

# Analysis Of The Role Of Tourism In Economic Growth Of J&K State

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## ABSTRACT

Rajouri being part of the Himalayas, provide a variety of tourist options, from religious tourism to relaxation and adventure. Unfortunately, the Himalayan area has not yet been included on the tourist map. As the local political climate has changed over the last several years, education levels have risen, and the recommendations of a working group on Kashmir have drawn attention to the region's potential as a tourist destination. The resolution of this research is to inspect the current and potential tourism industry in the Rajouri region. The goal is to provide recommendations and offer strategies that will boost Rajouri's tourism sector. The study relies on a well-designed research methodology that begins with collecting primary and secondary data and continues with data processing, statistical analysis, and report writing. Some of the questions were completed by people with college degrees, while the remainder was completed by the researcher.

**Keywords:** Tourism, Economic Growth, Rajouri, Jammu and Kashmir (J&K).

## INTRODUCTION

Countless kinds of tourism exist today, each adding to the complexity and breadth of the field. Considering this, it is impossible to establish a firm boundary between the various components of tourism. All forms of tourism, whether it is for religious purposes or not, have commonalities with one another. The national and regional economic effects of tourism are becoming more important to both the government and private companies. In the context of other large economic sectors, tourism is near the top for GDP, employment, and exports. Through its ties to other industries, it provides considerable indirect advantages. Its advantages are extensively spread throughout national economies, and it is widely disseminated. Other sectors benefit from the industry's push to invest in infrastructure. For many countries and areas, tourism is the most crucial source of funds when looked at from both foreign currency and job creation viewpoints. The good and negative effects of tourism on cultural variety, social standards, society, and the environment highlight the urgency with which this issue must be handled.

In 2013 and 2014, the global economy showed hints of improvement. After a two-year lull caused by the global catastrophe, developing country economies showed renewed life and

progress in 2013. According to the (World Travel and Tourism Council, 2014), the tourism industry has been vital to the preservation of cultural and social traditions in many nations as well as the maintenance of their economic might. The protection of the environment, the improvement of the country's infrastructure, the raising of people's quality of living and social standing, and the rescue of obscure or disappearing cultures in different parts of the globe are all worthy causes. The global tourist business has been vital in helping nations preserve their cultural norms, economic prosperity, and other important aspects of national identity. A country or location that sees an increase in the number of visitors from other countries will have improvements made to its infrastructure, transportation, communication, and education consequently.

The tourist sector in J&K is so important that it has been called the "economic backbone" of the state. The Directorate of Economics and Statistics J&K estimates that 56.54% of the State's GDP comes from the service sector. According to the economic study of J&K, tourism accounts for almost 16.8% of the state's GDP, making it the largest contributor among services. Three key types of tourism play significant roles in the J&K economy: those centred on relaxation, religious pilgrimages, and daring outdoor pursuits. Kashmir's snow-capped mountains are well-known for winter sports, and the region's beautiful splendour makes it a popular vacation destination. Recently, the frigid desert of Ladakh has gained prominence as a distinct travel destination, particularly amongst international visitors. The Himalayan cities of Rajouri of which they are a part, provide a variety of tourist options, from religious tourism to relaxation and adventure. Unfortunately, this area has the potential to put the Himalayas on the tourist map. However, in recent years, as the political landscape in the area has shifted, more attention has been paid to educating the public and recommending that tourists visit Kashmir.

## **REVIEW OF LITERATURE**

In the previous two decades, tourism has become more significant to global economic development. A rise in middle-class incomes, an expansion of free time, more easily available transportation networks, and more effective means of communication are just a few of the elements that are fuelling growth in international tourism. Most poor areas that primarily rely on agriculture and natural resource exploitation are well-suited to benefit from tourism and travel as a means of stimulating development. Therefore, tourism often offers double benefits in terms of fostering cultural heritage and customs while also providing work and revenue. Opinion concerns pertaining to tourism need to be handled as soon as possible, since it may have both beneficial and bad effects on cultural variety, social standards, society, and the local environment (Chawla, 2003). Tourism plays a crucial role in human existence, and the tourist business is the most lucrative sector of the global economy since it allows people to travel both domestically and internationally (Dasgupta et al., 2007).

When discussing what constitutes a tourist vs a pilgrim, opinions have always been divided. Travelers who leave their permanent residence for an undetermined amount of time (often between one day and less than a year), whether inside or outside of their native nation, are considered tourists. While A pilgrim is someone who makes a long journey out of their normal

routine to visit a sacred site. Pilgrims and tourists both utilize the local transit system, hotels, and other tourist amenities after they arrive at their destination, thus distinguishing between the two is difficult nowadays (Olsen and Timothy, 2006). Due to the lack of distinction between the three, religion, faith, and spirituality are all seen as inextricably intertwined. The importance of religious and pilgrimage tourism in Asia can only be appreciated by distinguishing between these three facets (UNWTO, 2011). Cohen (1979) defined five unique sorts of tourist experiences by researching how visitors felt about the relevance of the place they visited. The study's author lists "recreational", "diversionary", "experimental", and "existential" among the five categories of experience. It offers a new theoretical framework for studying the trajectories of pilgrims to holy sites and differentiating between the two which helps us get a deeper understanding of the pilgrimage tourism phenomena. People who take a spiritual or religious attitude to their travels are true pilgrims, whereas those who travel for leisure are true tourists (Cohen, 1992).

According to Hing and Dimmock (1997), the tourism sector has a substantial influence on the budget, and as such, it is crucial to study and understand the industry's markets, flows, development, sustainable development, and social and cultural effects. They think that soon, healthcare and religious tourism will be the most powerful result-oriented areas, and hence should get the most attention. In his analysis of the tourist industry's dynamic patterns, Eccles (1995) identified five key areas for improvement to foster exponential development. Destination planning, advertising, innovative product creation, eco-friendly tourism, and transit are all part of the tourist industry.

In his research, Norman (2004) compares religious and secular vacations. The research delves deeply into the many factors that inspire people to go on spiritual pilgrimages as opposed to more conventional vacations. (Phukan et al., 2012) found that there has been a theatrical upsurge in the figure of persons seeking enlightenment by visiting religious sites throughout the world. They concluded that the shift in public consciousness toward spirituality was to blame for this pattern. According to Morpeth (2007), spirituality and pilgrimage are major motivators for international travel. According to reports, most of the world's greatest popular holidaymaker destinations have flourished because of their associations with religious sites, figures, and rituals. According to Chris and Carnegie's (2006) research, pilgrimage tourism results in a constant reinvention of both the pilgrim and the society at large. There is contention between them. Experience of pilgrimage promotes the emotional and physical well-being of persons in contrast to others who have not experienced pilgrimage, and this is because pilgrimage seeks to develop its relationship with spirituality and emphasize its purpose.

According to Cohen (2002a), the tourist business experienced radical upheaval following WWII. As people's level of living rose, cross-border travel blossomed and eventually reached individuals of all socioeconomic backgrounds. As standards of living rose, people were able to spend more money on entertainment and travel plans, and the idea of taking a holiday expanded, leading to a rise in international tourism. The improvement in travel options contributed to the expansion of the tourism sector.

Vukonic (1992) claims that sacred tourism is responsible for the seeming success of otherwise impoverished nations like Poland and Yugoslavia. The catholic pilgrimage sites that are often linked with these European locations have proven to be considerable economic assets throughout the years, and hence the tourism sector there has benefited greatly. In their research on both Sydney and Canberra, Mbaze-Ebock and Esu (2009) found problems with how easily visitors may navigate the cities. These urban spatial problems, which limit visitor movement, reduce cities' economic advantages. This means that a stress-free environment is essential for the success of any tourism attraction. According to Krishna (1993), consensus on the significance of tourism was reached much earlier, but it was not until 1945 that a commission led by Sir John Sergeant was established to formulate strategies for the industry's growth. Prior to the middle of the 1980s, hardly much was done in the industry. The research (Dasgupta et al., 2006) highlights the character that pilgrimage tourism theaters in the growth of culture, economics, and society. They go on to say that pilgrimages are significant because of the impact they have on changing people and communities. They also believe that culture and pilgrimage go hand in hand, hence the future of pilgrimage tourism is tied to how cultural and religious sites interact.

According to Vijayanand (2012), the economic impact of pilgrimage tourism has been greater than that of any other industry. According to studies that evaluate the economic impact of different industries, pilgrimage tourism has a disproportionately large impact on GDP and exports. One cannot deny the significance of the pilgrimage tourism industry or its value as a source of foreign currency. The social value of pilgrimage tourism may be unrushed, for example, in rappings of the number of jobs it creates, especially for the unskilled labor force, and the number of years those jobs last. According to Jutla (2002), the pilgrimage is considered significant by all major faiths. Pilgrimage is also highly valued by Sikhs, as shown by Sikh texts, even if the significance of pilgrimage is not expressly mentioned in Sikhism. As a further point, the author suggests Sikhs go to exotic locations to worship. As a result, research into and planning for the management of pilgrimage tourism relating to all faiths, and Sikhism in particular, is essential.

Based on his research, Karar (2010) concluded that Haridwar is now among the most well-known Hindu pilgrimage sites for its emphasis on orthogenetic practices. In addition to Allahabad, Ujjain, and Nasik, Haridwar is also one of the four cities where the Kumbha Mela and the smaller, but equally important, Ardha Kumbha takes place at alternating 12- and 6-year intervals. Every year, tens of thousands of visitors come from across the nation to see these landmarks. The research by Chauhan et al. (2012) found that the area has a great deal of potential to serve an increasing number of pilgrims each year. According to the research, increasing management skills at pilgrim centres may have a positive influence on their operations and contribute to the growth of popular pilgrimage sites. To ensure that these holy sites are fully developed, the governments of Andhra Pradesh and the country at large must take an active part in their growth and development and provide financial support to the pilgrimage hubs.

The state of J&K is reportedly visited by a big number of visitors each year. More than five lakh persons were employed in the state, and over three thousand crores were brought in as income by 2011. J&K is a region rich in opportunities for individuals of many skill sets to find work in the handicrafts, transportation, and handlooms industries. It shows that the tourist sector, including pilgrimage tourism, has a substantial multiplier impact, which in turn makes a sizable contribution to the economy. Gupta and Raina (2007) analyse the influence of pilgrimage tourism on the state's economy, focusing on Katra and the Vaishno Devi shrine's financial impact there. The authors argue that Vaishno Devi has had a significant economic impact on Katra and that this impact may be seen across the economy of J&K. The sheer volume of pilgrims has a multiplicative economic impact, increasing demand for services like transportation, lodging, food preparation, and even Pony and Pithoo rental.

According to Chauhan (2006), visits to holy sites are a great way to promote local traditions. Cultural tourism, he says, is important and makes a considerable contribution to the economy. The author continues by saying that festivals and the Ladakhi monarchy are two examples of cultural tourism's many positive aspects, but it is also important to note that both might present potential risks. Lala & Bhat (2006) tries to link the weather in the three J&K regions with the state's appeal as a destination for adventure and religious travellers. The author maintains that the state's natural beauty enhances every kind of tourism that the state attracts. Tourism is the largest contributor to J&K's gross state product (GSDP) in the service sector (Kuchay, 2011).

According to the research of Beg and Aima (2012), the adventure tourism sector is poised to become the sector's dominant economic force. People are drawn to adventure tourism places because of the unique experiences they may have there. There is a lot of promise for adventure tourism in the Kashmir valley, according to reports. The beautiful Kashmir Valley attracts visitors with its varied landscapes and a wide variety of ecosystems. Kashmir's tourism industry is not contributing as it could to the state's economy, and this is mostly because visitors, particularly those from outside the country, have not had their requirements well satisfied. There is a pressing need to raise the bar in the hospitality industry in popular adventure travel sites, ensuring that the supply chain can keep up with demand. As with economic growth, political and social unrest may dampen tourism development. J&K have been a "disturbed region" for quite some time, and its residents have long been caught in the crossfire of many crises, all of which work against the state's efforts to attract tourists. To this end, it is necessary to work towards a more peaceful state.

Mawa (2004) surveyed tourists on their experiences at Shri Mata Vaishno Devi and the marketing tactics used to get them there. Several challenges that pilgrims face daily are addressed in her work. Specifically, a poll found that the needs of pilgrims must be considered while planning for infrastructure like hotels and public transit. Allied infrastructure, according to Rangarajan et al. (2011), has a crucial role in defining the future of the tourist sector. As such, it is important that the development of transportation hubs consider the specific needs of tourists and pilgrims, including their financial constraints and preferred way of life.

According to the findings of Soni, Vaid, and Ajay (2011), who compared the tourist industries of J&K with the other states of India, the tourism business in J&K has more growth potential. The research shows that the tourism/pilgrimage sector in J&K State is flourishing due to its abundance of wildlife, handicrafts, festivals, and religious destinations. The ecology of the high mountains of State J&K is the focus of Sharma's (2009) research. Research takes done all through the year, with trips planned for the beginning and end of summer, late summer, early winter, and spring.

Facts on significant ancient roads including Gilgit, Baltistan, and PirPanjal may be found in Arora (1989). The book also highlights the significance of the Mughal Gardens in Kashmir, as well as other important areas in Jammu Kashmir and Ladakh. According to Neve (2003), the early twentieth century saw a lot of significant development in Kashmir. He muses on the significance of Zojila Pass, Drass, PirPanjal, and Baltistan, Skardo as tourist hubs and notes that the region's growth is ongoing. Ahmed (2007) emphasizes the significance of Jamia Masjid, Poonch Fort, and PirPanjal, three J&K historic monuments, in the state's overall progress and development. The historic Mughal Road was completed, linking Kashmir to neighboring regions like Poonch and Rajouri. It is certain that the Mughal Road will have a significant effect on pilgrimage travel in the years to come.

The research suggests that the tourist business is incredibly diverse, including subsets of tourism such as adventure, wellness, wedding, health, pilgrimage, and spiritual, all of which have the possibility to positively impact local economies. Although people have been making long journeys for millennia, it is only recently that pilgrimage and spiritual tourism have been officially included in the tourist business. People's interest in tourism is on the rise as a result of the growing number of opportunities it provides, such as the opportunity to get married in the setting one finds most appealing (wedding tourism), the opportunity to escape for a short while to a place where one can experience a rush of adrenaline (thrill tourism), and the opportunity to see a new part of the world (adventure tourism). The data presented here suggest that tourism-related pursuits are growing at a rapid clip.

## **RESEARCH OBJECTIVES**

In the direction to encounter the stresses of the pilgrims, several hotels, restaurants, stores, handicraft shops, dining outlets (dhabas, tea stalls), and other kinds of businesses have arisen in Rajouri. There are already a growing number of establishments catering to this market. Rajouri's basic infrastructural needs have also been increasing annually with the increasing number of pilgrims visiting the city. With this background information in hand, we can formulate some concrete goals for our investigation. The study has been undertaken with the subsequent specific objectives:

1. To analyse the influx of tourists to the Rajouri region.
2. To analyse the area's future as a tourist destination.
3. To develop suggestions and propose policies that would help Rajouri's tourist industry flourish.

## **RESEARCH METHODOLOGY**

Primary and Secondary data collection, followed by data processing, statistical analysis, and report writing form the backbone of the study's methodology, which is grounded on good research design. Surveys, with their own unique battery of structured questions, have been used for the bulk of the study's data gathering. The study's selected research design is meant to provide a road map for getting to the outcomes that were set out to achieve in the study's aims.

### **Sampling and Data Collection Techniques**

The Pilgrims' answers were collected using a convenience sample strategy. In primary data collection, some questionnaires were filled out by college-educated respondents while the rest were filled out by the researcher himself. After the first data was gathered, the questionnaires were reviewed for consistency and completeness. Some completed surveys were disqualified at this point. The data collection, tabulation, and analysis were performed using only legitimate, fully completed surveys.

## **ANALYSIS OF RESULTS**

Those who make the journey to Rajouri spend a lot of money on gas, lodging, souvenirs, and little meals. In addition, they arrive with a rough estimate of the sacrifice they want to make at the sacred Shrine. According to the results of the poll, many residents in the area depend on revenue from Shrine-related businesses. Questions on visitors' ages, professions, educational backgrounds, household incomes, geographic locations, and religious affiliations were among those posed to people visiting the city. So, their opinions on their demographics, a fundamental part of any survey due to its correlation with other crucial factors, were captured in this manner.

Each day, a large and varied crowd of visitors from all walks of life visited the city. Therefore, information regarding their ages was collected for the sake of analysis and developing a comprehensive link between various factors. 65% of pilgrims are between the age of 16-30, while 25% are between the ages of 31-45. The remaining 8% are between the age of 46-60, and 2% are older than 60. Statistically speaking, the vast majority are between the ages of 16-30. This analysis shows that more men than women are making the journey.

There were 23% of visitors were graduates, 19% were post-graduates, and 17% with just a middle school diploma. Only 15% are considered intermediate, while 14% are considered to have no formal education at all.

Visitors to the shrines come from a wide variety of socioeconomic backgrounds. The biggest number of pilgrims, 35%, come from the economic range of Rs. 1000-10000 per month. It is also clear from the data that 31% of pilgrims fall into the category of "no income/no direct source of income". The lowest proportion of visitors, only 5%, came from the income bracket of Rs. 30001-40000. There were 17% of pilgrims made between Rs. 10001-20000 per month,

and 10% of pilgrims made between Rs. 20001-30000 per month. Those with monthly incomes of between Rs. 1000-10000 made up the bulk of the visitors.

Around 35% of pilgrims come from all throughout the Kashmir region. There are 25% pilgrims from Poonch, 10% from the Jammu division, and 2% from elsewhere in the nation. Considering this, it is crucial to raise awareness of pilgrim spots across India.

Nearly half of all visitors (45%) are "devotional pilgrims", defined as those who have made 4 or more trips to the Shrines. Approximately 22% of pilgrims are first-time tourists who have never been there before, while 12% are repeat visitors. The remaining 10% of each pilgrimage consisted of first timers and repeat guests. In fact, most visitors to the Shrines in Rajouri are return customers.

Nearly 75% of the pilgrims visit shrines because of their religious significance. Students who come for an annual picnic and other non-religious visitors make up the remaining 9% of pilgrims. The remaining 8% of visitors come to the shrine as part of a larger itinerary that also includes visits to friends and family. Only 1 in 5 pilgrims travelled alone.

Each year, millions of people go to J&K from all around India to pay their respects at the shrines. 82% of our guests are only in town for the day. Only 13% of tourists stayed for more than 2 days, while 4% of pilgrims spent 4 days or more in the country.

Many pilgrims choose to spend the night at the shrine, and those who do may do so in one of many different types of lodging, including free dorms, guesthouses, TRCs, and the homes of residents. A total of 36% of visitors to the Shrine stayed in the dorms, compared to 24% who seldom visit and 12% who stayed at the hotel. In addition, 10% and 4% respectively spend their time in hotels and visitor centres, and huts.

Faith travel is another name for visits to holy sites. When individuals go to a certain location, they are sometimes so inspired that they do all sorts of things. Many questions about the nature of their religious travels were also posed to pilgrims in this location.

To learn more about the potential for tourism growth in the Rajouri region, we polled pilgrims about their prior visits to a small number of sites in the area. And thus, in this context, we inquired as to the frequency with which they had visited certain landmarks in Rajouri, as well as their intentions for such visits in the future.

It is widely agreed that summer is the best time for any kind of tourist. This holds true in this instance as well; the months of April, May, June, and July are the most popular times for pilgrims to come (66%). In addition, 1 in 12 believers said they would not be bound by a certain time of year when answering the survey question about their sacramental journey. The remaining 11% and 10% of visitors respectively, said that August, September, October, and



November are their favourite months to go. Consequently, the Shrine requires further preparations in the summer to accommodate the influx of visitors.

The shrines are situated in the interior of Rajouri, making transportation a major problem for all visitors. Since the amount of money spent on transportation by pilgrims is a major factor in their total budget, transport businesses depend on this industry for their livelihood. It was discovered that around 30% of pilgrims used buses and another 30% took Tata Sumo/Tempos. Some locals make the trip on foot rather than using a car or other motorized conveyance. Although they only make up 6% of the total, there is also a tiny but dedicated group of worshippers who go barefoot when they visit the Shrines as a sign of their faith and commitment. 27% of pilgrims take their own cars, while the remaining 6% hire Matadors.

While 56% of tourists spend between 100 and 500 rupees on transportation, 13% spend between 501 and 1,000 rupees, and 11% spend between 2,001 and 5,000 rupees. The remaining 7% and 8% of pilgrims spend between Rs. 1001 and Rs. 1500 and Rs. 1501 and Rs. 2000, respectively, on travel-related expenses. Transportation costs account for between 10 and 50 percent of the total budget for pilgrims.

Most visitors dine at the Shrine Langar; therefore, they do not buy food or spend very little money on snacks. The majority, 62%, spend more than Rs. 500 on their journey. In India, the average cost of food for a pilgrim was between 100 and 500 rupees.

Many items are bought in the stores by travellers. About one-fifth buy handmade objects. Only around 4% really spend money on trinkets like tables and ornamental things. Additionally, 0.2% buy clothing and cosmetics, while 2% buy nuts and other dry goods. Additionally, 30% buy all these things together.

About half (54%) of the tourists spent less than Rs. 500 on souvenirs. Others spend between Rs. 501 and Rs. 1000, and Rs. 2001 and Rs. 5000, respectively, on purchases. Less than 2% of them spend between Rs. 1001 and Rs. 1500, and 1% spend above Rs. 5000, on merchandise. The remaining 8 percent of shoppers shell out Rs. 2001–5,000. 37% of pilgrims, meanwhile, have not made any purchases. Travelers often spend anything from Rs. 100 to Rs. 500 on shopping and purchasing-related activities.

Participants were polled on how they felt about the convenience of nearby restrooms. Almost half (47%) of visitors rated the quality of the restrooms as excellent or good, while 24% were completely pleased. While 17% of travellers are in complete agreement that these services are readily available, 7% of travellers said they are very poor and 3% were unsure.

Tourists especially those traveling long distances, continue to worry about their personal safety. Tourists were polled on how they felt about the shrine's security measures. Results show that over 43% of pilgrims rate their experience as good, while 23% rate it as both great and adequate. While 7% of pilgrims were unsure, 3% and 0.5% respectively reported feeling unsafe.

Cleanliness and hygienic conditions in public spaces are becoming more important issues in contemporary society. Out of all visitors, 38% gave good ratings, 27% gave fair ratings, and 22% gave exceptional ratings, hence the consensus is that the responses were mixed. Only eight percent of tourists rate their financial security as "uncertain", "poor", or "extremely low", whereas four percent rate it as such.

Basic amenities linked to first assistance, fire extinguishing, etc., are required immediately in the event of an emergency. Accordingly, visitors were given a scale on which to indicate how enthusiastically they approved of the presence of this amenity. Good was rated at 30%, decent at 24%, and exceptional at 12%. Over a quarter (27%) of pilgrims were unsure. On the other hand, 8% and 3% of visitors respectively rate the quality of the first aid services available as low and extremely poor.

## **CONCLUSION**

From the data shown above, tourists spend money on things like lodging, transportation, food, prasad, and shopping in addition to their gifts. Donations often range from two hundred to three hundred rupees. In addition, visitors spend an average of 300 rupees on lodging, travel, food, and souvenirs. Visitors often spend about 100 rupees on prasad. However, it should be noted that the average cost of the full trip, including contribution, shopping, transportation, dining, purchase of prasad, and lodging, comes to Rs. 1250. Therefore, it is more reasonable to use the median of these two costs, which comes to Rs. 1425. Consequently, the typical cost for a pilgrim is Rs. 1425. It has also been determined that the typical length of time spent by visitors to the Shrine is a single day. Their favoured time to visit is the summer, and Thursday is the most popular day of the week. Among males, the peak age range for tourists is between 16 and 25. Additionally, a positive link has been observed between demographic characteristics, the purpose of the visit, the amount spent on travel and the money generated by such trips, the cost of lodging, and the length of time spend. Given these facts, it is safe to say that visitors have played a crucial role in the local economy. The right addressing of safety and security-related concerns, control of facts of theft, cleanliness measures, meal quality in mess, eco-friendly practices, health care facility development, and essential skills among working personnel will further accelerate this economic growth.

## **SUGGESTIONS**

The local government views meeting the needs of visiting pilgrims as a top priority; yet, visitors often report receiving subpar treatment. Unfortunately, individuals often must struggle and deal with issues since they are not always given enough accommodations, such as rooms and places to sit, based on their individual requirements. They are confined to waiting under the cool cover of trees, balconies, and stairwells during the wet and hot summer months. Since they do not have a common area where they may gather throughout the day. The traditional methods of preparing meals need to be updated. Visitors have reported difficulties walking on the floor due to the prevalence of century-old methods of floor cleaning and meal service, as well as the presence of food wastes strewn about and the slippery conditions that result from these factors. More and more electrical power is being used to maintain the shrine's expanding infrastructure.

Installation of a solar power plant is necessary to reduce electricity costs, and the shrine's current position is ideal for such a facility.

Ample restroom facilities are lacking. Long has passed since the last time the current restrooms were updated. The current dining hall is inadequate for the number of pilgrims expected. Consequently, the dining hall is sometimes crowded and difficult to navigate. Since the reopening of the Mughal route, there has been a dramatic rise in the number of visitors to the Rajouri, necessitating a larger dining hall to accommodate them. Also, the behaviour and conduct of dealing employees do not meet the standards of the tourist and hospitality business, which is well recognized for its friendly, approachable, and hospitable attitude. Considering this, it is important to invest in the growth and development of these workers should it be necessary to bring in extra qualified individuals to fill the vacant roles.

Additionally, a program of regular indoor and outdoor training for staff development may be launched. This is to ensure that accurate records of office activities and daily finances may be kept. Since the local tourist board has not settled on a marketing strategy for the area we are out of the loop. Shahdara Shrine was not included in any of the J&K tourist leaflets used to promote the several types of tourism available in the state. The opposite is true, however, since no agency has launched even a single campaign in the print or digital media. As many places in Rajouri lacks both an online presence and a phone number, getting in touch with them is impossible. Consequently, it is sealed up and concealed from sight, preventing curious visitors and pilgrims from getting a sneak peek. As a result, a publicity drive is required.

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