

CULINARY TOURISM IN AWADH REGION OF UTTAR PRADESH

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Abstract: *Tourism is regarded as a positive force for the preservation of nature and culture. Heritage Tourism is regarded as a conceptual and operative basis that allows for a sustainable use of heritage assets. Heritage has been conceived as the identifying set of natural and cultural assets of a society with great potential for local tourist development. The concept of sustainability is based on three main goals: social, economic and ecological. Heritage tourism is a way of development intended to improve the quality of life of host communities and preservation of the environment. Heritage tourism has the potential to improve the economic vitality of numerous communities. The primary benefit of heritage tourism is its long-term economic value with high sustainable growth rates. It generates investment in the development of heritage product, complements and engages other tourism product, rejuvenates communities. It provides considerable non-economic benefits such as promoting, protecting and sustaining the heritage base; addressing traditions and values which define nations and communities; recognizing multicultural legacies linking nations; engaging local and regional governments; and furthering important educational functions.*

INTRODUCTION

Culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of tourism destinations. Culture is increasingly an important element of the tourism product, which creates distinctiveness. The tourism provides an important means of enhancing culture and creating income which can support and strengthen cultural heritage, cultural production and creativity. Creating a strong relationship between tourism and culture can therefore help tourism destinations to become more attractive as well as more competitive (OCED, 2009). 'Cultural tourism' is a form of tourism concerned with a country or region's culture, specifically the lifestyle of the people in the region, the history of its peoples, their art, architecture, religion, and other elements that help shape their way of life. Cultural tourism includes tourism and cultural facilities such as museums and theatres. It can also include tourism the traditions of indigenous cultural communities and their values and lifestyle. Cultural tourism can be defined as 'the movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experiences to satisfy their cultural needs' (Richards, 1996). Culture is both specific and general in nature. Culture is always shared as it is passed as a heritage (Rizwan, 2006). Cultural tourism has a number of characteristics. As compared to recreational tourists, cultural tourists come in contact with a much wider section of the native population. One of the most striking characteristics of tourism is

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the way it promotes self-awareness, pride, self-confidence and solidarity among those being visited. As a result of tourism, the arts and crafts of native peoples have changed in style and form, and also in the purpose for which they are produced. Arte facts formerly produced for religious or ceremonial purposes are now produced for sale.

All kind of things that acknowledge about the past are under the premises of heritage. It always shows and maintains the relationship between the memories of our past for better consequences to purview present and envisioning future. The concept of heritage appeared with respect to cultural tourism, and tourism involves the movement of people through time and space, either between their living place and destination, or within destination area (Lew *et al.*, 2004). Heritage is what we inherit from the past and use in the present day. History is the past, whereas heritage is the modern day use of the past for tourism and other purposes. Heritage itself is not a thing and does not exist by itself nor does it imply a movement or a project, rather, heritage is about the process by which people use the past a discursive construction with material consequences (Smith, 2006). There is an implicit relationship between heritage and history (in which heritage might be seen as a means of consumption of different readings of the past that history provides), the wide ring rage of environment or contexts in which heritage identify certainly (Poria *et al.*, 2003).

Tangible immovable heritage, tangible movable heritage, and tangible heritage are the consequently cultural and natural form of heritage and history (Timothy and Boyd, 2003). In the context of heritage tourism includes two main kinds of heritages, viz. natural heritage and cultural heritage. Natural heritage includes naturally occurring phenomena, such as forest, lakes, rivers, mountains, deserts, and coastlines. Cultural heritage, on the other is the past created by humankind and its various manifestations, while natural heritage is an important part of tourism, particularly in the growing realm of nature-based tourism (Timothy, 2011). Cultural heritage and tourism closely connected with the various forms of urban tourism, rural tourism, and ecotourism, which are the core of heritage tourism. Present study identifies the varying components of cultural heritage and analyzes the scenario and prospects of tourism development in the study area.

From the very beginning of Nawabi era, Lucknow has seen the days of luxury and flamboyance with every Nawab who came to rule the city. Be it the heavily ornamented gateway Rumi Darwaza or the extravagant beauty of Bara Imambara, Nawabs of Lucknow established new architecture at that time. Their active participation in the socio-cultural activities has given Lucknow a new name as 'City of Tehzeeb' (Etiquette and Manner). The architectural genius of the Nawabs reflects not only through the buildings and monuments such as Imambaras, Baulies, Gardens, Mansions, Hawelis, Mausoleums, Palaces etc.. but also in its poetry, dastan goi, cock fights, kite flying, kathak, tabla, sitar, soz, theatre, cuisine, attire, language, courtesy and etiquettes. The immense effluence and love for the art of the Nawabs have created new horizons for dance, music and literature in India. This was the time when Urdu poets flourished the most and mesmerized the world with their excellent poetry under the patronage

of Nawabs. The admiration for the art and music of the Nawabs promoted Kathak dance and Hindustani Classical music. The Dastarkhans of the Lucknow courts are still proverbial. Cultural refinement was thus, not just confined to the courts but thrived even on the streets and by-lanes of this ancient and historical city.

The influence of British rule can be seen and felt throughout the city. The clock tower, Victoria Memorial, Charbagh Railway Station, Lucknow University and Lucknow Medical College are a few examples. Modern Lucknow, spreads evenly on both sides of river Gomti, is a perfect blend of the ancient with the modern, as many glitzy shopping arcades coexist with old monuments. The most culturally rich area of the city is the old Lucknow which is known as Chowk. Lucknow has always been a multicultural city. Courtly manners, beautiful gardens, poetry, music, and fine cuisine patronized by the Persian-loving Shia Nawabs of the city are well known. Lucknow is popularly known as the City of Nawabs. It is also known as the Golden City of the East, Shiraz-e-Hind and The Constantinople of India.

History, culture and religion were the forces that metamorphosed Lucknow and made it as tourism product. The uniqueness of the city can be attributed to these three factors. Awadh had been a traditional stronghold of the Sufic doctrine of *Wahdat-al- Wajid* unity of being which made everyone believe in the essential unity of all phenomenon. Be it ethnic Hindus, the minority Sunnis, the Shiite rulers or the forced upon white races they all mixed up and amalgamated. There were certain basic points around which culture nurtured and their relation with religion that helped this last composite city to develop (Rizwan, 2006). World over people may or may not be aware of the tangible culture of Lucknow but when it comes to lingual characteristics everyone acknowledges Lucknow. To an extent that 'Lingual tourism' can be thought of with the variety of Urdu prose and poetry which Lucknow holds (Rizwan, 2006). In the literary eye of Lucknow, *Mushaira* or recitations of their verses by poets played a very important role. *Mushairas* was the furious public display rivalry between poets and was given an open event etymologically the word implies contestation. Though it is much to the entertainment of the people yet it is becoming rare. The Muslims at Deva Mela, *Urs* of famous saint attract thousands on *Mushaira* day. The Lucknow *marsiya*s were sustained narratives of substantial length on a particular hero or incident. *Masnawi* was another significant literary development. They were long narrative poems and the subject was diverse romantic epic, historical or sufistic. A separate school *Lakhnaviyat* developed. The poets had earlier spiritual and divine element. A mourning festival an attraction for tourist both products dominated and religious or ritual dominated. Islam like Christianity and unlike other religions has fewer festive occasions. *Muharram* despite a mourning period especially among Shia Muslims is referred to as festival because of the rituals and elaborate preparations. The secular attitude which led the ceremonials to be shared by all communities. The substantial number of Imambaras, Karbalas and mosques not only added heritage to the city but enhanced the religious position on the map. *Muharram* is a hallmark event and is characterised by authenticity and curious ritualistic spectacles capable of attracting attention of the visitors.

Food plays a key role in attracting tourists to a certain destination because of its reflection of a region's culture and lifestyle. Cuisines have a great impact on traveller's decisions when choosing their destination. A diverse range of businesses including farms, restaurants, or specialty food stores, cooking school, tour operators, breweries, wineries, historical attractions and many other businesses across the country have capitalized on their regions culturally unique cuisines to attract visitors. Culinary of a destination are also categorized as a part of cultural tourism. It is not only a basic need for tourist but also a cultural element that can positively present a destination. Food consumption can be used in the development of a destination image. In addition culinary tourism is not only appealing to tourist, but also contributes to the social, economic and environmental development of a destination. Food tourism represents a multifaceted research area rising prominence from the outer fringe of academic research to the forefront of geographical theory. Food has an important role for food tourism in strengthening a region's identity, sustaining cultural heritage. Off late food tourism forms a part of special interest tourism (Douglas et al. 2001). Its potential role has started attracting government policies, media focus, marketing strategies, even food festivals. There have been few empirical studies into food-related tourism, particularly from a socio-cultural perspective (Boniface, 2003; Hjalager & Richards, 2002). The definition that will guide the current study will be of Hall and Sharpley (2003). "Visitation to primary and secondary food producers, food festivals, restaurants and specific locations it is the desire to experience a particular type of food or the produce of a specific region. The tourist feel that food is more than sustenance; it is a cultural artefact with a myriad of facets that can be enjoyed in many locations and through many activities some suggestive being food trails, events, festivals and visitor attractions.

CUISINES OF UTTAR PRADESH

The cuisine of Uttar Pradesh is just as diverse as its geography. Ranging from every day classics like sabziyon ki tehari to a princely lakhnavi spread, this diverse state nestles the most exotic recipes in its kitty. Delectable delicacies like chaat, samosa and pakora, that top the most popular street food charts in all of India, are native to this state. State cuisines from Uttar Pradesh have absorbed and adapted a variety of dishes to create an entire smorgasbord of authentic recipes. The state is famous for its royally delicious Nawabi food. Cooking techniques in Uttar Pradesh were greatly influenced by Mughal's. The cuisine of northern Uttar Pradesh is very different from the classic Mughlai food of Delhi. The Nawabs of Oudh were great gourmets and encouraged their master chefs to create new culinary styles. The famous recipes of Lucknow are 'tunda kebabs' and 'kakori kebabs' flavored with rich spices and seeds. The main genre of Uttar Pradesh cuisine is Awadhi, and the cooking patterns of the state are similar to those of the rest of Northern India. The Awadhi cuisine of Uttar Pradesh bears similarities to those of Kashmir and Punjab. Let your taste buds travel through Uttar Pradesh with these recipes.

The food specialties in Uttar Pradesh are wide, ranging in variety, taste and flavour. Different cities have their own styles of preparing the strong flavoured food items

with exotic gravies. The base for most authentic dishes is prepared by a mixture of onion, garlic, ginger, tomatoes and a number of spices. Uttar Pradesh cuisine is categorised into six groups- sweet, sour, salty, spicy, bitter and astringent Puri-Aloo and Kachori are among the most famous vegetarian dishes and considered necessary during festivities. Meat delicacies and Biryani (rice preparations) of Awadh are world famous. Another interesting type of cooking in Awadh is 'Dum Pukht', in which the food is sealed and cooked in a mud-pot called 'handi'. It takes about three days to prepare a meal in this traditional manner. The influence of the Mughals is reflected clearly in the cuisine as well. The traditional Mughal food items, comprising mainly of non-vegetarian dishes, are prepared with rich and strong spices, seasonings and nutritious ingredients such as leafy vegetables, grains, fruits, and legumes.

For vegetarians, Uttar Pradesh offers almost all the dishes that are popular in India. For non-vegetarians, there are rich, creamy kormas; tender steak like pasandas in an almond sauce, nargisi kofta, mince (usually mutton) moulded etc. Uttar Pradesh has the most interesting recipes of the country in its kitty. The state capital, Lucknow in particular is the favorite haunt of the gastronomes as Uttar Pradesh inherited the magic secrets of the Nawabi cuisines. Exceptional feature of Awadhi tradition of cooking is the 'Dum Pukht' process of preparing food. In this exclusive style, food is sealed in large pots called handi and placed over slow fire, allowing the ingredients to be cooked in their own juices under the strict supervision of specialist experts known as bawarchis. It takes about three days to prepare the meal in a traditional manner. Bewitching aroma emanates on opening the lid of the handis. Finesse is also obvious in the blending of the various spices in Avadhi cuisine. 'Dastarkhwan', the ceremonial tradition of laying food on the table and a celebrated tradition of nawabs transcends the traditional cuisine into a fine-art. Majority Uttar Pradesh cuisine comprise of simple and sober vegetarian meals. With dal, roti, subzi and rice constituting the essentials of daily food habits of the locals. Pooris and kachoris are relished on special occasions.

Food of Uttar Pradesh can be divided in to three distinct zones namely Western Uttar Pradesh, Awadh and Eastern Uttar Pradesh. The most famous cuisines in Awadh are Kabobs, Biryani and Nihari. This is because of the Muslim dominance and influence on the culture and cuisine of this region, you will find that most of the items chiefly concentrate of meat. Among the kabobs Shami and Galawati kabobs are the specialty of Lucknow and so are Kulcha-Nihari and Biryani. The Kanpur region is famous for Kakori and Boti kabobs. The most famous vegetarian dishes which will make your taste buds crave for more is the Tahri and Nargishi kofta. While the former is cooked with rice and lentils, the later has a rich dose of cheese, Khoya and saffron. Reveri/Gazakis famous in this region. This is a sweet delicacy. It is made out of white til. The white til is mixed in cardamom flavored sugar or jaggery syrup and set to cool down. Then it is chisel out in different shapes and sizes. It is a small and healthy sweet. It is usually available in winters. Meerut is world famous for making this snack/quick bite.

In the western Uttar Pradesh or Rampur region the most famous delicacies which tourists love to savor upon are Rampuri Rohu and Zamindoz dishes made from fish.

The kabobs that are famous in Rampur region are Pasanda Kabob and Shab Deg. The most well-known vegetarian dish of this region is Paneer Pasanda. Bedhai serves with Aloo Sabzi is a famous dish in the areas of Agra, Firozabad, and Mathura. The crispy, deep-fried wheat chapattis (puri), with spicy curry based potato sabzi. It's the favorite lip smacking breakfast choice for many people living in these towns. The city of Mathura and Vrindavan, is just not known for its Radha and Krishna temples, but also for Mathura Peda, the sweet delicacy. They are made of mawa flavored of cardamom or saffron. This is a favorite sweet of Lord Krishna, Petha is another famous delicacy of Agra. It is made of pumpkin. The white pumpkin is soaked in water for two to three days and then cooked in flavored sugar syrup. A wide range of flavors is available for this delicacy like chocolate, kesar, paan, etc. Panchi Petha Shop is so famous for making different types of peethas.

In the eastern Uttar Pradesh Tahri and Reshmi kabobs are every body's demand. Besides, Murg Musallam is another preferred dish of this region. Among the sweets, Mathura and Agra will pamper you to the fullest! The Khurchan and Peda are some of the special sweet items in Mathura region. Petha in nearby Agra is very popular all over India. The Shahi Tukda of Oudh region is very popular too. Among the drinks Lassi and Ruh-afza are the most favored one in Uttar Pradesh. Sipping the famous lassi will give you a refreshing feeling. And while tours to Uttar Pradesh you do without the Paan of Benaras. Banarsi Paan is famous all over India for its taste and ingredients, which at times touch 50 in counts. Batti/Litti Chokha are famous in eastern region of the state. It is an authentic dish comprising of a wheat baati which is round, and chokha which is made of mashed potatoes, brinjal and tomatoes. It is paired with desi ghee, green chutney, and chaat masala. The battis are baked in mud ovens which give it a unique aroma and taste.

Cuisines of Awadh

Lucknow is still considered to be the root of all Indian cuisine as most of the top chefs of Mughal food which is generally representation of Islamic food in India are related to Lucknow (Madan, 2001). Broadly, there are three categories of cooks in Lucknow. The *bawarchis* cook food in large quantities. The *rakabdars* cook in small gourmet quantities. The *nanfus* makes a variety of rotis, *chapatis*, *naans*, *sheermals*, *kulchas* and *taftans*. Normally, one cook does not prepare the entire meal. There are specialists for different dishes and also a variety of helpers like the *degshos* wash the utensils, the *masalchis* grind the masala and the *mehris* carry the *khwan* (tray) to be spread on the *dastarkhawan*. The Lucknow *dastarkhawan* would not be complete unless it had the following dishes: *qorma* (braised meat in thick gravy), *salan* (a gravy dish of meat of vegetables), *qeema* (minced meat), *kababs* (pounded meat fried or roasted over a charcoal fire), *bhujia* (cooked vegetables), *dal*, *pasinda* (fried silvers of very tender meat, usually kid, in gravy). Rice is cooked with meat in the form of *pulao*, *chulao* (fried rice) or served plain. There would also be a variety of rotis. Desserts comprise gullati (rice pudding), *kheer* (milk sweetened and boiled with whole rice to a thick consistency), *sheer brunj*, (a rich, sweet rice dish boiled in milk), *muzaffar* (vermicelli fried in ghee

and garnished with almonds and saffron) and *mhalwas* garnished with *malai* (Rizwan,2006). Lucknowis prefer river fish particularly *rehu* (carp), for fish bones elaborate meals where a couple of items on the menu would be camouflaged. The *kormas*, the *biryanis* and the *khichris*, although, still frequent the hotels as well as the homes but their variety has been reducing day by day. The *Lakhnawis* had a sweet tooth for *kheers* and *phirnis*, which added a galore to the whole meal. Apart from these two the *zardas*, *murabbas* and *sweaiyan* also enhanced the taste of the meal. Sawan (spring) is celebrated with *pakwan* (crisp snacks), *phulkis* (besan pakoras in *salan*), *puri-kababs* and *birahis* (*parathas* stuffed with *mashed dal*). *Khandoi* (steamed balls of *dal* in a *salan*), *laute paute* (gram flour pancakes, rolled and sliced and served a *salan*) and *colocais-lead* cutlets served with *salan* add variety. Raw mangoes cooked in semolina and jaggery or sugar makes a delicious dessert called *guramba*. *Eid* is celebrated with varieties of *siwaiyan* (vermicelli)-*muzaffar* is a favourite in Lucknow, *Shab-e-barat* is looked to for its *halwas*, particularly of *semolina* and gram flour. There are dishes which appear and disappear from the Lucknow *dastarkhwan* with the seasons and there are those which are a permanent feature, like the *qorma*, the *chapati* and *rumali roti*. No other city produces *sheermals* like Lucknow does and the festive *dastarkhwan* is not complete without it. Today the *sheermal* and the *kulcha* are commonly seen on the menu. Most *kababs* are cooked in a *mahi tava* (large, round shallow pan), using a *kafgir* which is flat, long handled *ladle* for turning *kababs* and *parathas* (Rizwan, 2006).

Food occupies the highest position in most cultures and religions. Lucknow has been blessed with a rich and varied cultural heritage and it has been home to a wide variety of foods. The Dastar Khan has emerged as a living force of Avadh cuisine. It plays an integral role in the life of people of the region. The cuisines of Lucknow include veg and non-veg varieties besides a variety of breads, sweet dishes and curd dishes. The agrarian communities have traditionally lived in the British company which helped in flourishing of cuisines of Lucknow. The irrigated and fertile alluvial soil and supply of milk flourished the abandons production of high quality milk products and mutton for variety of foods. During AD 1018 Ghazni, from the mountainous and arid region of Afghanistan was lured by the idea of the abandons of natural food in an agrarian society. Pathans, Persians and Turkic warriors used to take dried and salted meat and thus, in the late 17th century, the diet of sheer meat, high in animal protein, earned the name of Kabab which derived from the Persian word for roasted meat. The Persian and Turkic soldiers from ancient times had already tasted their first plate of Pulao in Uzbekistan. The measured combination of an fine balance between the 7 components of onions, meat, carrots, rice, salt, oil and water that go into cooking a perfect pot of Pulao make this universally popular rice dish such a comforting food item for the human body (Husain, 2016). Lucknow specialized in several types of Pulaos with exotic sounding names viz. Gulzar Pulao, Noor Pulao, Moti Pulao, Chameli Pulao, Mahi Pulao, Yakhni Pulao, Murraseh Pulao and Navratna Pulao. These Pulaos were further flourished with speciality of Biryani. Lucknow not only excelled in their Pulao and Quorma but also produced excellent varieties of Kababs. Among the range of Kababs are Gulawati Kabab, Pateeli Ke Kabab, Shaami Kabab, Kakori Kabab, Kabab-e-Veyzavi,

Seekh Kabab, Pasanda Kabab, Nargisi Kabab and Boti Kabab. The basic materials and ingredients remained more or less same but the variety lay in the shape and form, crispness and softness of the Kabab. Tunde Kabab which was originated by a man who had lost his hand and now it has become one of the most popular brands of non-veg dishes in northern India. Besides Kabab, Quorams and Pulao, Lucknow is excelled in Khameeri and Rumali Roti, making of pickles and chatnis-Murabba, achars and various kinds of sweets.

The cuisines Lucknow reflected the courteous culture of the region to a large extent. The popular local food was a harmonious blend of meat and vegetable such as Shabdeg, Aloo, Gosht, Arvi Gosht and Tamatar Gosht. Some of these dishes are still cooked in ordinary homes. Kabab Paratha, Nihari Kulcha, Poori Kabab are still popular dishes of Lucknow. Diwali and Dusehra, popular Hindu festivals bring a variety of sweetmeats while Holi is traditionally celebrated with Jars of Kanji and Thandai accompanied by Basket Full of Gujiya. Similarly, during the Eid festival, Muslim celebrates the festival with variety of sweetmeats such as Saiwain. The Malihabad region is famous for Dasherri Mango. The Dasherri is part of Malihabad folk lure. It is said that original Dasherri Tree was on the land of Nawab in Malihabad and Nawab did not allow making a graft from the tree and those who were interested in the variety of mangos have to visit Malihabad. Today, in Malihabad, Abdulla Nursery is the place of worth visit. Kaleemullah Khan has developed 300 varieties of mangos. The street food in Chowk is still famous. The streets of Chowk still carry old traditions of varieties of cuisines. Rahim's classic Nahari and Kulcha present historical significance. The shop of Mohd. Idris situated opposite Pata Nala Police Chowki at Firangi Mahal Pul offers delicious Biryani while Raja Thandai of Gol Darwaza is one of the old food points in Lucknow. Lucknow is also famous for vegetarian dishes which were patronaged by Nawabs. The famous dishes include Tali Arvi Ka Salan, Karele Ka Dulma, Tamatar Ka Dulma, Dum Bhindi, Gobhi Mussallam, Paneer Pasanda, Nimona, Laziz Louki, Kathal Ke Kabab, Sultani Daal, Daal Masoor Mussallam. These dishes are rich in species and ghee. Dum Machchali, Kati Machchali, Kanta Gali Machchali, Machchali Ka Shami Kabab are some of the famous fish dishes. Baigan Ka Raita, Burani, Kheere Ka Raita, Falon K Raita, Makhane Ka Raita are some of the famous curd dishes of Lucknow.

CONCLUSION

Lucknow is a cultural city. It has been famous for its tehzeeb and cultural harmony. Lucknow has a number of historical buildings and monuments which were constructed during the Mughal, Nawabs and British rulers in Awadh. The cultural system of Lucknow also included the social and religious functions, crafts and arts, folk music and cultural and social traditions. Lucknow has never ever lost its relevance in the Indian history and culture. Today, Lucknow is a vibrant city and is the second largest city in Uttar Pradesh. The city has vast potential for development of cultural tourism. The city has maintained the traditions of Nawabi and Mughlai cuisines and a number of hotels and restaurants offer Awadhi cuisines to their guests. The non-vegetarian dishes are popular among the tourists. These mainly include Kabab, Biryani, Nahari-

Kulchcha, chat, ras malai, kufi- faluda, firani, makhan malai, chicken – rumali roti, malai ki gilori, etc. there are several traditional brands of many cuisines of Awadh.

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