
‘Shiv Khori’ – A Case of An Antecedents Destination Planning Management

Sourav Mangoch, School of Business, SMVDU, Jammu & Kashmir,
21dbu002@smvdu.ac.in

Dr. Deepak Jain, School of Business, Shri Mata Vaishno Devi University, Jammu & Kashmir, deepak.jain@smvdu.ac.in

Abstract

Pilgrimage Tourism must have potential locations and customer centers, which could be developed for tourism activities and one such place is “Shiv Khori”. The case is written with a feeling that it is more necessary to revive and enlarge the existing sites of tourist interest, develop an interdependence of the local population with the developmental activity and allow the absorption of the overflows of such economic activity to benefit the local population and only then consider moving in identified new areas. It was also realized that the increasing population pressure requires the local population to be first moved into areas which are rich in tourist potential and in their rehabilitation the infrastructure of new tourist and small trade activities would need to be incorporated. Need is also to explore the potential places to be highlighted as tourist points for economic wellbeing.

Keywords: Pilgrimage, Tourist, Tourism, Economic Development.

1.0 Background

"Shiva" means "auspicious" and is one of the Hindu gods that comprise the Supreme Trinity, which also includes Brahma, the Creator, Vishnu, the Preserver, and Shiva or Mahesh, the Destroyer and Re-Producer of Life. Lord Shiva is the destroyer of the world, and he is the cause of the change.

Lord Shiva is worshipped in a variety of forms. He is conceived as lingum, an unborn and unseen being. The "Shiv-Lingum" represents the creative force. It is thought that towards the conclusion of all creation, during the great deluge, all of God's many attributes find refuge in the Lingam. Shivkhori's famous cave shrine, located in J&K's District Reasi, portrays the natural development of shivlingum.



It is one of the most revered Lord Shiva cave sanctuaries in the region. The Holy Cave is more than 150 metres long and holds a 4-foot-tall Svayambhu Lingum that is continually bathed in milky lime fluid flowing from the roof. The cave is brimming with natural impressions and pictures of many Hindu deities, as well as spiritual sentiments. As a result, Shiv khori is renowned as the "Home of Gods." The road from Jammu to Shiv Khori is dotted with scenic mountains, waterfalls, and lakes.

1.1 About the Cave

Shiv Khori symbolises Shiva's cave, and Khori means cave (Guffa). The cave is a sight to see that, according to locals, is never-ending and is said to have led to the Swami Amar Nath cave in Kashmir.

According to locals, it is approximately half a kilometre long, although Yatries are only permitted to go up to 130 metres. The rest of the cave remains a mystery since no one could go any deeper owing to a shortage of oxygen. Some Sadhus who dared to travel forward are said to have never returned. The cave is shaped like Lord Shiva's Damroo, with broad ends and an extremely cramped middle. The breadth of the cave is so narrow in some spots that a human can barely crawl in, but in others it is over a hundred feet wide and rather high. There are various attractions to see in the cave, but the nicest is the natural water dripping from the top to the Shivlingum.



The cave's entrance is a mammoth hall approximately 20 feet wide and 22 feet high. It's over 80 feet long. When entering this enthralling hall, one may view a natural rendition of a massive snake-like creation believed to be Sheshnag. Pigeons can also be found at Amarnath cave.

Yatry arrives in the main cave region, where the sanctum sanctorum is located, after passing the small channel. At the centre of the Sanctum Sanctorum is a four-foot-high naturally formed Shiv-lingam in the open area of the cave. A cow-like shape visible just above the shivlingam is thought to represent Kamdhenu and may be recognised by her udders. The natural

water trickling from the udders' nipples on the Shivlingum represents the eternal Ganga. Milk is said to have oozed forth in the past but changed into water during the Kaliyuga period.

Maa Parwati, whose picture may be distinguished by the impression of her holy feet, is sitting to the left of Shivlingam. Gauri kund, which is constantly full of holy water, is seen alongside the figure of Maa Parwati. Kartikeya's image may also be seen to the left of Shivlingam. The picture of five-headed Ganesha may be seen about 2.5 feet above Kartikeya. To the right of Shivlingam is Ramdarbar, which has figures of Lord Ram, Lakhshman, Sita, and Hanuman. The entire cave is brimming with additional natural pictures that have been characterised as depictions of 33 crore hindu deities and their vahanaas.



The cave's roof is engraved with snake-like patterns, and water trickles through them. On the cave's roof are the 'Three Pronged Lance' (Trishul), 'Oum,' and 'Six Mouthed Sheshnaga' (ShkshthamukhiSheshnag). The major section of the cave ceiling features a circular cutting mark, indicating that the cave was built by Lord Vishnu's Sudarshan Chakra. Mahakali and Maha Saraswati may be found in the second part of the main room.

Mahakali's potsherd is usually full of holy water, which devotees use to sprinkle on themselves. Panch- Pandava are present in natural rock form a little above the Mahakali

(pindies). A natural rock figure of Lord Shiva lying down on the floor is visible in front of the Mahakali on the other wall of the cave. A holy foot of Maa Kali may also be seen on Lord Shiva's body. The entire ambiance within the cave is so enthralling that a devotee feels as if he is in the dwelling of God, and the entire nature appears to have gone spiritual.

1.2 Location

Shri Shiv Khori cave is located roughly 4.0 kilometres from Ransoo, the shrine's main camp, in the district of Reasi. The cave's most notable feature is a 4 foot tall organically formed "Shivji Maharaj Lingam." Other natural deities, etched on the stones, may be found inside the cave as well. These deities represent the Hindu Pantheon's 33 crore deities. The road distance from Jammu to Ransoo-via Katra (Shri Mata Vaishno Devi) is 129 kilometres, while the distance through Akhnoor - Bhambla is 112 kilometres and 57 kilometres from Distt. HQ Reasi.



Ransoo (Tehsil Reasi) is located 80 kilometres from Katra (the base camp of Shri Mata Vaishno Devi's Holy Shrine) and 110 kilometres from Jammu. Up to Ransoo, buses and light vehicles go. Pilgrims visiting Shri Mata Vaishno Devi may easily combine their visit with Shivkhori and complete his Darshan by paying obeisance to both Shiva and Shakti. Ransoo can rent a light vehicle in Katra and Jammu at prices permitted by the Jammu and Kashmir Tourism Department. Another route from Jammu to the Shiv Khori Shrine is through Akhnoor-Bhambla. The village of Ransoo is 6 kilometres from the Reasi-Rajouri Road, which splits out from Kanda Morh.



2.0 History

There is no well-researched history of the discovery of this historic Shiva Cave, and all history is based on stories. According to the most popular legend, the Shiv Khori cave was found by a Muslim Shepherd who was searching for his lost goats when he accidentally entered the cave. When he arrived, he was astounded to discover a number of Saints within the cave, all of whom were awestruck by Lord Shiva's holy power. The astounded shepherd also began Pooja there. Later, after emerging from the cave, the shepherd revealed this to a number of other people, despite his commitment to the saints not to reveal anything about them or the cave. It is believed that the shepherd died after telling the storey to others. According to legend, a number of Famous Saints have been closely linked with this cave, having spent decades within it for spiritual achievement and meditation.



Only a few people knew about the Shiv Khori shrine 40 to 50 years ago, but it has grown in prominence in recent decades. Previously, the number of yatris was only in the thousands, but after the establishment of the Shiv Khori Shrine Board in December 2003, the number of devotees has surpassed previous records, with the number of devotees crossing 300,000 in 2005. It is projected that more than 20,000 visitors would visit in 2016. Thirty percent of devotees come from inside the state, while the other seventy percent come from other parts of the country.

On Maha Shivratri, a three-day Shiv Khori mela is held, and lakhs of pilgrims from all over the state and beyond visit this cave temple to seek Lord Shiva's blessings. Every year, the Maha Shivratri celebration is observed in the month of February or the first week of March.

With the increasing number of pilgrims to the holy cave shrine, the Shiv Khori Shrine Board has taken a number of steps to develop this spot in order to provide more and more facilities to the devotees, such as the construction of the Shrine Guest House at a cost of Rs. 1.9 million at village Ransoo, the base camp of the yatra, Reception Centre and Pony shed at an estimated cost of Rs. 8 million, tile work of the entire 3-km long track is nearing completion.

Other arrangements include the electrification of the cave using modern techniques, the provision of oxygen and electric generators, exhaust fans, the construction of shelter sheds for yatis with toilet facilities near the cave site, 15 shelter sheds en route Ransoo to the cave shrine, railing from the base camp to the cave, an additional 15,000 water reservoir, proper sanitation, the provision of a 25 kV capacity electric transformer, a cloak room, and the beginning of permanent bus services from Katmandu.

2.1 Legends Associated

The Bhasmasur legend: There are several tales surrounding the finding of this sacred cave. One of the most notable tales is about the great demon Bhashmasur. After a long meditation of Lord Shiva, Bhashmasur received the blessing to end the life of anyone by holding his had on his head. After gaining it, the claimed demon attempted to kill Lord Shiva. When Lord Shiva saw the demon's terrible intention, he hurried with Maa Parwati and Nandi cow to free himself from the demon's might. When Lord Shiva was rushing and Bhashmasur was far behind, he halted for a break at present-day Shivkhori. However, the demon arrived and began battling Lord Shiva. There was a terrible struggle there. Because of this legendary fight, the area was dubbed Ransoo (Ran= combat, Soo= Ground), which translates to "battleground." Ransoo is currently the Shivkhori yatra's base camp. However, in order to preserve the integrity of his own blessings, Lord Shiva opted not to slay Bhashmasur and continued on his journey. Then, while rushing, Lord Shiva flung his Trishul, resulting in the well-known Shivkhori cave. Lord Shiva entered this cave and began to meditate. Following this, Lord Vishnu appeared in the form of Parvati and invited the demon to dance to her melody. When the demon began dancing in response to Parvati's antics, the demon grabbed his palm at his head and destroyed himself with his own strength. After defeating the demon lord, Vishnu and the other deities entered the cave with the assistance of Kamdhenu. According to tradition, this cave has 33 crores deities in the guise of pindies.

2.2 The Amarkatha Legend

According to another narrative about the finding of this cave, the famous Shiv Khori cave is thought to have been found by a Muslim shepherd. He was actually looking for his lost goat and happened to wander into the cave to discover it. However, he was taken aback to witness a number of saints within the cave, all of whom were impressed by Lord Shiva's holy power, and he, too, began puja there. Despite his pledge to the saints not to reveal anything about them or this cave, the shepherd later revealed it to a number of other individuals. It is reported that the shepherd handled it after telling others about it. Legend has it that a number of notable saints were intimately affiliated with this cave, and that they spent decades within this cave for spiritual achievement and meditation.

3.0 Board

Previously, with the approval of the local population and the willingness of Shivkhori devotees, Baba Rameshwar Giri was appointed as the Mohatum (Manager) of Shivkhori Cave, who was conducting 'pooja' at the cave. On May 31, 1991, Rameshwar Giri's right to be Mohatum was revoked, and the 'Shri Mata Vaishno Devi Shrine Board Katra' (SMVDSB) was appointed as Mohatum in his place by order of Deputy Commissioner Udhampur vide no: -



535/SQ dated 31-05-1991 and mutation bearing number 803 dated 29-07-1991 attested by Tehsildar Reasi.

As a result, management and control of the SSKSB and endowment have been transferred to the SMVDSB Katra since 1991. However, owing to a legal disagreement between SMVDSB and Rameshwar Giri, SMVDSB was unable to establish effective control over Shri Shivkhori Shrine's business. The takeover of SSKSB was necessary due to the bad condition of affairs and the lack of amenities for pilgrims. Since its takeover, the Shrine Board has worked tirelessly to construct high-level infrastructure and services for visiting pilgrims in order to make the yatra a memorable and rewarding experience. The number of devotees visiting the holy Shrine has expanded dramatically as a result of the Shrine Board's efforts.

For the Pilgrims, the Shri Shivkhori Shrine Board has built a variety of services such as water supply, sanitation, electricity, and public conveniences. It has also hired people to help with cleaning and administration of the Shrine area. It is also in charge of coordinating the work of several departments in order to build yatra facilities.

3.1 Constitution of Board

Shri Shiv Khori Shrine Board was established in 2003, with Deputy Commissioner Udhampur (then District) as Chairman and SDM Reasi as Member Secretary. Following that, on February 11, 2008, the Jammu and Kashmir State Legislature approved an Act titled "The Jammu & Kashmir Shri Shiv Khori Shrine Act"-2008 for improved management, administration, and governance of the Shri Shiv Khori Shrine. The Shri Shiv Khori Shrine Act became effective on April 1, 2010 with the issuance of Administrative Tourism Department, J&K Govt. SRO No. 132 dated March 25, 2010. The Board's composition is as follows:

- Divisional Commissioner Jammu-Chairman.
- Deputy Commissioner Reasi-Vice Chairman
- CEO, SMVDSB Katra-Member.
- Director, Tourism-Member.
- Executive Officer, Member Secretary.
- MLA concerned.

3.2 Functioning of Board

For the Pilgrims, the Shri Shivkhori Shrine Board has built a variety of services such as water supply, sanitation, electricity, and public conveniences. The Board's functions are as follows:

- Make arrangements for respectful worship at the Shrine.
- Make facilities available for pilgrims to worship properly.
- Arrange for the secure keeping of cash, expensive security, jewellery, and the protection of the Shrine's finances.
- Using the Shrine's finances, carry out development initiatives in the regions of the Shrine and its surrounds.
- Make medical assistance available to worshippers and pilgrims.
- Do all that is incidental and favorable to the proper management, maintenance, and administration of the Shrine and the Shrine Fund, as well as the pilgrims' convenience.



Any disagreement originating from a breach of the abovementioned property or the Board shall be addressed to the Arbitrator, who shall be appointed by the Divisional Commissioner, Jammu.

4.0 Festivals

4.1 Shivratri Mela

Every year on the occasion of MehaShivratri, a festival linked with Lord Shiva, a three-day mela is held at Shiv Khori. Thousands of pilgrims from all across the state and beyond visit this cave temple over these days to seek Lord Shiva's blessings. Every year, the Maha Shivratri celebration is observed in the month of February or the first week of March.



In response to the growing number of pilgrims during the Shivratri Mela, the Shiv Khori Shrine Board has taken a variety of efforts to give more and more amenities to devotees. Some of the projects undertaken include the construction of a Guest House in the village of Ransoo, as well as a Reception Centre and a Pony shed; the tile work on the entire 3-kilometer long track is nearing completion; the planting of ornamental and medicinal plants on the track; and the development of parks.

Other arrangements include the electrification of the cave using modern techniques, the provision of oxygen and electric generators, exhaust fans, the construction of shelter sheds for yatri with toilet facilities near the cave site, 15 shelter sheds en route Ransoo to the cave shrine, railing from the base camp to the cave, an additional 15,000 gallons drinking water reservoir, proper sanitation, the provision of a 25 KV capacity electric transformer, a clock room, and a starting of permanent bus services from Katra, Udhampur and Jammu, Police post and Dispensary and a STD PCO are under active consideration of the Shiv Khori Shrine Development Board.

4.2 Yatra



The Shiv Khori Shrine, which is entirely devoted to Lord Shiva, is located on a hill in Ransoo village, Tehsil Reasi, Udhampur District, Jammu region, Jammu & Kashmir state. Buses and light vehicles travel up to Ransoo village, which is surrounded by lush green mountains. Pilgrims must walk about 3 kilometres from Ransoo on a pathway built by the Shri Shiv Khori Shrine Development Board. The road distance between Village Ransoo and the major towns of Jammu is provided below.

To visit the Holy Shrine of Shivkhori, one must first go to the hamlet of Ransoo. The road connects Ransoo to Jammu, the winter capital of the state of Jammu & Kashmir. Jammu is well connected to the rest of the country by air, rail, and road.

Trains might also take you to Jammu or Udhampur. Jammu is well connected to the rest of the country via train. From Jammu, a variety of trains go throughout India. Railway also conducts special trains during the summer and other holidays for the convenience of tourists. However, the train is planned to arrive in Katra by 2007, reducing the road distance that the yatries must travel to reach Shivkhori. Ransoo is located on the Reasi-Rajouri Road and is well connected to Katra and other cities in the state of Jammu and Kashmir. Katra is the closest tourist destination and is known for the Holy Shrine of Shr Mata Vaishno Devi.

Regular bus services are available from all major towns in Northern India to Katra and Jammu. Many Volvo buses and other luxurious J&KSRTC buses, as well as private buses, are available from various regions of Northern India. Taxis and other light cars may be hired from Katra, Udhampur, and Jammu. On demand, JKTDC also operates tourist cabs/vans/Tempo Travelers to Shivkhori from Jammu/Katra.

5.0 Tourism Observation at Shiv Khori

Lakhs of pilgrims from all across the country visit this Cave Shrine to seek Lord Shiva's blessings. During the mela, pilgrims worship Shivalinga, and the entire atmosphere in and around the temples vibrates with the sound of bells and Jai Shiv Shanker chanting. To cleanse oneself, devotees take holy baths in the river Devak. The festival represents the union of Shiva and Shakti since it commemorates Lord Shiva's marriage to Goddess Parvati. Devotees from all across the country pay their respects at Shiv Khori's cave.

5.1 Tourist Attractions Nearby Shiv Khori

AqharJitto: Located on the Reasi Katra road, barely 6 kilometres from Katra, AqharJitto is a sacred location visited by hundreds of devotees of all castes and colours throughout the year. During the month of June, a three-day fair is held here on the occasion of JeshtaPvmitaa to honour the great farmer, Baba Jitto, and his daughter, Bua Kouri.

Sulla Park: This park is located near Reasi on the banks of the Anji River. Tourists flock to this location, particularly during the summer season, to enjoy the magnificent beauty of the area as well as their holidays. The park also has a magnificent park and a Shiv Kund.

Dera Baha Banda Behadur: Located approximately 20 kilometres from Reasi on the bank of the Chenab River, Dera Baha Banda Behadur is a Gurudwara built on the site of the Samadhi of the legendary Commander of Shri Guru Govind Singh, Baba Banda Bahadur. A three-day mela is held at the Gurudwara throughout the month of April to commemorate Baisakhi, which is attended by hundreds of devotees.

Kalka Mandir: This temple is dedicated to Goddess Kali and is located on a tiny hill 200 metres from Reasi's bus terminal. Throughout the year, thousands of devotees visit this temple to seek Kalka Mata's blessings.

Siarh Baba: Known for its majestic waterfall, Siarh Baba is around 10 kilometres from Reasi in the hamlet Talwara. The major draw is a roughly 400-foot-tall flowing waterfall and an old Pragan Nag temple.

Nau Pindian: This is another pilgrim halt on the Reasi Katra route, around 8 kilometres from Katra and 17 kilometres from Reasi. The Shrine's natural formation of nine Pindies represents the nine incarnations of Maha Shakti.

Baba Dhansar's Holy Place: Baba Dhansar's Holy Place is located in KaruaJheel, close hamlet Karua, 15 kilometres from Reasi towards Katra. According to residents, there was an old demon that dwelt near KaruaJheel and perpetrated crimes on the people of the hamlet. The people sought the assistance of Baba Dhansar, Vasudev's son (human form of Sheshnag). It is believed that Baba Dhansar appealed to Lord Shiva for assistance, and that Lord Shiva arrived and assisted in the defeat of the demon.

BhimGarh Fort: This ancient fort was commanded by General Zorawar Singh, the famed Dogra General who drove the Chinese out of Ladakh. The fort is situated on a hillside along the banks of the Anji River.

TattaPaani: TattaPaani in Sangaldhan is another attraction for visitors visiting this location for taking a bath at this natural spring of hot water (TattaPaani), which is claimed to treat all skin disorders and joint issues. A large number of people from Jammu and Kashmir, as well as from neighbouring states, come to this spring for Holy Bath.

5.2 Do's and Don'ts for the Pilgrims

Do's

- Respect and foster religious views among Yatries.
- When visiting Shivkhori, observe historical practises.
- Before entering the cave, make sure you're wearing clean clothes.
- Remove your leather things, such as your belt, handbag, and shoes, before entering the cave and deposit them in the cloak room.
- Keep silent within the cave and say Om NamhaShivaye.
- Only put your donations in the donation boxes.
- Always get a receipt after contributing at a donation station.
- Maintain the cave's sanity and cleanliness in accordance with religious ideas.
- Please contact the Member Secretary/Manager of SSKSB for information about SSKSB's future goals.
- Hire a pony, pithoo, palki, horse, or guide only at prepaid counters managed by the SSKSB.
- Please email your recommendations to sdmreasi@jk.nic.in or shivkhori@yahoo.co.in.
- If you have any questions, please call 01991-244123 or 01991-262068.
- Please leave your luggage/belongings at the SSKSB-maintained cloak room beside the cave.

Don'ts

- No non-vegetarian food is permitted in the Shrine area.
- Do not drink alcoholic beverages or other intoxicants in the Shrine area.
- Do not rush in for darshan, but instead form a wait.
- Do not patronise beggars. Begging is not permitted.
- Do not try to cause any kind of disturbance within the cave or Shrine area.
- No weapons are permitted within the cave.
- Never sleep in the Holy Cave.
- No violence or harshness is permitted in the Shrine area.
- Do not argue within the Holy Cave. Sit with your back to the sanctum sanctorum.
- Do not evacuate, urinate, move, or spit on the cave premises.
- Do not leave any rubbish on the track; instead, place it in the dustbins.

- Do not hurt any of the creatures in the Shrine area.
- Avoid destroying plants and other green trees.
- Avoid using tobacco and other substances.
- Do not do any damage to the trees or other plants around the track.
- Do not waste water.
- Do not bargain directly with Pony Pithoo owners about renting a Pony, Pithoo, Palki, guide, or horse.
- Do not bring your phone, camera, laptop, or any other electrical devices inside the cave. Due to security concerns, some items are not permitted.
- Do not bring coconut into the cave.
- Do not bring any leather items into the cave.

6.0 Tourism Status at Shiv Khori

6.1 Positive and Negative Impacts of Tourism at Shiv Khori

- Throughout the year, quick and barrier-free transportation will be accessible, resulting in less physical suffering and a safer mode of transportation.
- As visitor traffic increases, so will economic activity, resulting in direct and indirect revenue for communities.
- Better access to and from the neighborhood, thanks to improved transportation infrastructure.
- Create direct and indirect job possibilities for residents.

6.2 Development in Short Term as well as in Long Term

Priya Sethi, Minister of State for Education, Tourism, and Culture, stated that the government is working with the vision of developing J&K as a religious tourism destination, and that collaborative efforts from all stakeholders are needed to ensure the development of various religious places and shrines. According to the Minister, the construction of shrines such as Shiv Khori and Peer Kho would attract not only devotees but also visitors, resulting in an increase in religious tourism in the region.

The Minister made the remarks during a high-level conference called to discuss the preparations for the upcoming Maha Shivratri festival, which will be held at the holy temples of Shiv Khori and Peer Kho.

During the meeting, the Minister examined the preparedness of Tourism, Police, Traffic, JMC, PHE, Health, and other relevant departments for the festival and instructed the officials to work together to ensure a smooth celebration.

With a special emphasis on security and traffic arrangements, the Minister asked the relevant departments to deploy adequate manpower and emphasised the importance of effective management as well as regular transportation between designated parking areas and shrines to ensure a safe and hassle-free pilgrimage.

Taking serious notice of improperly parked automobiles near the shrines, the Minister directed those in charge to take immediate action. She also requested that extra parking spaces be identified near shrines to ensure smooth traffic flow during the event.

She requested that the Tourism Department heavily promote and advertise the festival's preparations in order to attract more pilgrims. She instructed JMC officials to maintain cleanliness in and around the shrines, as well as improve views and other infrastructure.

The Minister instructed the district administration to establish an effective landslide prevention and safety strategy. She also told the cops in charge to locate the stopping spots and to construct shelters to defend from rain and firing stones.

The Minister instructed that the Ranbir Eshwar Temple, Aap Shambhu Temple, Shiv Mandir, Shallamar, and other Shiva temples be beautified and illuminated during Maha Shivratri, and that suitable preparations be made for worshippers visiting these temples.

Concerning the Peer Kho festival, the Minister designated ADC Jammu as the event's nodal officer and tasked him with ensuring appropriate execution of directives for successful celebrations.

The Minister directed the board and management of the shrines to work closely with the administration and to look at other options for showcasing the ethnic food and culture of the state, as well as Organising leisure activities such as funfair rides and Dangal's to encourage more participation.

7.0 Strategies for Tourism Destination Development

7.1 Future Projects of Board and Management

- Protection of newly completed Exit Tunnel and mural decorating.
- Augmentation of water supply and Augmentation of electricity supply and suitable back-up arrangements.
- Establishment of micro-hydro projects.
- Ongoing construction of rain-shelters.
- Enhancement of medical facilities and acquisition of ambulances.
- Development of lake and water sports facilities.
- Development of dormitory housing at Ransoo / Bhawan.
- Helicopter service from Katra / Jammu.
- Vatika development on the track and in the vicinity of Bhawan.
- Relocation of Gujjar Bakkerwal households from the main shrine area.
- Fencing of Shrine Board land and extensive forestation.
- Construction of a cable car connecting Ransoo and Bhawan.
- Environmentally efficient mule poo removal.
- Online pilgrim services.
- Meditation centre within the cave area.



7.2 Need to Welcome the Tourist Properly

If the tourists are invited to the State they must be informed on what the State offers as tourist delights; sample ground survey undertaken showed that such tourist literature was in short supply; if the tourist is invited to visit the State one finds there was a lack of institutional infrastructure to facilitate the movement of the tourist and help his tours. As for safety of self-there is no separatescheme and the tourist is fearful of moving into the State away from the severe hot weather conditions of the North Indian plains for his rest and recreation. He is not welcomed particularly by the indifferent cooperation of the existing staff located outside the State, who treat their assignments as a 10-5 p.m. affair; as for the sights available in the States, they outrage the sense of public cleanliness and sanitation. The whole population needs to be educated in the art of welcoming the tourist, and it is a big task.

7.3 Implementation of State Tourism Policy

We have already identified the presence of three agencies presently inter-connected which have responsibilities to plan, manage and develop the tourist infrastructure in the State. The current weaknesses existing in the system overlooking the tourism industry have also been identified. While we are emphasizing herein that there should be least presence of government in the business of tourist and the private sector should be asked to play a more direct role, yet it is necessary to have a system which should work for sometime into the future, which will institutionalize properly some of the adhoc activities which are to be found operating in the tourism industry. We also find insufficient coordination between the projects of the Government of India, Ministry of Tourism and most of the the State Government to examine and accept, there can be a situation when even in the absence of a declared policy on tourism, the State Government may still venture to accelerate development in the tourist sector and the related official activities.

The special interest shown by the Chief Minister of the State and some of the senior officers of long experience in this hospitality activity, prompts us to recommend herein which, it is hoped, would provide the necessary momentum for the early accelerated development of the tourist industry as well as act as a clearing house for contemplated projects and also oversee the individual approved projects to maintain their declared schedules of completion, etc.

Conclusion

We are providing the potential locations and centers, which could be developed for tourism activities. We would like to mention that we might not have mentioned a number of vital potential tourist areas, it is not out of ignorance but because we have felt it is more necessary to revive and enlarge the existing sites of tourist interest, develop an interdependence of the local population with the developmental activity and allow the absorption of the overflows of such economic activity to benefit the local population and only then consider moving in identified new areas. It was also realized that the increasing population pressure requires the local population to be first moved into areas which are rich in tourist potential and in their rehabilitation the infrastructure of new tourist and small trade activities would need to be incorporated. Opening new tourist sites in areas which are devoid of local population would make the tourism activity very expensive to sustain and it would not be still round the year activity. Putting up expensive infrastructures for visiting tourist for a period of maximum of three months in a year from the point of view of the consultants is bad investment.

The state government has no plans of relocating the local population in new identified areas which have rich tourist potential. We are refrained from suggesting what were not viable schemes and which were suggested by local officials for possible incorporation.

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