CHAPTER-4

TOURISM DEVELOPMENT AND SOCIO-CULTURAL IMPLICATIONS OF STUDY AREA

Jaisalmer is situated in Rajasthan and famous for its traditional society and culture. This chapter is a brief description of Rajasthan’s tourism scenario followed by general framework of the study area which will be accompanied by the portrayal of Tourism potential and trends in the study area. The last segment of this chapter is a profile of society and culture of study area.

The socio-cultural potential of a destination can best be understood by looking into its past and symbols of past that still are connected with the present. Every culture originates in a specific geographical setting and forms a close link with the natural environment that surrounds it. The culture and society are no more an exception to this phenomenon. The society and culture at Jaisalmer is an expression of typical Rajasthani culture, which is so beautifully mixed with its natural environment that has, become a source of attraction for the tourists.

The culture of Rajasthan, of which Jaisalmer is a part, carries the aesthetics and excellence of the past, which, even in the modern times, has few parallels. It is this unique character of culture that is found preserved and nurtured in Rajasthan including Jaisalmer which has a worldwide recognition. The manifestation of culture can be seen in various fascinating and interesting modes like dance, music, food, textile, painting, monuments, and palaces. This manifestation of millions of admirers across the world who can be counted as tourists. The table below (Table 4.1) gives a statistical account of the admirers’ i.e tourist of Rajasthan culture and society.

The table amply makes it clear that the Socio-Cultural products of Rajasthan have great appeal for the international and domestic tourists.

Rajasthan has tremendous potential of attracting foreign as well as domestic tourists; accordingly plans are being made at Government level to give a quantum boost to this industry. Rajasthan attracted around 14% of total foreign visitors during 2009-2010, that is fourth highest in all states of India. It positioned at fourth place also in
Domestic tourist visitors of India. Tourism accounts for 8% of the state's domestic product. Many old and neglected palaces and forts have been converted into heritage hotels. Tourism has increased employment in the hospitality sector.

Table 4.1: Tourist Arrivals in Rajasthan

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of Tourists</th>
<th>% Change</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Indian</td>
<td>Foreigners</td>
</tr>
<tr>
<td>2000</td>
<td>7374391</td>
<td>623100</td>
</tr>
<tr>
<td>2001</td>
<td>7757217</td>
<td>608283</td>
</tr>
<tr>
<td>2002</td>
<td>8300190</td>
<td>428437</td>
</tr>
<tr>
<td>2003</td>
<td>12545135</td>
<td>628560</td>
</tr>
<tr>
<td>2004</td>
<td>16033896</td>
<td>971772</td>
</tr>
<tr>
<td>2005</td>
<td>18787298</td>
<td>1131164</td>
</tr>
<tr>
<td>2006</td>
<td>23483287</td>
<td>1220164</td>
</tr>
<tr>
<td>2007</td>
<td>25920529</td>
<td>1401042</td>
</tr>
<tr>
<td>2008</td>
<td>28358918</td>
<td>1477646</td>
</tr>
<tr>
<td>2009</td>
<td>25558691</td>
<td>1073414</td>
</tr>
<tr>
<td>2010</td>
<td>25543877</td>
<td>1278523</td>
</tr>
<tr>
<td>2011</td>
<td>27137323</td>
<td>1351974</td>
</tr>
</tbody>
</table>

(Source: Tourist Statistics cell, Jaipur)

As cited in table-1.4. Rajasthan tourism trends are ever increased from a period of last decade. Though after downfall faced by Rajasthan tourism in 2009, it started to recover in 2010 and was ended 2011 continuous growth with a percentage growth rate of 6.21 %. As trends suggests that Rajasthan has fascinated both domestic and foreigner tourists. Better comparison in between both domestic and foreign tourists and with total numbers along with fluctuations in number of tourists in last decade is cited below with the help of figure 4.1.
Figure 4.1: Tourism trends Fluctuation, Rajasthan (2001-2011)

(Source: Tourist Statistics cell, Jaipur)

The culture, in general moves mainly at two levels of masses. Interestingly the Rajasthan culture has left deep imprints at both the levels where the ‘culture of elite’ i.e. the Royal culture has been exhibiting high degree of magnificence, aesthetic and grandeur. This royal culture is expressed through the formidable forts, magnificent palaces, beautiful gardens etc. Similarly, the culture at the level of mass has plenty of things to offer to the tourists like dance, music, food, handicraft, textiles, paintings etc.

4.1 JAISALMER-A GENERAL PROFILE

Set in the arid plains of western Rajasthan, in the midst of the vast Thar Desert. The city of Jaisalmer is a living fortress dominated by a 12th century ‘golden’ castle (it is made with the yellowish colored local sandstone). The town contains wonderful examples of a unique architectural style and ensembles of buildings of great visual quality and unsurpassed artisanship. The town possesses a conspicuous medieval appearance. In the 12th century A.D. Mohammed Gauri destroyed the area of Lodarva city. Then King Jaisal established a new fort and this way city was founded in 1156 AD as a military fort controlling the legendary east-west caravan route. Name of fort was first Jaisalgarh, and then became Jaisalmer: Jaisal + Meru (Meru is the name of a hill).Bhatti Rajputs ruled the city and they consequently prospered, and protected town that grew within the fort walls.
Jaisalmer district shares its boundaries with Pakistan in North-West on the Northeast with Bikaner district. On the South lies the district of Barmer and to the East is the district of Jodhpur and biggest district of Rajasthan in terms of area. It is located between 26°-01’ to 28°-02’ North latitudes and 69°-29’ to 72°-20’ East longitudes.

**Table 4.2: Demographic Profile of Jaisalmer**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Area of Jaisalmer</td>
<td>39313 Sq.Km</td>
</tr>
<tr>
<td>Total No. of Villages</td>
<td>787(Feb.2009)</td>
</tr>
<tr>
<td>Total Population</td>
<td>672,008</td>
</tr>
<tr>
<td>Males</td>
<td>363,346</td>
</tr>
<tr>
<td>Females</td>
<td>308,662</td>
</tr>
<tr>
<td>Urban population</td>
<td>582,798</td>
</tr>
<tr>
<td>Rural Population</td>
<td>89,210</td>
</tr>
<tr>
<td>Density/ sq.km</td>
<td>17</td>
</tr>
<tr>
<td>Proportion to Rajasthan Population</td>
<td>0.98%</td>
</tr>
<tr>
<td>Sex Ratio(1000)</td>
<td>849</td>
</tr>
<tr>
<td>Child Sex Ratio(0-6 Age)</td>
<td>868</td>
</tr>
<tr>
<td>Average Literacy</td>
<td>58.4</td>
</tr>
<tr>
<td>Male Literacy</td>
<td>73.09</td>
</tr>
<tr>
<td>Female Literacy</td>
<td>40.23</td>
</tr>
<tr>
<td>Total Child Population</td>
<td>130,400</td>
</tr>
<tr>
<td>Subdivision</td>
<td>3</td>
</tr>
<tr>
<td>Tehsils</td>
<td>3</td>
</tr>
<tr>
<td>Panchyat Samities</td>
<td>3</td>
</tr>
<tr>
<td>Total No. of Inhabited Villages</td>
<td>750</td>
</tr>
<tr>
<td>Length of International border</td>
<td>471 Km</td>
</tr>
</tbody>
</table>

(Source: Census-2011.co.in & Govt. of Rajasthan annual reports)
Directorate of Census Operations in Rajasthan has released an official Census 2011
detail of Jaisalmer. In 2011, Jaisalmer had population of 672,008 of which male and
female were 363,346 and 308,662 respectively. The data suggest a density of
17persons per square kilometer. Average literacy rate of Jaisalmer in 2011 was
58.04%. If things are looked out gender wise, male and female literacy were 73.09%
and 40.23% respectively. Total literate in Jaisalmer District were 314,345 of which
male and female were 214,540 and 99,805 respectively. About Sex Ratio in
Jaisalmer, it stood at 849 female per 1000 male.

ENVIRONMENT OF JAISALMER

Jaisalmer is a dry and arid area; because of very low rainfall. The average annual
rainfall here is 10 cm, lowest in the state. Excessive heat and sandstorms makes
atmosphere unbearable during summer when temperature touches 48° Celsius. On
the other hand winter is much cooler and relaxed here.

Despite of harsh climate Jaisalmer land manages many type of vegetation and
creatures including very small leafed trees, bushes and grass are common. The
fruits, flowers and leaves of this place are used for the production of several
medicines. Among trees, Babul (Acacia nilotica), Kumta (Acacia Senegal), Neem
(Azadirachta indica), Jal (Capparis aphylla), Guggul (commiphormukul), Khejri
(Prosopis spicigera), Mitha Jhar (Salvadora Oleoides), Rohira (Tecomella-undulata),
Ber (Ziziphus mauritiana) are majorly found. In Shrubs: Bui (Aernatomentosa),
Akra (calotropis procera), Phog (Calligonum polygonoides), Thohar
(Euphorbatisructill), Bagra (Gynandropris pentaphylla), Lana (Haloxylon
salieornicum), Ejaer (Mimosa rubicaulis) are noticed in the area. As far as types of
grass is concerned Siwan (Panicum frumentaceum), Bharut (Cenchrus catharticus),
Morath (Chioris roxburglina), Lamp (Aristida depressa), Dhaman (Pennisetum
cenchroides), Gharaniagas (Chioris Virgata) are evident here in this area.

On the other hand Birds like Godwan, House crow, Jungle Crow, Pigeon, Peacock,
Myna, Sparrow, Parrot, Blue Jay, Hoepoe, Bulbul and Robin are commonly found.
Animals like, Hyenas (Hyena hydena), Desert fox (vulpes pusilla), Jackal (Canis aureus), Chinkara (Gazella Pallos) are seen here.

As far as agriculture is concerned due to low rainfall and severe heat, mainly bajra, Gawar, Moong and wheat are harvested here. However, water for irrigation is being obtained through Indira Gandhi canal, and good numbers of villages are benefit benefited by this canal.

**INDUSTRIES OF JAISALMER**

At present following are the main industries in this District:

- Tourism.
- Stone Cutting & Carving etc.
- Khadi industry.
- Mineral based industry.

The tourism and stone-related industries is elaborated under the section of tourism and mineral respectively. Woolen khadi items of this district are very popular all over the country. Since animal husbandry is the main occupation of the people of this district. Khadi industry has developed as the most important cottage industry and about 2 lac square meter of khadi items are produced in this district every year. There is a vast scope of mineral-based industries in this district. It is being considered that major Cement plants and more mineral-based industries would develop in this district very rapidly.
FIGURE 4.2: MAP OF STUDY AREA
4.2 TOURISM POTENTIAL OF STUDY AREA

Tourism industries at Jaisalmer has emerged a lot and still flourishing. It is because of its historical, cultural and natural heritage, coupled with colourful fair and festivals. Friendly people also add to its tourism potential. It has become a favorite destination for tourists. Researcher has classified tourism potential of study area into five different segments.

Table 4.3: Classification of Tourism Potential of Study Area

<table>
<thead>
<tr>
<th>Tourism Potential of Study Area</th>
<th>Architectural and cultural tourism product</th>
<th>Regional Historic and cultural tourism product</th>
<th>Religious cultural tourism product</th>
<th>Recreational cultural tourism product</th>
<th>Educational cultural tourism product</th>
</tr>
</thead>
<tbody>
<tr>
<td>Golden Fort Gates and spiral path</td>
<td>History of Jaisalmer Johar</td>
<td>Laxmi Nath Temple Jain Temples</td>
<td>Desert National park (Desert wildlife)</td>
<td>Garisar Lake(Boating)</td>
<td>Government Museum Jaisalmer Fort Palace Museum and Heritage center</td>
</tr>
<tr>
<td>Royal palaces</td>
<td>Famous love sagas of Jaisalmer Clothings and Ornaments</td>
<td>Baramsar Baisakhi</td>
<td>Sam Sand Dunes and Camel Ride (Camel safari with night camping)</td>
<td>Khuri village(Night camping)</td>
<td></td>
</tr>
<tr>
<td>Patwan’s havelis Nathmal ki haveli</td>
<td>Performing arts</td>
<td>Ramkunda Amarsagar Moolsagar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Haveli of Salam Singh Mandir palace Bara bagh and Cenotaphs Kuldhara and Khabha</td>
<td>Accommodation</td>
<td>Social structure and caste system</td>
<td>Fairs and Festivals</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Further, this table is described according to Title and sub titles of Tourism potential of study area.

4.2.1 Architectural and cultural Tourism Products

Jaisalmer has plenty of architectural and historic buildings that attract tourists from every corner of the world. These are enlisted as following

a) Golden Fort

The fort of Jaisalmer is famous for its history and unique beauty. It is situated on Trikuta hill. It was build to provide protection from invaders. This fort was constructed of yellow sandstones and when the sunlight falls on these stones, it glitters like gold. Therefore it is famous as ‘Golden Fort’ or ‘Sonar Kila’. Bhai Rajput Jaisal founded the fort in 1155-56 A.D. So it was named after raja Jaisal. Initially this fort was called ‘Jaisalgarh’ or ‘Jaisalmeru’ then later called Jaisalmer. During the reign of Jaisal only one pol (gate), walls, temples, and palaces had been constructed. The rest of the fort was developed by his successors. The fort’s height is about 250 feet. For the security of the fort there are thick walls all around with 99 Burj (bastion). On the lower side around the hill is a Parkota (boundary wall). It has been made very strong from military point of view. For the entrance of the fort, there are four Pols (gates).

Picture 4.1: Out side view of Golden fort
Its unique beauty and architecture fascinates tourists around the world. It is the most prominent tourism feature of Jaisalmer and must visit place for the tourists. Its location made it more fascinating; one can watch the entire city of Jaisalmer while standing on any of burj of the fort. Through out the day this place is full with tourists, admiring the beauty.

**b) Gates and Spiral path**

There are four gates (Pol) along a spiral path prior the main the Fort. The first gate is known as ‘Akhepol’ built by Maharawal Akhe singh. The Second, ‘Surajpol’ is very strong and secure it was built during the reign of Raja Bhim and Raja Harraj. Near this gate, there is ‘Berisal Burj’ with a deep channel. The name of the next gate is ‘Ganeshpol’ also known as ‘Bhutapol’ (Ghostgate). The last gate is known as the ‘Hawapol’. Many palaces are built over and around this gate.

These gates are huge creation and even more attractive because of their architecture richness.

**c) Royal Palaces**

Inside the fort, Sarvotam Vilas, Rang Mahal, Moti Mahal and Sheesh Mahal all are very important from an artistic point of view. The Sarvotam Vilas was constructed in 1722-62 A.D., during the reign of Maharawal Akhe singh. In this palace, there is excellent work of coloured tiles and mirror studded work eascinates the visitors. The construction of Rang Mahal and Moti Mahal was done by Maharawal Mulraj II in 1762-1820 A.D. In 1884, Maharawal Gajaisingh constructed an artistic palace called Gaj Vilas, Along with these palaces; a separate palace was built for queens, called Rani Niwas. A large segment of this palace is now converted into a museum and attracts thousands of tourists per day providing every possible knowledge associated with Bhatti rajputs.
Most of the palaces are three storied with narrow steps. From the windows, the view is very charming and interiors are airy. Stone carving work and the drawings on the walls inside the Royal palaces are worth looking at. On the balcony and wall, flowers, leaves etc. have been beautifully carved.

d) Patwan’s havelis

It is also a great feature of tourism potential of Jaisalmer and attract large numbers of tourists, those have there interests in conventional life style of Patwans.

Patwan Haveli was build by Bafana Oswal family in 18th century and famous for its artistic design. It has five different Havelis clustered with each other. Patwa’s havelis are a symbol of their love for art, prestige and pride. There is a beautiful transparent gate build with stone on entry with four floors on this gate. These five havelis are built on a raised platform. To reach out for any of the cluster of this haveli one has to climb stairs. The havelis’s first room is called ‘Mora’ (guest room) in front of it; there is an open space for air. There are steps for other stories. There is a kitchen near the steps and behind this is the ‘Kothar’ (Storeroom). In the upper floor, there are various artistic rooms. Beneath the floor, there are cellars; there are several secret lockers in the walls, which were used as safes. The ceiling is made of wood on which gold work has been done. The floors are made of mud in the havelis.
The doors are made of wood and different shapes and figures are carved on it. In these havelis, no cement or lime is used. The stones are fitted together with stone. On the outer side, the windows and balcony are beautifully carved with flowers, leaves, and statues of Gods and Goddesses.

**Picture 4.3: Outside view of Patwon ki Hvali**

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e) Nathmal’s haveli

Nathmal was the Deewan (Prime Minister) during Maharawal Bersiyal Singh’s tenure and built this hvali in 1885 A.D. The architects of this haveli were two Muslims brothers Hati and Laloo. The fine engraving work of Hathi and Laloo shows their hard work and expertise in their field. The pillars, walls, and balcony of havalis are engraved with various geometrical figures. Very fascinating stone elephant are placed in front outside the entrance. Stairs are built of stone that leads towards upper floors. Many paintings and photos are placed to the walls. On the third storey, there is a temple of Lord Srinath.
f) Haveli of Salam Singh

Salam Singh was a dewan (Prime Minister) in the reign of Maharawals. He was quite ambitious and cruel too. His ambitious nature forces him to construct this haveli by extending the house of his father Deewan Swaroop Singh.

There is a high platform on top of haveli. For the entrance there are staircase made up of stones. On the top floor, there were 38 balconies each balcony is build of stones and encarved with flowers, peacocks and creepers. It is said that in this haveli there are diamonds and gold embedded in the walls. It had nine floors. After the death of Salamsingh, Maharawal Gajsingh got 2 floors removed.
g) Mandir Palace

Excellence of Mandir Palace is in its construction done by Bhati kings. It is a combination of two royal palaces: Badal Vilas and Jawahar Vilas. Badal Vilas was constructed in 1830 A.D. during the period of Maharawal Berisal singh. The top floor of Badal Vilas is made on the pattern of Muslims style of architecture, contains motifs and is designed like a ‘Tajia’. The windows of the rooms are very attractive. The present Maharawal of Jaisalmer, Brijrajsingh lives in this palace.

Picture: 4.6- Museum at Jawahar villas

On the other side there is Jawahar Vilas was constructed by Maharawal Jawahar Singh between 1935-40 A.D. It is the last Royal Palace constructed by the kings of Jaisalmer. This was equipped modern facilities and has British influence. The floor is made of colourful tiles. On the outer walls of the Palace, figures are engraved. Behind the Palace on the upper side, the lotus shaped Gokhra’ (Balcony) and stone filigree are worth seeing. On the stones of Jawahar Vilas the state symbol of Jaisalmer is also engraved. For the queens to live in the Palace, the “Rani Niwas” is decorated with various colourful figure paintings. At present, part of the Mandir Palace has been converted into a hotel.
h) Bada bagh and Cenotaphs

The historic Bara-Bagh is located in small valley surrounded by tiny hills. There are garden, a pond, a dam and temple of God Khetrapal. However, the main attraction of Bada Bagh is the Royal Cenotaphs. After the death of kings, queens and princes, their bodies were brought here and as per the customs, their bodies used to be cremated here for last rituals. Then in their fond memory cenotaphs were built. There is a dam near the cenotaphs built by Maharawal Jethsingh. On one side of the dam is a garden. Below the dam are tiny drains and water from these drains goes to the garden. Near the garden, there is a temple dedicated to folk God Khetrapal. People believe that after offering prayers to Khetrapal married life improves and there is harmony and peace.

Picture 4.7: Cenotaphs at Bara bagh

i) Kuldhara and Khabha

These are two deserted village of Paliwal Community. Paliwal Brahmins overnight abandoned a total numbers of 84 villages. These two are the two most prominent places for tourism point of view. The ruins of Kuldhara and Khabha exhibit the architectural excellence of old times. Natives of these villages left behind their wealth & belongings due to the terror of Deewan Salimsingh. They were heavily taxed and looted several times. When Salem singh demanded to marry with a girl of
Paliwal Brahmin community they decided to leave the villages instead of giving their girl to Salem singh.

**Picture 4.8: Ruins of Kuldhara**

![Picture of Ruins of Kuldhara](image1.jpg)

**Picture 4.9: Ruins of Kuldhara**

![Picture of Ruins of Kuldhara](image2.jpg)
j) Lodarva
Lodarva is an ancient place. There are temples of Jains, Shiva and ancient houses that are worth seeing. It is situated on the banks of the Kak River. The city was beautiful and rich in ancient times and was the capital of Bhatti Rajputs. In the 12th century, Mohammed Gauri invaded Lodarva and destroyed the city. Raja Bhojdev was also killed. Later Bhojdev’s nephew Jaisal built a new fort called Jaisalmer.

Lodarva is also a religious spot for a Jain community. There is a temple of Lord Pasharvnath. The idol of Lord is made of white stone and the diamond studded on the head of the statue which is very attractive. The entrance to temples has an artistic Toran door. On the walls and pillars of the temples are figures of various gods goddesses and flowers and leaves, which are very rare and extraordinary.
Near the temples there is an artificial Kalpvraksh (Tree). Pictures of birds, tigers, goats, cows and other animals are animated on it. Kalpvraksh is a symbol of happiness, prosperity and peace according to Jain religion and culture. In Lodarva, near the Kak River, there is a temple which is half buried in sand and has a statue of Shiva which has four heads.

4.2.2 Regional Historic and cultural Tourism products

Jaisalmer have rich history and tradition. History of Jaisalmer offer a number of stories in the form of love sagas, stories about bravery of Kings and queens of bhatti clan and many more. This rich history of Jaisalmer also works as a tool to attract tourists. When people come across the litrature of Jaisalmer, they simply develop a sense of curiosity about this place and that leads them to travel here. Some of the famous historical episodes are decribed below.

a) History of Jaisalmer

Alike almost all cities of Rajasthan Jaisalmer too have historic pride and charm that’s attract tourist around the globe, infact it is also known as city of velour. History of Jaisalmer draws heavily from the history of the Rajputana. The city is said to be founded by one Raja Rawal Jaisal, a Bhatti Rajput ruler, in approximately 1156 A.D. Legends go by that he did it on the behest of a local hermit named Eesaal. They opted Trikuta hill as the new site for fort.

History of Jaisalmer is a tourism product in itself. It is so rich and fascinating that everyone felt enchanted by it. Anyone who comes across its rich history through any of mode of communication will automatically develop a sense of curiosity to visit this place. Infact Rajasthan Tourism Development Corporation uses history of Jaisalmer as a promotional tool to attract tourist. Some of the glimps of History associated with Jaisalmer are given subsequent.

In medieval times, it was famous as a trade route because of its perfect location. It was established on the route that connects India to Persia, Egypt, and Africa and to the west. The Bhatti Rajput rulers were sole custodian of the city and thus captured enough wealth through taxes levied on passing caravan.
For many years, Jaisalmer remained out of bound from the foreign rulers partly because of its location. In the mid Thirteenth century, Ala-ud-din Khilji, the Turk-Afghan ruler of Delhi laid the siege over the city. He was apparently upset with the Bhatti Rajput rulers because they stopped and looted one of his caravans containing royal coffer that was on its way to Sind. The siege lasted for around nine long years and ended with the defeat of bhattis.

It is said that Duda, the son of Raja Jaisimha, fought passionately in the battle but died fighting. His descendants continued to rule the city. Though they had a cordial relation with the Mughal rulers in Delhi, they fought unsuccessfully with Emperor Humayun. Emperor Shah Jahan gave the right of governance to Sabala Simha.

In the modern era, Jaisalmer was still a tough nut to crack and was the last among the Rajputana royals to sign the 'Instrument of Agreement' with the British establishment. Even that was achieved after long hours on the negotiation. In the 1947, royals signed the agreement to remain in just independent India.

b) Johar

Though this system is no more in the prevalence, but in old times Johar system was customary amongst the Rajputs of Rajasthan. After the death of Rajput kings their wives and royal women have to jump into the fire to avoid detention by enemy and to maintain their pride and prestige. Women together killed themselves after a lost battle. In local language, it is known as ‘Saka’. Jaisalmer had three Johars. Prior to jump in fire there were royal ceremony carried out as attribute to the braveness of royal Rajput ladies.

The first Johar was performed when Allauddin Khilji defeat and killed Maharawal Jethsingh and Mulraj in 1308 A.D. when thousands of women jumped into the fire and committed ‘Johar’. The next battle defeat of Maharwal Dodha and Triloksi against Mohammed Bin Tuglak death of these two Maharaval leads towards second Johar in the fort and thousands of women sacrificed their lives by Johar. The third Johar took place in 1485 A.D. When a battle was fought between Maharawal Lunkaran and Ali Khan. During this Johar, Rajput women did not burn themselves but their heads were cut-off. In history, this episode was called ‘Half Johar’.
c) Famous love sagas of Jaisalmer

These are another prominent feature of Jaisalmer history that makes visitors fascinated, when they come across the love stories of Moomal and Mahendra and Dhola- Maru. These love stories have been also described both in prose and in songs.

According to a folk story, Moomal was the princess of Lodarva state and Mahendra was the prince of Amarkot (Sindh). One day Mahendra met Moomal near Kak River. Then he got entry into Moomal’s palace and she was very impressed by Mahindra’s bravery. When he was not afraid of the artificial tigers, snakes etc; which were placed in the palace by Moomal to terrify people. After seeing Mahendra’s braveness Moomal was impressed by and both fell in love with each other. Since then Mahendra used to visit Moomal’s Palace every night on the back of his Camel ‘Checkal’. Mahendra already had had seven queens; they started suspecting Mahendra and used to wonder where he went at night. When they came to know about Moomal, they pierced nails in camel’s feet. Due to the rolled feet, the camel sat down in the mid way and Mahendra was delayed that’s kept Moomal waiting. In this situation Moomal’s sister, Sumal put on a man’s attire to tease her, and started playing with her sister. After some time both sisters fell asleep when Mahendra reached there and found that Moomal sleeping with another man (Sumal). He was very distress and went back to Amarkot and never returned. Moomal was hurt and one day approached to Mahendra at Amarkot but he refused to meet her. Moomal in agony of failed love jumped into a lake, and killed herself. When Mahendra came to know about the reality about her, he become mad and killed himself too. This story of true love is now sung by the folk artist of Jaisalmer.

Another poetic love story is of Dhola-Maru. Maru was the daughter of Pingal, the king of Pongal town. Dhola was the son of king Nal of Narwar town. Once there was a famine in Pongal, so for some time Pingal came to stay at Narwar with his family. The king of Narwar treated him very well. When Pingal’s wife saw Dhola, as a child she liked him as a match for her daughter Maru and arranges marriage in their very early age of childhood. Afterwards Maru with her father Pingal went back to Pongal.
When Maru become young, she saw her husband Dhola in her dreams and she started missing Dhola. On the other hand, Dhola got married to some other girl unaware of his childhood marriage. Maru sent many messages for Dhola but Dhola’s new wife manages messenger killed. Many years later in the end, she sent messengers in the disguise of singers. They entered the fort of Dhola with great intelligence. They sang various songs to Dhola, and described his marriage to Maru, her beauty and her love for Dhola in their songs. Then Dhola realized the truth, went to the Pingle town, and get united with Maru. On their way back Maru was bitten by a snake and died and Dhola was broke down, then one saint came there and made Maru alive again. Further, they were on the way, attacked by Umar Khan a king. However, they escaped to their palace and started leading a happy life.

d) Clothing and Ornaments

Clothing and ornaments of this area are world famous, thanks to the electronic media and marketing done by Rajasthan Tourism Development Coropration. People quite often see the women wearing lahanga and cholis, man with big moustaches wearning Dhoti and kurta with music instruments in there hand representing Rajasthan culture or portraying culture of Jaisalmer via different modes of media. This makes people to know about the local culture of Jaisalmer and to travel this place. In a way dresses and ornaments are a big tourism booster for Jaisalmer. A brief discussion of Attire and ornament worn at study area are decribed as following:

Since this area also follows the caste system as it is common in India. Each caste has their own type and colour of clothes and turbans and clothing is mainly of silk and cotton. ‘Boriya’, ‘Jumka’, ‘Nimboli’, ‘Kanthi’, ‘Hansuli’, are, Nath, Bajoobandh are some of the commonly worn ornaments of women. On the other hand Men wear ‘Dhoti’and‘Kurta’. They put turban on their head. Men wear rings known as Laung’ or ‘Murkiyan’ in the ears.

These are few of the traditional attires and ornaments worn by locals of study area even today, despite of the fact a wide range of contemporary attire and ornaments are available and worn by them.
e) Performing Arts forms

Jaisalmer area has rich music and dance forms. Many of Hindi movies songs have their setting of Jaisalmer and this area too have good number of sineing artists who sang on regional and national levels. As far as the traditional singing used for tourism promotion are sung by two local casts of Langa and Manghaniar. They are famous for their singing arts and singing artforms. They used to play sarangi and sehnai as a music instruments.

During camel safari special arrangement are made for tourists to enjoy the local music and dances in their purest forms. This provides a unique and fabulous experience to the spectators. So in a way traditional singing and dance forms are also serving tourism here in Jaisalmer. A short note on the features of Folk music and singing are given following.

Some of the other music instruments are Kamayacha, Algocha, Surnai, Murli, Nar and Morchang. Khartal etc. Apart from these, Dolki and Dhol are also played. The famous folk songs of area are Moomal, Ratna rana, Kachba, Baiyriyo, Panihari etc. These are sung in Mar-rag. The popular dances of Jaisalmer are Ghair, Dandhiya and Ghoonar.

f) Accommodation

As far as the building structure is concerned most of the buildings are made of yellow sand stones. Large part of population resides inside the fort. All these produce a fascinating picture to charm tourists. There are paintings of lord Ganesha on the outside walls of most of the Hindu houses. With this picture of Lord Ganesha, date of the last marriage held in the family, along with names of wedded couple is also mentioned on the wall paintings. It appears a unique and pleasant experience while tourists walk through the street of Jaisalmer city.

On the other hand rural setting to provide features of curiosity among tourists. Many of tourists’ visits study area to see these kinds of houses. Brief description of accommodation facility at study area is as following.
g) Social structure and caste system

Social structure and caste system had divided castes into segments and it is also a prominent feature for tourism in study area. Due to this diversification of society, different colours of life are sightable at one single point. Weather it be attire, food, accommodation, celebrations etc. all formulate fantastic picture i.e diversity in uniqueness.

Hindus, Muslim, Jains are the main societies of study area and further segmented into sub caste and categories.

h) Fairs and Festivals

Some of the famous festivals of Jaisalmer that have their vital contribution in Tourism promotion in and around Jaisalmer are enlisted below.

Desert festival: It’s a three day long festival organised by Department of Art and Culture in collaboration of District administration. This is celebrated in the month of Jan or Feb according to the arrival of Purnima (full moon). This festival commences with a massive decorative ‘Shobha-Yatra’ (Ceremonial Procession) in which decorated camels, folk artists, women carrying pots, participates. Here one can see pure colour of Jaisalmer. However different programs are organised during this event including many of folk and cultural activities on both poonam stadium and Dedansar ground. Some of the main attractions of the festival are turban tying and mustache competition, camel decoration, camel & horse races, camel polo, Mr. Desert competition. Various music, song and dance programmes are organized and artists of Langa and Manghaniar community perform with traditional musical instruments wearing traditional costumes. Several dances forms like Kalbeliya, Ghoomar, Kauchi-Gaurhi, Terha-Tali, Agni and Dandhiya are also performed. The closing of the fair is 40 km. away in Sam village.

Gangaur: It is a festival associated with women. It is celebrated in the month of Chaitra in March-April. Unmarried girls in desire to have good husband worship Gavar (Shiva and Parvati) and married women pray for their husband’s well being. On Gangaur Teej the Royal caravan arrived at Garisar Lake. In the caravan, Jaisalmer’s
Maharawal also participate. I this procession horses, camels and dancers are on the common seen. Ladies get dressed and participate in these festivals at Garisar Lake.

_Holi, Dussehra, Deepawali_ is the celebrations that entire India celebrates with great enthusiasm. Yet people of Jaisalmer have their own way to celebrate these and their folk songs and dances and their cuisine adds new flavour to these festivals.

### 4.2.3 Religious Cultural Tourism product

_a)Laxmi Nath Temple_

There are many Hindu temples in the fort. Bhati Rajput King of Jaisalmer considers Bhagwan Laxmi Nath (Lord Vishnu) as the owner of the state and himself as a Deewan. Hence, temple of Laxmi Nath bears great significance. The statue of Laxmi Nath ji is made of white marble, and it is decorated with diamonds, gold jewellery and coloured clothes. The public of Jaisalmer have a lot of devotion and respect for Laxmi Nath.

_Picture 4.12: Idol of Lord Laxmi Nath Ji_
b) Jain Temples

Few centuries back well known Jain businessman were the natives of Jaisalmer and they spent generously on their religion and culture and that’s how the Jain religion flourished in area. There are eight Jain temples inside the fort. The temples with pointed domes are located close to each other.

There is a lot of similarity between the Jain temples of Jaisalmer with those of Gujarat’s Solanki and Badhela. However, the architecture in the Jaisalmer temples has a uniqueness that makes them a center of art and culture. In the eight temples, the main statues are Parshvanath, Sambhavnath, Sheetalnath, and Asthapanth, Chandra prabhu Swami, Rishabhdev and Mahaveer Swami is situted. All the statues have a quality of deep thoughtfulness and concentration. These statues are made of black, yellow and white marble and of other stones. Apart from the main statues, there are about 8000 statues, which represent different Tirthankars (religious heads) of Jainism.

**Picture 4.13: Inside view of Jain temples on Golden Fort**

The architecture and sculpture of the Jain temples is a great treasure. The high domes, peaks and the sculptured pillars present a golden mystique and beauty to the visitors. The temple pillars, worshiping place, ceilings and walls are full of
intricately carved statues. These statues are not just simple art forms in fact they also have deep meanings, which are associated with happiness, love, sex, prosperity, motherland, solace and dedication and several aspects of daily life.

**Picture 4.14: Inside View of Jain temples on Golden Fort**

As one reaches the front of the Parshavanath temples, the Toran is visible which is decorated with many statues of Gods and Goddesses, animals, birds, dancing people and musicians. It is simply majestic. There are steps up to the entrance of this temple. Inside the places of worship. On the ceilings, dancing women have been depicted in various attractive postures.

The Sambhavanath temple, there is a lotus at the center of the dome of the ceiling that attracts everyone's attention. The various forms of the fair maidens found around this lotus are unbelievable. There is also a statue of Jain God of the size of a grain of rice, which can be seen by binoculars. In the Sheetalnath temple there is one rock column with the pictures of 24 pilgrims (Tirthankars) carved on it. The attractions of the Asthapath temple are statues of horses, elephants, lions, monkey and beautifully carved statue of women.

In these temples, apart from the Gods and Goddesses, there are various nude and sensual statues of women convey that sex and salvation are all part of human life. Absence of sex will make a person feel restless and incomplete, but before on for worship, one must control the sexual thoughts and desires.
The statues of the Jain temples reflect women’s beauty in her various forms as a lady making up her face, applying Sindoor, as a mother breast feeding her child other playing musical instruments, dancing, combing their hair, looking into mirrors, making love and writing love letters. It looks as if the artisans with his hammer and chisel have given life to these statues. Some of the sculptures portray women as sensual and carnal rather than modest. They are shown with faces like a moon, broad forehead, big eyes, sharp nose, and rounded big breasts and with a body full of glittering jewellery. The women’s beauty and sexual portraits influence the visitors.

Not only are the sculptures important in the Jain temples of the fort, but there libraries that have ancient books are also of great significance. There are seven such libraries in the temples, out of which four have been united. The biggest is called ‘Jainbhadrartri’, in the library there are 2,683 ancient books in which 426 books are written on palm leaves. The subjects of these books are Jain religion, history, poetry, drama, love, accounts, grammar, justice, yoga, Vedas and astrology. The languages used are Sanskrit, Prakrit, Meghat, Brij and Rajasthani. Religion and celebrations

c) Baramsar

It is one of the five pilgrimages of Jains. Without visiting this, Jains consider their journey to Jaisalmer incomplete. Here, there is a temple of Lord Parsharvanath.

d) Baisakhi

It is situated near Baramsar village. It is a sacred place for Hindus. There are seven Kunds (Ponds) and it is believed that after bathing in these Kunds, all the sins are washed away. Here, the temple of Lord Shiva is worth seeing. The architecture style of this temple is similar to that Gupta period. The temple was rebuilt in the 16th century by Akbar’s queen Rani Nathibai. It is said that Nathibai was the daughter of Jaisalmer’s Maharawal Harraj. In ancient times, Baisakhi was linked with various international routes. Therefore, tourists used to relax here.

e) Ramkunda

Ramkunda is situated on Ramgarh road. In ancient times there were several rest houses build in Ancient times to serve art, culture, education and religious meditation. Near the Kak River, there is a temple of Lord Rama. The ramanavami
fair is worth watching here. It is believed that it is the oldest and the first Rama
temple of the desert. The Maharawals of Jaisalmer built many rest houses and
cenotaphs.

f) Amarsagar

Amarsagar is popular for its Water reservoir and Jain temples. It was build by
Maharawal Amarsingh in 1692 A.D. At Amarsagar, there is a dam is made of
stones, at one end of the dam, beautiful ponds and wells are situated and on the other
dam there is a garden. On the upper side of the dam, is the Royal palace and Shiva
temple. From an architectural point of view, its style is rare and unique. Near the
pond, there are three Jain temples. Lord Adeshvar’s statue is established in the
temple. Yellow stones are used to build temples. One of the balcony is made of
white marble. The style of the temple and stone carving work is excellent. The paths
of garden with flowers, trees, wells, cenotaphs and balconies of Amarsagar are
Symbol of nature, Love and the happiness of the kings.

Picture 4.15: in side view of Lord Adeshvar temple at Amar Sagar
g) Moolsagar

Moolsagar is located on Sam road. It was established by Maharawal Mulraj-II in 18th century. Temples of Ganesh, Shiva and Laxmi had build by the maharawal and are of worth seeing. This is a property of Jaisalmer’s Maharawal. In Moolsagar there are various houses of Bhil families.

4.2.4 Recreational cultural tourism product

a) Desert national park

The desert national park is an excellent example of the eco-system of the Thar Desert. It has rich flora and fauna associated with arid and dry area. The sudashri forest post is the most ideal place for observing wildlife in the desert national park. Sand dunes form less than 20 per cent of the park, which consists of craggy rocks, pavements and compact salt lake bottoms, inter-medial areas and fixed dunes. Inhabitants include the blackbuck, chinkara, wolf, Indian fox, desert fox, hare and desert cat. Flights of sand grouse start coming to waterholes from sunrise onwards. One can also hear the morning call of the grey partridge. Blue tailed and green bee-eaters, common and bush quail and Indian rollers are birds, which are commonly found around waterholes. The park is also home to the great Indian bustard – the state bird of Rajasthan.

b) Garisar Lake

Garisar Lake is located in the South-East direction of Jaisalmer town. The chhatris in the middle of the lake seem to be floating on the surface of water. During the monsoon season this lake is filled with rainwater. It is famous for cat fishes and boating.

The construction of the lake dates back to about 860 years during the construction of the fort by king Jaisal. Later in 1340 A.D. it was reconstructed by Maharawal Gharsi. Gharsi often visits this place. Among prominent features of lake is its entrance. A local prostitute named Teelon in 1909 A.D. constructed this gate therefore; it is famous as Teelon ki Pol or Gate of the prostitute.
Picture 4.16: View of Garisar Lake

Picture 4.17: View of Teelon ki Pol or Gate
It is said that Tellon was very beautiful like a lotus. She earned a lot from her beauty and she also spent a lot on social work. When this gate was near completion, some people went to Maharawal Salivahansingh and said that the construction of the gate at Garisar by a prostitute was a bad omen, any one who had to go for water, would have to pass under the prostitute’s gate. Maharawal ordered that the gate should be brought down, but Teelon very smartly with the help of her supporters constructed a temple of Lord Vishnu at the top of the gate and Teelon’s gate was saved and her name became known forever.

C) Sam Sand Dunes and Camel Ride

It is a barren land and has world famous forever-shifting sand dunes and joyous of camel ride. During Camel safari, the local tribes of area serve the tourists. Tourists are taken in the dense of desert on camels back. At the night they are served traditional meals while sitting in a group a near campfire. Various traditional dance forms with songs are oragnised to entertain group of tourists.

Picture 4.18: Camel Ride at Sam sand Dunes
d) Khuri village

It is a delightfully peaceful place with mud and straw decorated houses. Village and patches of sand dunes are main attractions for the tourists. Night camping is also arranged for tourists here.

4.2.5 Educational cultural tourism product

a) Government Museum

It was established by the Department of Archaeology and Museum. It is another prime attraction for the visitors of Jaisalmer. The trophy of the state bird Godawan - the great Indian bustard, is the most eye-catching spot. Traditional household items, rock-cut crockery and jewellery recreate the atmosphere of a by-gone era. A look at the statues of 7th-9th century AD creates a scenario of rich cultural heritage of the time. Some other major museums at Jaisalmer comprise, Folklore Museum, Government Museum and Mehra Haveli.

b) Jaisalmer Fort Palace Museum and Heritage center

It was the Palace of the Maharawal. Now a day it is open to the public as the Fort Palace Museum. The palace's five-storey facade of balconies and windows displays some fine stonework. Some of the most prominent features includes an elaborated marble throne of monarch. While sitting on it king would have addressed his troops and issued orders.

Inside, the museum offers an interesting snapshot of the life of Jaisalmer's potentates through the ages, with artifacts ranging from a fancy silver coronation throne through to more homely items, such as the bed and thali dish of nineteenth-century ruler. There is also an interesting array of other exhibits – from fifteenth-century sculptures (including an unusual bearded Rama). A collection of local stamps and banknotes are also placed here. While on the rooftop terrace gives unrevealed views over the city and the surrounding countryside. This museum is divided into 30 segments as it conveys the entire history and life style of Bhati Rajput Maharavals of Jaisalmer.

Section: 2-Giridhar Samarak

Section: 3- Bhativansh is described here with the help of portrayed of Maharaval description of Johars is also given in this section.

Section: 4- Weapons used by Bhatti warriors are placed here.

Section: 5- Thorne of Maharavals is placed, this throne has eight lions with thei tales tighten each other’s symbolizes Power. Lotus flower on the top symbolizes prosperity, and chatter on the top associated with lord Krishna.

Section: 6- There is a Tripala (three doors entry) with some painting and poetry done on it.

Section: 7- A big portrayed englassed is a depiction of story that Lord Krishana had visited here and Bhatti are 85th pidi of his.

**Picture 4.19: Inside view of Fort Palace Museum**

Section: 8-Gajvillas-Roya Palaquin is placed here it have four handle with elephant mouth shaped on the end of each handle and made of wood and silver.
Section: 9- in this section a photo of Maharawak Moolsingh is placed attending meeting with British counterparts, also being shown that Bhatti’s were chandervanshis.

Section: 10- associated with Gaj singh, His bed room, bathroom, music and dance arrangements are shown in this section. Blue tiles are used in bed room,a sheesmahal on the left of bathroom is also present.

Section: 11-A birthday wish in the form of a latter written in Persian and Sanskriti is placed here.

Section: 12-Associated to Maharawal akhe singh ji.

Section: 13-Dak tickets, stamps and other paper used by Bhatti empire are placed here.

Section: 14-Gold and Silver plated swords are present here.

Section: 15-Description of Rja Gadsi is given here.

Section: 16-Idols of God and Godessess along with lady hamam (bathroom).

Section: 17-Bedroom of Moolraj-11, along with portrayed of ladies are here.

Section: 18-Sarvotam villa, depection of Aker singh life.

Section: 19-Colourful glasses are present here.

Section: 20-Annapurna bhandar and also the highest place of fort, here two different time circle made of stone are present.

4.3 TOURISM TRENDS AND PATTERNS IN JAISALMER

Tourism has emerged in Jaisalmer over the past 20 years. It has been attracting and accommodating tourists from different parts of the world and this trend is increasing. It can be straight forwardly confirmed that the tourism industry in Jaisalmer has become a job generator; both service oriented and product oriented. Increased income by job generation help raise standard of living. In addition, the diversification of various new economic activities can lessen the big social problem of unemployment. People of the area welcome tourism as they have realized its
importance, particularly from the economical aspect.

Jaisalmer despite of immense heritage and cultural potential was not in tourism framework and remained almost a hidden treasure until 1980. In 1974 a Bengali movie ‘Sonar killa’ was screened by Satyajit Roy and from there Jaisalmer started to pick recognition. From there Bengalis started to visit here. This way tourism at Jaisalmer started. Visits made by Bengalis, have a unique pattern, they often visits Jaisalmer prior to month of ‘Durga Puja’ and return back to their homes before Durga puja begins in Bengal, so we can say pattern started in late 1970s and early 1980s become a trend and that contributes tourism in Jaisalmer to flourish.

On the other hand, on domestic circuit a large number of Gujrati’s too made their visit at Jaisalmer and they often visits here to celebrate Deepawali. It is also a trend associated with domestic tourism scenario at Jaisalmer.

As sighted in table 4.4, in early 1980’s majority of tourists were from domestic circuit in Jaisalmer, and very few tourists were there from foreign markets. This pattern goes on until 1985. From 1985, onwards foreign tourists started to arrive in good numbers and along with more domestic tourists Jaisalmer started to flourish as an international destination. One more observatory trend can be sighted in the following table is that despite of Good number of foreign arrivals at Jaisalmer domestic tourist still dominate the Tourism scenario.

But over a period of last decade it is foreign tourist trend are more consistent than domestic tourism trends at Jaisalmer. In between 2003 and 2004, highest growth of foreign tourists’ arrival was recorded. On domestic circuit it was 2000 and 2001 was the years with highest growth rate.

Universal economic crises in 2008 and 2009 also effected tourism at Jaisalmer, when there was immense downfall were recorded in the numbers of foreign tourist arrivals.
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<td>2.28</td>
<td>122969</td>
<td>8.32</td>
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</tr>
</tbody>
</table>

(Source: Tourism Statistics Office, Jaipur Govt. of Rajasthan)
Figure 4.3 assesses the trends of tourism development at Jaisalmer. The transformation of tourist arrivals both domestic and foreigners along with their total numbers over a period of last ten years is cited in this figure. It shows that tourism at Jaisalmer despite of few downfalls manages to grow till date. There is a constant growth in domestic tourist arrivals and despite of 2009 downfall, foreign tourists once again started to move in Jaisalmer.

Following table has shown a comparison of Jaisalmer among top seven tourist destinations of Rajasthan. This comparison is based on number of tourist arrival i.e. both foreign and domestic. Total numbers of total tourist arrival is also given in the table.
Table 4.5: Comparison between top seven-tourist destinations including Jaisalmer

<table>
<thead>
<tr>
<th>year</th>
<th>Type of Tourists</th>
<th>Mt.Abu</th>
<th>Udaipur</th>
<th>Jaipur</th>
<th>Pushkar</th>
<th>Jodhpur</th>
<th>Ajmer</th>
<th>Jaisalmer</th>
</tr>
</thead>
<tbody>
<tr>
<td>2006</td>
<td>Domestic</td>
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<td>582504</td>
<td>1278603</td>
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<td>429497</td>
<td>1701000</td>
<td>204776</td>
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<td>Foreign</td>
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<td>441910</td>
<td>73573</td>
<td>93847</td>
<td>16494</td>
<td>117740</td>
</tr>
<tr>
<td>2007</td>
<td>Domestic</td>
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<td>578643</td>
<td>1287072</td>
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<td></td>
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<td>73080</td>
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<td>445271</td>
<td>2585110</td>
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</tbody>
</table>

(Source: Tourist Information Center, Jaisalmer)

As above table suggests Jaisalmer is among most prominent tourist places of Rajasthan. It is one of the most favoured spot of foreign tourist arrival, in 2011. Jaisalmer was positioned third only after Jaipur and Udaipur as far as the foreign tourist arrivals are concerned. However, Jaisalmer needs to attract more domestic tourist.

Jaisalmer have strong tourism product. Culture, History, architecture, religion etc; are the main attractions for tourist around the world. Jaisalmer is a prominent destination for foreign tourists’ especially European tourist. Major foreign markets with number of tourist arrivals are cited following in table 4.6. This table also havees year wise description of foreign arrivals at study area.
Table 4.6: Major foreign markets for Jaisalmer (1983-2011)

<table>
<thead>
<tr>
<th>Year</th>
<th>French</th>
<th>U.K.</th>
<th>Germany</th>
<th>U.S.A</th>
<th>Italy</th>
<th>Swiss</th>
<th>Japan</th>
<th>Australia</th>
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<td>1839</td>
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</tbody>
</table>

(Source: Tourist Information Center, Jaisalmer)
As shown in the table major sources for foreign arrivals are from European countries and led by France. It seems to be favorite destination of French nationals. A better description of this table is given subsequent, with their year wise line graphs.

**Figure 4.4: Tourist Arrivals from France (2001-2011)**

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)

France remained on the top among all tourists’ source countries for study area. In 1983, there were 3544 French tourists. It has become a trend know that every year maximum numbers of tourist are from France and in 2011 it was the best source country with 25549 French tourists.

**Figure 4.5: Tourist Arrivals from Germany (2001-2011)**

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)
As it is exhibit in figure 4.5, Germany remained the second best tourist source
country for study area. In 1983 it was on third spot but by the end of 2011 it was
placed on second position, and it also manages a steady growth throughout despite
of few hick offs.

**Figure 4.6 Tourist Arrivas from Italy (2001-2011)**

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)

Italy is another west European country has become a major source country for
tourist arrivals in study area. Despite of very few tourists from Italy at the outset of
tourism development by the coming of 2007 it was one of the major source markets.
However, decline was recorded in 2009, when 5549 tourists arrived in study area. In
2011 Italy was the third best with 7649 tourists.

As trends, suggest that U.K is one of the most prominent source countries. In 1983,
1892 tourists visited the study area. By the end of 1992, they were 8345 in numbers.
Then a decline phase stated and continued till 2000 when 9425 tourist arrived. By
coming the year of 2010, they were reduced to 1989. Still in 2011-it holds fourth
position for Jaisalmer inbound foreign tourist market.
First four source countries are from Europe and on fifth position is USA. From the very outset of foreign arrivals, there were very few tourists from USA. In 1986 tourist arrival crosses the 1500 mark. Since then it has increased in number of US nationals become trend. But in 2002, there were only 1102 tourists, because of trade tower mishap. Since then it is a mix performance and in the end of 2010 USA was on fifth position with 3385 tourists and again in 2011 number of tourists reduced to 2821 still the fifth best source country.
Figure 4.9: Tourist Arrivals from Australia (2001-2011)

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)

The contribution of Australian tourists to total tourist traffic to Jaisalmer was 2957 in 2010 and was on sixth position. From merely 233 tourists in 1983 to 2393 in 1993 it became prominent source. But in 2002 condition become when only 886 tourists made their visit to Study area. In 2008 highest ever growth was recorded with 4293 tourist arrivals.

Figure 4.10: Tourist Arrivals from Switzerland to Jaisalmer (2001-2011)

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)
Dominance of European countries as a source market strengthened with Switzerland occupying among top source nations to Study area. In 1983 Swiss started with 614 tourist by 1992 they were 2992 in numbers; the highest ever. This trend of up and down continued till date and in 2011 there were 1754 Swiss national visited to Study area.

Figure 4.11: Tourist Arrivas from Canada (2001-2011)

(Source: Tourist Information Center, Jaisalmer, Government of Rajasthan)

Canada was the second North American country in top ten-source. In 1987, only 485 tourists visited at Jaisalmer. Though little growth is recorded still it’s one of the least performing countries for Jaisalmer. Canadian tourists’ touches the best ever score in 2008 and followed by weak performance next year. However performance of last two years a small up going was noticed when 1924 tourist in 2010 and 1839 in 2011 visited the study area.

Contribution of Japan as a market is not good at all. It manages ninth place in top tourist generating source countries. Infact very few times it crosses the 1000 mark. In 2010, only 940 and in 2011 more less only 737 Japanese tourists made their visit to Study area. It needed more attention to attract more Japanese tourists.
Therefore, we can say that Study area is prominent tourist destination with immense tourism potential. This product is based on preserved traditions; history, pure folk art forms, rich architecture and religion. This richness makes it prominent tourist destination and it receives both domestic and foreign tourists in large number.

4.4 TOURISM AND SOCIO-CULTURAL MILIEU: A GENERAL FRAMEWORK

During their stay in the destination, tourists interact with local residents and the result of their relationship is changes in the host individuals' and host community's quality of life, value systems, labour division, family relationships, attitudes, behavioural patterns, ceremonies and creative expressions. The larger the cultural and economic difference between tourists and local residents, the more obvious and more significant these changes are. Some time theses changes may have gone in the favour of host society and some time it may have gone against it. Further is given description based on the association of society and culture and tourism influence over them.
4.4.1 Stages of Social-cultural impacts

George Doxey’s irritation index has five stages of growing disillusion to host society. Beginning with euphoria, then apathy, increasing irritation, outright antagonism and, finally, a stage when esteemed values are forgotten and the environment destroyed by mass tourism.

**Figure 4.13: irritation index**

![Irritation Index Diagram](image)

Courtesy: Doxey irritation index model

(Source: Doxey, G.V. 1975)

4.4.2 Art and Physical Culture

Traditional art form of society appears to be most affected by tourism. The growth of a tourist handicrafts market has inspired local production. It can be accounted as positive change. On the other hand pressure to produce more quantities to cater tourist demand has lead to a fall in the quality of workmanship and the manufacture.

4.4.3 Custom

Tourism has capability to promote unfamiliar scenes of society and culture. Not it provides monetary benefits but also helps to preserve old customs and rituals that are on dying stage. All this sounds positive. Though, some times because of
commercialization and over use of customs for tourism and financial gains it brought negative picture of tourism. When locals started to mix the original forms with new ones to satisfy tourists, the old customs started to lose its originality.

4.4.4 Language

Once again, tourism effect both ways as far as communication or language is concerned. One side it proves beneficial with the introduction of new forms of communication and introduction of new language forms. On the other hand in urge to learn new we are forgetting our own accents or speaking languages for example; Sanskrit is almost perished and more and more use of foreign languages are reducing use of Hindi too.

4.4.5 Authenticity and Awareness

Tourism creates interaction between people coming from different traditions and belonging to different ethnic groups. Because of projection of destination presented by local authorities as a marketing tool, there are lots of expectation and perceptions in the mind of Tourist about the local environment. But most of the cases what happens local in urge to satisfy their guests modify their behavior, consciously or unconsciously. This makes tourists remain unaware of the real face of society and culture of local community. It is entirely different from what were the expectations and perceptions, while making plans to visit that particular destination.

On the other hand exploitation, misconduct and incidents of crime also brings negative to the tourists expectation.

4.4.6 Moral behaviour

Tourism is considered a reason behind moral decline of societies. Increase in prostitution, crime of various kinds, and organized gambling are thought to be the virtue of tourism. Although it is very difficult to find hard evidence about the role played by tourism, given the fact that similar effects have been experienced in countries possessing low levels of tourism. On the other hand places like Los Vegas, Macao are popular for such activities and generating monetary benefits for locals.
4.4.7 Tourism and Health

Tourism some time acts as a vehicle to spread some forms of diseases. Diseases like AIDS, Swine Flu, etc. are considered as if tourism helps to spread them worldwide. It can partially true, but with proper surveillance, spread of these diseases can be stopped. On the other hand new tourism forms like Medical tourism, Health tourism helps the host and guest.

However, these Cross-cultural contacts caused by tourism are considered a function of at least three factors. The first is the type of tourist. The different categories of tourists in the World are reflected in expected differences in their kinds of interaction with local people. Second is the context in which the contact takes place. Clearly, things such as length of stay, the environment under which the contact occurs, and language ability will help to determine the depth of communication that takes place. Finally, there is the role of cultural brokers, who are an intermediary occupational group such as interpreters and tour guides, who are the conduits through which much of the contact occurs. Their activities are thought to have a considerable effect on the manner and speed with which new ideas and influences are transmitted (R.K. Malhotra: 1998).

4.5 SOCIO-CULTURAL PROFILE OF STUDY AREA: A GENERAL PERSPECTIVE

Apart from obvious and visible effects on the economy and the physical environment, tourism can contribute to social and cultural changes in host societies. This includes changes in value systems, traditional lifestyles, family relationships, individual behaviour or community structure. Tourism has contributed significantly to the socio-cultural changes at the study area. Tourism is transforming previously closed societies into an open universal societies.

Description of Subsequent chapter is based on model drawn by S.S. Boora (cited in the 1st chapter of the study). Following this model researcher has segmented the host society into three categories to portray a better picture of relation between tourism and culture at study area. This segmentation of society are Industrial or developed society that can be represented by Residence residing in Jaisalmer city (Urban), and
the agrarian society will be represented by Villagers(Rural) who are in touch with outer world because of tourism and becoming aware about the world gradually. Of course, the third one is society of tribal that is not much in contact with outer world hence no impact is evitable over them.

Since only two societies, Industrial and agrarian are sight able at study area and third tribal is almost out of participation so focus of further study will be on these two most effected societies. Subsequent are given the socio cultural profile of these two societies and their relation with tourism development.

Despite of the harsh life of desert, people are jovial and friendly. It is evident in their hospitality. Villagers’ living remote area of desert and still manages smiling faces even though they are far away from the basic facilities of routine life.

**4.5.1 Tourism and Housing Arrangements**

Economic benefits along with global awreness caused by tourism have produced an impact on type of accommodation of study area. People who were first living in temporary arrangement now started to live in stable and furnished accommodations. On the other hand new forms of architecture and styles have also been introduced. Though a brief description of traditional and contemporay arrangement of living are described subsequent:

In Urban area accommodation are made of stones, lime, cement and wood and facilities are according to affordability. Life is much more comfortable as compare to villages and far away remote places.

On the other hand, most of villagers are accommodated in mud-grass crafted huts; those remain cool in summer and warm in winter. Some of the villages also have stone houses. Almost all villages have a pond or well for drinking water. The government provides water through pipelines. However, several villages have electricity and other facilities too. Since independence, there has been a lot of development in rural areas and consequently a change in rural lifestyle.

**4.5.2 Tourism and Traditional Occupation**

Tourism is the source that makes possible of the survival of traditional occupations.
Tourist buys traditional cultural products that helped to remain these professions alive. In below given paragraph a glimps of tradional and contemoparay occupations at study area is given:

Once again, difference between two societies is evitable. Jaisalmer city have good number of industrial plants and is a solar energy hub. Along with tourism, natives of Jaisalmer urban are facilitated with good opportunities of employment and hence their income is good, so as their life style.

In villages natives are heavily dependent on farming; they cultivate bajra, gawar, alongside cattle are also a source of their routine necessities, most of these societies kept moving from one to another place in search of grass. Basic meal includes Chapti of bajra, milk and curd. Tourism is also a source of earning for them but they are not the real beneficiaries of tourism.

But when we talk about traditional occupations of Study area, not much of differene seems between urban and ruarial socities, farming, animal husbandory, handicraft, etc. are still the same and generates a vital product for tourist attractions.

4.5. 3 Tourism and Community

With the tourism development at study area many of lower casts have started to gain recognitation, It is because of there invovlement in developing tourism product and services. Especially casts famous for dances and singing in the desert area. So it is a good development for them. Though cast system at study is detailed as following:

Hindu’s are in majority as far as population of study area is concerned. Though good number of Sindhi Muslim are also there followed by Jains who are not much in numbers. Hindus have a caste system and divided into four categories: Brahmin, Kshatriya, Vaishaya and Shudra.

Society is divided into castes in villages too. Higher position in villages occupied by Jagirdar, Thakurs and the land lords, in their association Brahmin also are ranked high and they resides houses in the neighborhood of Thakurs. Houses of upper society or caste are made of stones and bricks and other castes and societies manage to live in outer periphery of villages in huts made of mud.
4.5.4 Tourism and Celebrations

These celebrations also become a source of tourism development in study area. Tourists’ visits here to see and to participate these events. Holi, Gangor, Deepawali, Camel festival are the famous ones. Because of this participation of tourists, these celebrations are now recognised at global level.

4.5.5 Religion and Tourism

Tourism has also affected religion in study area. People are now more open towards other societies and religion than ever before. Now they have started to participate religious activities of each others.

Hindus worship Lord Ganesh, Shiva, Vishnu, Krishna, Rama, Hanuman, Laxmi and many more deities and visits temples. Hindu pilgrimages in Jaisalmer are Ramdevra, Tant, Swangyaji, Hinglaj and Ghantiyali. On the other hand Muslim pays homage to Allah by visiting Mosque. While, Jains visits temples at Jaisalmer and worship the idols of trinitykar.

Villagers worship, a number of Gods, Goddesses and their ancestors too. Though the worshipping pattern remains same as in, urban areas are but economic difference can be cited in this regard too.

4.5.6 Tourism and Way of life

With the passage of tourism growth both societies are becoming more aware and educated. So as the old beliefs and customs are also started to vanish. But this is the case only with urban setting. Mainly rural are still accounted with their old way of living. Though these beliefs and customs are briefed subsequent:

Since majority of population is of agrarian society, there is every possibility of old beliefs like magic, supernatural powers etc. People believe in Gods and follow traditional customs on every occasions of life. Some of the omen as quoted by L.N.Khatri are worth mentioning as; People stands near the door when they go for a job & wait for a good omen and if a married woman crosses someone with a water pot on her head or if small kids, Harijan & Rajput caste people come across are considered a good omen. On the other hand, someone carrying Kerosene Oil, Ghee,
wood, curd, is considered as bad omen. These beliefs help to develop a picture of host society and encourages tourists to visit these places.

4.5.7 Tourism and Nuptials

Tourism has brought prosperity in study area, marriages that were organized silently and peacefully now days are becoming a matter of show off and celebrations are performed with great pump and show.

Most of the marriages are arranged. While settling marriage people strictly follows the norms associated with time, caste, age, education and position in the society. Hindu people do not marry their near relatives and people of own ‘Gotra’. At the time of engagement, rituals like the girl’s father give coconut, clothes, etc. in the presence of several guests. After the engagement, Marriage ceremony is performed in the girl’s house. The boy and girl wear traditional clothes, takes seven round of the holy fire. Gods are worshipped and meals, dance and celebration continue.

Same are the norms associated with villagers too only difference is absence of pump and show as does in urban setting.

4.5.8 Tourism and Outfits

Difference between two societies is evitable here; there is a lot difference in urban society and rural society. Urban are following the latest fashion and rural are still wearing there old coustomed attire. Though minor change have been produced by tourism development on rural society, but it is mainly the urban one who are following the westen style of attire.

Clothing is also used as a symbol of caste. Each caste suppose to have their own type and colour of clothes and turbans traditionaly. Clothing is mainly of silk and cotton. Its colour and design are according to the occasion. Hindus likes to wear, red, pink, yellow and orange. Women wear Ghagara, Lehenga, Kanchali, Choli and Odhani. Women embrodier beautiful motifs, flowers, leaves and creepers on these dresses.

Though with the passage of time of traditional attire are replaced by contemporary dress especially in urban setting. However, in villages still men wear ‘Dhoti’, which
is large cloth worn around the waist, falling to the ankles, covering the legs. The upper part above the waist is covered with a ‘Kurta’ or ‘Chola’. Every man ties a turban on his head. Generally, every man places a piece of cloth on his shoulders. Sometimes this cloth is tied at the waist.

4.5.9 Tourism and traditional Ornaments

Tourism also helped to preserve the traditional ornaments. In rural settings, these are used as cultural and traditional tourism products and villagers manage to intact there conventional ornaments. On the other hand in urban setting shopping done by tourists encourage the popularity of these. Following are given a description of Ornaments used at study area:

People of Jaisalmer are quite fond of ornaments. Women wear ‘Boriya’ on the forehead ‘Jumka’ in the ears. ‘Nimboli’, ‘Kanthi’, ‘Hansuli’, are worn around neck, Nath in the nose and Bajoobandh around the arm. Wrists are adorned with ‘Hathphool’ or Bangadi’, and fingers with ‘Binti’ and ‘Anguthi’, ‘Paijeb’ are worn around the ankles and ‘Bichhiya’ on the toes. Precious stones and diamonds are also used in making ornaments. Clothes and ornaments also depict the marital status of the women. On the other hand Men wear rings known as Laung’ or ‘Murkiyan’ in the ears.

So in a way tourism has produced its impacts on the society of study area. Both the societies i.e rural and urban are influenced by tourism developments, some time lesser and some time gratitude of these impacts are great. In nut shell both urban and rural societies have been benefited with tourism growth and their lives are changed.
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