

HISTORY OF TOURISM IN BIHAR: A SHORT REVIEW

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ABSTRACT: There is no single definition of tourism that is universally accepted. WTO is a specialized agency of the United Nations. The World Tourism Organization defines tourism as “Activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited.” When Alexander the Great reached India, it is said that he found good roads which were well maintained covered with shady trees. This proves that India was a rich and prosperous country in those days. In the works of Mark Twain, he had aptly put it as, “There is only one India..... The one land that all men desire to see and having seen once by even a glimpse..... will not give that glimpse for the shows of the rest of the world put together....”.

KEY WORDS: *Tourism History, United Nations, WTO, Inbound, International Tourism etc.*

INTRODUCTION: Tourism in the early period - The history of tourism developed mainly through indirect sources in the early period. In India, in the early days of agricultural abundance, export of cash crops created an important trade link. Manufacture of iron-ore into steel for weaponry was another important item of trade by the later Vedic period. Tools and textiles were other renowned Indian products. Contemporary Greek and Hebrew scholars have noted the wonder of India and her fabled wealth. Owing to the predominance of trade routes over – land crossing between Asia and Europe, trade tours were an important development in this period. In the early days, pilgrimage or pilgrim travel assumed great importance. Ashoka the great, travelled a great deal in his eagerness to spread the doctrines of Buddha. Throughout his travels, from Pataliputra to Lumbini on to Kapilavastu and Sarnath and finally to Gaya, Emperor Ashoka had special memorials set up at each spot and also rest houses where travelers could rest. Trees were planted along the road sides so that the traveler would be protected from the harsh sun shine. Harsha was another great emperor who gently influenced by the Buddhist scriptures, built institutions and Dharamsalas for the travellers. Rest houses were built in towns and villages. A number of monasteries were also built for the pilgrims. This shows that travel facilities were much improved and travel was not a cumbersome experience. 2 Brahmin villages evolved into centers of learning attracting scholars. At this time the Buddhist Sanga established the tradition of pilgrimage, when monks went from village to village and court preaching the value of the middle-path. Rest houses were provided for the travelers. Monasteries also attracted the monks, middlemen and laymen. The Arthashastra reflects the protection given to merchants and their high status in the Indian society. Insurance and safe passage for goods, regulation of prices, weights and measures and the use of gold, silver and copper as rates of exchange also indicate a well developed mode of trade

and travel. Some of the first foreigners to visit India, were perhaps the Persians. There is much evidence of caravans of Persians visiting India, in the inscriptions dating to the reign of the Persians King Darius. There is also reference to trade, commerce and cultural exchanges between Persia and India. During the reign of Chandragupta Maurya, Persian customs have been practiced in the courts. Hieun-tsang, a devout Chinese Buddhist journeyed to India in 633 AD, his journey to India was hard and perilous. His mission was to collect and translate ancient Buddhist scriptures. Several expeditions crossed from Greece via Persia or Mesopotamia to India. Greek accounts reveal that in India, chariot roads were well laid out and horses, elephants and camels were a common mode of transport. Trees for shade, wells, rest houses and security were also well organized. One of the most important developments of this era owing to the emergence of trade and commerce was the emergence of communication and accommodation. When Alexander the Great reached India, it is said that he found good roads which were well maintained covered with shady trees. Marco Polo was another great traveler who in the 13th century passed through India on his way back from China. All travelers were much interested in seeing India and her fabled riches for themselves. This proves that India was a rich and prosperous country in those days. The Arthashastra also reveals the importance of the travel infrastructure for the state, classification of routes and types of vehicles. This is an indication that there was a well developed mode of travel in India for the military, the commercial traveller and the civilian. Travel on inland waterways was also under state protection and regulation. In cities, bazaars provided access to goods brought from the hinterland. Travellers were accommodated in overnight places of stay, known as serais at the city gates where all services were provided to them. State regulations insisted on travellers carrying with them a note for safe passage from one territory to the other. Entertainment and dancing halls were allowed, gambling was licensed and was a source of income for the state. Travelling for pleasure on the rivers and to the hills was a tradition started by the royal courts. However such movement attracted all those who had business at the court to move with it from the heat and dust of the cities to the calm and serenity of the retreat. During the rule of the Mughals, the emperors travelled extensively and contributed towards resort development. Even today the remains of the past like the mile stones, sarais and a network of roads and paths that make all corners of this vast country accessible. 4 With the fall of the great empires, there was a set back in trade and commerce. This reduced the mobility of the people with the exception of pilgrims. The sea side resorts hill stations and spas which were the centres of recreation and pleasure were hardly ever used by the early medieval period. Over the years, however the scenario changed and a complex character of tourism emerged. The growth of modern technology, rising incomes and improved facilities contributed to the emergence of modern tourism.

Concept, definition Principles of tourism:

Branches of tourism

- Inbound international tourism: visits to a country by non-residents of that country.
- Outbound international tourism: visits by the residents of a country to other countries.
- Domestic tourism: visits by residents within their own country.

- Internal tourism: domestic + inbound international Visits by residents and non-residents within a country.
National tourism: domestic + outbound international Visits by the residents of a country within their own country and to other countries. E.g.. India: Inbound \ domestic \ outbound Japan-Ind : MP-Kerala : Ind-Caz

Aiest definition Aiest stands for International Association of Scientific Experts in Tourism. Hunziker and Krapf, in 1942, defined tourism as "the totality of the relationship and phenomenon arising from the travel and stay of strangers, provided that the stay does not imply the establishment of a permanent residence and is not connected with a remunerative activities". Above definition was then accepted by Aiest as below: Tourism is the sum of phenomena and relationships arising from travel and stay of non-residents in so far as they do not lead to permanent residence and are not connected with any earning activity.

- Tourism course & Disciplines inputs to the tourism field Sociology of Tourism Hotel and Restaurant Administration Casino Management Gaming Management of Tourism Organizations Tourism Studies Tourism Motivation Policy Issues Recreation Management Tourism Education Transportation Studies Host-Guest Relationship Economics of Tourism Rural Tourism Geography of Tourism Sports Tourism and Medicine Tourism Law Marketing of Tourism Tourism Planning and Development Sociology Parks and Recreation Political Science Business Economics Anthropology Geography Architecture Agriculture Transportation Education Law Marketing Urban and Regional Planning New Venture Development Entrepreneurship Heritage and Environment Management Environmental Studies History of Tourism History Kinesiology Psychology Landscape Design Hospitality Studies
- Economics Political science Agriculture Marketing Anthropology Business management psychology law ecology sociology history geography Tourism studies Underlying themes.
- Tourism as an Industry - "a number of firms that produce similar goods and services and therefore are in competition with one another". For instance, the steel industry is defined by the steel products they produce.
- Many businesses and other types of tourism organizations offer complementary rather than competing products and services. An airline, hotel, restaurant, travel agency, and attraction do not compete with each other. They complement each other and combine to offer visitors a satisfying vacation or business trip. The input and output can not be clearly identified, Besides there is no single industry code for tourism under the North American Industry Classification System (NAICS) Macroeconomists point out that the recognition of tourism as an industry can lead to double counting because standard industry classifications fully account for all elements of the economy without finding it necessary or appropriate to recognize tourism.
- Tourism industry Y Unlike other industries that are defined by the products and services they produce (the supply side), the tourism industry is defined from a demand side perspective. A tourism industry supplies products and services to tourists It is defined as individuals, businesses & organizations that are

working to provide product & services (including information) to tourists. They include those that work in transportation, lodging, entertainment and food & beverage.

Types of Tourist

Visitor: A visitor is defined as 'any person traveling to a place other than that of his/her usual environment for less than twelve months and whose main purpose of trip is other than the exercise of an activity remunerated from within the place visited'.

Tourist and Excursionist: Tourist: temporary visitor staying at least 24 hours in the country visited and the purpose of whose journey can be classified under one of the following headings. a).leisure (creation, holiday, health, study, religion, and sports) b).business, family, mission, meeting. Y Excursionist: temporary visitor staying less than 24 hours in the country visited (including travelers on cruises). Also called Day Tourist or Day Excursionist.

Classification of Travelers : Travelers whose trips are shorter than those that qualify for travel and tourism; e.g., under 50 miles (80 km) from home. Students traveling between home and school only -- other travel of students is within scope of travel and tourism. All persons moving to a new place of residence including all one-way travelers, such as emigrants, immigrants, refugees, domestic migrants, and nomads. Relationship among tourism, tourism industry, and tourist Tourism - economic dimension Tourism Supply side is considered to be a ---- tourism industry Demand side is considered to tourist.

A short description of Buddha Circuits and places : Bihar has been distinguished for its spiritual outlook since time immemorial. It is the birth place of two religions, Buddhism & Jainism, and also the birthplace of Guru Govind Singh. The state is also well known for the Muslim Shrines, Hindu Temples and association with Gandhian movements. Bihar has always recorded good number of religious tourists from China, Japan, Korea, and Thailand especially in the form of Buddhist pilgrimage. For the promotion of tourism Bihar State Tourism Development Corporation (BSTDC) was established in 1981. In the 30 years BSTDC has performed well. But in the last 10 years the tourism scenario has changed drastically, resulted in the exponential growth of tourism. State Tourism Policy 2002 and Marketing Strategy worked well to diversify the image of the state from pilgrimage to leisure destination through marketing of white-sand beach of the river Ganga, surface water activities, Dolphin watch, visiting historical sites, bird watching distinguished the state. Present study focuses on the trend of tourism development & marketing strategy of BSTDC. Analysis of tourism growth in 10 years 2001-2010 is done to show the trend and effectiveness of marketing strategy after implementation of tourism policy in 2002.



Map showing Integrated Buddhist Circuit of Uttar Pradesh and Bihar

Circuits related to ancient history in Bihar

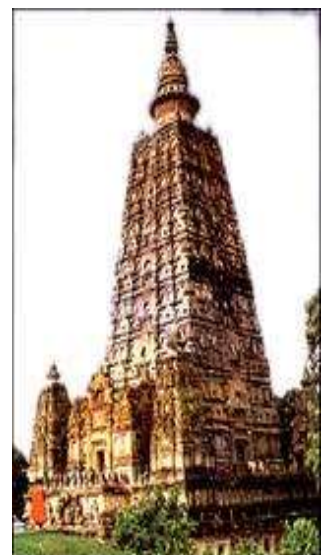
- Buddhist Circuit**
Bodhgaya – Rajgir – Nalanda – Patna – Vaishali – Lauriya Nandangarh – Lauriya Areraj – Kesariya – Vikramshila (Refer Map 2.2)
- Tirthankar Circuit**
Vaishali – Patna – Rajgir – Pawapuri – Nathnagar – Mandar Hill – Bisram – Masadh – Champanagar – Nalanda (Refer Map 2.3)
- Ramayan Circuit**
Valmikinagar – Pretshila Hill – Ahilya Asthan- Sitamarhi – Kako – Sitakund – Tar – Singheshwar – Chankigarh – Buxar.

A) BUDDHIST CENTRES

The State of Bihar is intimately associated with Buddhism. Bihar is the home of Emperor Ashoka who preached "ahimsa" or non-violence and spread the message of Buddhism throughout the world. Historical importance of Bihar has been established again with the discovery of "biggest ever Buddhist Stupa" at Kesariya by the Archaeological Survey of India (ASI). A number of foreign temples and monasteries have sprung up at many pilgrimage centres in the state by the Archaeological Survey of India (ASI).

Mahabodhi Temple, Bodhgaya (Gaya District)

The main Shrine of the Supreme Enlightenment is unique amongst other north Indian temples. It is having a spire instead of the usual curvy-linear contours. The four smaller towers at the four corners give balance to the structure. Inside the shrine is a gilded image of the Buddha. The carved railings round the temple are the oldest remains at Bodhgaya. As regards the origin of this temple no direct evidence is available, however, various traditions ascribe the erection of the third century B.C. During the last centuries after its construction, the temple had undergone additions, renovations, restorations and repairs. The temple was thoroughly repaired and restored



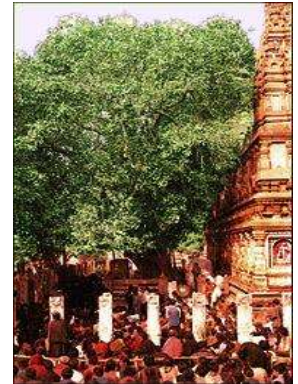
in 1880 by Cunningham and Beglar under the orders of Sir Ashley Eden, the then Lt. Governor of Bengal.

Stone Railing, Bodhgaya (Gaya District)

Remains of a massive stone railing are at present found enclosing the great Temple on three sides along its plinth. The western side of railing provides with a small entrance facing the Bodhi tree. The total height of the railing from ground level is about 10 ft. Part of the railing is of sandstone while part is of granite. The railing bears carvings such as sculptured panels, medallions, and other ornamental patterns, those on the sandstone portion differing materially from those on the granite portion. The former contain relieves representing scenes from the Buddha's life, the sacred tree, the wheel, the stupa, the Gaja-Lakshmi, the sun-god with his horse-drawn chariot and human figures like kings, merchants, devotees etc. The latter contain mostly ornamental motifs such as the eagles, chaityas-etc. carved in the characteristic of the Gupta period.

Bodhi Tree, Bodhgaya (Gaya District)

It is the most sacred Pipal Tree (*ficus religiosa*) under which Prince Siddhartha became Buddha "the Enlightened One". It is believed to have continued to exist since the days of the Buddha. According to Buddhist tradition, the queen of Emperor Ashoka, Tishyarakshita, destroyed the tree out of rage but the Emperor immediately revived it. King Sashanka of Bengal again uprooted it but the King Purnavarman of Magadha revived it soon thereafter. The present tree is believed to be the fourth or fifth generation offspring of the original.



Vajrasana,, Bodhgaya (Gaya District)

Vajrasana or the Diamond Throne is a polished platform made of gray sandstone. It was perhaps placed by the emperor Ashoka underneath the Bodhi tree against the Western Wall of the great temple. It represents that place where Lord Buddha sat in deep meditation and attained the Supreme Enlightenment.

The Jewel Walk Shrine, Bodhgaya (Gaya District)

According to Buddhist tradition, Buddha walked to and fro near the sacred tree for seven days, immediately after attaining the Supreme enlightenment. The spot where he so walked appear to have become sacred quite early and a shrine was built over it in about 1st century B.C.

Muchalinda Tank (Gaya District)

Close to the south of the Great Mahabodhi Temple is a sacred tank named after Nagaraja Muchalinda (the serpent king) who, according to tradition, protected Lord Buddha from storm and rains while he was engrossed in a deep meditation after attaining the Supreme enlightenment.

Bakraur (Gaya District)

The village lies in Bodhgaya block on the bank of the river Niranjana about 14 kms. south of Gaya. According to Buddhist tradition, Lord Buddha on his penance and eventual enlightenment was offered here Kheer (rice pudding) by a village maid, Sujata. There is a mound on the village known as Sujata Kutir, said to cover the site of her original home. This is a Buddhist site and religious place for Buddhists.

Guneri (Gaya District)

The village is situated about 5 kms. to the southeast of Manda hills. Site of a large town and of a Vihara, as well as a tank was observed here to the north of the town site. The ruins of the Vihara and of the Buddhist temples are nowhere found fully described. However, the numerous sculptures collected from these ruins were kept arranged under a modern shed erected by the Central Archaeology Department. They represent mainly Buddhist and Shaiva divinities. Some of the images, however, bear inscriptions from the style of execution of their carvings they maybe assigned to the medieval period (i.e. 9th to 12th Centuries A.D.). Two of the inscriptions, it

may be added, refer to the name Sri Gunacharita that was obviously the ancient name of the place.

Ruins of the Nalanda University, Nalanda (Nalanda District)

The total area of excavation is about 14 hectares. The ruin contains a number of Buddhist stupas and chaityas, monasteries, hotels, cells or rooms on four sides with central courtyard lecture halls and amphitheaters.



Archaeological Museum, Nalanda (Nalanda District)

This on-site Museum houses a good number of archaeological findings of various eras.

Nav Nalanda Mahavihara, Nalanda (Nalanda District)

The State Government has established a Pali Postgraduate research Institute at Nalanda for preserving traditions of the ancient Nalanda University, which is known as the Nav Nalanda Mahavihara.

Hieun Tsang Memorial Hall, Nalanda (Nalanda District)

A beautiful structure in the memory of Hieun Tsang, the 5th century Chinese traveller, has been constructed at in modern times at Nalanda near the main excavation site.

Griddhakoot Hill (Nalanda District)

On the side of the peak of this hill, facing northwest, are two small natural caves.



They are approached over a flight of stone steps. Inside one of the caves were found a number of terracotta plaques with the seven Past Buddha and Maitreya, the future Buddha seated in two rows and the Buddhist creed inscribed below each figure in minute characters. Outside the caves are large stonewalls of structures that once existed at this place. It is said to be the hallowed site of Buddha's habitation and meditation and has been, therefore, held especially sacred by the Buddhists.

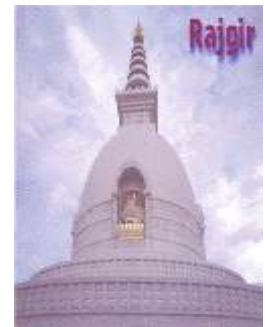
Peace Pagoda, Rajgir (Nalanda District)

The Buddha Sangha of Japan have constructed a massive modern stupa, the

Shanti Stupa (Peace Pagoda), at the top of the hill in commemoration of Lord

Buddha's preachings of his second wheel of law.

Bimbisara Jail (Nalanda District)



It is situated about half a kilometer southeast of Maniyar Math, inside the limits of the ancient inner city. These ruins are of great antiquity. It is believed that when his son Ajatshatru imprisoned king Bimbisara, he was able to see Buddha on the Griddhakoot hill.

Maniyar Math (Nalanda District)

This monument occupies a prominent position inside the valley, situated almost in the center of the enclosure of the ancient inner city, on the way to the Son Bhandar Caves. Legend is that Srenika or Bimbisara had 32 wives to each of which he daily gave new ornaments, and threw the old ones into a well, which is still shown. A small temple of the Jain, quite modern, covers this well.

Jarasandh Ki Baithak / Pippala Cave (Nalanda District)



On the ascent to the top of the hill from the hot springs is seen a large stone structure. It is associated with the primeval King of Rajgir, Jarasandha. It is said that the king had his baithak or open sit-out here. The tradition, as quoted by Fa Hian, says that there was the Pippala Cave here where Buddha used to sit in deep meditation after his mid-day meal.

Sataparni Cave (Nalanda District)

On the northern cave of the Vaibhara hill, a little below the old Jain temple of Adinatha, is a series of six caves contained in a natural bend of rock. These caves, with the large terrace in front, are now generally believed to be the site where the First Buddhist Council was held a few months after Buddha's death during the reign of King Ajastshatru.

Ajastshatru Stupa, Rajgir (Nalanda District)

To the east of the Venuvan area, close by the side of the road on its east are the ruins of a stone structure, built in the fashion of Pippala cave. The site occupies a very prominent situation on the road from the modern Rajgir town to the hot- springs.

The Fortification Walls (Nalanda District)

Walls, called as inner-fortification walls, protected the ancient town of Rajagriha. Traces of fortification wall are noticed on the tops of the hills at Rajgir.

The Venuvana Vihara, Rajgir (Nalanda District)

Between the larger fortification of the old town and the hills along the east of the river Saraswati is an extensive area called Venuvana or Bamboo garden of king Bimbisara, who made it as a gift to Lord Buddha. According to Buddhist tradition, it was the favorite resorts of Buddha when he stayed at Rajgir.

Hot Water Springs, Rajgir (Nalanda District)

Of all the hills of Rajgir the Vaibhara hill is the most important from the viewpoint of ancient ruins. On its top there is a large level area, which was more suitable for erection of sacred edifices; while at its eastern foot are the famous hot springs, known as Saptadhara, which now make the main attraction of Rajgir especially to the Hindus. These springs are also mentioned in the Mahabharata.



Lauriya Nandangarh (West Champaran District)

Situated about 25-km northwest of Bettiah, this place contains some of the most interesting remains in the district, viz. the Lion Pillar of Ashoka and some ancient sepulchral mounds.

Ashokan Pillar (Vaishali District)

The Lion Pillar at Kolhua is one of Ashokan pillars, which mark the different stages of the Journey to Nepal, which Ashoka undertook (249 B.C.). It bears no inscription.

Buddha Stupa I & II (Vaishali District)

Excavations at these sites led to discovery of casket containing the ashes of Lord Buddha.

Raja Vishal Ka Garh (Vaishali District)



There is huge mound, which is situated close to the north of the modern village. The mound is about 6' to 10' high above the surrounding country. There are traces of round towers at corners and of a surrounding ditch. The ramparts rise very slightly above the general level of the area inside the mound but from outside, from the bottom of the ditch, the height is about 15 ft. This mound is called Raja Vishal Ka Garh with a belief that this was originally the King's fort.

Abhishek Pushkarni (Vaishali District)

It is an ancient tank undergoing renovation. It is believed that the Kings of this ancient kingdom had to be first

anointed before their coronation with the sacred water of this holy tank. So, it is

still a venerated tank.

Vishwa Shanti Stupa (Vaishali District)

Japan has recently constructed another World Peace Pagoda in Bihar here at

Vaishali, which is similar to that one built at Rajgir on the Ratnagiri Hill.

Kesariya (East Champaran District)

72 kms west from Muzaffarpur, 48 kms north-west from Basarh or modern Vaishali and 22 kms south-west from Chakia, Kesariya in the east Champaran District has the proud privilege of housing the tallest ever excavated. Rising to a height of 104ft., ruined and much reduced than its original height, it even in its crumbled stage is one foot more than that of the famous Borobodur stupa in Java, a World Heritage Monument. Before the earthquake of 1934 its height was 123 ft. in its halcyon days when both Kesaria and Borobodur were majestically standing, the total height of Kesariya was 150 ft and Borobodur 138 ft. But the present height of Kesariya is 104 ft and Borobodur 103.

It is worth mentioning that the height of Sanchi stupa a World Heritage Monument is only 77.5 ft, almost half of Kesariya Stupa's original height. Interestingly both Kesariya and Borobodur have six terraces and the diameter of Kesariya is equivalent to the width of Borobodur. But excavators feel that the diameter of Kesariya could be larger as several parts are still under earth and yet to be excavated. But even this incomplete state it is awe inspiring in grandeur and vibrant with life.

The stupa commemorates the place where Lord Buddha had stayed and handed over his begging bowl to the people of Vaishali during his last journey to Kushinagara where he breathed his last. Buddha who could see through the future image of history had predicted about his impending death within three months at Chapal Chaitya and then Kutagarshala both in Vaishali. The people of Vaishali who were emotionally attached with Buddha could not bear the news of the impending death of Buddha. Throwing dust on their head and wailing as if some calamity had overtaken then the people of Vaishali followed.



Buddha when he left Vaishali. Looking back at the city that was the scene of many monuments events of his life Buddha said, “This is for the last time I am beholding the city of Vaishali”.

In the surcharged atmosphere without caring for the instructions of the master whose every word they meticulously followed till then Vaishalians followed Buddha. But Kesariya Buddha firmly but politely requested them to turn back and as an expression of his determination handed over his begging bowl to them. In order to mark this emotional moment in the life of

Buddha a small mud stupa was built here. In course of time during the Maurya, Sunga and Kushana period it became a brick stupa with several additions and enlargements.

Lauriya Areraj (East Champaran District)

The village is situated about 30 kms southwest of Motihari. It has got religious importance for having an old temple of Lord Shiva. Two Kilometers west of Areraj is the Lauriya village where one of the ancient Ashokan stone pillars still stands.

Aurangabad (East Champaran District)

Headquarters town of the district of the same name is situated nearly 14 kms. from Aurangabad Road railway station. There is a group of hills near Madanpur between Aurangabad and Sherghati, on the grand Trunk Road, on which traces

of Buddhist shrines are found among the rocks. Burha, nearly 3 kms. to the east, contains several sites in which ‘Chaityas’ and large ‘Viharas’ or Buddhist monasteries once stood. There are some hot mineral springs, to which the place probably owed its former importance.

Vikramshila (Bhagalpur District)

Excavations at Vikramshila (Antichak) in Bhagalpur district, 10 kms. north of Kahalgaon revealed the remains of a large monastic site with a brick built stupa decorated with terracotta plaques in the walls of the two –tier circumambulatory paths. The site has been identified with the Vikramshila University was known from the Tibetan sources and also from notices in many manuscripts copied in the Mahavihara. Carved pillars, Votive Stupas, Buddhist images, Images of Hindu deities etc. have been recovered from this ancient site.



CONCLUSION: General system theory was defined by a biologist, Ludwig von Bertalanffy, as: A set of elements standing in interrelation among themselves and with the environments. Tourism system consists of several interrelated parts working together to achieve common purposes. The reasons for using a systems

approach for study of tourism emphasize the interdependency in tourism as we know the tourism system is like a spider's web – touch one part are felt throughout the system.

The reasons for using a systems approach Y The second reason is because of the open system nature of tourism. Tourism system is dynamic and constantly changing. New concepts are always arriving in tourism, such as ecotourism, TSA. Y The third reason is the complexity and variety in all aspect of tourism. For example, there are thousands of specialized tours and packages available for travelers today.

Travel and tourism systems: Tourism process developed by Chau (1977). He described the tourist as the demand, the travel industry as the supply, and attractions as the tourist product and summarized the interrelate process as the subject, means, and objective of tourism. Gunn in his book, tourism planning (1979), referred to a “tourism fundamental system” involving five components: tourist, transportation, attractions, services-facilities, and information-direction. Y Leiper(1979) involved five basic elements in his system: tourists, generating regions, transit routes, destination regions, and a tourist industry operating within physical, cultural, social, economic, political, and technological environments.

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