfurt.

*2 These include Agra, Jaipur, Banaras, Srinagar, Madural, Hyderabad, Mysore, Chandigarh, Ahmedabad, Darjeeling, Cochin, Bhubaneshwar besides Delhi, Calcutta, Madras and Bombay.

Limited' (ITDC) was founded in 1966. A year later a separate Ministry of Tourism and Civil Aviation was created.

Since the inception of an individual ministry for Tourism and Civil Aviation, Indian Tourism has been progressing positively. Regular planning and programme implementation activities has guided tourism industry towards a gigantic and dynamic public sector organisation. The efforts on the part of the government have shown positive results as visitor statistics indicates a constant rise in the number and receipts of foreign tourists year after year. This tempo of development has been encouraging since the eighties. Although the foreign tourist arrivals register a small figure (1329950 in 1990) yet the rate of growth of Indian tourism in terms of arrivals is more than double to those of world tourism as seen in 1980, when

TABLE - 14

INDIA : Foreign Tourist Arrivals/Income - 1980-1990

YEAR	FOREIGN ARRIVALS	% Change	INCOME (In Crore Rs)	% Change
1980	800150	4.6	920.00	-
1981	853148	6.6	1166.30	26.7
1982	860178	0.9	1063.93	8.7
1983	884731	2.9	1130.60	6.2
1984	835503	5.6	1225.00	8.3
1985	836908	0.2	1300.00	6.2
1986	1080050	29.1	1460.00	12.3
1987	1163774	7.6	178.00	21.9
1988	1239992	6.5	1890.00	6.2
1989	1337232	7.8	2100.00	11.1
1990	1329950	6.5	2456.00	16.9

Source : Directorate of Tourism, Delhi, India.

this was 800150 approximately. Foreign exchange earnings have shot up from Rs. 920 crores in 1980 to Rs. 2456 crores in 1990. There has also been a rise in per capita expenditure within the decade.

While there is an intrinsic buoyancy in foreign exchange earnings, domestic tourism guarantees a steady rupee income (Rian'69) Infact domestic tourism is likely to contribute in rupee income thrice, and even perhaps more, as much as foreign exchange sector (Bhatia, A.K. 1991).

In India, the term domestic tourist includes pilgrims, business personnels and similar other 'casual' visitors and hence their number runs into millions and often defy enumeration. Nevertheless, their socio-economic importance can hardly be denied, specially in the interest of the nation (Helleiner, 90). The responsibility of servicing the home tourist is vested in the hands of the state governments as the state is the sole planner and executor of tourism plans and policies. Equipped with these powers, the state officials are expected to concentrate on the development of facilities for domestic tourism, giving the highest priority to the lower income group of travellers, or the 'Budget tourists', besides providing accommodational and transportational facilities so as to democratise leisure and travel for all - social tourism (Haulot, 1981).

LUCKNOW : Tourism's Partial Impact

The task of assessing the economic impacts of tourism on Lucknow metropolis was beset with innumerable problems, stemming

from dire lacunae in tourist statistics. Therefore, in the absence of any dependable baseline data on tourist statistics, pertaining to visitor arrivals, receipts, expenditure patterns and investment behaviour, this sub-chapter is a modest attempt to assemble reliable information from secondary and sometimes tertiary sources[1] to arriving at some understanding on the economic contribution of tourist activities in Lucknow. However, it may be commented that majority of these reports do not inform adequately on tangible economic impacts, more so on Lucknow, except the IEMR report that largely focuses on U.P. tourism. This discussion hence, draws on tourist's - facts and findings established by the IEMR, not withstanding the inherent weakness and pitfalls of this report, referred to in the foregoing.

The most important aspect of impact analysis is the study of trends in travel and tourism. According to the figure presented in the IEMR report, it is apparent that the tourist traffic to Lucknow city has been continuously growing. In 1981 there were only 15 lakh Indian and 13 thousand foreign tourists. Within a decade, this visitor volume has increased to 22 lakh home and 17 thousand overseas visitors in 1990. Table 15 shows the growth of tourist arrivals (domestic and foreign) to Lucknow from 1981 to 1990.

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1. Report on the Adhoc Committee on Tourism, 1963.
   Report on the Hotel Review and Survey Committee, 1968.
   Cost - benefit Study of Tourism, Mathur, M.V., 1975.
   Long term Perspective Plan for Development of Tourism in U.P., IEMR, 1977, unpublished report.
   Survey on Marketing & Tourism Infrastructure, presented and prepared by PATA & IIPO.
   Statistical Diary, U.P. 1988, 1990.

TABLE - 15

LUCKNOW : Tourist Traffic 1981-1990

(in '000)

YEAR	DOMESTIC	FOREIGN
1981	1500	13
1985	2000	15
1990	2200	17

Source : IEMR report (p. 230)

Note : Figures are rounded.

With respect to the pattern of tourist expenditure, market researches, namely IIPO and PATA, indicate the highest percentage expenditure in boarding and lodging sector which has almost one fourth of tourist expenditure of a single tourist in India. The IEMR report reveals that tourist, in India, spend atleast one third of the total expenditure on shopping while the share of their spending in restaurant and on internal transport vie with each other and hence have an almost negligible range of difference.

Since the accommodation sector forms the heart of tourism business in India, maximum investment and income generation accrues in and from the same. But as the tourism industry is yet to gather full momentum in the city, the hotel trade remains to be harnessed on internationally accepted levels of hospitality. However, Lucknow does have a substantial accommodation capacity to meet the needs of its guests who belong to different income groups. It may be

reiterated that despite the existence of a registered Lucknow Association of Hoteliers, the present author could not come across any report on Hotel Inventory (published/unpublished) which could provide necessary information on the status of visitors' hospitality. Surprisingly, even the UP Department of Tourism did not better. This is indeed a queer tourism paradox that an industry should run without its feet.

Faced with such a predicament, it was found necessary to take up a survey of different category-hotels and stay places within the city, to having a wholesome picture of the hospitality section. Of the 94 hotels, lodges, guest houses and the like, about 54 units were personally visited to gather on-the-spot information on facilities provided, bed capacity, room-tariff and employment generation capacity. It may be observed that task undertaken was extremely challenging and strenuous. The self administered interviews with the providers of these services was not easy as many of them were found to be reluctant and sometimes indifferent in furnishing exact figures on room-tariff, hotel employment, bed-capacity and average earnings for obvious reasons.

Having collected raw data, the first step was to categorise the accommodation types into various grades depending upon the standard and quality of services, catered to at these accommodational units. The 54 units studied were classified into five categories- A, B, C, D and E (Appendix 5). These categories were made on various considerations, such as, location, site service and amenity. The 'A' category hotels are the best lodgings that the city can

TABLE - 16

LUCKNOW : Categorywise Hotels, Room Capacity & Tariff
(Reference year 1991)

CATEGORY	HOTELS	ROOM CAPACITY	TARIFF RANGE
A	4	283	300+
B	7	300	150-300
C	12	410	75-150
D	13	352	45-75
E	18	366	Below 45
Total	54	1711	-

Source : Survey conducted by the author, 1991

offer to its guests particularly to those from abroad and the Indian elite, hence the high costs of these hotels are justifiable (Above Rs. 300/bed). These hotels have an appealing facade and are set amidst pleasant environs, in relatively posh areas of Lucknow, having easy accessbility. Equipped with modern and standardised facilities like air-conditioning, hygiene, parking space, gardens/lawns, lifts, taxi services, air/rail booking office, exchange banks, souvenir shops and kiosks, they offer to the diverse needs of their clientele, with a difference. Their interiors too exhibit elegance in their decor and embellished setup[1]. Hotel Clarks Avadh, emerged as the best one in the city, having most of these hospitality services besides a privately owned swimming pool and a grand hall equipped with

1. The rooms are carpeted, air-conditioned and provided with call bells, audio-visual systems, telephone and attached bathrooms that are well fitted with modern amenities and toileteries. These hotels also have bars and restaurants that serve local, national and international cuisine.

modern public address system.

The 'B' grade hotels are largely located in the CBD areas of the city and are fairly good on Indian standards, providing adequate visitor facilities and services like Black/White television sets, air-conditioners (partial), telephone and so on. By virture of being located in the core-commercial areas, they normally have a high occupancy rates while their tariff rates range from Rs. 150-300/bed.

The 'C' grade hotels generally cater to the middle income group. These hotels are relatively cheaper (averagely Rs. 50/bed) and are found in substantial number all over the city, particularly in the city hubs. The facilities may vary greatly and the room-tariff has a wide range accordingly. In so far as the 'decor' is concerned, these hotels are hardly impressive.

Hotels in category 'D' have a still lower standard as they have come up in response to the needs of low budget tourists (tariff rates Rs. 45-75/bed). Though some of them have tried to facelift themselves, yet a few lack house-keeping and hygiene considerably.

The last category that is the 'E' class of accommodation usually have a dingy, badly ventilated and unhygienic outlook. Again, their conditions may vary greatly. Some may be livable while others present themselves as shabbily kept dove-holes. They necessarily serve the low budget class of tourists as the cost per bed is below Rs. 45.

With 94 hotels and 21 dharamshalas, presently, the city has the capacity to house atleast 3924 tourists at a given time. This may be considered sufficient for the current requirement of tourists. But with the increasing tourist volume in the city the need for expanding the lodging sector has been greatly realised. In response to this much-felt need, the state government proposes to increase the bed capacity in various classes of accommodation. Concentrating on the budget group of tourists, the bed capacity in dharamshalas, Yatri Niwas and the Indian style hotels shall be enhanced. With additional 7300 beds by the year 1995, Lucknow shall have the capacity to provide for about 11,224 tourists/night.

TABLE - 17

LUCKNOW : Additional Accommodation to be created 1990-95.

CATEGORY	BED CAPACITY
Classified Star	500
Tourist Bungalow	200
Yatri Niwas	2000
Youth Hostels	500
Camps	5000
Indian Style Hotels	1600
Dharamshalas	2500
Total	7300

Source : IEMR report (p.239)

In order to analyse the impact of tourist expenditure on the income of Lucknow's economy, the patterns of tourist spendings on various items need to be thoroughly studied. As previously stated, shortage of tourist data has been the biggest hurdle in arriving at some authentic conclusions. The estimates provided by the IEMR have been extremly useful as base data for this study. Besides this, some approximations have been fixed and considered as the standards for futher analysis. The PATA and IEMR reports state the fact that the length of stay of a tourist in the city ranges between 2-3 days. On the basis of some interviews with the tourists, service providers and officials engaged in the promotion of tourism, the length of stay was assumed to be two days only. Another approximation was arrived at with regard to tourist expenditure per-day. At the current prices of 1990-91, the average expense of all overseas visitor was determined at Rs. 450/day, while that of a home tourist was Rs. 158/day. With the help of these assumptions, it becomes somewhat convenient to calculate the income generation and multiplier accruing from tourist expenditure in Lucknow.

Tourist expenditure can be itemtized into six categories, viz; lodging, eating and drinking, internal transport, entertainment, shopping and miscellaneous. From 1981-82 statistics available (IEMR report) the percentage distribution of tourist expenditure can be computed. The calculations manifest the largest proportion of tourist spending on the lodging sector (17.2%) while shopping, internal travels, entertainment and eating and drinking followed in quick succession, each with a percentage of 15.1, 13.4, 12.3 and 11.8 respectively.

TABLE - 18

LUCKNOW : Tourist Expenditure Pattern

S.No.	SECTORS	TOURIST EXPENDITURE
1.	Lodging	17.2%
2.	Eating & Drinking	11.8%
3.	Internal Travel	13.4%
4.	Entertainment	12.3%
5.	Shopping	15.1%
	TOTAL	69.67%

Source : IEMR derivations.

Now, if the domestic and foreign tourist traffic to Lucknow city is 22 lakhs and 17 thousand respectively in 1990, then the total flow of visitors is 22.17 lakhs. Assuming that a domestic tourist spends Rs. 158.00 per day in the city, the total amount spent by 22 lakh tourists in two days' time would be Rs. 6952 lakhs. Taking Rs. 450/- as money spent by a foreign tourist in a day, a sum of Rs. 153 lakh can be assumed to be injected by 17 thousand foreign tourists within two days in Lucknow in 1990. The average tourist receipts (foreign and domestic) for 1990 then is Rs. 3552.5 lakhs.

Considering multiplier, Keynes' concept of income multiplier is fairly perplexing as it commonly defies precise quantification. Inspite of the scepticality attached to this concept, it is often hypothesized that tourism multiplier is larger than that of any other

sector. There are few-if any- studies exist in developing countries, particularly India, to prove the hypothesis. Nevertheless, the concept was first applied by the U.S. Government through Cheeche and Co. in 1961[1]. The observation brought to light the fact that the initial impulse of tourist expenditure generated an economic turnover which was 3.2 - 4.4 times higher for the Pacific countries. But, on contemplating Lucknow's tourist economy, it does not seem feasible to accept 3.2 as the income multiplier for the city's economy. Since Lucknow has yet to develop into a full fledged tourist resort, as compared to Agra or Varanasi in the state, it was thought reasonable to adopt the methodology suggested by McIntosh and Goeldner (1990). The revenue earned from the tourists, in a year's time, is either saved up or spent on goods and services. Hence the tourist multiplier can be calculated either by taking into account the Marginal Propensity to save (MPS) or the Marginal Propensity to Consume (MPC), as has been considered here.

The first step forward to determining the income multiplier is to approximate the MPC. Taking into account the self-sufficiency of Lucknow's economic system, an MPC of 1/2 was thought most workable in this case. The formula to compute the multiplier is as follows-

$$\text{Multiplier} = \frac{1}{1 - \text{MPC}}$$

---

1. The study was conducted on seventeen countries in the Pacific and Far East. India was excluded from the study as it was too large a country.

With Rs. 3552.5 lakh as tourist expenditure and an MPC of 1/2, the multiplier would be -

$$M = \frac{1}{1 - \frac{1}{2}} \times 355250000$$

$$= \frac{1}{\frac{1}{2}} \times 355250000$$

$$= \text{Rs. } 7,10,500,000$$

Hence the original tourist expenditure of Rs. 3,55,250,000 multiplies into Rs. 7,10,500,000 as income for the local community.

To ascertain the number of transactions throughout the expenditure-income series of the tourist receipts for the year 1990, the initial impulse of Rs. 3552.5 lakhs can be multiplied with the MPC and the subsequent products be consecutively treated thereof until the total of the successive products be equivalent to the multiplier. In doing so, it was estimated that the annual income from tourists changed hands atleast fourteen times before disappearing.

The relevance of tourism to the employment sector of an urban economy is rather difficult to analyse for obvious reasons. It has been observed that tourism is rarely the exclusive function of urban centres, and therefore the task of drawing a line between the tourist and resident demand-supply interaction is almost impossible. Also the direct, indirect and induced employment opportunities created by tourism (Lea,'88) are widely diffused into the entire city region and its immediate hinterland, thereby making the computation all themore complex.

In the absence of precise data on income earned from tourist expenditure in the city, some assumptions have been made to arrive at a rough estimate on the employment of tourism in Lucknow city. The application of the income-employment ratio method suggests that approximately 7.79 lakh people are engaged in the various sectors of the tourism industry of Lucknow city (Appendix 6). This estimation seems highly exaggerated as the tourism industry has not yet grown large enough to provide direct employment to 7.79 lakh people in the city. Hence the exact determination of manpower in the tourism sector of Lucknow remains fairly obscure.

However, since hotels have a direct link with tourism and are prominent visible manifestations of tourism function within the multi-functional urban setting, hence, it was possible to determine direct employment in the accommodation sector of the city. By virtue of these accommodational units being mostly in the private commercial sector, the study was not very difficult to undertake.

The study reveals that hotels in the 'A' category possess highest employment capacity among others in the city. Hotel Clarks Avadh provides direct employment to 400 persons while it has a room capacity of 99. This means that, on an average, it has ratio of 4 persons/room approximately. Within the same category the Gomati Hotel, with a room capacity of 67, provides employment to 155 people. This works out to approximately 2.3 people per room. With a total capacity of 283 rooms in the 'A' category of Lucknow hotels, the total number of people directly employed in different jobs, ranging from skilled managers to semi/unskilled ordinary

labourers, are 990. This is almost two-thirds of the total employment generated in the hotel sector of the city.

The 'B' group of hotels provide a wider range of employment than the 'A' group hotels. The job opportunity in them may range any where between 10 persons (Delux Hotel) to 38 persons (Charan Guest House). On an average these hotels may generate employment opportunities for about 28 people. With seven hotels in this category about 196 people can, therefore, be easily employed in this category of hotels.

The 'C' category of hotels have a still lower employment level - 3 persons (as in Avadh Hotel and Amar Prem Hotel) to 15 persons (Raj Hotel). With an average of 8.3 people/unit and a total of 12 units, this category is capable of generating employment for 100 persons in the city, approximately.

The remaining two categories, 'D' and 'E', of hotels provide employment for 4-2 persons, on an average. Hence, with 71 units in these two categories and considering 3 people as average employment capacity, these hotels provide jobs for 213 persons approximately.

Assuming that each dharamshala has a manpower of 05 persons, on an average, the total employment capacity in the 21 dharamshalas of the city comes to 105 people. Hence the existing hotels sector alone is capable of generating about 1607 jobs by itself.

On contacting the State Department of Tourism, it was found

that 150 people were directly employed at the head-quarters in Lucknow itself, with 80 individuals in the Directorate and 70 employees in the Corporation. If this figure is added to the number of job opportunities created directly in the accommodation sector of the city, then a total of 1757 was achieved. This can, roughly, be said to be the number of persons engaged in the hotel and administration sector of Lucknow.

No effort has been made here to arrive at any quantification regarding economic contribution through taxation which posed a big problem due to the quality of high flexibility.

Conclusively, the tourist sector can make quite significant contributions to the economy as the statistical derivations on the income multipliers and hotel-employment generations have been demonstrated. However, these computations cannot be taken too literally. The one reason being, an absolute neglect in data collection has thoroughly understated the volume of tourist traffic in metro areas, particularly in developing countries where urban centres are coming as major travel attractions.

Chapter 7

LUCKNOW
Planning and Development

While urban geography as a sub-discipline has attracted fairly good attention of geographers both in India and overseas (Singh, R.L., 1955; Smailes; 1953; Friedmann, 1976; Prakasa Rao, 1983, Berry, 1973, Ashworth, 1987), it is, however, a pity that 'Urban Tourism' has not been paid the attention it deserves.

Some of the reasons for this 'non-urban bias' in tourism studies have been the queer 'phenomenon' itself, which could be better studied in rural areas or nature resorts than cities, administering wide variety of functions embedded in urban economy besides intermix of visitors with different motives, spatial origins and patterns of behaviour. Because tourism, in the inner cities, was just one element (often dubious) of the multifunctional landuse, it was not easy to delimit "inner-urban entertainment district" like that of Christaller's CBD's (Ashworth, 1989). Stansfield (1964) attributes this neglect to "inappropriate and inadequate methodology which is inherently incapable of quantification". Ashworth puts it more succinctly -

"As the tourist in the city is to a large extent behaving in a manner little different from the resident in the consumption of many publically and privately provided facilities, the definition of what constitutes a tourist facility is fraught with difficulties and from the viewpoint of the facility itself frequently irrelevant.... It is not surprizing, therefore, that very few urbanists had any

understanding of tourism as an urban function or urban landuse."

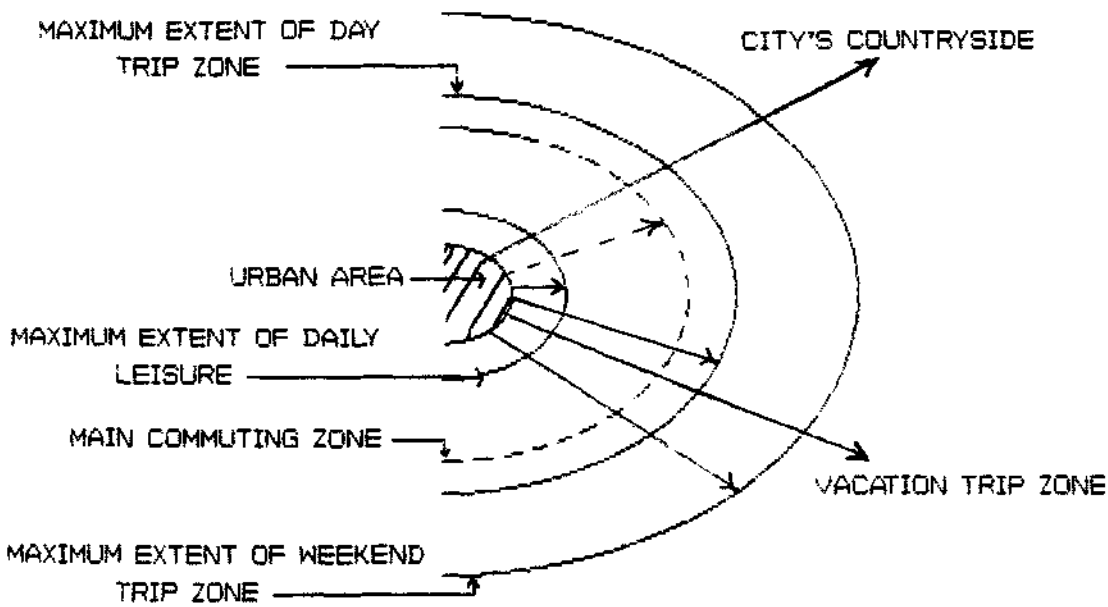
At best, focus has been upon tourism in the city, and **not** upon the city as a source of recreational demand (Ashworth, 1992). And this explains some of the major reasons of neglect in studies of 'urban tourism' or 'Tourist Urban Geography'. Only a handful of studies touch upon this subject, such as in Madrid (Gutirrez, 1977); Christchurch - New Zealand (Pearce,'81, Burtenshaw, et al,'81); Nurenberg (Vetter,'85); Toronto (Wall,et al,'85 and Ashworth,'88), which generally deal with location patterns, urban distribution and local policy planning. Indian studies on urban tourism are very few, if any. These are largely descriptive, without investigating into tourist facilities in the functional context of the multifunctional city.

While tourism may have a significant role in the 'urban revival' and 'revitalisation' (Cameron,'89) there seems no possibility of supporting a 'theory of urban tourism development' cited by Borg (1991) in his pioneering dissertation '**Tourism and Urban Development.** There is, however, evidence of tourism buoyancy in 're-urbanising' many declining cities of the West after the 70's and 80's of this century*.

Cities, by broad definition, are spatial concentrations of cultural traditions, sights and heritage facilities which lend attraction to tourists. A few cities, however, succeed in making tourism an economic activity of importance. Surprisingly, tourism scholars (and tourism geographers, in particular) have made only

* Scholars like Hall and Hay (1980) and Van der Berg, Drewett, Klaasen, Rossi and Vijverberg (1982) describe four stages in the 'life cycle'-theory of cities' - (1) Urbanisation, (2) Suburbanisation, (3) Disurbanisation, (4) Re-urbanisation.

SPATIAL LINKAGES IN URBAN TOURISM SYSTEM



(After Bryant, Russwurm and Mclellan , 1982 p. 126)

Figure 20

feeble efforts to understanding and analysing 'Urban Tourism System', which eventually ask for establishing links between 'urban development' and 'urban tourism', forging interaction between tourism and urban economy, finding answers to questions like urban tourism, and its impact on hinterland. Since tourist attraction is a spatial perspective, there is also a need to establish explicit linkages of spatial and sectoral structures that strengthen and energise 'urban systems' and stimulate urban growth (Verbeke, 1988). Economic spin off of tourism peripheral sites give rise to a process of urban development, semblence of which can be discovered in a traditional city in the Christallerian sense. But this is also true that the 'core' or the 'inner city' by virtue of its cluster of urban resources, culture attributes and entertainment activities attracts visitors, a trend which has gathered momentum in recent times. Mega-cities like London, Paris, New York, largely attract tourists for what may be termed 'Urban Tourism'. An English Tourist Board (ETB) study (ETB, 1991) states that 75% of U.K. visitors do not move out from London. Similarly, Delhi has lion's share of all tourist arrivals (over 40%) to India. (Singh, T.V., 1975). Thus, the dynamics of tourism development effectively demonstrates the interplay of centrifugal and centripetal forces in the urban development processes of city agglomerations, which makes it an interesting field of study (Singh, S. 1991a, b).

This is a strange paradox that tourism development is still not considered an essential ingredient of urban policy, whereas demand for recreational landuse and leisure spaces is continuously

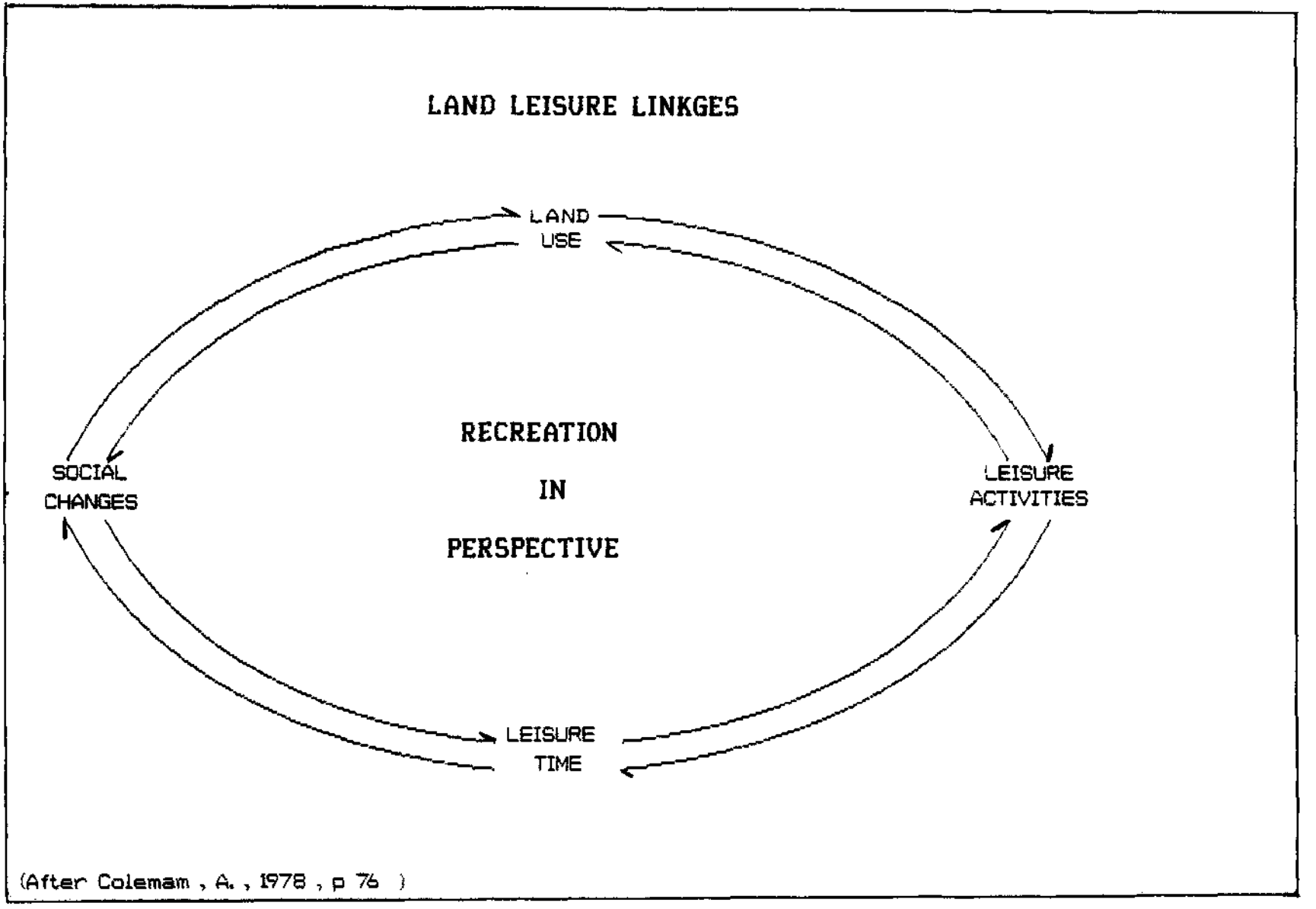

LAND LEISURE LINKGES
LAND
USE
RECREATION
IN
PERSPECTIVE
SOCIAL
CHANGES
LEISURE
ACTIVITIES
LEISURE
TIME
(After Colemam , A. , 1978 , p 76)

Figure .. 21

growing on Functional Urban Regions (FUR); that it often disturbs Land-leisure relationship which manifests itself in Socio-Cultural and ecological stresses of the urban eco-systems.

Tourism experts prescribe integrated urban development (Gravel, 1979) with well defined tourism policy, economically viable, socially responsible and ecologically sound (Singh, T.V., 1992) that ensures sustainability for both 'urban' and 'tourism' landscapes- the two need synthesis and symbiosis for a sound development.

This chapter shall touch upon some of the problems associated with urban development and urban tourism, exploring on policy frames, planning processes and development structures that have been responsible in making (and unmaking) the 'image' of this historic city - Lucknow.

With this long preface on urban tourism and the city core, it is time to re-visit Lucknow's urban landscape, and its touristic functions in morphological frames.

The Lucknow Urban Eco-System

Lucknow took almost two centuries to grow into the size of a metropolis. Interrupted in its growth by many vicissitudes, forces of development were always stronger than tragic events of History and Geography. The first hundred years of success belonged to the Nawab Wazirs who, in different degrees, contributed to its growth and made it, what has been metaphorically said "the Shiraz of Awadh" and "the Constantinople of India". The later hundred

years, barring the tragic fifties of the last century, were of the British rulers, Awadh Barons and 'Badshahs' who made sincere efforts to restore its lost glory, while the post-independence development anomia of adhoc urban planners added more problems than they could solve - the 'leisureopolis' of the Nawabs was forever lost.

Demographic pressures prompted speedy expansion of urban space wrecking green belt*, violating fringes and perpetuating encroachment of parks and open spaces. Morphogenetically, the city's core-periphery relationship has been irreversibly disfigured and landuse functions interchanged or inextricably overlapped (Singh, S., '91c). Worse has happened during the last few decades when population of the town has swelled in disregard to the carrying capacity of the city. A casual survey of the population figures shall reveal that the population has more than doubled in the course of sixty years. The following table presents a mean annual growth

TABLE - 19

LUCKNOW : Mean Annual Population Growth - 1921-1961.

DECADE	ANNUAL INCREASE	
	Number	Percent
1921-31	3,409	1.24
1931-41	11,252	3.40
1941-51	10,968	2.48
1951-61	15,881	2.76

Source : Lucknow Masterplan, p-7

* Out of the 124 villages that shall be effected by further urbanisation of Lucknow 53 are in urbanisable limit of the Metropolis in 1961 and 71 villages fell in the green belt - Lucknow Masterplan (Unpublished) p.30

of the city's population in between the decades 1921-1961. In 1961, populationwise, Lucknow stood tenth among the biggest towns of India. Apart from natural growth of population, in-migration factor has been largely responsible for the swelling of the city's population. Table 20 shows the effect of 'pull factor' on migration during the period 1951-61.

TABLE - 20

LUCKNOW : In Migration

PERIOD	MIGRANTS	PERCENTAGE
Pre 1951	1,32,410	47.10
During 1951-61	1,48,736	52.90
Upto 1961	2,81,146	100.00

Source : Lucknow Masterplan (p15)

It is worth the reference that about 26.65% of the total population of the town group consisted of migrants in 1951 whereas in 1961 this percentage rapidly increased to 42.88 percent. About 14,000 people have been added annually to the city's population after independence. And, should this influx go on unabated, Lucknow shall add about 500,000 additional migrants by 1995 (Lucknow Masterplan pg. 15). Besides creating environmental problems in the urban space, this flight to the cities has adversely disturbed urban and rural relationship, and between urbanisation and national development of the country as a whole. Excluding a few large cities* of India the density of population in Lucknow was recorded

* Calcutta, Bombay, Delhi, Madras, Bangalore, Hyderabad and Ahmedabad. (Roy, B.K.; 1987; pg. 56).

highest as 6897 persons/km^2 (Census 1981). These aspects of urban growth are conspicuously manifested in the landscape changes in the local areas.

Lucknow, the city of culture and commerce has now come up as a multi-functional and multi-nuclei town with multi-landuses that need some discussion. City's old cores still function in Chowk and Aminabad with several sub-cores and lateral cores. These are intensely congested areas*1 of the city, where centripetal forces have worked vigorously replacing parks and open areas with built structures. Hazratganj is the third core which is marked by comparative openness, wide roads fashionable shops catering to the well-to-do class of the tourist shops, hotels, pubs, restaurants, amusement parks, banks, cinema houses and other recreation points are to be seen. Infact, this part of the city is developing a semblance of a 'Recreation Business District' (RBD), while serving the needs of the resident population.

These three district CBD's are business hubs of the city. It is here where business can be mixed with pleasure. Lucknow has also been developing a few more sub-central business districts in other planning districts (P.D.). North and north-east, particularly in P.Ds. of "C" and "D" prominently expressed in colonies of Mahanagar, Aliganj, Niralanagar, Indiranagar, Gomtinagar and Rajajipuram. These PDs have been organised on more graduated land use, providing desirable recreational spaces.

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*1 Many **mohallas** are so congested that they could not witness the rising or the setting of the sun. Chowk can be cited as an example.

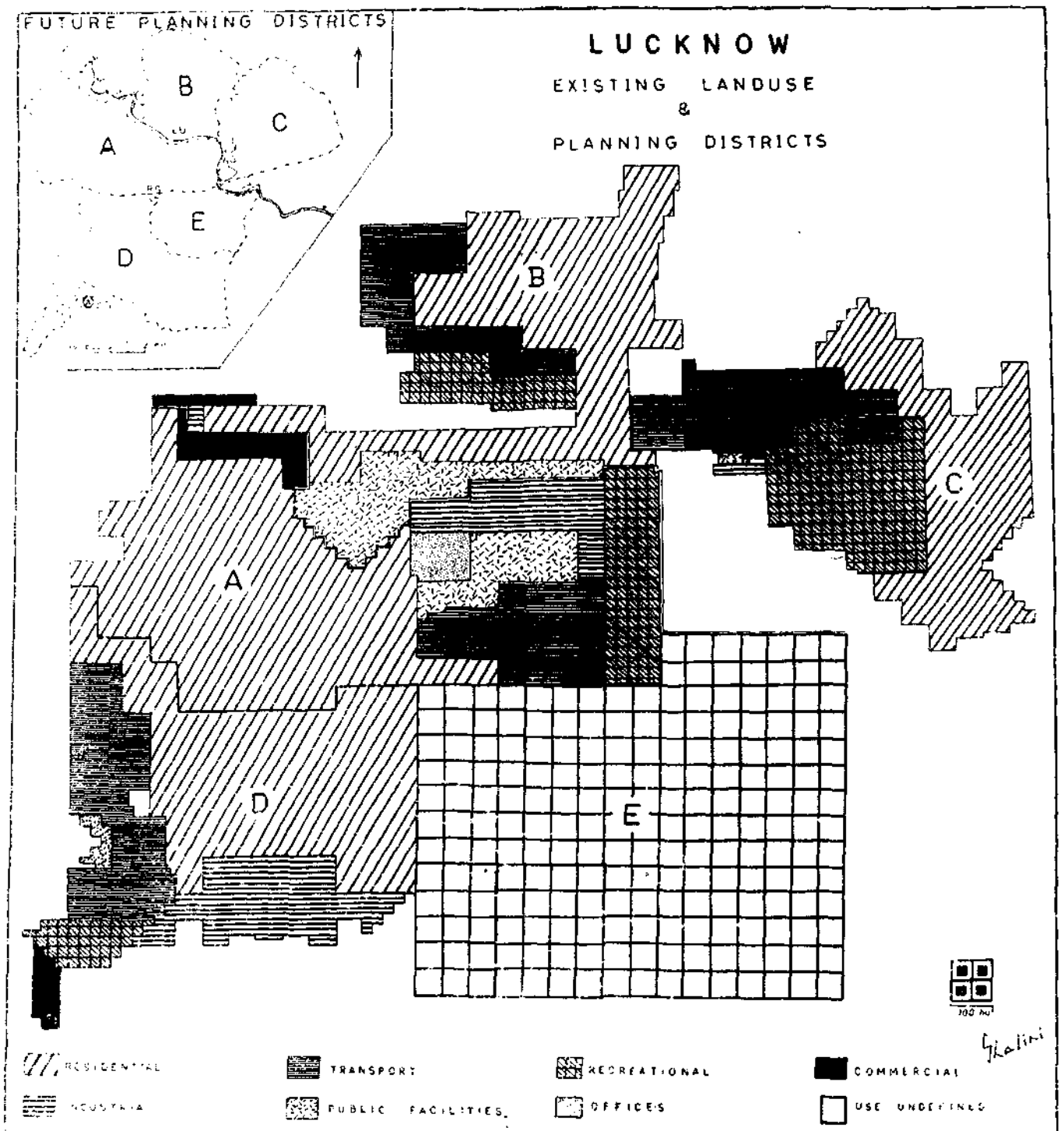
FUTURE PLANNING DISTRICTS
A
B
C
D
E
LUCKNOW
EXISTING LANDUSE
&
PLANNING DISTRICTS
RESIDENTIAL
TRANSPORT
RECREATIONAL
COMMERCIAL
PUBLIC FACILITIES
OFFICES
USE UNDEFINED

Figure 22

CITY's PLANNING DISTRICTS :

Planning District "A" constitutes the heart of the old city, covering a total area of 10,377 acres of land with 52.22 percent of the area proposed for residential purposes. It shall have about 10 percent land devoted to recreational use. The residential density in this zone in planned to range from 250 persons/acre to a minimum of 50 persons/acre, depending upon the existing trend of residential density in this district. The planners have a design of 18 planning zones of various functions and land uses. Most of the tourist attractions are to be witnessed in this district which offers an interesting blend of Lucknow old and new; the meeting point can be identified around Begum Hazrat Mahal Park where one views the box shaped, star hotel- Avadh Clarks - mocking at the twin **'Imambara'** bearing dome - shaped structures. This part of the city, all along the Mall Road, presents a drawing room freshness, to the relish of the resident and the tourists (Appendix 7).

Planning District "B" is attributed to education, having the University of Lucknow, Isabella Thoburn College and the proposed Engineering and Veterinary Colleges. Though its major land use (58.29%) shall be devoted to residential purposes, it shall have major input of community services (16.89%), transportation (16.64%) and recreation (6.26%). Total proposed area of this district is 7483.48 acres while 3028 hectares (13.23%) shall be developed having fourteen zones. This district has expressed itself in some of the best colonies in terms of human settlements, bearing neighbourhood concept. Mahanagar, Aliganj and Niralanagar are some of the highly organised colonies in the trans-Gomati area that have come up only

within the last four decades (Appendix 8).

The planning district "C" with a total area of 7823.87 acres can be pronounced as recreational-cum-residential zone with 37.61% of the total area under residential landuse and about 23% to be devoted to recreational purposes. District "C" comes in response to tourist's and recreational needs of the residents and the visitors. Chinhat, on the Faizabad road shall be developed as Lucknow's tourist village* , while Kukrail Forest Reserve and the surrounding area has been developed as a wild life sanctuary and a regional park having facilities of holiday homes, swimming, boating, bird-watching, picnicking, forest recreation and lonely walks and wilderness patches. This park has also developed a crocodile farm and a deer park. The farm offers recreational opportunities besides other commercial advantages that accrue from the sale proceeds of the crocodile farm. While 19.68% landuse is marked for residential purposes where the Hindustan Aeronautics Limited (HAL) has come up amidst a most green environment. Indiranagar, Gomtinagar and Vikasnagar besides many private housing schemes have burgeoned in this zone, threatening the planning zone of the city (Appendix 9).

Planning District "D" covers about 16% of the total area, being developed as industrial-cum-transportation district with 52.68% landuse for residence, 19.45% for transportation and 14.63% for industrial activities, while only 4.30% landuse shall be provided for recreation (Appendix 10).

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* Asaf-ud-daula built a stone bridge in 1780 to have easy and all time access to his country home at Chinhat - (Nigam, M.N., 1960, p.34)

TABLE - 21

LUCKNOW : PROPOSED LAND USE

S.No.	PROPOSED LAND USE	AREA IN P.D. (in Acres)				TOTAL	%
		A	B	C	D		
1.	Residential	5729.00	4362.00	2942.00	4519.00	17551.00	17.61
2.	Commercial	394.83	98.52	282.27	156.46	932.08	0.94
3.	Industrial	903.94	36.84	1540.00	1260.00	3740.78	3.75
4.	Offices	268.94	-	-	-	268.94	0.27
5.	Recreation	1034.87	468.71	1787.25	387.15	3677.98	4.04
6.	Community facilities	570.34	1263.90	26.63	92.82	1953.08	1.96
7.	Public/Semi Public Utilities	64.61	7.98	-	-	72.59	0.27
8.	Transportation	1343.81	1245.53	1245.72	1674.78	5509.85	7.17
9.	Waterbodies	66.95			392.83	460.78	0.72
10.	Jail	-			127.82	127.82	0.13
11.	Agriculture	-					6.80
12.	Use Undefined	-					13.09
13.	Green Belt	-					43.25
	TOTAL	10377.30	7483.48	7823.87	8610.25	34294.90	100

Source : Lucknow Masterplan (p. 56)

There is yet another planning district "E", the use of which has been left "undefined", depending upon the future needs of the town. Presently this zone is an open space punctuated by stands of trees, wastelands lying low with puddles of the Gomati which is now being filled in by city's garbage. But occasional construction scenes are not uncommon. Among them a few prestigeous structures like a five-star hotel of the Taj Group and the like can be spotted.

The planners with all their pious intentions did promise to retain the original character of the city by providing spaces for the gardens and greens and by containing the urban sprawls to defined outer fringes, enriching it by substantial green belts (Master Plan, p.56) but the dream remains yet to be realised. The table.21 gives a composite picture of proposed landuse of Lucknow metropolis in four planning districts of A,B,C and D*. This table also shows that the future city should provide 4.04 percent land for recreational purposes and 43.25 percent land area shall be devoted to the greenbelt.

The hard fact is that the town planners are not the developers of the city, nor the native residents seem to have any say in the development of the city they inhabit. Lucknow Development Authority (LDA) was established with an avowed objective to address these vital issues of great pith and moment. Paradoxically, neither the metropolis could contain its growth limit nor the Nawab's landscape tastes were respected - "The Spirit

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* Detailed landuse of P.Ds. - A, B, C and D are given in Appendices-7, 8, 9, 10.

TABLE - 22

LUCKNOW : Changes in Urban Landuse

Categories	1	2	3	4	5	6	7	8	9	TOTAL
1971 Census Boundaries % of Total Area	28.56	4.30	2.55	1.36	2.45	0.98	2.29	24.05	33.46	100.00
Area in Ks^2	36.46	4.56	3.26	1.74	3.12	1.25	2.92	30.70	42.72	127.66
1981 Census Boundaries % of Total Area	53.72	2.93	1.22	2.35	2.88	1.41	1.45	13.37	20.69	100.00
Area in Ks^2	75.64	4.13	1.72	3.31	4.05	1.99	2.04	18.83	29.11	140.82
Change in % 1971-81	107.46	-24.77	-47.24	90.23	29.81	59.20	-30.14	-38.66	-31.86	10.31

Notation for categories :

1. Residential
2. Business
3. Public Services
4. Educational
5. Administrative
6. Industrial
7. Recreational
8. Open/Arable
9. Miscellaneous

Source : Roy, B.K., 1987 (p.56)

Groans as the Edges Grow" (Singh, T.V., 1975). The landscape changes within a decade (1971-81) have been quite alarming that forebodes ill. Table.22 sums up these changes very precisely. What is worth observing is that open spaces of 20.88 km^2 have been used for residential purposes by 1981 out of the open spaces of 1971, and additional areas have also been included alongwith which were not in the jurisdiction of the city in the proceeding census (namely Indiranagar, Comtinagar, Aliganj extension and Hindnagar Colony). A conspicuous variation of 72.41 is noticed in the residential development. What is more appalling is that there is no development sighted in the enhancement of recreational zone which indicates poor urban facilities to this million city (Roy, B.K., 1987). The actual area is only 2.04 km^2 against the proposed landuse of 4.04 percent. Even this meagre percentage of recreation stands awfully threatened. Neglect in public services, indifference to recreational facilities and thoughtless encroachment on open spaces has begun to express itself not only in the city's dysfunction, instead ecological disbalance is another malaise that the city fathers have to redress before the city becomes un-liveable (Singh, S.,1991b).

BLENDING TOURISM IN URBAN PLANNING

Planning for urban development, as stated previously, is a tricky job and hence must be on scientific footings. While the spatial growth of the city shall inevitably continue, it is important for the developers and planners to work with foresight as to avoid the unsightliness and ugliness of Lucknow's catastrophic sprawl. For this the authorities must make all out efforts to saving the greenbelt that circumscribes urban agglomeration.

The long drawn Lucknow city masterplan 1970-1990 has recently been updated in order to graduate Lucknow's landuse for a balanced economic and aesthetic appeal (Appendix. 11). Developers and planners seem to be on the alert to rescuing the greenbelt through regulations that strictly forbid illegal construction of any building/structure in open spaces so to keep the countryside free from peripheral clutter. This includes the recovery of land from unauthorised encroachment. The implementation of this proposal is essential as a measure against the misappropriation of the greenbelt as a buffer zone. Urban containment and preservation of te city's native character can be accomplished through the upkeep of the greenbelf. With a view to maintaining a balance between spatial planning and economic policies, these greenbelts can be nurtured to serve the recreational needs of the residents and consequently the visitors too. While outdoor recreational facilities like golf courses, race courses and so on can be developed here, it should be borne in mind that holidaying amenities must essentially be locally based and involving minimum tourism infrastructure (Willis, 1987). In other words, tourism must be fostered on a 'small-scale' basis along these buffer zones.

Within the city boundary, the gardens, greens and open spaces are rapidly disappearing as they are being engulfed by concrete buildings. Today, the gardens and parks of Lucknow of yore are reduced to just the state of mind. Everywhere the greens are fading away into dull grey which are most unaesthetic in appearance. Lucknow has, unfortunately, subscribed to the vertical growth of the town development concept which may be necessary

on economic feasibility, but it certainly homogenises the city pattern breaking the sky line of Sham-e-Avadh. Increasing numbers of vulgarly geometric skyrises and multistoreyed buildings have long before ruptured the tastefully framed skyline of the Nawabian city, much to the distaste of the local people. One of the banes associated with these highrises is that they do not blend with the old and vernacular architecture of Lucknow. One can witness the visual blights of these structures around the crown hotel 'Clarks Awadh' and the closeby twin domed Nawabian structures that come as anachronism besides visual pollution. Lucknow's suave landscape has been greatly jeopardised by the syndrome of over-urbanisation (App.12)

The city's personality has been seriously impaired by environmental pollution that has further deteriorated the living conditions. Garbage dumps are common sights. The problem of ill-planned traffic network, is the most outstanding predicament of Lucknow's urban ecology, that causes bottlenecks during peak hours when the roads and streets appear to be insufficient and huddled up. Poisonous vehicular fumes, in sheet-form, overcast the city*[1] causing serious health hazards like cancer (Ray, 1991) besides causing local climatic changes*[2] . Another by-product of modern urbanisation is the noise pollution which has been recorded at many places upto 80 decibels in the city (against the tolerable level o 45 decibels) which is indeed traumatic experience for Lucknowites, accustomed to clean environment, set on traditional leisurely pace.

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*[1] 50-60 tonnes of pollutants are ejected every day into Lucknow's atomoshere, leading to respiratory functional damages and reduces visibility - The Pioneer, August 7, 1991.

*[2] Lucknow is undergoing thermal changes that makes the air nearest the ground cooler. (Govardhan, 1990).

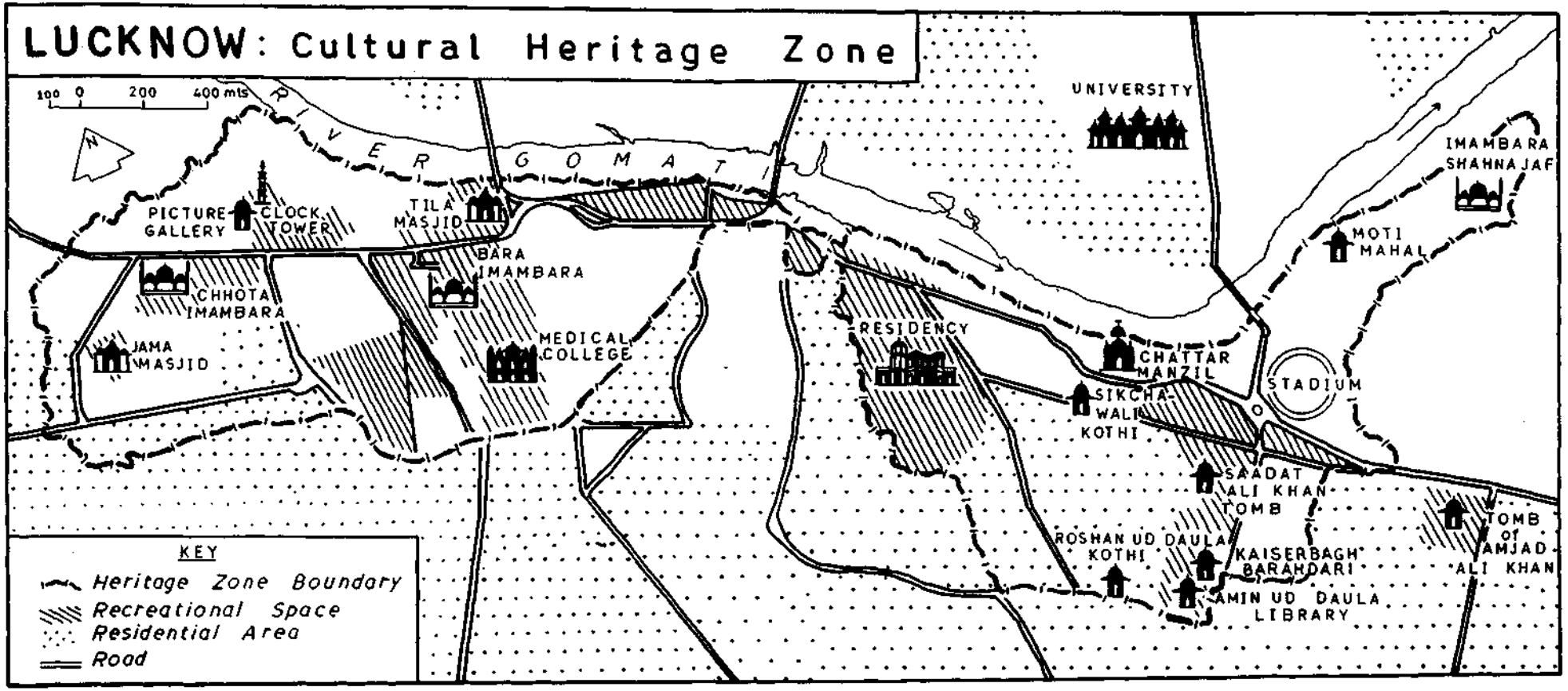
LUCKNOW: Cultural Heritage Zone
100 0 200 400 mts
N
RIVER GOMATI
UNIVERSITY
IMAMBARA SHAHNAJAF
PICTURE GALLERY
CLOCK TOWER
TILA MASJID
BARA IMAMBARA
MOTI MAHAL
CHHOTA IMAMBARA
JAMA MASJID
MEDICAL COLLEGE
RESIDENCY
CHATTAR MANZIL
STADIUM
SIKCHA-WALI KOTHI
SAADAT ALI KHAN TOMB
TOMB of AMJAD ALI KHAN
ROSHAN UD DAULA KOTHI
KAISERBAGH BARADARI
AMIN UD DAULA LIBRARY
KEY
Heritage Zone Boundary
Recreational Space
Residential Area
Road

Figure 23

The battle of pollution can be half won by reinforcing the concept of greening the urban landscape, particularly in the highly populated pockets of the down-town. Patches of greens are the most desirable oases in the bustling urban scenes as they not only have aesthetic appeal but also work as life screens in adverse urban settings. The answer to the air problem lies with trees and plants, some of which are morphogenetically pollution tolerant and dust trapping. Such plants perform an impressive smog-cleaning job when planted in sufficient numbers. Hence bio-aesthetic planning is a prescribed base for urban planning and policy making process, by scholars like Howard (1945) and Patrick Geddes (1955).

To overcome the problem of overcongestion, some link roads have been constructed to divert part of the traffic to some extent. Certain obnoxious commercial activities are proposed to be shifted to the outskirts*[1] .

Urban cores have much to offer to the tourist by way of native cultural charms for which old Lucknow has been particularly popular. The Chowk area still possesses some vestiges of past history that need preservation. For the first time, the revised master plan of Lucknow proposes the conservation and preservation of the city's cultural heritage. Within the city's cultural heart, three zones*[2] of environmental/recreational/historical/ architectural significance have been identified with specific regulations for their maintenance and environmental enhancement. The government must invest generously on such conservation policies

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*[1] The non-conforming wholesale markets -'mandi' - in the dense CBDs of the city alongwith the transport agencies in Charbagh residential area are to be shifted to suitable places.

*[2] Husainabad Complex, Kaiserbagh Complex and the La Martiniere Complex.

as these heritages form special tourist products that render the city a touristic appeal.

If these remedial measures are not taken now, the city of the Nawabs shall fall to miserable decay (Singh, S. 1989). The approach to these urban problems must necessarily be integrative in nature and based on the well-founded concept of urban ecology.

Since tourism is a multisectoral phenomenon, it is, therefore, highly desirable that the departments of culture, environment, tourism, and town and country planning muster forces for a tourism masterplan within the framework of overall masterplan of Lucknow and the State's regional plan. Planning should at once be short-term, medium term and long-term, and certainly perspective in nature. The planners must have a clear vision of what the city would be like at the turn of the century-should it be a 'miseropolis' like any other decaying Indian metropolis or shall tomorrow's Lucknow be linked to its past, atleast with respect to having open spaces, gardens and greens- an attribute attached to Lucknow's urban image. To be sure, planners and developers have to work incessantly to retain and maintain the 'image' of the Nawab city which has been the biggest draw for the visitors, both in the region and in the country as well (Appendix 13).

It will be a useful excercise, if planners practise Howards* greenbelt concept not only checking urban sprawl but also

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* Howard (1945) conceived of greenbelts as planned barriers for urban containment, and proposed a series of garden cities surrounded by a green belt (4 km wide approx.) which would integrate town and country life by vesting ownership of land in the hands of the community before development sharted (Willis,'87). Greenbelts were accepted, as nationally recognised policy in England, a concept which town planners have also recognised in preparing Lucknow masterplans.

for preserving visual amenity and aesthetic quality of non-urban land around town, keeping up Lucknow's countrified rural character as a bulwark against town-merging phenomenon. Infact, creation of green-belt would be an effort to integrate town with countryside - a community in Nature.

One of the unfortunate facts is that despite multitude of visitors that Lucknow hosts annually, the authors of city's masterplans have ascetically ignored the adequacy of tourism landuses, let alone recreational leisure spaces for the resident community, which squeeze under demographic pressure. Situation in inner-cities is still worse. Within West European cities, leisure-recreational pursuits are as commodified as other landusing activity and thus form an integral part of the real estate-structure of metropolitan area (Spinks, 1989). Urban tourism plan should be prepared as part of the urban comprehensive plan to achieve maximum integration of tourism development and logical resolution of any conflicting landuse (Innskeep, 1991).

In sum, constraints to be overcome, mitigated or planned around must include the following :-

* A high level of traffic congestion.
* Limited public transport.
* Difficult climatic conditions **OR** high level of air pollution at certain periods.
* Architecturally uninteresting urban character.
* Obstruction of views by inappropriate site development.
* Few existing hotels and limited sites available for new hotels and other tourist facility development.

* Lack of information about tourist facilities and attractions.

Finally, planning tourism development should care for Kaiser and Helber's (1978) four Es - **Economics, Enrichment, Environment** and **Exchange** (Appendix 14)

The planning approach should, therefore, include physical, social and economic elements - as inter-related and interdependent components in the development processes (Hawkins,E.,'91). It should be taken as guideline that there are finite limitations to tourism development both in terms of physical and social carrying capacity of a destination, and that Lucknow must strive to develop tourism as a socially responsible industry.

Chapter - 8

CONCLUSION

Tourism today is world's most dynamic and diversified socio-economic activity, capable of turning over US $ 40 billion yearly and generating vast employment opportunities in the segment of semi-skilled and also often unskilled population, particularly youth, found in surplus in the developing societies, hence its further importance to the Third World nations. Its enormity has evolved out of a series of factors, triggered off by speedy and cheap transport technology, large scale industrialisation, urbanisation, leisure and discretionary incomes that have produced a leisure civilisation. 'Leisure not labour' seems to be the problem of the post-industrial society of tomorrow. Even today, nations are virtually on the move in search of new 'pastures', affecting host environments in the realms of Economy, Society, Culture and Nature, more negatively than positively. Tourism impact research still remains an understudied area for all its many facetedness and complexity that demands multidisciplinary (also interdisciplinary) approach for authentic fact-findings. The development of scholarship on tourism is intertwined with long history of tourism itself, but most studies have taken place since 1970, reflecting disciplinary bias in them. Geographers with their intergative approach and pluralistic outlook have substantially contributed to the slowly growing stock of knowledge of tourism that the International Geographical Union (IGU) has set up a full commission on Geography of Recreation and Tourism to present the state of the art in tourism studies, and to establish problem solving research

to update knowledge. Major contributions to this emerging sub-discipline have been made by the touristic countries of the West, specially from the USA, UK, Canada and Western Europe. A few names appear very boldly, viz., Robinson, Wolfe, Mitchell, Murphy, Barbier, Butler and Pearce. From the Indian scene, Bharadwaj, Kaur and Singh have made impressive contributions, specially in the field of religious and mountain Geography A few noteworthy research Journals (Annals of Tourism Research, Tourism Management, and Tourism Recreation Research have added considerably to the knowledge of Recreation Geography). Lion's share of the world's biggest business goes to the First and Second worlds (app. 80%). Infact, these highly industrialised regions are repositories of 'time/income affluent cultures', that generate volumes of tourist traffic both inter and intra-regionally besides a meagre portion (20%) that finds its way to the Third World countries. However, tourist trends to these regions are showing signs of steady growth. Of the developing nations, East Asia and Pacific regions exhibit the highest per annum growth rate (11.2% in 1988).

Paradoxically, these developing nations, with rich recreation resources, have inadequate infrastructure and planning and development technology that their most sensitive resources of nature and culture are often at stake. Irreversible damages have often been reported.

Research - based - planned tourism development can alone create a self-perpetuating industry, ensuring economic gains and

ecological security. India has a rich tradition of religious tourism (Tithyatras), highly organised with systems approach, having respect for environment and the guest community. Still in evidence, this ageold tradition has suffered a severe setback due to overlap of modern tourism which erodes delicate resources and poses culture shocks. Endowed with vast heritage resources, India can prove to be a promising land for 'Modern tourism', should it be handled scientifically on sustainable tourism development policy.

Uttar Pradesh (U.P.) for all its nature-culture heritage is said to be 'miniature India', promising great potential for promotion of tourism industry, and hence needs to be studied with a geographic curiosity. Unfortunately, Indian Geographers have given scant attention to this emerging sub-theme of geography except a few descriptive monographs on macro and meso scale. A few micro-studies that have appeared deal more with 'Geography' than 'Tourism' and in some cases these studies are neither Geography nor Tourism. Tourism regional studies, specially location specific studies are very much desired.

Keeping this tourism scene in the introductory background, the Report has been organised in two parts. Part one deals with recreation resource appraisal of the Awadh region, and presents the status of the activity, focusing on main concentration centres in various categories, with discussion on current development programmes on tourism. Part two has an exclusive case study on Lucknow as a prime destination in the Awadh region, attracting about 22 lakh domestic visitors and 17 thousand foreign tourists annually.

Awadh, comprising twelve districts (Barabanki, Baharaich , Faizabad, Gonda, Hardoi, Lakhimpur-Kheri, Lucknow, Pratapgarh, Rae-Bareii , Sultanpur, Sitapur and Unnao) is located in the Indo-Gangetic plain of Uttar Pradesh. Geo-politically, the Awadh region strategically clings on to the Indo-Nepalese International border that also demarcates the southern verges of the Himalayan foot hills.

Encompassing, partly the Tarai marshland and partly the fertile Gangetic alluvial basin, the Awadh holds great appeal for ecological, cultural and recreational activities. This region, in general, is a homogenous plain constituting largely of vast cultivable tracts, which are continuously enriched by numerous rivers and streams that drain the region. The Ghaghara, the Gomati and the Ganga rivers flow in parallel succession from the north west to the south east.

Of the three climatic cycles of the Indian sub-continent, Awadh's climatology of recreation spans over a period of approximately six months, that is from October-March. Within this period, "tourist-maxima" are touched between December to February. The scorching summer heat and monsoonal out-bursts act as climatic - hurdles that dissuade tourist movements into the region, while encouraging exodus to cooler Himalayan resorts.

The Tarai sub-region serves well as a 'Natural Tourism Belt' within the Awadh region. Abundant in biotic resources, it is the home of Indian Sal (Shorea Robusta) and some local varieties of Tropical Moist Deciduous Forest trees. These marshlands support fairly a wide range of carnivora, herbivora and avifauna. A few

wildlife sanctuaries have been established within the narrow fringes of the Tarai, of which the Dudhwa National Park in Kheri has emerged as a National Park, attracting lovers of wildlife and Nature.

While the Tarai provides vital potential for ecological tourism, the vast open plains, that have been fostering a sedendary civilisation since ages, provide an opportunity for the development of cultural tourism, particularly for the promotion of domestic tourism industry. Marked by intense rurality and traditional agrarian economy, the Region as a whole suffers from want of proper infrastructural facilities in the secondary and tertiary sectors. Infact, well directed assistance through appropriate development technology can promise socio-economic transformation of this backward region. Benign tourism can certainly act as catalytic agent of change.

More than anything else, it is the vibrant cultural attribute of the landscape that prevails upon the scene which can be carefully harnessed for touristic development. Admittedly, the Awadh tourism owes much to the contributions made by poets, priests and philosophers who have enriched the Region with unique heritage of religious mystique. To this ethos can be added the cultural assets of the Nawab Wazirs of Awadh who made Lucknow-the primate city-a cultural heart of the Region which constitutes a big pull factor for tourist influx.

The perfect blend of Geography, History and Culture richly contributes to the overall gestalt of this culturally unique and aesthetically appealing landscape.

This complexity of resource mosaic, however, defies practically all attempts to quantify the touristic attributes under specific categories for scientific tourism development. Nevertheless an effort has been made to select a suitable methodology for a scientific resource analysis of Awadh's potentials for tourism development. From among the numerous evaluatory techniques presented by Recreation Geographers and Tourism Experts (Var, Zube, Knetsh, Swart, Gearing and Ferrario), the one presented by Ritchie and Zins appears most appropriate. The reason for this choice is two-fold - (i) The methodology takes into account tourist preference and also the availability of the resources and (ii) it focuses on the cultural attractiveness of a tourist region.

The Ritchie and Zins approach has been retailored to suit the Awadh region. The eight variables of touristic values were reorganised into five broad categories - (i) Natural Beauty and Climate, (ii) Socio-Cultural Characteristics, (iii) Recreation and Education Facilities, (iv) Shopping and Commercial Facilities and (v) Infrastructure. All these five major factors were further subdivided into clear cut elementary considerations that deal with various aspects of the major factor.

Using these variables, the tourist attractions of the Awadh have been dealt with centrewise, in a composite manner. This evaluation enables to achieve a formal conclusion on the 'tourist image' of the selected destinations within the study area. The study ascertains that while certain urban centres unmistakably manifest a strong religious character in their personality make-up,

the provincial backblocks present intense rural appeal for the tourists. The pilgrim centres of Ayodhya, Neemsar, Misrikh, Dewa, Gola and Sravasti stand out most conspicuously on the regional map whilest Lucknow - State's Capital - is better known as a cultural hub, more than anything else. The Tarai sub-region promises a rich experience for forest recreation wherein the Dudhwa National Park, Kishanpur wildlife Sanctuary, Sanctuary Bankatpur hold special interest for the recreationists and naturalists in search of rare faunistic charms.

It has been observed that despite possessing substantial resource acumen, most of these destinations have not been quite successful in developing their tourist personality to the fullest, and hence lack the lustre of distinctive destination resorts. Nevertheless, many of these centres do exert their influence largely at the national/state/regional scales, thereby suggesting greater opportunities for domestic tourism rather international tourism in the region.

An examination of domestic tourist profile of Lucknow-tourist-zone reveals that almost 91% of them are Hindus who are usually on a pilgrimage to the sacred shrines. Only 8% of them are Muslims. Demographic profile indicates that the number of male tourists dominate the total visitor inflow. Almost 76 per cent of them belong to the age group, between 21-40, and mostly come from the salaried class. Building of a profile of foreign visitors was found a bit difficult because their number in the Zone, by and large, was all too hetrogenous and widely scattered. Consequently,

it was almost impossible to draw a profile on their demographic and socio-economic conditions, save the fact that the largest percentage (41%) arrive from European countries. The major attractions visited by them in the region are Sravasti, Ayodhya, Lucknow and Dudhwa Park.

Pilgrims who travel to this region usually practise the traditional Hindu scheme of **'Tirthyatra'**, which is essentially simple and austre in nature as they utilise only the basic and minimum travel facilities, on little or no cost. Consequently, the tourist/ pilgrim traffic to the region largely remains unrecorded. It was only recently, in the Post-Independence period (after 1947) that the tourist industry in the State was conceived in an organised form. Ever since, tourism development has been promoted through 'Annual' and 'Five Year Plans', the growth in tourist traffic has shown considerable progress.

The latest plans (i.e., the 7th and 8th F.Y.P.) lay adequate stress on the development of tourist infrastructure in the depressed areas of the State, particularly in the accommodation and transportation sectors of Uttar Pradesh. The Awadh region, too, has received considerable attention of planners and developers. Substantial financial aids have been set aside for augmenting the lodging capacity at various destinations. Within a short span of five years (1990-1995), Lucknow, Ayodhya, Dudhwa and Sravasti shall be provided with increased bed capacity of 26,000 beds. While the Awadh region in general suffers from good accessibility, most tourist centres and the district headquarters have fairly good

connectivity in Railways (Northern and North Eastern) and surface transport.

The government proposes to use tourism as a tool to patch up regional imbalances by developing travel circuits throughout the State. About 71 tourist circuits have been edentified in Uttar Pradesh. U.P's, wildlife travel circuit links up Dudhwa National Park and Lucknow with other major and minor state wildlife centres. Lucknow, Ayodhya, Gonda and Sravasti have been connected with centres of Buddhist pilgrimages in the state to form the 'Buddhist Travel Circuit', for which a sum of Rs. 1890.51 lakhs has been approved of for development works.

Lucknow also being the cultural capital of the State and of Awadh, has been recognised as the headquarters for the 'Histo-Cultural Travel Circuits' in Uttar Pradesh. And, it is for this reason that this city has been also marked for the promotion of convention tourism. Plans are afoot for the provision of appropriate facilities.

As a result of these and several other development programmes, described in this report, the region is gradually adopting a new outlook. These developmental projects have been fairly successful in harnessing some of the Awadh's tourism resources for the new market of tourism, that has begun to show signs of healthy growth in tourist traffic. However, caution is needed to control undesirable tourism to achieve maximum economic benefits with minimum environmental damages.

Lucknow, the beautiful capital of Awadh of yore, and having evolved out of the whims and fancies of past rulers, has its genius in the enriched culture which is reflected in the people's lifestyles and the urban landscape as well. The city has a fascinating tourist personality that has created its own niche in religious and secular architecture, edifices amusement parks and gardens, craftmanship in embroidery and ceramics, ethnic gastronomy, purfumery and above all in its distinctive cultural sophistique, art of conversation and finesse in etiquetted mannerism.

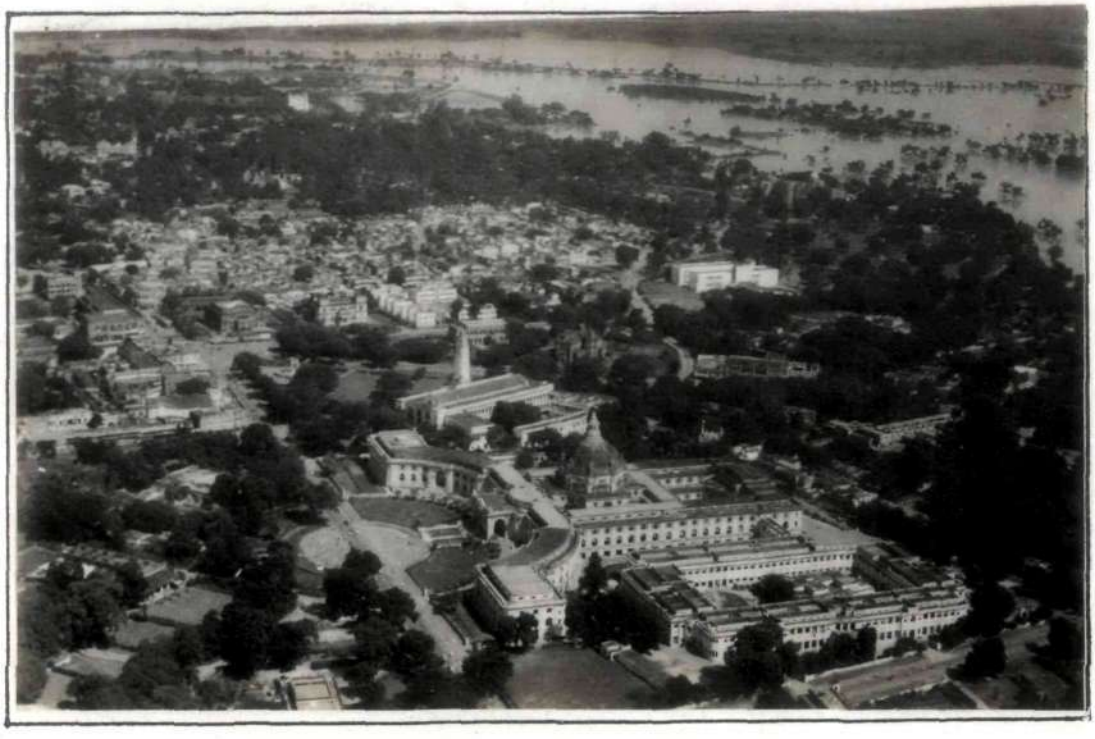
Endowed with these cultural assets, Lucknow has all the possibilities of emerging as a promising destination for domestic and overseas visitors. The city is capable of diverting tourists from the golden triangle of international resorts, namely Agra, Delhi and Varanasi, that lies in close proximity to the city. The little that has been done, by way of tourist facilities, is visible only in the accommodation sector. The city has a total bed capacity of 3,924 beds in various hotels, lodges, tourist bungalows, youth hostels and **'dharamshalas'**. This capacity is proposed to be increased to another 7,300 beds by the end of 1995. A model study of the hotel infrastructure suggests mediocre standards in stay facilities. There are only four standard hotels with a total bed capacity of 990 beds that are capable of catering to foreigners and elite travellers, while the rest promise good, and sometimes moderately good, services to the middle income and budget group of tourists.

Assessing impacts of tourism on Lucknow's economy was a

15 (a)



15 (b)



Mushrooming of skyrises and vertical urban structures is a recent phenomenon. The hotel Avadh Clarks was the first to rupture the skyline two decades ago. Ever since the trend has set in - upcoming highrises around the domed Council House are not only unseenly but have created visual pollution. ((Picture A shows the vertical trend along city's principle road. In the ring is shown the new Bapu building overshadowing old structures. Picture B. shows the horizental urban sprawl, fifteen years ago, with just a few prised vertical structures).

task beset with innumerable difficulties associated with scarce data base. However, a few facts made available through secondary sources went a long way in assessing income and hotel employment benefits from tourism in Lucknow city. Assuming an average stay of two days of 22.17 lakh domestic and foreign visitors in 1990, the average gross income earned amounts to Rs. 3552.5 lakh. The break-up percentage on various items of expenditure comes to 29% on boarding and lodging; 15.1% on shopping, 13.4% on internal transport and 12.3% on entertainment. Due to fairly a stable economic base of the city, chances of heavy leakages from the local economy are considerably reduced. Consequently, the income multiplier may be taken as 02. Hence income generation through tourism was almost double of the initial impulse (i.e.; Rs. 7105 lakh.)

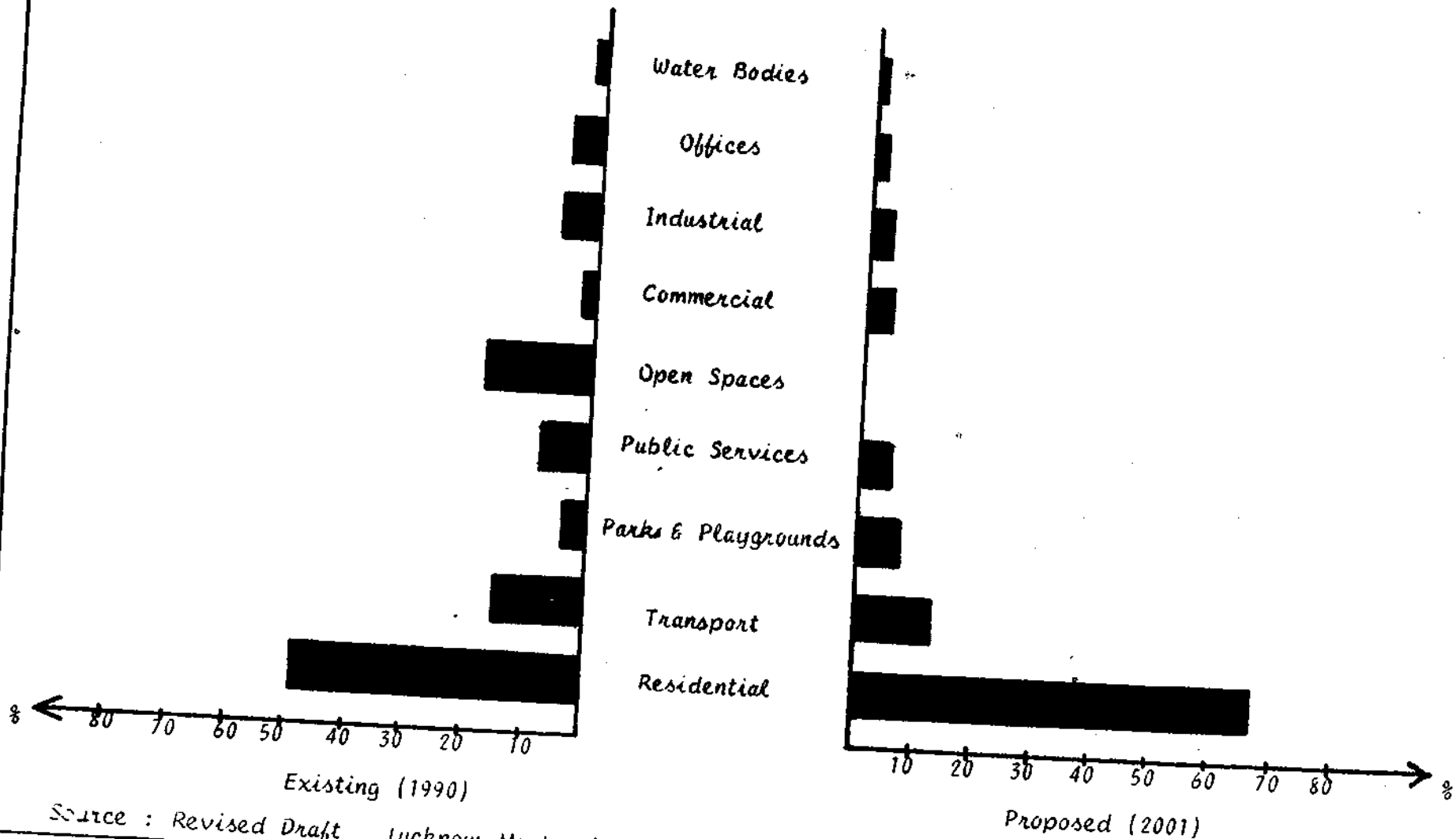
An in-depth examination of employment opportunities, created by tourism in the accommodation sector of the city, reveals that tourism was capable of employing about 1607 persons in its 94 hotels and 21 dharamshalas. An additional manpower of 150 people directly engaged in the administrative function, in the State department for tourism, raises the employment capacity to 1757 persons in 1991.

As is the case with most city-areas in developing countries, Lucknow too is loosing its indigenous charms at the hands of indiscreet expansionism and unwholesome modernisation rendering it into an amorphous urban entity. Surprisingly, even the planning procedures have been of little help in restoring the native image

FIGURE....24

LUCKNOW METROPOLIS

Changes in Urban Landuse



Source : Revised Draft Lucknow Masterplan : P.12

and panache which initially formed the soul of the city. Ill fares with this beautiful urban landscape as the parasitic growth consumes its vitals, creating transport dysfunction and consequent ecological problems that add to City's malaise. The suave and clean environment has been plagued with evils of pollution, of air, water, and noise, perhaps beyond redemption and repair. Sadly, the million city is constrained to contain itself, and the greenbelt, considered a buffer zone between urban/rural fringes, has been tresspassed irrevocably while urban encroachments continue to give death blow to City's ecological carrying capacity by devouring gardens, greens and open spaces that acted as shock-absorbing cushions. Ever increasing 'high-rises' have wantonly broken the seemly skyline, to the dismay of lovers of **'Sham-e-Awadh;**

Yet, all is not lost. This decay process can be arrested and in some cases be reversed through effective and pragmatic urban planning techniques, that should aim at harmonious blend of economic, social and aesthetic goals in enhancement of urban landscape. Admittedly, the task is by no means easy, but, certainly is not impossible. Several case studies, in the west, bear testimony to the revival of decayed urban systems through appropriate and restorative planning methodologies.

Within the framework of urban development planning, tourism space organisation can play a positive role in revitalising, rejuvinating and reconstructing, once again, the decaying areas, with strict regulation and strong political will, besides committed involvement of the local people. Experience has shown

that precious heritage and local culture, traditional forms of art and craft have often been revived as direct result of promoting righteous and benign tourism. Tourism, indeed, has a prophylactic role in preserving and conserving Lucknow's urban heritage.

There is a need for a comprehensive tourism master plan (within the framework of City's masterplan) which should consider the present recreation needs of the residents and the tourists, and their future needs, atleast upto 2001 A.D. Such a plan, in the case of this city of Nawabs, should create 'heritage zones' within the city areas, having these heritage resources, which should remain inviolate, and if possible sacrosanct, to processes of modernisation. This is a healthy sign that the UNESCO heritage project has included Lucknow's religious and historic monuments (Imambaras, Rumi Gate and Residency) for maintenance and upkeep. What is so ardently desired is the positive community participation of Lucknowites for preserving and also perpetuating City's cultural hues and odour embedded in people's lifestyle which unfortunately is on the wane, as Lucknow grows in number.

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APPENDIX-1

REGIONAL DIVISION OF STUDY AREA

Macro Region	Meso Region	Micro Region	District	Sub-Micro Regions	Area in Km^2	Population (1981 census)	
						Rural	Urban
THE GREAT PLAINS	Upper Ganga Plain	Southern Upper Ganga Plain	KHERI	Kheri Tarai	1822.27	209878	32522
				Ghaghara - Sarda flood plain	2009.63	485083	11193
				Lakhimpur Plain	1896.13	621188	121807
				Gomti Basin	1486.16	449488	21863
	Middle Ganga Plain	Middle Ganga Plain West	SITAPUR	Ghaghara-Chauka Khadar	1734.00	565354	10235
				Sitapur Plain	2657.37	1130166	209589
				Gomti Basin	1183.54	401234	20706
			HARDOI	Ramganga - Ganga Khadar	978.69	285475	NIL
				Shahabad - Madhoganj plain	1811.02	811288	111725
				Upper Sai Catchment	1441.87	551927	88149
				Sandila plain	1149.45	401838	43431
				Gomti Basin	586.83	173031	8267
			UNNAO	Ganga khadar	1082.66	317982	28050
				Safipur Plain	643.28	248735	48888
				Upper Sai catchment	1411.49	471852	24488
				Unnao - Purwa Plain	1504.95	588118	115898
			LUCKNOW	Gomti Basin	1681.61	652753	1059739
				Lucknow Uparwar	598.63	206174	NIL
				Upper Sai Catchment	252.38	95908	NIL
			RAE BARELI	Ganga flood Plain	412.00	155098	3892
				Dalmau Plain	955.81	398481	10805
				Sai Catchment	1337.65	528289	97805
				Sachhrawan Jais Plain	1852.09	688067	28708
			BAHRAICH	Bahraich Tarai	1377.63	447826	13307
				Bahraich Plain	2903.13	1095592	127341
				Rapti Flood Plain	608.95	207015	7022
				Ghaghara Khadar	1138.05	308599	8543
			GONDA	Gonda Tarai	1803.96	444888	21814
				Rapti Flood Plain	927.80	325699	63555
				Gonda Plain	3295.50	1346148	110426
				Ghaghara khadar	1367.90	504305	11132
			BARABANKI	Gomti Basin	1702.28	756423	108598
				Barabanki Central Plain	1983.29	844348	85693
				Ghaghara Flood Plain	751.49	208373	5641
			FAIZABAD	Ghaghara khadar	726.12	269231	143161
				Marha - Tirwa Plain	2690.70	1321371	110566
				Milkipur - Akbarpur Plain	1122.86	495887	7466
				Gomti Plain	104.76	39883	NIL
			SULTANPUR	Amethi Plain	1744.19	767391	11473
				Gomti Basin	1583.74	754494	48782
				Majhoi Plain	1088.05	463518	7120
			PRATAPGARH	Ganga Flood Plain	259.04	140870	8773
				Middle Sai Catchment	2024.42	990314	85054
				Kunda plain	995.80	422229	11626
				Patti Plain	332.81	142279	5957
				Gomti Plain	34.04	15047	NIL

APPENDIX - 2

Religio-cultural sites of Ayodhya

1. Hanuman Garhi
2. Kanak Bhawan
3. Ratan Singhasan
4. Amava Mandir
5. Rang Mahal
6. Anand Bhawan
7. Ram Janam Bhoomi
8. Lakshman Qila
9. Nageshwar Nath temple
10. Roop Kala Divya Kala Temple
11. Tulsi Chaura
12. Birla Temple
13. Sugriv Qila
14. Choti Devkali
15. Sita Rasoi
16. Valmiki temple
17. Manas Bhawan
18. Mani Bhawan
19. Chireshwar Nath Mahadev
20. Kale Ram ka temple
21. Saryu temple
22. Hanumat Bhawan
23. Swarg Dwar
24. Shish Mahal
25. Bhur temple
26. Dharm Hari temple
27. Uma Dutta temple
28. Mithli Bhawan
29. Gonda temple
30. Baikund Mandap
31. Ram Janki temple
32. Ganga Mahal temple
33. Ramghat

Source : TCP Department, Lucknow.

APPENDIX – 3

UNKNOWN to many, a quiet spiritual movement is taking place in a far corner of the trans-Gomti colony of Indiranagar. Large number of foreigners, drawn from the US, Europe and even South East Asia, are finding solace in the company and discourses of an unassuming guru, called Poonjaji.

The 80-year-old spiritual leader is not propagating any particular thought or line of philosophy, but calls upon his devotees to find out all about themselves and their problems within themselves. All he does at is regular morning satsang meetings is to ask the participants what they seek and what troubles them, and his answers to their queries are simple, in fact too simplistic to the uninitiated. He meditates between the discourses, encourages the participants to have hearty laughs on the most trivial of things and responds to even the silliest of their queries.

The small house in sector 20 of Indiranagar now appears too small for the hordes of devotees who collect there everyday. Most of them stay in hotels, guest houses or lodges, but many of them seek permanent lodgings elsewhere in the city. He does not plan to set up a permanent *ashram* anywhere in the city, but nevertheless asks all his devotees to attend the discourses regularly to 'cleanse' their minds.

Contrary to reports, there is no hint of the activities associated with the *ashram* of the late Acharya Rajnèesh, although a lot of the late Acharya's followers have come to Lucknow, seeking spiritual guidance from Poonjaji.

As Arjun (not his real name, but he won't tell what his real name is), a 36-year old man from the USA, says, he was a successful and ambitious entrepreneur in his business of audio tapes back home, but his quest for 'peace' took him to various parts of the world and in August 1991, he came to Lucknow. Now, he plans to stay here forever.

It can be argued that it is only the affluent westerners who seek spiritual peace, after having attained all material comforts, but then, isn't mental peace the most important thing even for the poor?

APPENDIX - 4

City gets water sports facility

UNI

Lucknow

UTTAR PRADESH minister for tourism Kedar Singh Fonia, said here on Wednesday that the facility of water sports available in Lucknow would be further expanded in order to promote water sports and attracting tourists in a large number to this historical and cultural city.

Inaugurating the facility of water sports in Gomati river introduced by the UP State Tourism Development Corporation and Lucknow Water Sports Club here on Wednesday, he said that the new facility in Lucknow would not only attract tourists in a large number to this city but also develop adventure tourism here.

Mr Fonia said a boat service between Lucknow and Nabhishranya should be introduced for transportation and sight seeing.

On this occasion, tourism secretary, Mr Alok Sinha, Tourism Director, Mr Amal Kumar Verma, vice chairman of L D A Mr Dinesh Rai and other prominent, personal were present.



The facility of water sports was inaugurated by state Tourism Minister Kedar Singh Fonia in Lucknow on Wednesday. *Pioneer.*

Appendix.5.

LUCKNOW
Accommodation Capacity
Tariff and Employment
(1991)

CATEGORY	ACCOMMODATION UNITS	ROOM CAPACITY	TARIFF	EMPLOYEES
1	2	3	4	5
A	Carlton Hotel	76	370-1200	250
	Avadh Clarks	99	1600-1800	400
	Gomti Hotel	67	125-350	155
	Kohinoor Hotel	41	399-650	185
B	Kapoor Hotel	20	110-290	34
	Charan Hotel	55	80-240	32
	Charan Guest House	18	140-250	38
	Deluxe Hotel	6	75-225.	10
	Deep Hotel	48	75-275	30
	Allora Hotel	35	80-290	30
	Mohan Hotel	118	30-225	25
C	Avadh Lodge	12	70-160	4
	Amar Prem	26	70-140	8
	Avadh Hotel	8	50-130	3
	Burlington Hotel	9	80-140	3
	Central Hotel	40	100-180	13
	Gulmarg Hotel	57	55-250	10
	Kaveri Hotel	58	35-130	10
	Raj Hotel	100	75-125	15
	Samrat Hotel	20	60-100	6
	Raji Hotel	21	55-110	10
	Special Hotel	28	45-75	8
	Avadh Guest Hotel	31	50-150	10
D	Bengali Hotel	31	35-95	5
	Geetanjali Guest Hotel	48	40-60	8
	Hindustan Hotel	30	20-75	3
	Lila Hotel	20	40-80	4
	New Sharma Hotel	55	45-70	6
	Popular Calcutta Hotel	40	25-60	4
	Prakash Lodge	19	25-50	33
	Rainbow Hotel	12	20-60	2
	Sharma Hotel	28	35-50	5
	Tourist Hotel	19	25-35	3
	Ajit Hotel	21	25-75	3
	Manisha Hotel	20	25-50	3
	Krishna Hotel	9	35-60	6

Contd. ...

1	2	3	4	5
E	Amit Hotel	8	35-45	1
	Amit Lodge	10	25-40	2
	Amravati Hotel	20	15-30	2
	Daulat Hotel	24	25-45	3
	Darpan Hotel	26	25-45	3
	Empire Hotel	15	16-25	2
	Highland Hotel	7	25-50	1
	India Hotel	5	14-28	1
	Navjeevan Aaram	12	25-50	2
	Navrang Hotel	11	20-30	2
	New Alka Hotel	10	20-30	2
	Pal Hotel	36	25-45	4
	Raj Parlor	18	25-40	3
	Raj Kamal	18	20-25	3
	Rajdhani Hotel	15	20-45	3
	Republic Hotel	19	16-35	3
	Jwala Hotel	16	25-40	3
	Lucknow Hotel	24	15-30	3

Appendix 6

LUCKNOW EMPLOYMENT

Since the economic benefits of tourism are largely determined by the income and employment that tourism's is capable of generating,hence it was considered reasonable to determine tourism employment stimulating effects by the over all income-employment ratio.

The total working force as estimated by the Department of Information and Public Relation of UP for the year 1990 was projected as much as 43 million, and the state income at the current price level was Rs.40,719 crores. Therefore, the income-employment ratio for 1990 worked out to 9470:1. This figure indicates that the creation of one unit of employment involves a state income of Rs.9470. With the help of this ratio,a broad assessment of the direct impact of tourism on employment creation in the major sector was determined.

Considering the total tourist inflow to Lucknow in 1990 around 22.17 lakhs, the aggregate spending in the major areas was derived by multiplying the number of tourist arrivals with the average per capita expenditure Rs.304, in two days. Having accomplished this, the employment opportunities were conveniently derived sectorwise with the help of the income-employment ratio.

Table

LUCKNOW : Employment Generation Through Tourism - 1990

Sl. No.	Sector	Average expen. by 22.17 lakh tourists ('00)	Employment generation
1.	Lodging.	23185386	244829
2.	Eating and drinking.	1585155	16738
3.	Internal travel.	18037572	190470
4.	Entertainment.	658316	69515
5.	Shopping.	24418614	257852
	Total	67885043	779404

Appendix.7..

PROPOSED LAND USE DISTRIBUTION OF PLANNING DISTRICT "A"

Sl.No.	Proposed Land Use	Area In Acres	% Of Total Area
1.	Residential	5729.00	52.22
2.	Commercial	394.83	3.80
3.	Industrial	903.94	8.71
4.	Offices	268.94	2.59
5.	Recreation	1034.87	9.97
6.	Community Facilities	570.34	5.49
7.	Public And Semi Public Utilities	64.61	0.62
8.	Transportation	1343.82	12.95
9.	Water Bodies	66.95	0.65
	TOTAL	10377.30	100.00

Masterplan Lucknow Metropolis (Unpublished)

Appendix 8.

PROPOSED LAND USE DISTRIBUTION OF PLANNING DISTRICT "B"

Sl.No.	Proposed Land Use	Area In Acres	% Of Total Area
1.	Residential	4362.00	58.29
2.	Commercial	98.52	1.32
3.	Industrial	36.84	0.49
4.	Offices	-----	----
5.	Recreation	468.71	6.26
6.	Community Facilities	1263.90	16.89
7.	Public And Semi Public Utilities	7.89	0.11
8.	Transportation	1245.53	16.64
9.	Water Bodies	----	-----
	TOTAL	7483.48	100.00

Masterplan Lucknow Metropolis (Unpublished)

Appendix.9..

PROPOSED LAND USE DISTRIBUTION OF PLANNING DISTRICT "C"

Sl.No.	Proposed Land Use	Area In Acres	% Of Total Area
1.	Residential	2942.00	37.61
2.	Commercial	282.27	3.61
3.	Industrial	1540.00	19.68
4.	Offices	----	----
5.	Recreation	1787.25	22.84
6.	Community Facilities	26.63	0.34
7.	Public And Semi Public Utilities	-----	-----
8.	Transportation	1245.72	15.92
	TOTAL	7823.87	100.00

Masterplan Lucknow Metropolis (Unpublished)

Appendix.10.

PROPOSED LAND USE DISTRIBUTION OF PLANNING DISTRICT "D"

Sl.No.	Proposed Land Use	Area In Acres	% Of Total Area
1.	Residential	4518.00	52.68
2.	Commercial	156.46	1.82
3.	Industrial	1260.00	14.63
4.	Offices	----	----
5.	Recreation	387.15	4.30
6.	Community Facilities	92.21	1.07
7.	Public And Semi Public Utilities	----	----
8.	Transportation	1674.78	19.45
9.	Water Bodies	393.83	4.43
10.	Jail	127.82	1.43
	TOTAL	8610.25	100.00

Masterplan Lucknow Metropolis (Unpublished)

Appendix.11.

LUCKNOW: Land Use - Existing & Proposed

Sl.No	Land Use	Existing		Proposed (Revised)	
		Hectares	%	Hectares	%
1.	Residential	4485.98	48.91	1391.8	66.30
2.	Commercial	223.77	2.43	912.5	4.30
3.	Industrial	596.22	6.50	732.3	3.50
4.	Office	474.69	5.20	400.4	1.90
5.	Community Facilities & service	902.02	9.83	1128.0	5.4
6.	Parks & Playground	346.48	3.78	1552.9	7.40
7.	Transportation	952.00	10.38	2159.7	10.30
8.	Water Bodies	193.66	2.11	188.9	0.90
9.	Open Spaces	996.14	10.86	--	--
	TOTAL	9170.90	100.00	20988.5	100.00

Source : Masterplan Lucknow Metropolis , Revised Draft.

APPENDIX - 12

THE PIONEER ON SUNDAY

C·I·T·Y

Invasion of the concrete jungle

IT has been the experience of Indian cities that when they cross one million mark, they tend to exert on their life-support systems. Gardens and greens disappear, open spaces fill in with concrete and leisure spaces squeezed. The city grows unmanageable and non-livable. This syndrome has appeared in Lucknow too—a city once known for its beautiful gardens, greens and enjoyable leisure spaces.

Visiting Lucknow in the first quarter of this century was like entering into a world of greenery. The city expressed the enviable landscape tastes of the Nawabs. It was dressed up with so many gardens that settlements were metaphorically named as *baghs*—Alambagh, Kaiserbagh, Telibagh, Sikanderbagh, Charbagh and the like.

The ecological degradation of Lucknow began in the year 1857. However much of the greenery remained uneffected and the city continued to boast of the pristine glory well after it acquired capitalhood in 1930. By this time some of the exquisite gardens had been replaced by buildings of public utility. The most outstanding example is the metamorphosis of the beauteous Badshahbagh into a center of learning—the University of Lucknow. The Charbagh, as the name suggests, was a open space, punctuated with greens in the south of the city. But alas, today it has turned into an asphalt jungle.

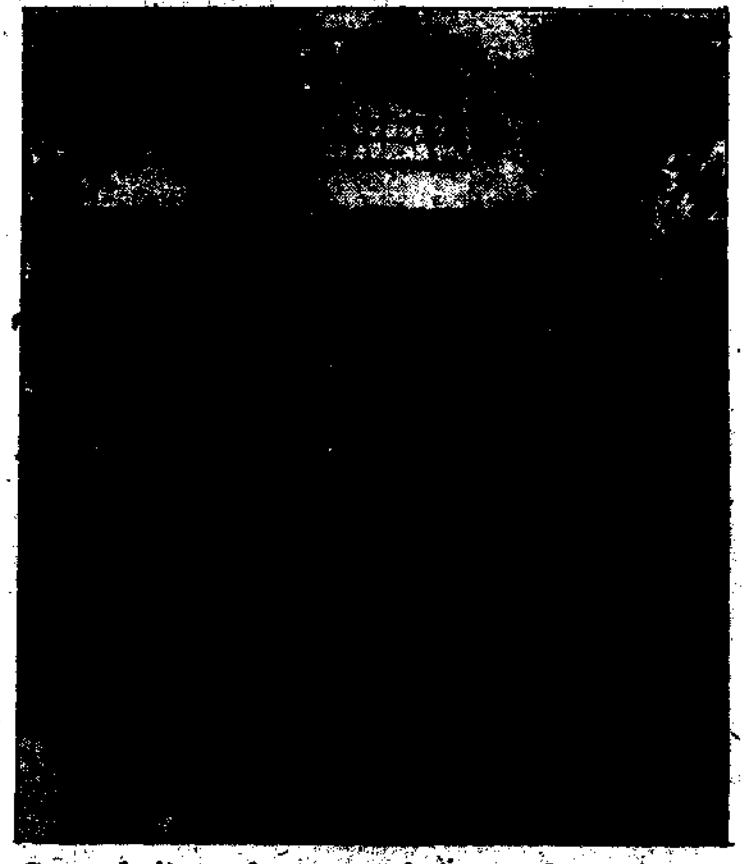
The real damage to the city's ecology was done after the Independence. Post Independence period ushered in an era of [illegible]. Since Lucknow [illegible] the seat of political power, [illegible] from all over the [illegible] population grew in [illegible].

The population of Lucknow in [illegible] was only 3,87,177. In 1961 it [illegible] to 6,55,673 and to [illegible] in 1981. It has now shot up to 16 lakh. Demographic pressure weighed heavily on the existing residential areas initially and gradually extended to the open spaces. Some of the city's parks were engulfed by residential areas.

While the city exerted centripetal force on its rural neighbourhood, the growing masses urged the urban core to develop a counter centrifugal force that disturbed the city's core-periphery relationship. This resulted in an increase in the city's edges and a concomitant violation of the 'Green Belt', which has been shrinking rapidly ever since.

The Government has launched numerous 'development programmes' to combat the housing problem. These 'land-eating' programmes have distorted Lucknow's image. Instead of *baghs*, today stand *Nagars* viz, Indira Nagar, Mahanagar, Gomti Nagar, Sarojini Nagar and so on. Census statistics indicate that 20.88 square kilo metre of open space which existed in 1971 has been built upon for residence in 1981.

Within the inner city the condition is no better. Encroachments in the Dayanidhan park, Jhandewala park and Victoria park are noticeable. The most recent is the cutting of trees around La Martiniere College.



Several city parks are now being used to make cowdung cakes. - Pioneer Photo.

From a city of *baghs*, Lucknow has become a city of *nagars*. Urban development has taken its toll on the city's once pleasant environment, says Shalini Singh

Some uncared for sylvan patches, lying outside the city await their extermination. While the Dilkusha Garden in the south-east cries for care, the Musabagh, in the north-west, is in a state of grievous neglect. Both these gardens have enjoyed the prime of their glory during the Nawab period and can be turn into tourist spots.

Of many baghs, only two have been lucky to escape extinction. Embued by Jawaharlal Nehru, the Sikanderbagh was wonderfully transformed into a Botanical Garden, and it acquired national recognition. Sprawling over 75 acres of land, it maintains the ecological balance on the one hand and has become a specialised centre for research in Botany.

Close by, the Banarsi Bagh has been converted into a recreational centre (Zoological Garden) for the public. A plan to shift the animals to Kukrail is under consideration. The Government proposes to fill the whole of Banarsi Bagh area with a concrete jungle. Though urban expansion is inevitable, it should not be done at the inextricable loss of breathing spaces. Greens have always been and shall continue to be desirable 'Oasis' in the bustling urban landscapes.

Bio-aesthetic planning, is an essential base for urban policy and planning at large. This has been a late realisation, in response to which a few small patches of parks have been placed as a compensation for those magnificent 'Baghs' of Nawab days. These include, Nimbu park, Hathi park, Budha park and the Kukrail park where a forest has been nurtured since 1954. It is a great attraction, besides being a small wilderness within reach.

The battle against pollution can be launched by developing 'green belts' in highly polluted areas in the down town. The answer to the air problem lies with the trees.

Author : Shalini Singh is Associate Editor of Tourism Recreation Research and has recently produced a monograph "Cultural Tourism in Awadh : Case of Lucknow".

Lucknow : Sunday, December 22, 1991

APPENDIX – 13

THE PIONEER ON SUNDAY

C·O·M·M·E·N·T

Tourist attraction

Lucknow is the second most important city after New Delhi in North India. It has a lot of potential to attract foreign tourists. The city has a number of important historical buildings and monuments but unfortunately nothing has been done to promote it as tourist attraction.

Moreover, the airport of a big city plays an important role in its development. But the Amausi airport of Lucknow is too small and does not fulfil the needs of this fast growing metropolis.

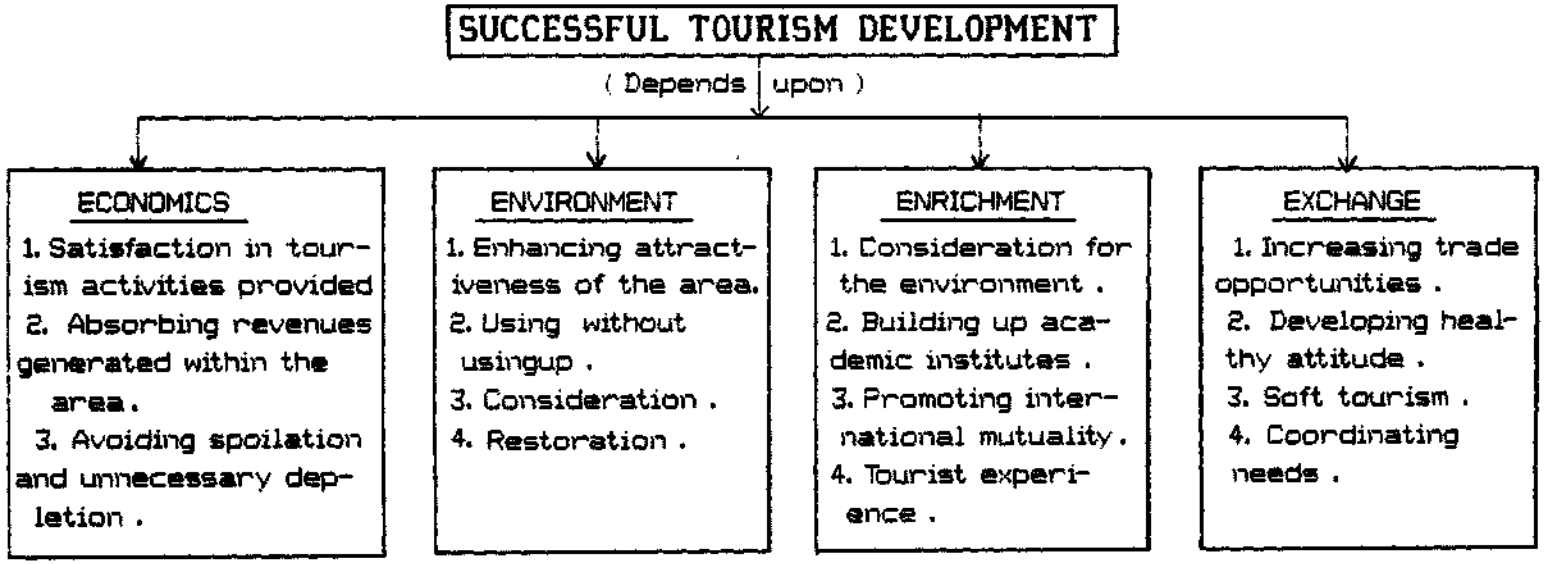
The ministry of civil aviation had proposed a plan to upgrade the Amausi airport by providing facilities like a big runway for the landing of bigger planes, a transit flotel with modern amenities for passengers, a hospital, a police station and a post office. There was also a demand to make this airport an international air terminal, but so far nothing has been done in this direction.

Union minister for tourism Kedar Singh Fonia recently disclosed that Varanasi airport would be upgraded to an international level, to attract tourists from all over the world. I feel that it is equally important to upgrade the Amausi airport. Lucknow being the capital of UP and a centrally located city, should be provided with this facility at the earliest.

Dr BN Sharga,
Lucknow

LUCKNOW, FEBRUARY 9, 1992

APPENDIX - 14



(After Kaiser and Helber ; 1978 and Mc Intosh and Goeldner 1990)