



## Tourism as an Industry in Uttarakhand

Ms. Priya Bora

Designation- Assistant Professor

Department- Tourism

University- Uttarakhand Open University

Address- Uttarakhand Open University, Teenpani bypass Haldwani Nainital District  
Uttarakhand, pincode- 263139

**Abstract-** Tourism has become a huge industry in the contemporary world and India is also not an exception. This paper differentiates between tourism as a commercial activity and Tourism as liberating experience. Sometimes it has been argued and accepted it as an industry and also seen as an economic activity. The paper also argues that Does the limitation of tourism practices has been limited to selling and buying of each and every available resources to the tourists and making profit or apart from capitalising they are also focused on providing the social benefits for the communities and tourist as well. Taking an example of Uttarakhand the paper is addressing the problems that are being faced by the communities due to this industry and the understanding of tourism as a mode of consumption until its exploitation. This paper also focuses on the former meaning of tourism which was supposed to be exploring the new geographical location, cultural exchange, sharing of knowledge, exploring and how this massive industry has turned out to be the symbol of consumerism.

**Keyword-** Tourism, consumerism, Uttarakhand, industry, economy,

Received 02 Sep., 2022; Revised 12 Sep., 2022; Accepted 14 Sep., 2022 © The author(s) 2022.

Published with open access at [www.questjournals.org](http://www.questjournals.org)

### I. Introduction

It has been glorified that one of the most significant highlighted sectors of the world economy is tourism. It is considered that globally, it creates millions of employment and billions of dollars in income. Many communities, particularly in developing nations, view it as the only resource for development and the only possibility to improve the standard of living so that the localities depend on the tourists only in terms of monetary exchange. The economical contribution of tourism is now focused on only in generating wealth and employment and very less it has focused on a socio cultural well being. This difference is clearly seen as the current political economy of tourism is giving rise to the inequalities between social classes that exist; the uneven development is being seen as the travelling as a privilege is still being performed by few sections of the society. The purpose of this paper is to highlight that how the tourism industry has evolved with the motive of Profit generation after Industrial revolution. Also it clarifies that how the industries in bulk have been set up, emerging in the form of capitalist expanded industry. Industries were set up with the concept of mass production and mass consumption in this contemporary market. In the present paper we are trying to observe the impacts of tourism as an industry on Uttarakhand as a destination from the political economy perspective and how the capitalist and modernity concept has deep rooted in the functioning of this industry arguing that implication of the earned income is leading with no contribution to the society, community and causing negative affects and leading to the exploitation of the environment as well as destination. The present paper tries to analyze that, tourism as industry is just a practice of commercial activity leading to only generating revenue Or is there any positive addition to the tourism definition interlinking the benefits for communities and environment.

As a result of the internet's accessibility and the decision to employ a qualitative technique, this study is entirely reliant on secondary sources. Does tourism stand for the commercialization of resources and consumption or is it a catalyst for development? This Is one of the topics this article addresses. Additionally, how the contemporary political economy of tourism as a result of industrialization, capitalism, and globalisation has caused the term to lose its core meaning is the other question this paper addresses.

### **Political Economy of Tourism**

Tourism development may constitute one of the significant dynamics by means of which capitalism sustains itself in the present era (**Fletcher, 2011 p:446**) from an economic perspective, the objective of the local community should be to obtain higher results than the costs they have to pay. (**Bram, 2011 P:1**). Dependency theory while criticizing modernization theory says not the internal factors are responsible for the economic crisis but the external factors have the major role in country's economic development. . many scholars have criticized tourism for being "an industry dominated by large corporations which exploit the labour and resources of developing countries, cause environmental degradation, commercialize traditional cultures, and lead to social disharmony" (Britton 1982ab; Scheyvens 2015, 119)(**Linder, 2018 p:6**). It portrays that while the industries from developing, underdeveloped and developed nations participate globally then the inequalities occurs between them as the developed nations clearly exploits the developing and underdeveloped nation which results creating difference among the industries participation resulting in unfair terms of trade and unequal exchange. Travelling also has become a form of a popular movement and an answer to the desire to relax among large sections of the population following the advance of industrialization and urbanization(**Gyr Ueli, 2008**).

Various tourist has been classified in the contemporary world and Accordingly, some authors categorise visitors as "old" or "new," (**Krippendorf, 1986; Poon 1993**), depending on their travel motivations, means of transportation, the activities they engage in while travelling, and the effects they have on the local community and environment. The "new tourists" seek for experiences that are tailored to them personally as well as a sense of inner fulfilment and happiness. In reality, many aspects of previous travels are once again in vogue, including initiative, curiosity, and the challenge of the unfamiliar, venturing off the usual path, exploration, discovery, danger, and exhilaration. etc. (**Rabotic, 2014 p: 100**). The so-called special interest tourism is becoming increasingly commonly cited as a substitute for traditional mass tourism, which has long been subject to criticism.

Despite their flaws, the theories of dependency<sup>1</sup> and underdevelopment were helpful in highlighting the global economy's propensity for uneven development and core-periphery disparities, which indirectly affected international travel(**Pleumarom, 1994 p:58**). The large-scale tourist businesses that are being established and taking part on a worldwide scale are inevitably dependent on the industries of developed nations that are exploiting them for the globally representation in tourism and travel.

This happens as the big enterprises that exist in developed nations are governed by the governments and big industrialists in the pursuit of profit generation concept. Similarly in Uttarakhand, the expansion of global financial flows has prompted the migration of a number of new corporate investors, which has resulted in the construction of opulent resorts, hotels, fast-food chains, restaurants, and theme parks in both established and emerging tourist destinations, which is directly regarded as the start of the end of the present environment resources. Ultimately this sums up that the uttarakhand ends up being in the periphery zone which is being exploited by the investors, big corporate of the developed nations in order to make profit and use surplus. Exploitation by the hands of rich capitalist society is being practiced on the massive scale after industrialization and more after the globalisation came to surprise us. **Chambers (2010, p. 11)** notes: Much of the earlier scholarship devoted to the history of tourism justifies its focus on the Western experience with the argument that modern tourism was made possible by the increased opportunities for leisure and recreation that accompanied the growth of Western capitalism. (**Rabotic, 2014**). This could be explained in a better way that historically, "trips" have arisen out of economic necessities. And **Jiménez Guzmán (1986, 35-40)** has proposed a conceptual history of the trip. This concept proposes five developmental phases. The first phase is the nomadismo (homo) phase, in which the man is yet to appropriate a (physical) space. He begins to perfect his hunting tools and techniques and gradually adopts cultivation, for which establishing a more permanent dwelling becomes a necessity.

In the second stage, the homo Pater families establish the division of work and specialization. The main activity of this group is agriculture, for which a social organization based on the clan and the exchange system is established. This organizational form begins to produce a surplus of goods and services. They enter into a period of crisis (or opportunity), as they realize that some people have the opportunity to become rich, and to make either a part or whole of that surplus. This gives rise to entrepreneurship and commerce. During the third phase - the artesanado (homo Faber) period – a culture of servility begins to take hold (i.e., nobility vs. ordinary). The notion of "aristocratic rest" is gradually established. The social organization is founded based on a principle, where the "being" prevails. The organization takes a highly feudal character. The displacement for leisure for a privileged group starts to occur. In the fourth phase, capital accumulation requires investments to extend the production (commodity) chain.

---

<sup>1</sup> Dependency theory- it is the idea that resources move from a "core" of wealthy governments to a "periphery" of poor and undeveloped states, benefiting the latter at the expense of the former.

The result is industrialism (homo proletarius) which introduces the ideas of work, bourgeoisie<sup>2</sup>, and the proletariat<sup>3</sup>. This process not only creates new social strata, but also breaks up the entire logic and social structures, which no longer rotate around the “being”, but around “possessions”. The fifth stage - socialism (homo partner-turisticus) – is characterized by the conflicts between the privileged (bourgeoisie) and the working class. This struggles led to economic prosperity and leisure time for the masses but specifically to the people of rich class. They eventually turn leisure and travel into unprecedented levels of global movement and activities to fulfil their own desires.

Also many of these studies—though by no means all—tend to draw attention to the low wages, poor skill levels, and, occasionally, exploitative character of working conditions in these industries. Others adopt a more cautious stance, claiming that the labour markets in the travel and tourism sectors are more diverse and complex. There is little doubt that the structure and organisation of the tourist labour markets are becoming more international, cosmopolitan, and divided into a number of occupational subcultures based on gender, ethnicity, and country. However, capitalist tourism development and the growing corporate and or transnational penetration of the hospitality and other related sub sectors continue to drive the commoditisation of labour power and the misappropriation of the human resource in both the core capitalist states as well as the capital-intensive resort enclaves in poorer, "less developed" states.

By analysing the relational processes involved in the production of an object, it is possible to expose the structures of the economic system (in Marx' case, economic exploitation of the working class and the domination of labour by capital). The tensions (e.g. between labour and capital) and intrinsic dynamic and competitive nature of capitalism (because of the need for constant growth) cause the capitalist system to suffer from instability and occasional crises of over-accumulation or over-production. Yet despite this instability, capitalism manages to regulate and reproduce itself. **(Pleumarom, 1994 p:31)** The exploitation of people and the communities In Uttarakhand for the construction of large hotels and resorts were seen so that they abandon their owned business, or they make them to abandon feeding their cattles in the land they have seen from scratch in which their livelihood depends on and are told to seek work in those dominant industries. For instance, in the global travel industry, inappropriate sexual behaviour by managers or customers can occur in addition to absurdly low pay, long shifts under pressure, and unhealthy working conditions for live-in staff. Many people are kept in unfair or, in the worst case scenario, cruel or inhumane situations by poverty and a lack of work opportunities. There may be no unions, or if there are, disempowered employees are told they can't 'join,' so they must endure their suffering in quiet. Marx himself would no doubt have welcomed the integration of these societies into the mainstream of global capitalism, although he most likely would have expressed concern at the conversion of hospitality from a ritual obligation and social duty into a commercialised profit-driven industry. **(Pleumarom, 1994 p:55 ,56)** Modern slavery practices are especially evident in the tourism supply chain in developing countries.

### **Tourism as consumerism**

A social and economic system known as consumerism promotes buying products and services in increasing quantities. Our incredibly productive economy requires that we turn the act of purchasing and using products into rituals, that we utilise consumption as a means of achieving both ego and spiritual fulfilment. We require things to be used up, burnt out, worn out, replaced, and thrown away at an escalating rate. **(Verma, 2013 P: 11)**. One social group consumes the culture and surroundings of another social group for amusement or pleasure, turning local culture into a commodity for sale, tourism is sometimes referred to be the new imperialism. The social relationships are uneven since one group can afford to go to remote locations, while the other group attempts to support them by offering all the amenities but is never able to afford to visit individuals they support in their own country. **(Kutting, 2010, pp. 66,67)**. Consequently, there is an uneven social connection that influences how social contacts are conducted. The asymmetry created by individuals allows those in positions of power and wealth to utilize the resources and culture of the host community, while the latter has limited access to those tourists' home cities .due to poverty and inaccessibility. This is a blatant example of discrimination between the communities, which widens the gap and fails to fulfil the purpose of travel, which is to promote cultural exchange. People from the poorer socioeconomic groups have fewer opportunities to travel and see different places because the tourism sector was developed as a profit-driven industry, and even domestic travel requires consideration of one's budget. As a result, this presents a challenge for a segment of the population, as they are unable to participate in the travel industry. Most of them migrate when they decide to move for betterment and engage in labour activities that provides for their daily needs.

---

<sup>2</sup> Bourgeoisie- in Marxist contexts) the capitalist class who own most of society's wealth and means of production.

<sup>3</sup> Proletariat - working-class people

The intention of a resort-style vacation, which has grown to be a popular form of travel, is to enjoy luxury and relaxation in an exotic destination where nature and the inhabitants are present but solely as a source of entertainment. Mountains, lakes, and meadows that the locals once shared as resources are now off-limits to them, sometimes with the help of the federal government and frequently without a valid legal justification. Local communities in a limited sense become tourist attractions because resorts provide top-notch service to visitors. An excursion to a nearby village and its gift or souvenir shop will be something unique and not included in the regular tourist activities. Additionally, the local population's attempts to make a livelihood as fisherman or in their villages are naturally prioritised underneath the usage of the villages and the surrounding area for recreational activities such as waterskiing, jet skiing, jeep rallies, and so on. Rarely are local vendors requested to supply a resort hotel; instead, they are frequently acquired from the nation where the international company that owns the hotel is headquartered. So even fresh produce, rice, and bread will be flown in as opposed to a local network of integrated and active merchants. Previously undeveloped land or forests that have been set aside for resort usage cannot be used by locals. As a result, it is difficult to see how residents and visitors/guests might ever establish a mutual or equal relationship (Kutting, 2010, pp. 67,68) Clearly, the basis of a resort-style vacation is that locals are not a significant factor and are not particularly interesting, with the possible exception of being used as props for excursions. Additionally, the local community does not get anything from this type of "growth" other than a few basic, low-paying job options. Local businesses need power. These agreements benefit those who reside abroad the most.

### **Discontent of Tourism industry in Uttarakhand**

The tourism in Uttarakhand started as the form of pilgrimage tourism then it got shifted to hill station tourism when Britishers established many hill stations and now the various alternatives and mass tourism has been evolved. If the positive impact of tourism can be observed most easily on the economy, then surely, that the negative impact on the environment is the most evident (Bram, 2011). Yet mountains are under threat from frequent climate change, land degradation, overexploitation, and natural disasters, with potentially far-reaching and devastating consequences, both for mountain communities and downstream populations. In fact, one out of three mountain people in developing countries is vulnerable to food insecurity and faces poverty and isolation (Gaur & Kotru, 2018). Tourism has no immediate solution to poverty but has the theme to generate gap and create inequalities. UNWTO define tourism that tourism is seen as a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. The idea of a tourist leaving their usual environment is debatable in and of itself because the typical setting of one tourist must be the cultural draw for another tourist who would visit there. As a result, the definition of tourism varies widely and has changed over time. This has implication for ideas on the evolution of tourism where "mass follows class" is frequently adopted as a simple form of explanation (Towner & Wall, 1991 p:75.76). Entrepreneurs, business people, and local communities experience ecstasy in the early years of money influx, but after a few decades of almost unchecked expansion, resource boundaries are crossed. Recently, a tourism surplus like this has been referred to as "over tourism." (Bhakuni, 2018 p:212) Often both visitors and guests experience the deterioration concurrently when over tourism hits the destination. The word over tourism or simply the tourism word is practiced so massively that automatically the "destinations where hosts or guests, locals or visitors, feel that the quality of life and experience both has deteriorated unacceptably.

Exploitation of the Himalayas, hill stations, rivers, pilgrimage sites, and other attractions in Uttarakhand can be seen regularly. Constant overuse of resources such as water and land to accommodate growing tourist traffic causes salinization of soils and renders water unsuitable for human consumption. Numerous tourist visits from all over the world have caused soil erosion in that area and have resulted in the extinction of numerous plant species. Demand for land grows steadily to meet the expanding tourist and population numbers, increased building activity results in the clearing of trees, which in turn contributes to deforestation. Loss of identity of several tribes and communities. The repercussions may be seen in the standardisation of amenities and the monetization of regional cultural goods. The dominating foreign culture of visitors is exposed to the local culture, which leads to the emergence of interpersonal conflicts between the host and the visitor. Tourist has become the ultimate consumer of the nature. When visitors consume more amenities than hosts can provide, the facility's carrying capacity is exceeded and host annoyance levels rise. Conflicts happen when local resources are exploited to build tourist infrastructure. Due to tourists' excessive purchasing power, tourism also fuels other absurd activities including robberies, irresponsible alcohol consumption and brutally making the destination a pile of garbage and gambling. As a result, the accessibility aspect of tourism is only having a bad effect on the present destinations.

Locals who are supposed to be responsible for educating visitors about issues, regardless of social concern, are now more commercially involved with them. Currently, Uttarakhand's some destinations are at saturation. The worst aspect is that the state's natural resources are being overstretched by all the tourism-related activities in the state's different tourist sites. Due to the state's constantly growing tourist demand, public



services including the water supply, sewage system, solid waste system, power, etc. are also under threat. While many tourists want to “live like a local” and have an authentic experience during their visit, the residents of many tourism- dependent destinations are seeing the unique sense of place that characterised their home towns vanish beneath a wave of souvenir shops, crowds, tour buses and rowdy merry-makers. (Bhakuni, 2018 p : 215) the simple souvenir which they could see at a local’s house are now placed in these high-maintenance souvenir shops which have commercialized the folk culture of the place indeed which leaves tourist would again fail to interact with the locals.

The very ill affects which is being seen in Uttarakhand are that the Rents are raised to maintain up with accommodation options; crowded roads with tourist vehicles prevent locals from even carrying out routine activities, especially when it interferes with basic needs like access to healthcare or education; and the delicate ecosystems are harmed and exploited by tourism activities. It is the effect of industrialization only that when it got actually started, the evil side of the industrial revolution led to increased pollution of the air and rivers, systematic resource misuse, harsh exploitation, and exploitation of the world' weaker communities, sectors, and colonies to the benefit of the favoured few (Gül & Gül, 2018 p:36). Apart from pilgrimage tourism, “modern” tourism in the IHR (Indian Himalayan Region), which is represented by mass tourism, largely limited to sightseeing and visiting major tourism hubs, is also putting severe stress on the ecology and ecosystem services of the Himalaya as well as on local social structures. (Gaur & Kotru, 2018 p:3). Due to which the carrying capacities of certain touristic destinations of Uttarakhand are at its peak and the destinations seems to be in the declining phase. Despite governments having implemented strict regulations for outsiders, tourism sites in the IHR are also becoming more and more recognized for highly unsettling tendencies including drug misuse among youngsters, prostitution, labour exploitation, and unregulated land transactions. (Gaur & Kotru, 2018). Whether it is the consumption of tangible commodities or environmental goods, the institution of consumption has to be fairly and comprehensively evaluated and understood. Globalization and its influence on regional cultures are essential topics to discuss while discussing the sociocultural implications of tourism. One result of globalization is consumerism. The socio-cultural identity of local communities and indigenous values, customs, and lifestyles are allegedly being destroyed by globalisation.

In rural areas, land and coastal areas are purchased by developers/investors, who transform farming and fishing communities in tourist resorts, replacing farms and forests with apartments or shopping centres. Modern hotels, highways, and recreation centres have no local charm. All the resources that have attracted tourists in the beginning - the beauty of the landscape, peace, and tranquillity – are continuously eroded by tourism development and the rapidly increasing pace of life. "Through this process, a general feeling of security was created with excessive control combined with increased attention. Security cameras are installed, alarm systems are engaged and security services are hired, to ensure that tourists are not bothered by the negative realities such as poverty, begging, social issues, or ecosystem degradation. Travel that is ‘non-intrusive’ and ‘low impact’ is seen as a way of reconnecting with nature and rediscovering lost truths (Butcher, 2005). In Uttarakhand, the construction of numerous large malls and international food and clothing chains in areas where local communities' jobs are being eaten up by these chains can be seen. They are harassed when not found to be such and compelled to labor in those large buildings. As locals they must request permission to pass by that area. Today's tourists do not think about the communities and the environment, and there hasn't been much action to change it. Therefore, the emergence of intermediaries particular, those who are buying land from locals and selling it to people outside the localities—end up severing any ties that might link a race or community to a tourist.

## II. Conclusion

The activity of hospitality which used to be social in earlier days has now become a business activity. The fundamental motivations of early visitors were very different from those of current tourists in terms of behaviours and preferences. There used to be equal access to public goods but today this industry has dismantled social wellbeing. Benefits from Tourism as an industry in this capitalistic society to the communities of the poor sections are “likely to be small” which is an opposite answer to the modernization development strategy which meant being more productive, children being better educated, and the needy to be benefited in terms of welfare. Despite the odds, industrialization turned travel into a form of class discrimination. Wealthy people's preferences are exposed to the public as a status symbol. Increased human engagement with the environment has caused ecological disruption and exploitation of every resource they could find or see. In fact that many locations that have experienced too much human interference are now at risk of disaster.

Due to huge building and over-tourism in the majority of the sites, Uttarakhand has lost some of its grandeur. Locals feel entrapped in their environment since they are forbidden from using resources from their region. Numerous ethnicities and languages have perished, and the survival of many more in Uttarakhand is still in jeopardy. The state policy must be developed in such a way that it should even out the imbalance, instead of

just focusing on the commoditization of all the resources of the destination to make it well-known and market its existence, it should also acknowledge and be aware of the coexistence of the communities and make use of the resources to benefit them. Small and medium-sized tourism businesses can, under the right circumstances, promote more equitable and long-term social interactions between visitors and locals. When it comes to tourism residents are frequently the first to sacrifice environmental concerns for economic reasons. The Uttarakhand region has tremendous growth potential. The associated entities should take the necessary actions and should promote tourism in collaboration with the government and with the inclusion of locals so that, despite being viewed as a consumption activity, tourism can also be seen as learning and development activity with benefits for communities and making their quality of life better.

Uttarakhand tourism towards showing ethnicity of the place and entering the market to popularize its local products has concluded up with the fact making “everything for sale” which is a crystal clear warning for the resources as well as to all the stakeholders involved. Masses of people that arrive in Uttarakhand every minute in some destinations are seen busy negotiating products on the sidewalk, trash around freely, and swarming around the areas flaunting fake luxuries largely shows how Uttarakhand has lost its splendour as a result of tourism as an industry which is being practiced. The current term in this state is “tourism phobia,” where residents are afraid of the tourist season, especially in the hilly regions where the destinations are entirely overcrowded by visitors.

### References and Bibliography

- [1]. Kutting, G. (2010). *The Global Political economy of the environment and tourism*. USA: CPI Anthony Rowe, Chippenham and Eastbourne.
- [2]. Bhakuni, K. (2018). Overtourism in Nainital: Tourism in Peril. *International Journal of Innovative Social Science & Humanities Research*, 5(1), 212–220.
- [3]. Bram. (2011). Impact of Tourism : Tourism : Economy ; Environment ; Society. 307–308.
- [4]. Butcher, J. (2005). The moralisation of tourism, and the ethical alternatives. In *Tourism Business Frontiers: Consumers, Products and Industry*. <https://doi.org/10.4324/9780080455914>
- [5]. Fletcher, R. (2011). Sustaining tourism, sustaining capitalism? The tourism industry’s role in global capitalist expansion. *Tourism Geographies*, 13(3), 443–461. <https://doi.org/10.1080/14616688.2011.570372>
- [6]. Gaur, V. S., & Kotru, R. (2018). Report of Working Group II Sustainable Tourism in the Indian Himalayan Region. NITI Aayog, August 2018 2, 13. [https://niti.gov.in/writereaddata/files/document\\_publication/Doc2.pdf](https://niti.gov.in/writereaddata/files/document_publication/Doc2.pdf)
- [7]. Gül, M., & Gül, K. (2018). the Effect of Fourth Industrial Revolution on Tourism. *Economic Herald of SHEI USUCT*, 8(2), 33–37. <https://doi.org/10.32434/2415-3974-2018-8-2-33-37>
- [8]. Gyr Ueli. (2008). *The History of tourism: Structures on the Path to Modernity*. European History Online. <https://d-nb.info/1020543884/34%0Ahttp://ieg.eu/threads/europe-on-the-road/the-history-of-tourism>
- [9]. Linder, J. R. (2018). *Achieving Development in Destinations: Effects of Tourism on Poverty, Inequality, and Quality of Life*. ProQuest Dissertations and Theses, 78. <https://search.proquest.com/dissertations-theses/achieving-development-destinations-effects/docview/2189072176/se-2?accountid=41849>
- [10]. Pleumarom, A. (1994). The political economy of tourism. *Ecologist*, 24(4), 142–148.
- [11]. Rabotic, B. (2014). Special-purpose travel in ancient times: “Tourism” before tourism? *Turisticko Poslovanje*, 14, 5–17. <https://doi.org/10.5937/turpos1414005r>
- [12]. Towner, J., & Wall, G. (1991). History and tourism. *Annals of Tourism Research*, 18(1), 71–84. [https://doi.org/10.1016/0160-7383\(91\)90040-I](https://doi.org/10.1016/0160-7383(91)90040-I)
- [13]. Verma, S. (2013). Exploiting Tragedy: Dark Tourism. *SSRN Electronic Journal*, January 2013. <https://doi.org/10.2139/ssrn.2306870>