CHAPTER - 3

DEVELOPMENT OF TOURISM IN UTTAR PRADESH
HIMALAYAN RESORTS
Man at a very early stage learnt to survive by keeping constantly on the move from one pasturing group to another, exhausting each in turn. Perhaps, traces of nomadic urge exist in all of us. But the first travellers were traders, and tourism as a pleasurable activity began with flamboyant Romans. (Bridges, J.B., 1959). In India, however, it all began with pilgrims and pilgrimages. The institution of pilgrimages has its source in our Indian civilisation. Though the tirtha - concept (religious tourism) was quite comprehensive, it nevertheless, symbolised the twin spirit of religion and tourism. In its broadest sense, "pilgrimage was travelling for wanderlust" (Shankratayan R, 1959.)

History of tourism in India, its origin growth and development, is closely associated with our ancient civilization. Fortunately, Uttar Pradesh has been the principal seat of country's Civilization (Chatterjee, N.L., 1957). Almost any event, birth, wedding, harvest time and the like was an occasion for a celebration and recreation by the ancient Indians and habit persists even today.

The Himalaya is at present one the main tourist destinations in South- Asia. This statement is valid for the mountain range as a whole, not for all of its parts. A regional analysis reveals considerable difference in intensity, forms and traditions of tourism as well as origin and activities of tourists. During the 19th century the British introduced mountain recreation in the form of establishing hill station. Finally, modern tourism has penetrated
the mountain valleys since 1974 when restrictions for visitors were lifted in major parts of the Indian Himalayas.

In this chapter an attempt has been made to study the history of tourism in Uttar Pradesh Himalayas, in four phases:

1. Development of tourism during ancient period.
2. Development of tourism during medieval period
3. Development of tourism during British period.
4. Development of tourism during the post Independence period.

3.1 ANCENT PERIOD:

Beginning from the advent of the Aryan (and even before that) to the coming of early Muslims in India in 11th century, this long chapter of ancient history, full of religious effervescence and cultural renaissances, witnessed an unprecedented growth of religious tourism, particularly among the Hindus, Buddhist and Jains. It was nature which declared the Himalayas sacred and as "the abode of Gods". Lofty, inaccessible, covered with purest of snows and undefiled by human contact, they were the best and most appropriate dwelling places for the Gods (Sharma, V.A., 1977), Uttar Pradesh Himalayas being so close to the Gods, is a holy place and it is dotted all over with old temples and famous shrines.

The world, according to Hindu scriptures, is a vast ocean and yatra to religious places is the only way to ferry across it. The northern part of the region may be called as pilgrimage zone. This part of the Himalayas has district cultural group, settled long long ago despite difficult access to
the outside world. Sensitive religious area strewn all around, it has Badrinath, Kedarnath, Gangotri, Yamunotri, with all their satellites as the most sacred Hindu pilgrimage resorts (Singh. T.V., 1977). All the four foci are situated in the heart of Uttar Pradesh Himalayas at an average height of 3000 metres. Indian pilgrimage resorts in Uttar Pradesh Himalayas are dotted all along the Alaknanda and Bhagirathi rivers and their tributaries.

Indian missionaries defined these mountains and meadows, rock and rivulets, wove legends, set religious scene round them and mingled metaphysics with geography in a manner that even a duleard might hear the call of these hills in the observance of religious duty- thirathyaatra (Pilgrimage), a journey made meritorious by untold divine gains. This religious spirit sustains pilgrims to negotiate mysterious inaccessible and sometime frowning Himalayas (Singh, T.V., 1975). "They stand as the material manifestations of the highest spiritual aspirations of man; as physical symbol of supreme strength mobility and serenity" (Venkatchalam, G., 1948). Thus whole of India has been linked with these holy centres from ages behind by the bond of highly consecrated faith.

Given such 'tirthas', Hindu pilgrims can originate from any part of India, irrespective of hardships and stress and strain of the journey. They belong to all age groups and income levels. They did it in ages gone by, do it today and would continue to do so in time to come. The Himalayas, thus, have been a source of great inspiration to man. The sacred books of Hindus, viz., Vedas, Upanishads, Puranas and the great epic Mahabharta etc. were written there.

In the early Rigvedic period (1,200 - 1,000 B.C.), the Aryans
had little knowledge of the Garhwal Himalayas and river Ganga was yet a
distant dream (The River Ganga is mentioned only twice in Rigveda). In
later Vedic literature of the 7th and 8th century B.C., the Ganga made her
appearance as a major figure (Jaimini Brahmana, 3/183, Satapath
Brahmana 31/5. 4.11) Garhwal being clam and secluded area, attracted
another class of highly cultured and learned Brahmins, who engaged
themselves in philosophical contemplation, writing and compilling sacred
books. This tradition of theosophising, learning and writing in the Ashrams
(forest universities) of Garhwal, well established in the Vedic period,
continued through the ages down to Puranic period. (Patiram, 1916).

It may, however, be noted that the concept of pilgrimage, as it
stands today did not exist in the Vedic period. During the post- Vedic period
(600 B.C.) to the coming of Muslims (1100 A.D.), Uttarakhand particularly
Garhwal region became the sanctorium of the Hindus. Panini has described,
in his famous book Ashtadhyaji (500 B.C.) the magnificent inland road
system that existed in his time and the famous northern highway, Uttarapath,
that ran along the foothills region of Nepal, Kumaun and Garhwal linking
Patliputra with Balhika (Balkh) (Mukherjee, R.K., 1955).

In Mahabharat period (400-200 B.C.) Tirtha- Yatra became a
recognised form of activity. The devotional movement of this age centred
on the worship of Rudra and Vishnu, and Badrikashram and Kedarnath
were the principal centres of pilgrimage for the devotees. Its been painted
by Bhardwaj, that Mahabharata has laid down a sequence of visits to the
holy places in India in a clock wise direction. Kedarnath temple is dedicated
to ‘Sadasiv’- the subterranean form of Lord Shiva. The other important
shrines, intimately associated with Siva-legend, are Tungnath, Rudranath, Madh-Maheshwar and Kalpeshwar: together they constitute "Panch-Kedars." Tungnath is the loftiest shrine in the Garhwal Himalayas.

Badrinath is one of the four most sacred places (dhamas) of the Hindus. Badrinath occupies a supreme place among the Himalayan shrine-centres. Badrinath bound pilgrims pass through the famous five 'Prayagas' namely, Deva Prayaga, Rudra Prayaga, Karan Prayag, Nand Prayaga and Vishnu Prayaga, situated all along the sacred Alaknanda. They enjoy the sight of some of the highest peaks of Trishul and Nanda Devi to their east until they reach Badrinath- the abode of Lord Vishnu.

The Puranas (which claimed the same sanctity as the Vedas), during the period following the 4th century A.D. assumed the form of code of Hindu rites and customs (Hazara, R.C., 1975) God Shiva reigns supreme in Garhwal. Out of 550 temples in Garhwal (Pauri and Chamoli) 350 (64 percent) are dedicated to Lord Shiva and his female form (Atkinson, E.T., 1973)

During the Epic period the geographical knowledge concerning the Himalayas increased a lot and Tirthas at Garhwal Himalaya grew in considerable number. The number of satellite Tirthas also flourished during this period. In 2nd and 5th century A.D., pilgrims proceeded along the Ganga via Deoprayag and along Alaknanda to Badrinath and Kedarnath. In 8th and 10th century A.D., they passed through Jogeshwar and onwards to Badrinath via Simli, Tapovan, Joshimath and to Kedarnath via Gopeshwar. The first route is easier as it follows the river valleys all along and many of the major Tirthas including five Prayagas. These are the transits for the
Yatras. The region has also been a part of Mauryan, Kushana and Gupta empires. In the 3rd century B.C. the great emperor Ashoka erected a rock edict on the left bank of the river Yamuna at Kalsi in Chakrata tehsil of Dehradun district. Shankracharya's efforts in the 8th century A.D. further strengthened the ties between north and south. He chose Kedarnath and Badrinath for the reformation of Hinduism. Badrinath was placed on the top of Himalayan shrines. This circuit covers the most magnificent mountain scenery found anywhere in the world.

As the Ganga descends to the lower Siwaliks after the holy union of the Bhagirathi and the Alaknanda at Dev Prayag, there are two other important hindu pilgrim centres, Rishikesh (Dehradun) and Hardwar (Sharanpur); virtually the gateways of Himalayan shrines. They are situated on the lower reaches of the hills, having rail-road connectivity in marked contrast to inaccessibility of snow-bound and ridge-locked Himalayan shrine centres. They, naturally, provide ample opportunity to many non-pilgrims for enjoying mountain scenery without undergoing 'Himalayan Pains.'

3.2 MEDIEVAL PERIOD:

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

During the medieval period (around 17th century A.D.) a considerably number of Rajput princes penetrated into the valleys of Himalayas, due to the confusion created by the Muslim invaders in the plains, and set-up a number of small principalities. Many places have been
named following the native places from where they migrated e.g. Ajmer Patti and Udaipur Patti (Singh, R.L., 1971) Kumaon and Garhwal were divided into a number of petty kingdoms under the rulers of different tribes, as Katuri, Khasia and others.

Katyuris who are known to have a long dynasty lost their stronghold on Kumaun by about A.D. 1400 (Pande, B.D., 1973) and split into scattered principalities. Champawat was the residence of the Chand rulers of Kumaun (A.D. 700-1790). In the middle of the sixteenth century, Rana Balo Kalyan Chand, a successor of the Chand Dynasty, established his fort at Almora, Raja Udyot Chand was the last successful ruler of Kumaun, and after him the sovereignty of the Kingdom under various Chand successors was gradually lost. In 16th century, Raja Ajaipal integrated the fifty-two fortresses (Garhs) and their associated territories into Garhwal (fort-integrated territory). The Kiratas, Khasas, Seythians and Mongoloid elements have also contributed profoundly to the culture complex of the Garhkon Himalaya. In A.D. 1743-44, there was a Rohilla Invasion on Kumaon, but they could not establish their foothold. By early nineteenth century, the Gurkhas in their long sweep of invasion subdued Garhkun and the territories beyond up to Kangra.

During this period the building process was confined to the plains of Uttar Pradesh under the Mughal rule. This period witnessed brisk business and trade relations with neighbouring countries of Asia and Europe which encouraged mobility of the people.
3.3 BRITISH PERIOD:

It was during this period that the state acquired its present political boundary and Uttar Pradesh once again became a seat of culture and enlightenment. In 1743-44 A.D., there was a Rohilla invasion on Kumaun, but they could not establish their foothold. By the early 19th century, the Gaurkhas conquered Gorhun. Their territorial ambitions brought them into conflict with British. At the end of war of 1815, the Napolése ceded the district of Garhwal and Kumaun to the British (Majumdar, R.C.; Raychaudhari, H.C. & Dutta, 1967). After the British occupation, Almora became the administrative seat of Kumaun and Garhwal. The administrative history under the British Government will find its place under the notice of each district. The Dun was first brought into orders by Mr. Shore and Kumaon and Garhwal by Mr. Traill. The residual state of Tehri was handed over to the Raja of Tehri by the Britishers (Painuli, P. 1959) after returning the most populous part of Garhwal.

With all this, a new type of township emerged on the northernly hills of Kumaon, hills and health resorts, originally meant to be the summer seat of Uttar Pradesh Government and white man's cool corner. These hill resorts were an answer of the problem of their difficult adjustment to tropical life and they started going to the hills for several months of the year to serve the needs of British civil servants and soldiers of East India Company. The British hill resort is a recent phenomenon representing an expansion of colonialism in the tropics (Mitchel, Nora, 1972). According to Spencer and Thomas, the hill resorts were developed during 19th century by the British and Dutch Colonial Masters in order to make so joums in less
comfortable foreign land. Today Nainital and Mussoorie are Uttar-Pradesh's much sought after tourist resorts. They, indeed symbolise the growth of modern tourist movement in the region. With the establishment of these centres, road connectivity gave birth to other centres like Ranikhet, Almora and Kausani which were developed as pleasure or leisure resorts. Many other centres since then have sprung up in their wake. This was a period of industrial urbanisation which was speeded up by the introduction and expansion of rail network. Establishment of cantonments and military bases stimulated urban growth, such as Dehradun. This period certainly revolutionised the pre-existing non-industrial cities in their land-use patterns, much to the advantage of tourism promotion.

3.4 POST INDEPENDENCE PERIOD:

Despite its British origin, the British hill resorts phenomenon has become a part of Indian tradition and these have flourished even after the large scale departure of its creators. Many Indians stay in hills for several months and continue the tradition started by Britishers, giving continuance to the English clubs and other recreational activities together with Europeans who are still found there though much less in number. One can also notice recent changes in the hill resorts character. The most apparent is the increasing number of short time participants and the larger size of groups going up to the hills together.

This new tourist movement assumed the responsibility of tourism promotion. This new tourist movement was part of the world tourism which India recognised as late as 1949 with a view to earning foreign exchange. Modern tourism was given a big boost when in 1965 India Tourism
Development Corporation Ltd., was formed which initiated action in the field of accommodation, transport, entertainment, publicity and other ramifications of the industry which have now fairly advance both horizontally and vertically. To-day it has acquired the status of leading export industry of the country. A separate Ministry of Tourism has been formed and development and promotion of Tourism forms an integral part of country’s regional planning.

With transport system, the ever increasing number of private automobiles and facilities of chartered buses, hill resorts have become by far more accessible not only to Indian elite but also to the middle class, a factor which may have well played a significant role in the sustenance of hill resorts. Groups of holiday-makers often ride up in the hired buses and stay in these hill resorts for a few days or even just a few hours. For many people, the hill resorts have become a vacational resorts, as hills are pleasant during summer. The vertical movement to hills is frequently associated with health, and with religious cults and rites performed in the temples. It also involves comfort and recreation especially for rich, who can afford summer villas in the hills. Now a days tourism is strongly encouraged by both Central and State Governments, because of resultant increase of funds brought in with the tourists. This aspect, however, radically changes the definition of hill resorts to include any hill resort visited by tourists. Such tourists may become free vacationers, people with health problems or religious pilgrims. A summary of "Tourist Traffic of the Hill-Station" a reference work of post-Independence period, is summarised as follows - "Apart from foreign tourist traffic, special steps have been taken to promote internal tourist traffic to Kashmir and other hill stations. At other hill stations the formation of Tourist
Bureaus have already started functioning at Mussoorie, Darjeeling, Ootacamand, Nainital, Kodai Kanal, Shimla and Ranikhet (Benanis) G.D. and Rama Rao & Singh, T.V., 1953)

It is only under this definition of the hill resorts that the holiday centres of Uttar-Pradesh Himalayas can in fact be classified as hill resorts. These resorts (British) certainly fulfil the functions of the multi-functional tourist hill resorts.

The single purpose tourist hill resort category also make it necessary to include other hill resorts which are frequented by visitor's and highly advertised by tourist agencies. Linked with the British hill resorts, these include Kedarnath, Badrinath and Mussoorie in Garhwal, and Bageshwar, Bhowali and Mukteshwar in Kumaon. These include ancient historic and religious centres, scenic areas of great beauty and of geological interest, tribal camps, wild animals reserves, health and agricultural research centres. Lately, high attitude dams and reservoir sites, ornamental gardens and coloured lights have become very popular tourist centres. The hill resorts are regarded by many Indians as an important type of settlements.

3.5 CHANGING PROCESS OF HILL RESORTS:

 Originally, the hill resorts were health sanitoria of the British elite and military personnels. By the end of the 19th century, these resorts included in their functions the sanatorium and some military hospitals. After some time, some of them became government summer headquarters for both civil services and military activities. The British East Indian Company established British schools, some of which were primarily military schools.
In the early years, Indian elite as part of civil services, came to the hills with the company to the Government summer headquarters. They enjoyed the recreational facilities, which were available for the Britishers and some of them sent their children to British schools.

By the beginning of 20th century, many missionaries both Americans and Europeans took part in opening recreational activities at hill resorts. They established English schools especially for poorer Anglo-Indian communities; which are now famous and leading schools of India. Shortly after the turn of the century, most of the British hill resorts had formed urban municipalities. They often encouraged local small textile industries (cottage type) and other activities which involved the special high attitude features. In recent years, a new function has appeared, that of quick-tourist trips by chartered coaches. These short-term recreation holidays have become increasingly popular in coming years.

An entrance model of hill resort has been prepared by Mitchel Nore which depicts four stages of the development process of the hill resorts. Stage I, shows the entrance between hill resorts and their surrounding area from the time of their establishment to the end of 19th century. The British elite moved up to the top of the hills and lived in large spacious compounds. Therefore, in the model, the compound is shown on the top and bazar just below the compound. Britishers and Indian elite both were served by entire community.

At stage II, though all the functions of stage I continue, there are also new institutions and groups created to serve and aid the British and
UTTAR PRADESH HIMALAYAS
HILL RESORT ENTRANCE MODELS

STAGE-I

- Cows from the plains
- Laundry services
- Milk supply
- Vegetable and fruit supply
- outlying hill villages
- Personal services
- Employment seekers
- Specialized goods
- Indian handicrafts
- Basic goods and services
- Tourist services
- Hotels Bus Tours
- School services
- English Medium schools
- Labourers

BAZAR

STAGE-II

ADDITIONAL NEW FLOWS

- Municipality Private public utilities
- Missionaries provide Hospitals Schools and Industries

STAGE-III

- Specialized goods
- Vegetable and fruit supply
- outlying hill villages
- Produce for distribution
- Raw material for industries
- Labourers employment services

BAZAR

UTTAR PRADESH HIMALAYAS
HILL RESORT PROCESS

New Comers

Process Health

British Elite

Sanatorium Govt

Summer H.Q

British School

Estates

Military (Cantonment)

India Elite

Missionaries

Recreation

(Long term)

Small Industry

AngloIndian

Schools

Indian Elite

Local

Municipality

Cottage Industry

Military Summer

H.Q

Army

Schools

Upper Middle

class Indian

Recreation

(Short term)

English Medium

School Local

Hospital

Agricultural

Activities

Specialized

Hindi

Schools

Tourist Trip

P.H.C

Lower Middle

class Indian

Specialized

Industry

Tertiary

Activities

P.H.C

Stage I
1820

Stage II
1900

Stage III
1947

Stage IV
1970

1980

Pre-independent

Post-independent

SOURCE - TYAGI, N; HILL RESORTS OF UTTAR PRADESH HIMALAYA, A GEOGRAPHICAL STUDY, INDIA PUBLISHING COMPANY, NEW DELHI, 1991 P. 68
indigenous people. Missionaries set up schools, hospitals and agriculture or cottage industry (especially textile groups) for Indian community. The Municipalities were also formed, which collected taxes and provided public utility services both for elite and bazar section.

Stage III, shows how the hill resort has taken its place in the general economic pattern of the region. Though the basic goods and workers for its growing industries continue to come from the plains, the hill resort also serves an evergrowing series of hinterland as tourist, school and agricultural distribution centres.

Stage IV (not shown in a diagrammatic form) will be projected as continuance of present functions into the future. Because population at the hill resorts as else where, is expected to continue to rise rapidly, there will be considerable increase in tourist and cottage industries at the hill resorts. It is certainly expected, that many more people will be able to visit hill resorts during the summers, so that hill resorts are likely to remain essentially a seasonal settlement.

3.6 CLASSIFICATION AND DISTRIBUTION OF HILL RESORTS:

From religious, historical, cultural, and geographical point of view, it is possible to recognise following types of tourist centres in Uttar Pradesh:

1. Religious centres
2. Centres of scenic attraction
3. Other centres (urban, university towns, industrial and development project centres).
3.6.1 Religious Centres:

Uttar Pradesh is the land of lords Rama and Krishna; it has been the nursery of Buddhism and Jainism, besides being highly responsive to Muslim culture. From the Himalayas to the Ganga-Yamuna corridor the tourist finds himself in a big religious sanctuary. The Uttarakhand region of Uttar Pradesh is Hindus sanctum sanctorium, which include cities and shrines of India, attracting pilgrims from the vast Indian and East Asian World following Brahmanism, Jainism and Buddhism. Hindu centres easily out number and they begin to cluster as one traverses from the plains to the high Himalayas. Waterbodies, particularly stream and river junctions, are the most popular sites.

3.6.2 Himalayan Shrine Centres:

Most of these centres are essentially pilgrim centres, set against the grand Himalayan scene along the river-sides, river-rises and stream junctions. The sacred Ganga, the pri-medieval divine energy, with her numerous tributaries of the Bhagirathi and the Alaknanda system, forms the main attraction. This is the region "where armies have rarely penetrated; Chinese pilgrims seeking the land of Buddha, Hindus the source of the sacred Ganges and the hidden mountain Kailash, have left the impress of their faith in shrine and temple." (Spate, O.H.K.) All along the Alaknanda nature is at her best and there is the Geeta in the running brooks and 'sermons on the mountains'. This, indeed, is the valley of gods where pilgrim centres and shrines doth easily. Forever, a fascinating land for the explorers and naturalists, this belt lying above the region of natural tourism in Uttar
Pradesh's pilgrim zone, where even mountaineers chain to be 'follow pilgrims seeking the same goal (Meads, C.F.). Devoid of basic pilgrim facilities, the study of these comfort free thirhtas present an autithesis of modern tourism. This religious spirit sustains pilgrims to negotiate mysterious, inaccessible and some frowning Himalayas. "They stand as the material manifestations of the highest spiritual aspirations of man; as physical symbol of supreme strength, nobility and scarcity (Venkateharam, G., 1948). Thus whole of India has been linked with these holy centres from ages behind by the bond of highly consecrated faith.

3.6.3 Centres of Scenic Attraction:

Centres of potential physical attraction and scenic charm can be found dotted in the region of Natural Tourism spread longitudinally, immediately below the Himalayan pilgrim zone of Uttar Pradesh. This, indeed, is resource based area of the state, rich in bounties of nature, mountain scenery, salubrity of climate, and flora and fauna resource. This tourist belt in the Kumaun Himalayan forms an interesting link between the work-a-day world of the busy plain to the south (Home- tourist market) and the consecrated Himalayan zone to the north.

Development of these Himalayan cities marks the second phase of urbanization in (Saxena, Suddha, 1970) Uttar Pradesh- a creation of British enterprise around the second half of 19th century. Comatological and health needs were chief motivations in establishing these hill- health resorts in the sacred Himalayas, hitherto considered more religious reservoir. These hill resorts today symbolise the growth of secular tourism in the region. All the lakes, waterfalls, spas, ridges and valleys in the region
have been dressed up to become potential tourism resource.

Broadly, these centres occupy two types of sites in the region, namely; ridges (Mussoorie, Almora, Ranikhet, Kausani and Chakrata) and lakes and valleys (Nainital group of centres and the Corbett National Park); Kathgodam, Kotdwar and Dehradun are gate towns, the latter has its own personality as piedmont tourist town. Among the hill stations, Nainital and Mussoorie occupy foremost places in the hierarchy of hill resorts. Both emerge as rivals in their 'tourist product' catering and clientele. Individually, they attract between two to three hundred thousand state and out-state visitors annually. They, however, distribute a good size of vacationists to their satellites and secondary resorts. However, all these resorts exhibit some common characteristics. Firstly, service-element forms the backbone of their morphological structure. Secondly, they experience seasonal spasm-peaks and off-peaks periods-associated with tourist cycles. Thirdly, except the 'Mobile Market' and the 'floating population', the permanent populace is small which often experience a "short exile" during inclement winters. Fourthly, these tourists are mostly repeat visitors, whose recreational patterns is well marked. Fifthly majority of them come from affluent or middle class, seeking developed tourist infrastructure. Lastly, their measurement of stay is comparatively longer than the tourist stays at other cultural centres.

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

(i) Dehra Dun- Mussoorie Complex
(ii) Nainital and its satellites
(iii) Almora- Ranikhet group of resorts
All the three pockets put a window on the grand Himalayan scene and provide adequate tourist services.

3.6.4 Other Tourist Centres:

This group would include centres- cities, towns and townships- which for the most part sprang up during the wake of Uttar Pradesh’s (1861-1947) and third phase after 1947 urbanisation, characterising railway expansion, process of industrialisation and socio-economic growth of the State. Composed heterogenously, they are a mixed bag- urbanised, industrial, cultural and educational centres; Some are development project centres with fairly good resource to promote tourism activity. None of them has been able to project their tourist image nor are they included in tourist itinerary or in popular conducted tours. These centres can briefly be summed up as, Industrial centres, University towns and Development project centres.

3.6.5 Parks and Sanctuaries:

It was only in 1972 that a unified national act came into being under which areas could be constituted and managed as national parks, sanctuaries, open reserves and closed areas. Entitled the Wild-life (Protection) Act, 1972, (hereafter called the Act), this act was adopted by all states except Jammu and Kashmir, which has its own act differing in certain respects from the national act.

Before the enactment of a national act, some states had their own legislations (e.g., the Hailey National Park Act of U.P., 1936, under which the present Corbett National Park was set up as the Hailey National Park.
Park). National Parks are given a higher level of protection, considering no grazing is permitted within them and no private land holding or right is allowed within a National Park. Sanctuaries are accorded a lesser level of protection, for in sanctuaries certain types of activities might be permitted not only 'for the better protection of wild life', but also 'for any other good and sufficient reason'.

**TABLE - 3.1**

**National Parks and Sanctuaries situated in Uttar Pradesh Himalayas**

1. UP/N/COR CORBETT NATIONAL PARK
2. UP/N/NAN NANDA DEVI NATIONAL PARK
3. UP/N/RAJ RAJAJI NATIONAL PARK
4. UP/N/VAL VALLEY OF FLOWERS NATIONAL PARK
5. UP/S/GOV GOVIND PASHUVIHAR SANCTUARY
6. UP/S/KED KEDARNATH SANCTUARY
7. UP/S/ASK ASKOT SANCTUARY

NOTE : UP = Uttar Pradesh  N = National Park  S = Sanctuary


Tourism in these areas, creates an interest in the preservation of parks, and is, in fact, often one of the rationales for the protection of natural areas. It is seen that excessive or inappropriate tourist activities constitute a major stress factor for ecosystems and a serious disturbance to wild-life. In some cases even though parks and sanctuaries are officially closed to tourists, as there is no boundary wall or fence around the area it
is difficult to prevent people from entering it if they so desire. On the other hand, the fact that a park or sanctuary is open does not necessarily mean that it is visited, as it may be so remote, or so unknown to the public, that tourism may be absent or negligible.

Also, the fact that a national park or sanctuary is open to tourists does not mean that its entire area is open. In some parks and sanctuaries there are separate tourist zones, from which tourists are not allowed to stray, especially into the core zone.

Information regarding the number of tourists visiting each area may not be accurate for all areas, for a variety of reasons. A large number of the areas cannot completely control the entry of persons, for they do not have a wall or fencing around their boundaries, with manned entry points. So the number of visitors may be underestimated. Many others do not even have a system of recording the number of visitors, the tourist numbers provided could therefore be rough estimates of the responding officials.

In most cases, the impact of tourism on the ecosystem of parks and sanctuaries cannot be calculated without a more detailed study of each of the areas. However, some of the areas report significant disruption due to the quantum or nature of tourism. An example of this is the Sultanpur Sanctuary in Haryana. However, even for this, only a detailed study would show the exact nature of impact.

The above discussion in the foregoing chapter reveals the historic perspective of Uttar Pradesh Himalayan resorts, classification of hill resorts and changing process of hill resorts.