CHAPTER 2
REVIEW OF LITERATURE
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About the chapter:
This chapter tries to find out the opinion and an extract of various researchers in the field of religious tourism, pilgrimage tourism and their impacts at international, national and at regional level. The aim of this literature review is to studies that have explored a given topic in the past. This chapter defines the current level of knowledge about the theoretical and conceptual research on tourism impact derived from different sources. This has given the understanding that how religious tourism has become an important segment of tourism industry. The literature review has also helped in finding out the research gap that led to the direction for the further research.

2.1 ADVENT OF RELIGIOUS TRAVEL

MacCannell (1973) described “Touristic consciousness is motivated by its desire for authentic experiences, and the tourist may believe that he is moving in this direction, but often it is very difficult to tell for sure if the experience is authentic in fact. It is always possible that what is taken to be entry into a back region is really entry into a front region that has been totally set up in advance for touristic visitation”.

Boorstin (1975) sharply contrasts the two kinds of travel, associating the change with a particular period of time: “Sometime past the middle of the nineteenth century the character of foreign travel began to change Formerly travel required long planning, large expense, and great investments of time. It involved risks to health or even to life. The traveller was active. Now he became passive. Instead of an athletic exercise, travel became a spectator sport. The traveller was active; he went strenuously in search of people, of adventure, of experience. The tourist is passive; he expects interesting things to happen to him”. He sees the fundamental difference in the active nature of the two roles. His description of characterless, or to be more exact, extra-spatial air trips, faceless
stewardesses, nostalgically contrasted with the passengers of the Mayflower enduring insecurity and want, or the children of Israel wandering for forty years, clearly shows that he regards the unification and simplification of travel as a loss of authenticity, even though he does not use the term. On top of this, the traveller arriving at his destination is awaited by a unified chain of hotels and attractions, the latter being easily the worst, in his opinion. “These ‘attractions’ offer an elaborately contrived indirect experience, an artificial product to be consumed in the very places where the real thing is free as air.

**FIGURE 2.1**

**SCHEME OF REVIEW OF LITERATURE**

- RELIGIOUS TOURISM
- PILGRIMAGE TOURISM
- STUDIES ON INDIAN CONTEXT
- RELIGIOUS TOURISM IMPACTS

**MTESZ (1976)** explains that the words ‘tourist’ and ‘tourism’ have come into general, international use in almost all European languages deriving from the English word *tour*, ‘circuitous’. The word comes from the Latin *tornus* ‘a person who goes on a circuitous journey and returns to his starting point’.

**Eade (1992)** deals with the relationship between pilgrimage and tourism in respect of Lourdes. He first surveys the “Turnerian tradition”, the formulation and development of community centered interpretations. However, he also hints at a critique of the Turnerian tradition, especially emphasizing that “the Turnerian perspective should be understood as
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"representative of a particular discourse about pilgrimage rather than as an empirical description of it". Then Eade goes on to discuss the origins of the popularity of Lourdes, and the development of its locality. The essential part of the study then touches on the various interpretations of Lourdes by different visitors. Its fundamental supposition is that the activity of those appearing at Lourdes can only be described from an outsider perspective as a dichotomy of tourists and pilgrims. No doubt, Eade’s study got closest to presenting the extraordinary heterogeneity of pilgrims who create equally diverse interpretations of shrines.

Balint-Barna 1994 Asceticism was part and parcel of the devotional practices of former centuries, as it was inseparable from pilgrimage; indeed, it constituted a substantive element of the normative image of the pilgrim. In analysing the peasant forms of pilgrimage, research has already shed light upon this: “That is why most of the pilgrims go to visit a sacred place: to do penance and to make amends. This is the gist of pilgrimage. The most meritorious pilgrimage is the one done on foot, leading to most exhaustion, weariness and fasting. Herein we can still find the survival of the mediaeval mindset and the pilgrimages based on it”. Clearly, it is with a characteristic naturalism that the peasant belief quoted below explains the connection between pilgrimage, penitence and asceticism. Those who do the pilgrimage on foot thrice over will suffer for their mortal sins in Purgatory, not in Hell, and due to suffering in fire they will then swallow nothing but smoke there.

Cohen (1992) in his study entitled Pilgrimage Centers — Concentric and Excentric, he analyses certain elements of the work by Turner and Eliade, namely: the relationship between places of pilgrimage and mundane socio-political centers. His distinction between formal and popular pilgrimage centers is important from my perspective because, in an earlier writing (1992a), he argued that pilgrims and “pilgrim-tourists” peregrinate toward their socio-cultural centres whereas travellers and tourists move in the opposite direction. According to his analysis, this distinction can be particularly demonstrated with regard to formal pilgrimage centers. He then goes on to examine the classification of shrines in relation to political power centers.

Din (1993) includes under this heading all travel that is primarily or partly motivated by religious considerations. He is also careful to distinguish the characteristics of these journeys from the traits of those of the rest of tourism: “Although such journeys may be
regarded as sacred by the travellers concerned, they differ from the more inclusive concept of tourism as a sacred journey as used by social scientists in discussion on tourism as a form of ‘non-ordinary’ activity”. In addition to this he holds the view that religious tourism includes all forms of religiously-motivated tourism, and makes no attempt at any internal division. With a perspective on all world religions, he seeks to outline the general characteristics of religiously-motivated travel.

Vukonic (1996) described ‘tornus’ had a more direct connection to religious acts as it “referred to the obligation of pilgrims to make the rounds of the shrines in Rome”. As even Vukonic points out, this derivation is not widely accepted by scholarship - it makes a rather profound and central connection between tourism and pilgrim. The internationally widespread expression ‘turista’ (tourist) came into the Hungarian language through German mediation. It is mentioned sporadically at the end of the 18th century and in the 19th century, in the form of ‘turista’ (1798) or ‘tourista’ (1851), meaning ‘traveller, globetrotter’. The term was not included in the most comprehensive dictionary of the Hungarian language of the period published in 1874). By the end of the 19th century, its meaning of ‘hiker, walker in nature’ had already gained currency.

Selänniemi (1996) explained the relationship between tourism and pilgrimage is approached in two ways in contemporary scholarly discourse: first, the rather resolute idea is that there is no essential relationship between tourists and pilgrims; tourism is simply the degeneration of modern man. To some extent, this conception is the inheritor of the noble aversion to the rise of mass-tourism. According to the second view, pilgrimage and tourism are essentially related phenomena, being formal variants of similarly motivated, historically developed series of actions. All in all, these debates revolve around the issue of authenticity is the fundamental question of the anthropological study of tourism.

Vukonic (1998) described that although religious tourism is one of the most understudies areas in tourism research, increases in spiritually motivated travel have coincided with the growth of tourism in the modern era. Religion has played a key role from their very first days in the development of leisure over the centuries and has influenced how people utilize their leisure time. Already in the Holy Bible a fragment name leisure time: “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his
work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation.” This seventh day named already in the Bible was the beginning of the leisure time, which has evolved as the perception of tourism that we all have nowadays.

Horner and Swarbrooke (1999) explain how religious tourism is one of the oldest forms of tourism and it has undoubtedly existed long before Christianity. Egyptians, Greeks, and Jews expressed their devotion through religious motivated trips. Travel for religious reasons existed also in Africa and Asia. A good example is the Zoroastrians, which motivated pilgrimages in ancient times with a less influence nowadays. Most researchers identify religious tourism with the individual’s quest for shrines and locales where the visitors seek to experience the sense of identity with sites of historical and cultural meaning.

Barna (2001) states: “Both ecclesiastical and secular authors condemned pilgrimage as a medieval, old fashioned, paraliturgical and superstitious manifestation of religion burdened with uncontrollable movements.” By the second half of the 19th century this process led to the clergy staying away from pilgrimages, except on a few representative occasions. After the control of the priesthood disappeared, local-regional pilgrimages of small communities in closed rural-peasant areas kept several elements of customs and beliefs of medieval origin.

Tomasi and William H. Swatos (2002) described while examining the travellers of our day externally, Tomasi’s discussion has no room for pilgrimage as such at all: all religiously-motivated travel is a form of religious tourism. However, as my study attempts to demonstrate, the relationship between the internal experiences, conceptions of the traveller and the luxurious conditions of modern travel is far more complex and indirect than Tomasi seems to suggest. Naturally, he has no intention of drawing this conclusion, and he therefore mitigates his judgment: “Nevertheless, the sense of the religious persisted: the faithful continued to visit the sanctuaries, and the concept of pilgrimage also remained, although it assumed a value different from the past, now being a form of pilgrimage that was a close reflection of modern culture”. Tomasi, though constructing a strong antithesis between pilgrim and tourist, recognizes the parallel existence of diverse motivations for contemporary religious travel in his examination, but still accepts religious tourism on the basis of purely obvious, visible phenomena: “To speak of religious tourism is therefore
entirely appropriate, and it is so because the individual of late modernity is more fully complete. The stone used as a pillow, typical of the pilgrim of the past and symbolic of penitence, had given way to the cellular phone, the paramount symbol of comfort in the modern age, and of the tourist-pilgrim of Jubilee 2000. But yet they [religious tourists] came”.

Selänniemi (2003) said that the tourist is little discussed in the anthropology of tourism. Similarly, it can be stated that the pilgrim is also little examined. There is only one group of contemporary pilgrims we know, the foot-pilgrims who chose a form of travel radically different from what they think is usual.

Al-Amin (2002), explains how religious tourism is not one type of tourism, as is the case of secular tourism and describes two different types of religious tourism, a tourism performed through a religious duty, and tourism where the knowledge is recorded and quoted for wider dissemination. Should the aim of religious tourism be to obtain the Blessings of God, it would achieve another objective, and that is to attract tourists. The aim is to introduce to tourists a country which the tourists find unfamiliar and which is impossible to know about without the existence of religious tourism in the first place. Visitors would also be unable to know more about the people of a country if religious tourism not exists there.

Shakiry (2003) described that tourism is integrated in the global vision of civilized and interdependent tourism, whose principal bases are respect of the noble human values and ethics which preserves for the human being, respect for the environment. Among different statements the most remarkable from Shakiry (2003) are:

• Support for social solidarity by taking care to profit the local populations from the tourist activity.
• Making the effort to give the right of travel to all people by offering services at suitable prices to all the social classes.
• Respect for the families of various religions and various people who want to preserve their values and the education of their children.
• Respects for people who observe the Islamic values; those prohibiting certain things permitted by certain societies which adopt the principles of freedom and democracy, without limits or regulations.
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From this point of view, tourism, due to the opportunities, offers people from different religions and cultures to come to know each other, it can play a major role in bringing people together, providing mutual understanding and peace between the people of the whole world, and not only between rich persons. In spite of the fact that these statements facilitate a typical description of tourism, and religious tourism, Christianity have another characteristic to describe what is religious tourism, more orientated to the pilgrimage as the main consumers of religious tourism.

2.2 PILGRIMAGE AND HOLY JOURNEYS

Paulovits (1926) explains that most of the descriptions tell either regretfully or without reflection that the actual journey is different. Although the Papal call for pilgrimage in the Holy Year of 1925 makes an attempt to strengthen the classical image of the pilgrim by marking behavioral norms for the traveller. “In Rome you should not behave as common travellers or guests usually do. Moreover, with humble attitude, respectful behaviour and especially in modest clothing look for nothing else than your soul’s enrichment, avoiding all profaneness in the spirit of true penitence, which only materialism of present day is afraid of.

Raffalli 1935 described that the early forms of religious tourism, its organisation and peculiarities can be grasped by analysing a number of printed reports, personal accounts describing the trips. These reports present a pilgrim behaviour, organization work and community formation remarkably different from medieval, long-distance or Baroque local-regional peasant pilgrimages, which very strongly influence our normative image on pilgrimage. In the following I intend to reveal certain peculiarities of religious tourism based on some Hungarian reports from the end of the 19th century and from the first half of the 20th century. Barber (1993) defined pilgrimage is as: “A journey resulting from religious causes, externally to a holy site and internally for spiritual purposes and internal understanding”. This journey has existed as long as religions. The actual one dates back to the Middle Age when pilgrimage was very popular. Journeys, then, were very long and dangerous. They could take several years and were not considered as holidays. Normally, ancient pilgrims used to travel in groups and spend the nights in monasteries. Nowadays this has changed for most of the people.
Collins-Kreiner (2006) explains pilgrimage is one of the well-known phenomena in religion and it exists in all the main religions of the world: Christianity, Islam, Judaism, and Buddhism. For Christianity, places as Jerusalem, Rome, or Santiago de Compostela, remain as the three more important place of pilgrimage. Lourdes in France is considered as well as one of the most important pilgrimage sites. For Islam, Mecca, and Medina are still the places of pilgrimage, in this case not volunteered but obliged for every Muslim to go to Mecca at least once in their lives. For Judaism, the main site of pilgrimage for Jewish religion was the Temple of Jerusalem until it was destroyed in 70 AD. Jerusalem and the Wailing Wall also in Jerusalem are the most important places of pilgrimage for the Jews. For Buddhism, there are four different places of pilgrimage, but the most important is the birthplace of Buddha at Kapilavastu in Nepal.

Lewis (2004) explains that beside the pilgrims, there were other kinds of religiously inspired travellers, especially in the Christians, and they are called missioners. From early times, Christian missions were active on and beyond the frontiers of Christendom. For centuries this missionary did not include the lands of Islam because apostasy in Muslim law is a capital offence and therefore it involves the execution of the apostate and the seducer. Muslims did not engage in organized missionary activities but there were the wandering the Sufis carrying the faith through Central Asia, India and other places, being in its way pilgrims spreading their faith to other countries.

Fadhlalla (2000) shows the common features that the pilgrimage has in all different religions:

- The significance of water by the site of a sacred place or shrine. Water is important as a means of purification, both for purposes of ablution and for curing the sick.
- The ancient origin of many sites of pilgrimage. Newer faiths build their temples and shrines in places which have been venerated since ancient times.
- Difficult access to the sacred places, requiring the pilgrim to make a long and arduous journey, including jungles and deserts.
- The need to make sacrifices as part of the rites of pilgrimage. This includes offerings of food, flowers, and small amounts of money or similar tokens.
- Physical obeisance at the shrine, and in some cases on the road towards the shrine.
- Making the pilgrimage on foot.
• A special mode of dress. This dress is often preserved as the pilgrim’s shroud.
• Belief that objects left at a sacred place will become impregnated with divine or supernatural energy.
• Importance of mountains and isolated locations as places of worship.
• The benefits of maintaining all night vigils at a sacred place.
• Certain times of the day and dates in the lunar calendar, specially the full moon, are considered more auspicious for pilgrimage.
• Certain foods are prohibited during the pilgrimage.
• Abstention from cutting the hair or nails, as well as from sexual relations during the time of pilgrimage.
• The more removed the rites of pilgrimage become from their original purity, the more likely is the growth of an avaricious priestly class and the rise of superstitious practices.

2.3 RELIGIOUS TOURISM AND SPIRITUAL FULLFILLMENT

Sigaux (1966) explains that religious tourism is probably one of the oldest forms of tourism, with human migration being linked to religion from earliest times, this is manifested in a diversity of touristic-religious activity, from long-term journeys (i.e. pilgrimage) to and/or stays at religious centers to short-term visits to religious centers or sites for the purpose of religious celebration, contemplation or meeting. In the former case, the entire trip may be religious in purpose, whereas in the latter, visits to religious sites may be but one element of a multifunctional trip.

Ichaporia (1983) explains that changes in the local economy and society due to the large number of religious tourists may contribute to a process of cultural commoditization and. For example, the authentic pilgrimages have given way in Sri Lanka to large-scale tourism, which combines both recreation and pilgrimage. In Vrindavan, a popular Hindu pilgrimage centre in India, the improvements in accessibility and availability of transportation have long replaced the traditional pure form of “pilgrimage on foot” for the majority of visitors to the particular site.

Graburn (1989) observes, ‘tourism is functionally and symbolically equivalent to other institutions that humans use to embellish and add meaning to their lives’; it may be understood either as a regular secular ritual (the annual vacation) that acts as a counterpoint
to everyday life and work or as a more specific rite of passage or 'personal transition' undertaken at particular junctions in peoples' lives. In either case, however, it can be argued that tourism is 'the modern equivalent of festivals and pilgrimages found in more traditional, God-fearing societies'. Thus, the varying relationship between tourism and religion may be conceptualized as a continuum based upon the degree of intensity of religious motivation inherent in people. At one extreme lies sacred pilgrimage, a journey driven by faith, religion and spiritual fulfillment; at the other extreme lies the secular tourist who may seek to satisfy some personal or spiritual need through tourism. Between these two points can be found different forms/intensities of religious tourism motivated to a greater or lesser extent by religious or, conversely, cultural or knowledge-based needs.

**Rinschede (1992)** explains that religious tourism is motivated by faith or religious reasons has been in evidence for centuries. In more recent times, however, it has been suggested that modern tourism has become the functional and symbolic equivalent of more traditional religious practices, such as festivals and pilgrimages. In other words, it is claimed by some that tourism is a sacred journey. To date, however, little work has been undertaken to explore this position; the purpose of this paper, therefore, is to contribute to this debate. It has long been recognised that a variable relationship exists between the institutions of religion and tourism. On the one hand, religious tourism may be identified as a specific type of tourism 'whose participants are motivated either in part or exclusively for religious reasons'.

**Smith (1992)** explains that the varying relationship between tourism and religion may be conceptualised as a continuum based upon the degree of intensity of religious motivation inherent in what he refers to as the 'quest in guest'. At one extreme lies sacred pilgrimage, a journey driven by faith, religion and spiritual fulfilment; at the other extreme lies the secular tourist who may seek to satisfy some personal or spiritual need through tourism. Between these two points can be found different forms/intensities of religious tourism motivated to a greater or lesser extent by religious or, conversely, cultural or knowledge-based needs. He puts as, some religious tourists may be 'more pilgrim than tourist', whereas others may be 'more tourist than pilgrim'. However, despite this recognition of the link between tourism and religion, particularly in a historical context, relatively little attention has been paid to the subject within the tourism literature.
Rinschede (1992) describes that it has long been recognised that a variable relationship exists between the institutions of religion and tourism. On the one hand, religious tourism may be identified as a specific type of tourism 'whose participants are motivated either in part or exclusively for religious reasons'. Probably one of the oldest forms of tourism, with human migration being linked to religion from earliest times, this is manifested in a diversity of touristic-religious activity, from long-term journeys (i.e. pilgrimage) to and/or stays at religious centers to short-term visits to religious centers or sites for the purpose of religious celebration, contemplation or meeting. In the former case, the entire trip may be religious in purpose, whereas in the latter, visits to religious sites may be but one element of a multifunctional trip.

Vukonic (1996) explains that in modern, secular societies, not only has free (i.e. discretionary or non-work) time in general become 'a space for the contemplative and the creative, a unity of thought and action', an opportunity for human beings to recognise and cultivate their spiritual needs, but also tourism, as a particular use of such free time, has come to be seen by some as a spiritual or sacred journey.

Vukonic (1996) explains that tourism may be considered as religion. In other words, in modern, secular societies, not only has free (i.e. discretionary or non-work) time in general become 'a space for the contemplative and the creative, a unity of thought and action', an opportunity for human beings to recognise and cultivate their spiritual needs, but also tourism, as a particular use of such free time, has come to be seen by some as a spiritual or sacred journey.

Vukonic (1996) described more specifically the existence of to as 'homo turisticus religiosus', or the religious tourist, is widely accepted and discussed to some extent in the literature in the context of both consumption and supply, few if any attempts have been made to explore the cultural meaning of tourism as a modern spiritual experience. That is, although it has been argued by some that contemporary tourism, as a phenomenon of modern, secular societies, fulfils some spiritual need within tourists, there exists little evidence to support this claim.

Brown (1998) says that spirituality, according to has become a kind of buzz-word of the age an all-purpose word, but one that describes what is felt to be missing rather than
specifying what is hoped to be found. The spiritual search has become a dominant feature of late twentieth-century life: a symptom of collective uncertainty.

Cohen (1998) explains that the term religious tourism embraces a category of travellers between pilgrims and tourists on the one hand, and between pious and pleasure travellers with knowledge-based motivation on the other hand.

Santos, (2003) explains that tourism and religion are historically related through the institution of pilgrimage, from which modern tourism developed. Religious tourism in its current form is a relatively new phenomenon, having emerged as a result of the decline in religious practice, secularization of societies, the growing popularity of trips by car or bus and, in some countries, the reduction in the practice of traditional pilgrimages.

Poria et al. (2003) view a religious tourism site as being simultaneously sacred and secular. Generally, this term mostly refers to modern versions of religious pilgrimage whose participants are motivated either in part or exclusively for religious reasons.

Mu et al. (2007) define religious tourism as a “special tourist activity orientated by religious culture, with the help of specific eco-cultural environment, and it refers to such special tourist activities as worshipping, research, sightseeing and culture carried out by religious followers and lay tourists.”

2.4 TOURISM AND PILGRIMAGE

Boorstin’s (1964) positions that the modern tourist is satisfied with pseudo-events and all tourists are modern pilgrims on an search for authenticity. That is, tourists seek to satisfy an enormous variety of personal or spiritual needs and, therefore, to classify all tourism as a response to modernity’s collective uncertainties and, hence, a search for spiritual reward may be misleading. Indeed, it is unlikely that all tourists sense anomie to the same degree.

MacCannell (1973) suggests that, as a response to the perceived inauthenticity of modern societies, tourists have become secular pilgrims searching for the authentic: ‘sightseeing is a kind of collective striving for a transcendence of the modern totality, a way of attempting to overcome the discontinuity of modernity. In other words, the alleged anomic condition of modern societies has resulted in a search for spiritual meaning and, as a modern form of mass migration; tourism is seen as a popular and particularly effective vehicle for undertaking that search. As a consequence, it is suggested by some that tourism
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is a modern ay sacred journey, the contemporary and functional equivalent of the traditional pilgrimage.

Turner and Turner (1978) says that people must progress through the process of re-integration as they return to the structured, everyday existence of their home society importantly, for those having experienced some form of transitional ritual, this reintegration is frequently at a changed or higher status. There are evident links between tourism and pilgrimage in terms of both the journey and the experience of communities; indeed, Turner and Turner famously claim that ‘a tourist is half a pilgrim, if a pilgrim is half a tourist’, although they distinguish between the obligatory nature of many traditional rituals and the voluntary nature of tourism. Equally, there is little doubt that some ‘tourist encounters can be just as compelling [as pilgrimage] and almost spiritual in personal meaning’.

Cohen’s (1979) says existential tourist may seek the ‘centre out there’ and, hence, undertake an individual ‘pilgrimage’ in search of spiritual fulfilment whereas ‘recreational tourists’ may, by definition, seek simply to relax and re-create. Moreover, the relationship between the journey and spiritual experiences remains fuzzy; for example, visits to ‘worship’ at the homes or graves of deceased celebrities, often referred to as ‘dark tourism’. Equally, momentary experiences within otherwise mundane journeys may be spiritually uplifting.

Pfaffenberger (1983) argues, ‘the difference between tourism and pilgrimage lies not so much in any radical phenomenological difference between them but rather in the culturally-supplied language of symbols in which travellers are obliged to express the peregrinations. A number of commentators have linked the notion of tourism as a spiritual or sacred journey with Turner’s widely cited work on ritual processes, including pilgrimage. According to him, participation in transitional rituals or pilgrimage involves a three-stage process. Initially, people go through the separation stage, where they become freed or distanced from the ordinary, routine or ‘profane’. This is followed by the phase of ‘liminality’, or entry into a ‘sacred’ state of anti-structure in which the structure and order of normal life dissolve, everyday obligations cease to exist and new forms of relationships are created based upon a levelling of statuses.
Urry (1990) observes, they have to be seen or gazed upon; they are famous for being famous entail a kind of pilgrimage to a sacred centre, which is often a capital or major city. However, a distinction between tourism and pilgrimage may be identified within the meaning or personal belief attached to each activity. That is, pilgrimage may be considered the purposeful, serious, legitimate or pious pursuit of spiritual fulfillment, whereas tourism, by comparison, may be described as the search for hedonistic, frivolous and superficial wish-fulfilment. Nevertheless, if these labels are stripped away, it becomes apparent that the individual experience of tourism and pilgrimage may not be so distinct.

Smith (1992) suggests, pilgrimage and tourism may be conceptualised as 'two parallel, interchangeable lanes' following different quests — the religious and the secular. Tourists may travel either lane or 'switch between them, depending on personal need or motivation'.

Smith (1992) describes that tourism and pilgrimage are superficially similar in that both tourists and pilgrims share the same fundamental requirements to undertake their journey, namely, free (leisure) time, sufficient financial resources and social sanction — in the latter case, social 'approval' is a powerful force in determining the appropriate use of free time. At the same time, observed tourist behaviour is analogous to a form of pilgrimage; that is, many tourist sights or attractions are accorded the status of a religious icon or symbol.

de Botton (2003) notes, the link between sublimity and religion has long been explicit; 'it is no coincidence that the Western attraction to sublime landscapes developed at precisely the moment when traditional beliefs in God began to wane'. Thus, momentary gazing upon particular landscapes or views may satisfy the individual's need for spiritual refreshment. Nevertheless, distinctions remain in the context of quest, between the 'true' pilgrim following his or her faith and the secular pilgrim seeking meaning or knowledge.

Shinde, 2007 describes that in accordance with changes in visitor patterns and the expansion of pilgrimage travel, many tourist enterprises (hotels and tour operators) have emerged in the vicinity of the most popular temples, indicating growing tourism activity and diminishing the sacred atmosphere. Similarly, in El Camino, Spain, the process of secularization has been accelerated by the Council of Europe's designation of the pilgrimage route to Santiago as the first European Cultural Itinerary. In fact, the transformation from
local religious rituals to national festivals, as is also the case in Andalusian pilgrimage, raised conflicts and problems for the local population.

2.5 RELIGIOUS TOURISM IN INDIAN CONTEXT

Turner (1972) explains that tourism and pilgrimage have been said to be closely related. However, the relationship between tourists and the religions and religious contexts they visit has been neglected. Tourism and pilgrimage have been said to be closely related. However, the relationship between tourists and the religions and religious contexts they visit has been neglected. Why tourists travel to places of religious significance and how they conceive of their travels are important questions to both the study of tourism and of religion. Those tourists who engage in religious practice or have some form of spiritual experience in a religious context are called ‘spiritual tourists’. What the study of their experiences can yield is information on the nature of touristic experiences and the position of religion within society. These patterns are conspicuously played out in the context of travel writing, where stories of personal transformation and self discovery can often seem the standard.

Aziz (1987) states that the modes in which pilgrimage operates on the individual social planes are not sufficiently explained by Turner. Yet despite the flaws in his theory, it has been a source of much inspiration and continues to be a valuable resource to scholars of tourism and pilgrimage. Critical analysis has led to further questions being asked of the motivations and goals of pilgrims. Morinis, in the introduction to his book on the anthropology of pilgrimage, begins with the powerful statement that, pilgrimage is born of desire and belief. The desire is for solution to problems of all kinds within the human situation. The belief is that somewhere beyond the known world there exists a power that can make right the difficulties that appear so insoluble and intractable here and now. But one must journey to find them. Yet this too is somewhat universal in vision. The beliefs, motives, and forms of pilgrimage differ from culture to culture, each fashions its own version. Further, each pilgrim interprets their cultural model of it to suit their personal circumstances and beliefs. He defines pilgrimage as wherever journeying and an embodiment of the ideal intersect.
**Mehta (1990)** describes that India’s reputation as a spiritual destination received a significant boost from visits by celebrities: Now it was the turn of the populists, the Beatles and the Rolling Stones to become the pacemakers for a faltering Western heart, and they achieved a more striking success. The first wave of disciples was really top drawer. They were the nobles of the meritocracy and they were looking good. The women were models, the men were stars, and the massage was the message. When they came out of their spiritual retreats draped in homespun, they glowed with vegetarian good health.

**Eickelman & Piscat...** explains that pilgrimage is one of the forms of “circulation” which, in turn, is one of the forms of population mobility. ‘Mobilities’ are a well-known interdisciplinary field of study. This concept encompasses large-scale movements of people, objects, capital and information across the world, as well as more local processes of daily transportation, movement through public space, and travel for material things in everyday life. But as the phenomenon of migration (which means a constant change in the place of residence) has gained much attention in geographical research, the different forms of ‘circulation’, especially ‘religious circulation’, are being less researched. Yet they have no less an effect – indeed, they may have an even greater one – on the environment because of the large numbers of their participants, their cyclicity and the large communities with which they deal. Thus, their influence is enhanced.

**MacCannell (1992)** states that, “‘Tourism is not just an aggregate of merely commercial activities; it is also an ideological framing of history, nature and tradition; a framing that has the power to reshape culture and nature to its own needs.’” The debate surrounding the role of tourism in the renegotiation and dissemination of history has gained much importance recently due to the increased realization that contested identities account for the world’s most critical national and international conflicts. As ethnically diverse societies have the tendency for fragmentation, and as traditional tools of socio-political socialization have gradually lost effectiveness, heritage tourism has arguably emerged as a privileged tool for states to disseminate a shared cultural identity with their citizens.

**Nolan and Nolan, 1992** explains that there is also a tendency to use external aspects such as tour operations, management and packaging of leisure-related activities, alongside pilgrimage, to claim religious tourism as a part of the tourism industry. However, most scholars concur that religious tourism is multilayered and involves multi-functional and
multi-purpose trips. It simultaneously is a ‘niche’ market as well as one of the largest contributors to tourist flows.

Barber 1993 describes that pilgrimage is one of the best-known phenomena in religion and culture and it features in all the major religions of the world: Buddhism, Hinduism, Islam, Judaism and Christianity. Pilgrimage could be defined as ‘A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding’. Whether traditional and religious or modern and secular, pilgrimage is experiencing resurgence all over the world, and longstanding shrines still act as magnets to those in search of spiritual goals.

Bywater (1994) explained that religious travel also overlaps with cultural tourism and heritage tourism. For example, half of Rome’s annual visitors fit into either the category of religious tourist or religious heritage tourist. While the multi-purpose nature of religious tourism poses several challenges for the management of sacred sites, it also opens numerous opportunities for entrepreneurs. Yet the extent and forms of entrepreneurship in religious tourism remain an area of oversight. Such neglect is surprising considering that religious tourism is an activity closely related to and nested within specific religious, cultural and social contexts. This is even more problematic in the non-western world where the term religious tourism has become commonplace but resonates only in parts with the ways religious tourism operates in the western world.

van der Veer (1996) explains that religion makes itself appear as a habit of the heart, the hard core of a community’s identity, as a thing that cannot change and is nonnegotiable religious discourse tries to deny historical change and derives its power to an important degree from its success at doing so. Indeed, in that sense, religion is ideology, but it does not hide class dominance; it hides its own history, its own dependence on social movements, institutions, and political economy. All of us as individuals, as nations, as ethnic and other entities adapt the past to our presumed advantage. Such acts undeniably deform history for heritage aims; and heritage is further corrupted by being popularized, commoditized, and politicized.

Osterrieth (1997) explains that pilgrimage also creates other population mobilities such as trade, culture exchange, political integration, and the less desirable spread of illness and epidemics. It inevitably necessitates spatial movement; hence it stimulates geographers’
concern with distance and its effect on behaviour. In this case distance decay, where interaction between close places tends to be much greater than that between widely separated places and which applies to most human movement, does not apply. Travel to pilgrimage sites may be expressed by contrasting spatial relationships meaning that the attractiveness of a site is not due to its proximity to its audience; it could even be because of its remoteness and the lengthy journey that travellers have to make to get to their magnetic goal. Pilgrimage is an important subject in the geographical world also because of its size and spatial influence.

Boorstin (1998) argued that modern tourism had moved away from the type of ‘spontaneous experience seeking’ of the past, and had become a tautology, merely a repetition of everyday mundane life. He felt that the “prefabrication” of tourist experiences had resulted in a loss of “the art of travel”, and that “the more strenuously and self-consciously we work at enlarging our experience, the more pervasive the tautology becomes”.

Singh (2001) explains that tourism, particularly religious tourism, has a long history in India: ‘if travel and tourism are ways of enlightening the spirit they have been practised for centuries in India, whose peoples have long expressed a common sense of community in organized religion’. Indeed, the practice of tirthayatra, or pilgrimage, has been an element of Indian social life since ancient times and nowadays remains the mainstay of the domestic tourism industry it is estimated that almost 95% of domestic travellers are religious tourists. In contrast, international tourism to India remains, in terms of volume, relatively insignificant.

Holloway & Valins (2002) recognises more fully the powerful and contingent role of religion and spirituality on a range of geographical scales, from the corporeal to the institutional and the geopolitical. Though religion appears to play a prominent role in the contemporary political and cultural landscape relatively few geographers are contributing toward a better appreciation of this phenomenon. He also suggests that it is time that geographers offer a special voice on the challenges and opportunities that the realm of religion puts in front of them, given diverse religious expressions across space, place and landscape.
Sabhlok (2002) explains that religion and national identity in India is currently experiencing critical divisions in national identity and a major growth in domestic tourism. Since India achieved independence in 1947 from Britain, Governments have tried to build a sense of nation by uniting the diverse groups of the country. However, identity in India “has centered around smaller groups based on religious, cultural and linguistic identity”. Among these, religious identity is the most prominent. India’s civilization, which is believed to be over 5000 years old, has been enriched by consecutive migrations which were absorbed into the Indian way of life. As a result, the country’s heritage is inextricably related to six major religious identities (i.e., Hinduism, Buddhism, Jainism, Sikhism, Islam and Christianity). Out of these, Hinduism, Buddhism, Jainism and Sikhism were home grown, while Islam and Christianity were imported. The cultural past of these religious identities in India is reflected in their cultural heritage and architectural splendor. Moreover, religious heritage sites are the major tourist attractions that are intensely visited and incessantly promoted. In India, religion is an integral part of the nation and religion pervades every aspect of life - from daily chores to education and politics.

Shackley, 2001 Corporate religious bodies exercise exclusive control and management of religious structures within their premises, which also act as destinations for religious tourism. The priorities of these clerical bodies include the encouragement of worship, missionary activities, education, and the offering of hospitality to their followers and management of pilgrimage. Operating through a rigid clerical hierarchy, their management is ‘often dogmatic, and authoritarian with religious leaders issuing orders and directions that are to be obeyed, rather than debated’. Increasing numbers of corporate religious bodies from various religious faiths (including Muslim, Christian and Buddhist) engage in promoting cultural and heritage tourism in their pilgrimage sites as they provide opportunities for the mission and to generate revenue for maintenance of their establishments. Most of these models of management have been built on traditionally established patterns of pilgrimage performances and patronage relationships. Religious bodies are found to be complacent with routine management and organisation because they understand that visitor numbers are less likely to decrease anytime.

Jelen (2002) considered religion to be a sacred market comprising numerous suppliers and buyers of religious and spiritual experience. Such abstraction is relatively
easy to understand in religious tourism. Religion provides resources (both material and metaphysical) including physical artifacts such as temples, churches and cathedrals, rituals, festivals and events for the activity of religious tourism. More than 75% of the economy in pilgrimage sites revolve around these resources. In this cultural economy, the key players are the religious functionaries and preceptors (individuals and institutions) who mediate the experience and exchange between visitors and the sacred or religious objects.

Tomasi (2002) explains religious tourism is a term widely used in theory and practice to refer to contemporary travel patterns to pilgrimage sites. Religious tourism is considered to be a ‘specific type of tourism hose participants are motivated either in part or exclusively for religious reasons’ in such a way that it is ‘closely or loosely connected with holiday-making’. The destination for religious tourism is generally a sacred site, a pilgrimage site or a religious heritage site. It combines two opposite ends of the binary sacred and profane as reflected in the pilgrimage tourism dichotomy. Often, the key aspects of pilgrimage the motivation for the trip, form of the journey and a sacred destination are used to explain religious tourism where leisure and holiday activities occur as supplementary opportunities within the need for religious travel.

Digance (2003) explains Pilgrimage is one of the best-known phenomena in religion and culture and it features in all the major religions of the world: Buddhism, Hinduism, Islam, Judaism and Christianity. Pilgrimage could be defined as ‘A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding’. Whether traditional and religious or modern and secular, pilgrimage is experiencing resurgence all over the world, and longstanding shrines still act as magnets to those in search of spiritual goals. Pilgrimage is one of the forms of ‘circulation’ which, in turn, is one of the forms of population mobility. ‘Mobilities’ are a well-known interdisciplinary field of study. This concept encompasses large-scale movements of people, objects, capital and information across the world, as well as more local processes of daily transportation, movement through public space, and travel for material things in everyday life. But as the phenomenon of migration (which means a constant change in the place of residence) has gained much attention in geographical research, the different forms of ‘circulation’, especially ‘religious circulation’, are being less researched. Yet they have no less an effect – indeed, they may have an even greater one – on the environment because of
the large numbers of their participants, their cyclicity and the large communities with which they deal. Thus, their influence is enhanced.

Madan (2004) discusses that in India since the 1970s, there has been a period of religious creativity marked by the expansion of Indian religious movements to the west and the emergence of Hindu religious movements that revolve around solving the stresses and strains of contemporary life for middle and upper-class Indians. The new climate of uncertainty and alienation, search for self-identity, sense of fulfillment and spiritual striving by the well-off urban middle-class is reflected in the rise of religious renewal and the growing numbers of charismatic gurus who provide a religion of choice for satisfying the spiritual needs of this class.

Rinehart (2004) opines that new technologies of mass communication have also fuelled the new religiosity of the Hindu middle classes and the business of religious devotion. Television, print media and the Internet have helped revive some traditional practices and transformed others, including virtual temples, virtual pilgrimage rituals and virtual blessings. These new trends in religiosity have played a significant role in transforming the nature of pilgrimage travel and the emergence of religious tourism in India.

Gladstone, 2005 The problem of informality extends to religious tourism and is compounded in the nonwestern world where the tendency is to categorize religious tourism as an informal sector domestic tourism. Another challenge in identifying, measuring and articulating entrepreneurship in religious tourism is because of the unchanging canons of religious rituals and restrictions that work against modification and innovation. Religious actors may not be registered in a formal sense but are a part of a social and religious hierarchy that maintains the pilgrimage economy in pilgrimage sites. By definition, their activities lie within the ambit of the informal sector.

Sen (2005) lamented, to see India just as a Hindu Country is a fairly bizarre idea in the face of that fact alone, not to mention the intermingling of Hindus and Muslims in the social and cultural life of India (in literature, music, painting, and so on). Also, Indian religious plurality extends far beyond the Hindu-Muslim division. There is a large and prominent Sikh population, and a substantial number of Christians, whose settlements go back at least to the fourth century CE to this we have to add the millions of Jains, and
practitioners of Buddhism, which had been for a long period the official religion of many of
the Indian emperors (including the great Ashoka in the third century BCE, who had ruled
over the largest empire in the history of the subcontinent).

Olsen and Timothy (2006) identified four broad themes distinguishing the pilgrim
from the tourist (tourist–pilgrim dichotomy): the characteristics and travel patterns of
religious tourists; the economics of religious tourism; and the negative impacts of tourism on
religious sites and ceremonies. While the economic aspects of religious tourism have
generated substantial interest, it continues to be under-researched (Timothy and Olsen,
2006). A few studies have examined the economic importance of religious tourism, the size
of this niche market, key market players and its role in revitalizing sites for religious
tourism.

Voas (2007) explained that pilgrimages have powerful political, economic, social
and cultural implications, and even affect global trade and health. As part of a religion,
pilgrimage has exerted geopolitical influence for most of human history. The boundaries
separating one civilisation from another were drawn in part along religious lines. Conflict
has often been motivated – or at least justified – by the desire to spread the true faith, to
reclaim sacred sites or to make a pilgrimage. Religious groups have also been important in
preserving culture, in promoting peace and brotherhood. This very substantial role in
defining the heritage of a people is outside the domain of middle-range theory in the social
sciences. This phenomenon has stimulated much interest and much writing about it
throughout history, parallel to the practice itself. The ‘old’ paradigm was predicated on the
assumption that religious elements were at the core of pilgrimage but, in recent years, there
has been a growth in the number of researchers dealing with various aspects of pilgrimage
and in their diverse backgrounds.

2.6 RELIGION, TOURISM AND PILGRIMAGE

Smith (1992) presents a continuum from pious pilgrim to secular tourist, and several
other typological models have been put forward. These distinguish between pilgrims of
formal religions, who commonly conform to pre-ordained patterns of behaviour, and
mainstream travellers, although some general needs are common.
Coleman and Elsner (1995) explains that conventional pilgrimages are a manifestation of the way in which religion and tourism interact and have a very long history. They are essentially about movement and activity directed by religion. Major faiths of Buddhism, Christianity, Judaism and Hinduism all inspire pilgrimage as does Islam, which is considered in more detail hereafter. Such travel has been facilitated by wider trends of improving transport and communications that increase accessibility. Greater affluence is fuelling demand and numerous religious and non-religious agencies arrange, sell and promote pilgrimage tours, which are a lucrative market. Some religious leaders are also showing willingness to sanctify sites in an attempt to engage followers in what is seen by many as a secular era.

Tomasi (2002) explains that at least three different yet related submarket segments can be identified in religious tourism: cultural tourism, spiritual tourism and religious travel. Using psychological and organizational parameters can explain the differences and similarities between these (Reader, 2007), but one aspect that clearly distinguishes them is entrepreneurship. Cultural tourism revolves around the cultural experience that people want to derive from visiting a religious site, festivals or religious performances. Many government tourism agencies and private tour operators engage in the packaging of tours around pilgrimage circuits and the promotion of festivals and special events as cultural products.

NCAER (2003) in The Domestic Tourism Survey, conducted in 2002–2003 by the Indian government’s Ministry of Tourism, indicates that travel for religious purpose and pilgrimage formed the most significant component in domestic tourism, with more than 100 million people travelling to various religious events, temples and pilgrimage sites. According to the survey, short-term trips by middle- and upper-income groups now contribute a substantial share of travel to sacred sites; nearly 50% of package tours and almost 20% of one-day trips are for religious and pilgrimage purposes. The increased volume of religious travel has been accompanied by qualitative changes in terms of visitors and the organisation of the tourism industry.
According to Woodward (2004), built heritage and religious traditions especially retain an appeal that often transcends personal culture or faith. The subject of religion and tourism, once comparatively neglected, is generating a growing literature. A close relationship is apparent in which religion is a powerful motivating force for travel and a source of various tourist attractions that draw the devout and those with a more casual interest. Religion may also be a cause of or contribute to discord, precipitating disturbances that can tarnish destination images.

Singh (2004) explains that religious travel comprises all kinds of travel undertaken for performing rituals required as a part of organised religion. This segment of ‘living and active religious practices’, mainly of domestic travellers, is by far the largest component in religious tourism. It operates around the cultural economy of religious practices, rituals and rites of passage, along with the activities of religious practitioners such as gurus and temple priests in pilgrimage sites.

Rinehart (2004) explains the difference between ‘spiritual tourism’ and ‘religious travel’ is apparent. A spiritual quest and volunteering for self-development are essential in spiritual tourism. In this segment, often formal agencies such as institutions (ashrams) of charismatic gurus and specialized tour operators cater to the international and up market clientele by offering products such as yoga journeys and spiritual healing. The proliferation of hundreds of self-proclaimed and charismatic gurus illustrates the entrepreneurial role they play in driving this market.

Essoo and Dibb (2004) discusses that religion plays a large influence on many people’s behaviour as customers. In the context of tourism, religion may influence the choice of destination and tourists’ product preferences. The effects of religious belief on behaviour come from two main sources. The first is the explicit and clear guidelines on acceptable and unacceptable behaviour or practices. Religion and religiosity are acknowledged factors influencing behaviour according to various social settings. In spite of this widely acknowledged fact, research that explores relationships between religion, behaviour and tourist destination choice remains highly limited.

Collins-Kreiner and Gatrell (2006) discusses that there has been discussion about exact definitions of pilgrimage, and the term is no longer confined to specific and traditional belief systems. It can have new age associations when more personalized forms
of spirituality are pursued, and these journeys may be multifunctional whereby religion is not the sole element. Sites, too, have been labelled ‘multiple products’ of appeal to visitors of differing degrees of religious commitment.

Shinde (2008) discusses that the foray of Thomas Cook, the international tour company, into the domestic pilgrim travel market of India with the promise of three-star comforts for its clients, offering of insurance policies for pilgrims, coming of hotel chains in holy cities, indicate new developments in the pilgrimage industry and reflect a higher degree of consumerism and hedonistic behaviour that is typical of tourists. Hundreds of tour operators, through numerous websites, offer comfortable and often luxurious package deals for pilgrimage tours to some of the most popular pilgrimage circuits in India, with catchlines such as ‘deluxe moksha [salvation]’ and ‘instant nirvana’. The new patterns of travel by upscale clientele, including young professionals, rich non-resident Indians and foreigners reflect the increasing use of hotels and resorts and services offered by tourism enterprises. With new demands, new suppliers have also surfaced.

2.7 RELIGIOUS TOURISM AND INSTITUTIONS

Shah, 1982 explains that there are few central laws to regulate activities of religious institutions and the state level enactments are considered more important. Most states have legislative instruments that are derived from the Public Trust Act (1920) and Societies Registration Act (1976). The Public Trust Act identified two kinds of trusts: “charitable” and “religious purpose”. A charitable trust is defined as a public entity set up with the aim of serving the general interest of the community; it relies on donations to pursue activities for public benefit. In contrast, a religious purpose trust is defined as both private and public: private in that its aim is to carry out activities for the benefit of a particular religious sect or group, and public because its interests extended beyond an individual or family to include all members of that particular sect or group.

Mohanty (1995) described that state sponsored public trusts are in place for managing religious tourism in other popular single shrine pilgrimage sites such as Jagannath Puri temple in Orissa, VaishnoDevi shrine in Jammu, Nathdwara in Rajasthan. However, these iconic sites and their public trusts represent only one segment of the religious tourism market. There are hundreds of other sites where strong public trusts do not exist and there is no direct involvement of the government and yet they are important destinations for
religious tourism and record high influx of visitors. These include sites that are considered as traditional places of worship in Hindu religious scriptures and contain pilgrimage economies that have evolved over centuries. Religious institutions in these places are governed by different sets of legislation.

Kaur (1985) discusses that the focus on religious organizations is also evident in Indian religious tourism but there are differences. In India, religious tourism represents a metamorphosis of traditional pilgrimage travel that is based on the active practice of religion. Rather than touring, this practice is driven by religious and spiritual needs. It involves a visit to a temple (or a sacred object) and recruiting and patronizing services of temple priests (or religious functionaries) in performance of pilgrimage rituals. These rituals may range from having a divine sight of the deity (darshan), worship and prayers, to elaborate performances related to rites of passage, sponsoring of feasts and celebration of festivals.

Bywater (1994) observes that religious travel in Europe is a specialized market largely outside the domain of mainstream travel agencies/tour operators. It is marked by a high domestic presence with little influence of seasonality and is catered for by specialist suppliers through religious authorities and their qualified tour guides. A religious tourist is characterized as a flexible, independent, and informed traveller. Consequently, religious bodies such as churches engage in promoting tourism as the inflow of visitors provides opportunities for mission and revenue generating for their establishments. They also get involved in a “rich network of agreements and informal relations” with community associations, firms, universities, museums, municipalities and sometimes cooperate with government tourism.

Stark and Finke (2000) explains that the practice of religious tourism (or conventional pilgrimage) and the involvement of religious institutions in fulfilling it imply that they are building up what is known as “religious capital”. Religious capital explains commitment to religious culture through effects of religious belief and practice. A few studies based on religious and anthropological approaches have explored this dimension and confirmed that different aspects of religiosity are communicated through the medium of religious institutions involved in pilgrimage economy). However, a systematic approach to studying these institutions as third sector organizations in the industry has been lacking.
Sundar (2002) explained that the integral to such practice is the tradition of religious giving: “it is considered a pious act to give while at a house of worship—it is supposed to bring religious merit”. Religious giving takes on different forms such as charity (daan) and fees (dakshina) to religious functionaries for performing the rituals. It serves a dual purpose: for an individual it is a means to an end—paying for salvation, and it reinforces the patronage relationships between pilgrims and religious functionaries. It is also believed that this giving will help religious functionaries to provide better services for pilgrims. Thus, in religious tourism besides provision of basic services such as accommodation and travel, attending to religious protocols is necessary.

Petrillo, 2003 that the oversight is critical considering the potential of religious tourism to make them financially sound by generating revenues that are unrelated to the practice of philanthropy. Similar to worldwide trends, the third sector in India continues to contribute to social development, but its involvement has been primarily in the areas of poverty alleviation, rural development, access to community services and provision of social infrastructure including health and education facilities.

Sundar (2002) distinguishes between three types of institutions, namely, traditional places of worship, New Age organizations (mostly established by modern gurus) and quasi-religious organizations (originating from social reformist movements) to demonstrate how they have helped to bring out social change. He attributes positive outcomes of the involvement of religious institutions to their financial resourcefulness, which is derived from their ability to rout and utilize faith-motivated charity and to moral authority they wield on their followers. Devotees and charity both augment and reinforce the financial and moral standing of a religious institution. But in canvassing the social role, study of religious institutions in religious tourism has been overlooked.

Kamil (2000) argues that the people who make their way to a religious tourism destination want to share a religious experience. The point of their visit is not to view, but to participate; to live the past in the present and not be limited to just sightseeing and picture-taking. As Kamil stresses (p. 4):

*What makes it come alive is participation; to mingle amidst those engaged in worship: the act of bowing, crossing oneself, touching an icon, or as on the occasion when I*
chanced to be at the church during a mass baptism, see white-clad babies with golden crowns blessed by the bishop in full ecclesiastical regalia. To be a witness to the faith, simplicity and unity of religion; this is what religious tourism should be about.

Indeed, faith-based travel is fast becoming a money-spinner for many tour and travel operators. While there is nothing wrong with making money out of religious tourism, it is argued here that the excitement of making profit should not be allowed to overshadow the traditional role of religious ceremony to promote spiritual healing and piety.

Finke and Dougherty, 2002 Religious capital is acquired through different methods such as instructions in religious doctrine and religious history, religious and cultural performances, and experiences achieved through worships, prayers, and religious rituals. These contribute in achieving the mastery aspect in the practice of religion and developing emotional attachment. Following these concepts it can be suggested that religious institutions are civil society organizations that fulfil an important role of maintaining religion in the public sphere. George (2004), explains that mankind has an innate desire to observe and seek understanding of the different cultures that exist in the world. These desires to observe and understand different ways of life, traditions, values, and belief systems constitute the very platform of tourism. For domestic tourists, cultural heritage can stimulate a greater understanding in the local history, which may transcend into the feeling of pride and patriotism. For international tourists, this tourism resource can nurture a sense of respect and understanding of other cultures. However, presenting culture as a tourism asset may, in due time, lead to commodification of culture may impede a community’s effort to achieve sustainability by unbalancing other critical community capital assets. In fact, he contends that tourism development runs the risk of invoking a metamorphosis of community, whereas the “old” traditional community culture eventually dies and is replaced with the birth of a “new” culture. It is argued here that such transformation should be mitigated if not prevented, especially when dealing with religious tourism. Understanding and addressing devotees interests and concerns can help bring a balanced approach to management, which in essence will delay such transformation. Amongst the many personas of cultural heritage offered to the global market, religious or faith-based tourism is perhaps the least prominent. Religious or faith-based tourism refers to travel to a specific location or destination, during a specified time of the year, to either observe or participate in some religious rituals according
to one's belief. To the mass tourists, religious based tourism resources are often included as add-ons or side trips. In the traditional sense of the word, religious ceremony symbolizes the relationship between nature, god, and the society. But increasingly, religious ceremony has become an attraction that spurs faith-based travel. Increasingly, faith-based travel is turning into a booming business.

Mintel report (2005) explains that the drive from consumers for more authentic experience, such as immersing themselves in the spiritual and cultural traditions associated with specific religions and pilgrimage sites, is one of the key forces beside faith that drive the growth of religion and pilgrimage. Indeed, giving tourists the opportunity to experience local public culture as one of the key ways to provide authentic rather than "staged" or "reconstructed" experience. This can be done in several ways; through direct participation of visitors in public events and festivals; through establishing restaurants serving ethnic delicacies; through virtual reconstructions such as museums and interpretive centers; as well as through staged performances specifically designed to be staged for a discerning audience.

George's (2004) theory on the effect of commodification on the value of authenticity in cultural tourism should be used as a guide in offering religious events and ceremonies as tourism products. There is a need to understand the significance of a religious event in its followers in order to maintain the real purpose of religious travel and tourism. It will help tourism planners and decision makers to "keep it real" and not be tempted to over commercialize the products and services associated with religious tourism.

Goswami and Chaturvedi (1995) explains the benefits from the religious tourism economy are diffused and unequally distributed amongst large numbers of private trusts that operate like commercial enterprises in a free-for-all market; while a few are resourceful, others, owing to less income, face challenges in maintaining their religious establishments. Consequently, most of them are not able to or willing to contribute towards improvement of the physical environment (public space) outside their premises. Constraints may arise in terms of physical environment and carrying capacity of pilgrimage sites, of which little has been discussed in the literature.

2.8 MOTIVATIONS FOR PILGRIMAGES

The motivations for pilgrimage are vast and diverse. However, something they all have in common is the desire to travel and experience something new. As an example is
taken the Christian pilgrimage, considered as an attempt to follow the footsteps of Christ. People chose different walks, places and diverse landscapes that Jesus (or his followers) could have seen. Doing this, pilgrims have the feeling that they have approached the texts of the Bible more closely. For those people, there are several reasons to go on a sacred journey, as for example, to show their love to God, to get near something that is really sacred, to show God their gratitude, to ask for pardon or to beg for a miracle. On the other hand, there are the simple tourists who travel to try something new and to visit a sacred site. Their motivations would be totally different as they would look for completely diverse aspects, as visiting a place which seems interesting or has a fascinating history background, to admire something attractive, to make a holiday more exciting, to experiment, change the well-known routine of life so something new can happen, to satisfy curiosity and also perhaps merely to keep up with a modern trend for making such trips. As it can be seen, there are different approaches and points of view about the aim of a religious trip. But it is important to see that there is a clear difference between religious and cultural tourism. The visits to merely ‘admire’ religious monuments cannot be considered as pilgrimages as they have more of a cultural than a religious motivation.

Smith (1992) described that there are different approaches and points of view about the aim of a religious trip. But it is important to see that there is a clear difference between religious and cultural tourism. The visits to merely ‘admire’ religious monuments cannot be considered as pilgrimages as they have more of a cultural than a religious motivation. The pilgrim motivated in big part by the faith. The pilgrim motivated by the faith but also with interest in visiting cultural sites and with another kind of motivations, not only religious motivations. The pilgrim, which is motivated by cultural reasons, with interest in getting to know the religious tradition. And the secular tourist which has no religious influence at all, when choosing the tourist destination.

Post et al, (1998) explains that something they all have in common is the desire to travel and experience something new. In this case, the example of the Christian pilgrimage is taken, considered as an attempt to follow the footsteps of Christ. People chose different walks, places and diverse landscapes that Jesus (or his followers) could have seen. Doing this, pilgrims have the feeling that they have approached the texts of the Bible more closely. For those people, there are several reasons to go on a sacred journey, as for example, to
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attractive, to make a holiday more exciting, to experiment, change the well-known routine of
life so something new can happen, to satisfy curiosity and also perhaps merely to keep up
with a modern trend for making such trips.

Post, Pieper and Uden (1998) in a case study presented in the book is about the
Way of the pilgrims to Santiago de Compostela and their spiritual experiences. They used
the “trigger-words” research method, gathering several concepts potentially meaningful for
pilgrims walking to Santiago de Compostela such as backpack, stamp, tiredness, landscape,
feet, prayer and staff. The results showed up the different types of pilgrims and their
different spiritual experiences.

According to Grunewald (1999), for the Christianity, the idea of pilgrimage is
undoubtedly linked to the belief that “The Church is pilgrim” as the will of people following
God The religious sense of the people has found, its expression in varied forms of mercy
around the sacramental life of the Church such as, among others, the pilgrimages.

Horner and Swarbrooke (1999) explain how religious tourism and the motivations
to do this type of tourism is unique in that is driven by a sense of duty and obligation rather
than a search for pleasure and leisure. Pilgrimage constitutes for the believer an oration
experience that evokes that status viatoris, and supposes therefore a penance attitude with
respect to preoccupations. Frequently the pilgrim goes to the sanctuary requesting a
particular grace. In synthesis:, the believer accedes to the motivated destination to live a
spiritual experience on approach to God that is expressed through the peregrination from its
place of habitual residence to the destination as an act of reinforcement of the Faith, through
the spiritual retirement in the sanctuary chose in the destination and through the participation
in some religious event, as masses or another religious activities.

Grunewald (1999) explains how other visitors, believers or no believers accede to
the places of cult and sanctuaries in order to internalize themselves of all those elements of
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identification of the cult, such as the constructions, the rituals, the images or the events. Thus different types of behaviours of the visitor in the destination might appear:

The believer based on a cultural experience goes to the destination only motivated to live a religious experience. The visitor who goes to a specific destination attracted by the cultural elements related to the religion. For instance to visit a Church by its architecture and its cultural patrimony, works of art or just to know more about the history of the place.

Horner and Swarbrooke (1999) show how the traditional infrastructure of religious tourism has also become an attraction for the non religious tourists, most notably cathedrals and churches. At the same time, due to the growing pressures of life, many non believers are taking short trips to religious establishments for relaxation and spiritual enlightenment. For instance men can visit Orthodox monasteries in Mount Athos in Greece, for a short period, free of charge, providing they abide by the regime of the Monastery.

Baedcharoen (2000) tried to understand the resident attitudes’ to the economic, social-cultural and physical impacts of tourism development in Buddhist temples in Thailand. It was found in this study that residents tend to recognise tourism benefits and are less interested with its costs or impacts.

Al-Amin (2002) studies religious tourism in Islamic Heritage and explains the different conceptions of religious tourism, and how tourists get to know Islamic countries, in this case, through religious tourism.

Santos (2002) examined pilgrimage and tourism at Santiago de Compostela and argued that there was a little difference between pilgrims and tourists despite efforts by religious groups to make this distinction and to set an abstract definition of pilgrim in this context. Santos found that the majority of visitors to Santiago de Compostela and travellers along the Way of Santiago were simply tourists curious about the route and the city of Santiago de Compostela.

Coleman (2004) explains how there is a clear difference between tourism and pilgrimage. Tourism can be defined as a leisure activity while pilgrimage is more of a sacred journey. However, for the tourism sector, pilgrims are treated as simple tourists, because in their religious trips they have the same needs as non-devoted pilgrims, and moreover, they can visit typical tourist places like museums, cafes or shops, being the only difference the purpose of their visit. Nowadays, pilgrimage has become an important source for the tourism
world. In general, this kind of tourism is linked to the thought of journeys to sacred sites, including a strong religious motivation. This research has helped to see this kind of tourism from a different angle and to understand that not all the people making pilgrimages or visiting religious places are really following a spiritual motivation. For this reason, a differentiation was tried to distinguish two different types of religious tourism, as not everyone going on a pilgrimage has the same reason for it. Nevertheless, it is almost impossible to clearly define the number of those who are devoted pilgrims and those with a desire of travelling for leisure and to admire beautiful buildings as unique art pieces, as for example, the ones visiting the Cathedral of Santiago de Compostela, unless a deep research is done. (Post et al, 1998) The motivations for pilgrimage are vast and diverse.

Olsen and Guleke (2004) describe how these types of motivations are complex. Some travel in order to maintain an identity, another to satisfy the feelings of nostalgia, to experience the transcendent or to fulfil the teachings of particular faiths as for example, the journeys to Mecca for devout Muslims.

Pernecky (2004) in the thesis, called the dawn of new age tourism: an analysis of Aotearoa studies the phenomenon of new age tourism in New Zealand. Spirituality, religious tourism, pilgrimage and sacred sites are part of this study. This provides as well, an overview of New Zealand, as a new age tourist destination.

Chmielewski (2005) studied to determine the likely effect of cultural tourism, particularly religious tourism, and also ecotourism, on its toured human subjects, in the ethnically Tibetan village of Jisha in Yunnan, China that plans to open and run its own tourism enterprise.

Timothy and Olsen (2006) explain how though a quest for understanding has always been an integral part of pilgrimage, the emphasis on acquiring knowledge as a motivation has increased. During medieval Christian pilgrimage, expiating sins, demonstrating faith or the hope to be healed eclipsed the desire to learn by visiting new places. As medieval pilgrimage evolved into modern religious tourism, the emphasis on gaining knowledge as a motivation for undertaking the journey increased. An anthropological interest in the exotic other and in one’s own religious roots similarly increased as a motivation for travel to sites of religious significance.
Collins-Kreiner (2006) in this study, a field trip and observation at the Galilee holy sites, Nazareth and Jerusalem, was carried out in the summer and fall of 2003 to find out what were the effects of the declining number of tourists on the Christian sacred sites in the Galilee and Jerusalem.

Richards (2007), not all cultural consumption by tourists is stimulated by cultural motivations but sometimes as a secondary objective. For example if it rains, tourists may forsake the beach for the museum. In this case cultural tourism and the motivations to do cultural tourism are influences by other factors and act as the secondary objective. This type of cultural tourism may be different in terms of motivation and behaviour from those who set out from home with the intention of consuming specific cultural manifestations.

Richards (2007) explains that in many of the trips usually seen as cultural tourism, often involve a visit to a religious site. For example visiting Notre Dame in Paris is always part of a cultural visit, but it involves religious tourism. Almost 40 percent of individual cultural tourists had visited a religious monument in the previous two years.

Harahsheh, Morgan and Edwards (2007) conducted research on into the image of Jordan as a tourist destination by British and Swedish people. It studies the influence of the image according to the religious beliefs and tradition of the tourists. The survey was made in Borlänge (Sweden) and Bournemouth (England).

2.9 TOURISM, PILGRIMAGE AND RELIGIOUS TOURISM

Cohen (1992) also maintains that pilgrimage and tourism differ with regard to the direction of the journey. The “pilgrim” and the “pilgrim-tourist” peregrinate toward their socio-cultural center, while the “traveler” and the “traveler-tourist” move in the opposite direction. This distinction applies particularly to journeys where the destination is a formal pilgrimage center. However, journeys to popular pilgrimage centers, which are typically “centers out there,” will often be characterized by a combination of features typical of both pilgrimage and tourism. The poles of the pilgrimage-tourism axis are labeled sacred and secular respectively. Between the two exists an almost endless range of possible sacred-secular combinations, with a central area which has come to be referred to generally as “religious tourism”. These combinations reflect the multiple and changing motivations of travelers, whose interests and activities may change—consciously or subconsciously—from tourism to pilgrimage and vice versa.
**Jackowski and Smith (1992)** use the term “knowledge-based tourism” synonymously with “religious tourism”. Most researchers identify “religious tourism” with the individual’s quest for shrines and locales where, in lieu of piety, they seek to identify with sites of historical and cultural meaning.

**Barber (1993)** explained that pilgrimage, one of the religious and cultural phenomena best known to human society, is an important feature of the world’s major religions: Buddhism, Hinduism, Islam, Judaism, and Christianity. A pilgrimage has been defined as “A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding”. Today, pilgrimage is defined differently, as a traditional religious or modern secular journey. The phenomenon is currently experiencing resurgence throughout the world, as longstanding shrines still act as magnets to those in search of spiritual fulfillment. Pilgrimage is one type of “circulation,” which is a form of population mobility. During the first decade of the twenty-first century, mobility has become an evocative keyword and a well-known interdisciplinary field of study with a powerful discourse of its own. The concept of mobility encompasses large-scale movements of people, objects, capital, and information throughout the world, as well as more local processes of daily transportation, movement through public space, and the movement of material things in everyday life. Issues of movement—too little movement, too much movement, the wrong type of movement, or poorly-timed movement—are of great importance to organizations, governments, and the lives of many people.

**Holloway & Valins (2002)** explained that pilgrimages have powerful political, economic, social and cultural implications, and even affect global trade and health. Pilgrimage inevitably necessitates spatial movement and for this reason stimulates geographers’ concern with distances travelled and the phenomenon’s affect on behavior. Pilgrimage is also an important subject due to its scope and spatial influence: each year, an estimated three to five million Muslims make the Hajj (the annual Muslim pilgrimage to Mecca on a specific date), some five million pilgrims go to Lourdes in France, and approximately 28 million Hindu pilgrims visit the River Ganges in India (Singh, 2006). Researchers are beginning to recognize more fully the powerful and contingent roles of religion and spirituality on a range of scales, from the corporeal to the institutional and the geopolitical.
Badone and Roseman (2004) are the first ones to claim that: “Rigid dichotomies between pilgrimage and tourism or pilgrims and tourists no longer seem tenable in the shifting world of postmodern travel”. Thus in their book “Intersecting Journeys: The Anthropology of Pilgrimage and Tourism” they seek to highlight the similarities between these two categories of travel that have frequently been regarded as conceptual opposites. Although modern tourism is regarded as one of the newer phenomena in the new world, we are reminded that the origins of tourism are rooted in pilgrimage. This dedifferentiation has indeed been one of the main subjects of current research. Expansion of Areas of Research Areas of research and analyzed sites have transcended the “officially sacred.”

Shinde (2006) in a paper, presented in Belfast in a conference which theme was ‘Tourism and the Roots/Routes of Religious Festivity’ covers information about pilgrimage, tourism, and religious tourism at sacred sites in India. This paper explores movement of pilgrimage into an organised and formal industry of religious tourism through study of Vrindavan, a sacred site visited by more than 3.5 million people in North India.

Hannam et al., (2006) conducted a survey of mobilities research stresses a number of important aspects of this emerging field of study, including focus on the relationship between human mobilities and immobilities; analysis of the relationship between mobility systems and infrastructural moorings; and the inter-relational dynamics between physical, informational, virtual and imaginative forms of mobility. But while the phenomenon of migration has gained much attention in the literature, different forms of “circulation”, and “religious circulation” in particular, have received much less attention. Nonetheless, these forms have no less an effect on the environment, and indeed may have an even greater one. This stems from the large numbers of participants, their cyclicity, and the large numbers of people which they. Pilgrimage also creates other population mobilities such as trade, cultural exchanges, political integration, and the less desirable spread of illnesses and epidemics.

2.10 TOURISM IMPACTS AND COMMUNITY

Dogan (1987) discusses that new revenues from tourism usually flow into the landowners and businessmen while the residents suffer from increased cost of living. This may give rise to a mal-distribution of income. New employment opportunities attract people to migrate to touristic resort areas, creating new social and cultural problems. Tourism may
cause a gradual change in a society's values, beliefs and cultural practices. Local residents feel this impact more heavily. By observing the tourists, local people may have a tendency to change their life style (dressing, eating, entertainment and recreational activities, and so forth). Tourism can contribute to the revitalization of arts, crafts and local culture and to the realization of cultural identity and heritage. In order to attract more tourists, architectural and historical sites are restored and protected. Moreover, many people from different cultures gather together, improving mutual understanding and image of different communities and cultures. While such social and cultural influence of tourism may be interpreted positively, it may also be considered negatively as an indication of acculturation or cultural degradation.

Dogan (1987) described that the economic impacts of tourism are usually perceived positively by the residents. First of all, tourism acts as an export industry by generating new revenues from external sources. A host nation will gain foreign exchange, which will contribute to improve the nation’s balance of payments. Tourism decreases unemployment rate by creating new job opportunities. It can create jobs immediately through employing local residents in hotels, restaurants, and entertainment and tourist services that cater directly to tourists. Tourism can also generate indirect employment in related, service industries by creating demand for local products supplied to establishments that would not have existed without tourists.

Inskeep (1991) discussed that the increasing demand for a tourism region encourages new infrastructure investment, and communication and transportation facilities. The amount of taxes collected by government will also increase commensurate with growing level of economic activity. Residents of a resort are thus expected to have a better standard of living and higher income as a result of tourism activities. However, if not well planned and controlled, tourism may lead to negative impacts or reduce the effectiveness of positive ones. The prices of goods and services may rise as tourist areas achieve success. Because seasonal facilities frequently operate at or near full capacities during peak seasons, increasing demand for accommodation may push up the rents as well as the land prices for building new houses and hotels.
Ross, 1992 In relatively small tourism resort towns, increased population and crowd especially in summer seasons cause noise, pollution and congestion. This hinders the use of public areas such as parks, gardens and beaches as well as local services by the residents, which sometimes result in negative attitudes towards tourists. Urbanization caused by rapid development of tourism can improve governmental and local services such as fire, police and security. In addition, the variety of social entertainment and recreational activities may increase in such cities. The negative impacts of tourism on the environment have been mentioned in the recent works within the framework of sustainable development of tourism. Unplanned and uncontrolled constructions, distorted urbanization and inadequate infrastructure all damage the natural environment and wildlife, and cause air and water pollution. Overuse or misuse of environmentally fragile archaeological and historical sites can lead to the damage of their features. The costs of losing wildlife areas and natural landscape as well as undertaking historical and cultural preservation are very high. However, if planned well, efforts and works to restore historic sites and buildings; to establish recreational areas and parks; to improve infrastructure system in order to prevent water and air pollution are all positive contributions to the region. Knowing that visitors prefer a clean and natural environment, the residents should be cognizant of environmental and ecological issues. The attitudes toward tourism held by residents do not exist within a vacuum and are influenced by a number of factors ranging from the current economic climate and environmental awareness to a variety of individual and community or societal level factors.

Ap and Crompton (1993) Tourism is widely perceived as a potential economic base, providing elements that may improve quality of life such as employment opportunities, tax revenues, economic diversity, festivals, restaurants, natural and cultural attractions, and outdoor recreation opportunities. There are concerns, however, that tourism can have negative impacts on quality of life. These can be in the form of crowding, traffic and parking problems, increased crime, and increased cost of living, friction between tourists and residents, and changes in hosts' way of life. The general theme emerging from research is that the industry has great potential to affect the lives of community residents.

Haralambopoulos and Pizam (1996), in their study of local resident’s perceptions of the social consequences of tourism on the Greek Island of Samos, noted a strong
relationship between respondent’s demographic and socioeconomic characteristics and their perceptions on the impacts of tourism. Their analysis of the findings suggested that direct economic dependency on the tourism industry was the most significant determinant of resident’s attitudes toward tourism. Of the most significant and explanatory of sociodemographic characteristics impacting upon the tourism impacts were occupational status, years of living in the area, number of minors in the family, size of household, education, income and employment of one or more family members in tourism.

Andereck (1995) Community consequences emerging from tourism development are often divided into three categories. First, economic, including elements such as tax revenue, increased jobs, additional income, tax burdens, inflation, and local government debt. Second, sociocultural, including elements such as resurgence of traditional crafts and ceremonies, increased intercultural communication and understanding, increased crime rates, and changes in traditional cultures. Third, environmental, including elements such as protection of parks and wildlife, crowding, air, water and noise pollution, wildlife destruction, vandalism, and litter.

Korça (1996) focused on identification of the demographic variables that are important in differentiating resident attitudes toward tourism in Antalya, which is one of the most popular tourism destinations on the Turkish Mediterranean coastline. Of the 13 demographic subgroups, she found the frequency of beach use and the distance between the individual’s home and the tourism zone of the community as the most significant variables in differentiation of perception of tourism impacts. Some of the other demographic variables with partial level of significance were job’s relation to tourism, income’s dependency on tourism, occupation and education level.

Ap and Crompton (1998) explained that the local community’s cultural values may erode over time. Some residents may identify themselves with the tourist’s cultural values and wish to have the same luxuries, which in turn may tempt them into undesirable professions. In addition to its cultural impacts, tourism is perceived to contribute to changes in value systems, individual behavior, family relations, collective lifestyle, moral conduct and community organizations. These kinds of social impacts may be evaluated positively or
negatively. With the development of tourism in an area, there might be changes in social structure of the community. Basically two different classes may emerge in the community: a rich class which consists of businessmen and landowners, and a lower class which includes mostly immigrants.

**Brunt and Courtney (1999)** said that tourism also modifies internal structure of the community by dividing it into those who have and have not a relationship with tourism or tourists. Intense immigration from different cultures of people gives rise to social conflict in the area. Generally speaking, impacts of tourism on women are perceived more positively such as more freedom, more opportunities to work, increased confidence, better education, and higher standards of living with higher family income. However, some argue that tourism distorts family structure and values, and also leads to increase in divorce rates and prostitution. Tourism may lead to a decline in moral values; invokes usage of alcohol and drugs; increases crime rates and tension in the community. Moreover, with the development of tourism, human relations tend to be commercialized while the non-economic relations begin to lose their importance in the community.

**Andereck and Vogt (2000)** Over the past several years, a number of studies have focused on their attitudes toward tourism. The purpose of this investigation was to investigate residents' perceptions of its impacts and test the relationship between these perceptions and several predictor variables, including perceptions of the role of tourism in the local economy, personal benefit from it, engagement with it, and community attachment. Earlier studies have considered various predictors of impact perceptions, but rarely have they tested more than one or two of these independent variables for a more comprehensive view of the subject; and the purpose here is to provide such a broadened perspective.

### Economic Effects of Tourism

**Long and Allen (1987)** Over the past several years, a number of studies have focused on their attitudes toward tourism. The purpose of this investigation was to investigate residents' perceptions of its impacts and test the relationship between these perceptions and several predictor variables, including perceptions of the role of tourism in the local economy, personal benefit from it, engagement with it, and community attachment. Earlier studies have considered various predictors of impact perceptions, but rarely have
they tested more than one or two of these independent variables for a more comprehensive view of the subject; and the purpose here is to provide such a broadened perspective. This study differentiates itself from most research in recent years because it is anchored in a US statewide population sample, thus providing broader representation of the general population than is typical of most past investigations.

Liu and Var (1986) While many studies over the past several years have demonstrated the positive economic impacts of tourism on host communities, several deal with negative consequences. As to economic effects, Liu and Var (1986) observed a strong perception among residents of increased employment, investments, and profitable local businesses. They also indicated the existence of negative effects such as an increase in the cost of living. They found strong support for the economic benefits of tourism. These included improved tax revenue and personal income, increased standard of living, and an improved attitude toward work. Conversely, the study found residents perceived an increase in the prices of goods and services.

McCool and Martin 1994 generally reported positive attitudes, such as improved economic quality of life, more employment opportunities, and improved standard of living. Alternatively, there have been reports of no perceived benefits on some of the items in several studies, especially those items related to more jobs or related quality, increased quality of life or standard of living, and higher prices.

McCool and Martin (1994) While many studies over the past several years have demonstrated the positive economic impacts of tourism on host communities, several opportunities, tax revenues, economic diversity, festivals, restaurants, natural and cultural attractions, and outdoor recreation opportunities. There are concerns, however, that tourism can have negative impacts on quality of life. These can be in the form of crowding, traffic and parking problems, increased crime, increased cost of living, friction between tourists and residents, and changes in hosts’ way of life. The general theme emerging from research is that the industry has great potential to affect the lives of community residents.

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Socio-Cultural Effects of Tourism

Liu, Sheldon and (Var 1987) Although economic benefits are often assumed to largely improve the quality of life of residents, sociocultural factors may not always be as positive. He found that tourism development has an effect on the sociocultural characteristics of residents such as habits, daily routines, social lives, beliefs, and values. These factors may, in turn, lead to psychological tension. Moreover, in areas with high levels of tourism there is often an increase in population as a result of new residents relocating from outside areas. If high growth rate is accompanied by poor planning and management, there is often a loss of resident identity and local culture. He suggests there are a variety of negative consequences such as a decline in traditions, materialism, increase in crime rates, social conflicts, and crowding. On the positive side, tourism can result in improved community services; additional park, recreation and cultural facilities, and encouragement of cultural activities.

Liu and Var (1986) found strong resident support for the positive cultural benefits of tourism in their study population. These included entertainment, historical, and cultural exhibits, with tourism as a means towards cultural exchange, events, and identity. The majority of residents in the Liu and Var study did not attribute social costs to tourism, and agreed that the industry does not affect the crime rate. Others have also found residents feel tourism encourages cultural activities, improved cultural heritage, development of natural parks, and more recreation opportunities.

Kousis (1989) identified concern with effects on traditional family values, cultural commercialization, crime, drugs, degradation of morality, alcohol, openness of sex,
increased prostitution, gambling, crowding of public facilities and resources, and declining resident hospitality.

**Environmental Effects of Tourism**

*Johnson et al (1994)* found residents in three communities were negatively disposed toward tourism. They disagreed that it had positive impacts, and agreed that it had negative impacts. The general conclusion that can be made thus far is that residents in a great diversity of communities seem to be positively disposed toward tourism. This does not imply that they do not have concerns about its impacts in their communities, but the specific concerns vary from place to place.

*Andereck (1995)* noted the potential environmental consequences such as emissions from vehicles and airplanes; water pollution such as waste water discharge, fertilizer leakage, road oil; wildlife destruction such as a result of hunting, trapping and fishing, and disruption of natural habitat; plant destruction and deforestation; over collection of specimens, and forest fires, trampling of vegetation; and destruction of wetlands, soil and beaches. He also cites the environmental consequences that disturb humans. These include large buildings which destroy views, clashing and unfitting architectural styles, noise pollution from planes, cars and tourists; damage to geological formations such as erosion and vandalism; fishing line and tackle left by anglers; and graffiti. Although much of the literature reveals positive views by residents on the economic and sociocultural aspects of tourism, it reveals some contradictory findings with respect to opinions regarding environmental impacts.

*Liu and Var (1986)* revealed that tourism provides more parks and recreation areas, improves the quality of the roads and public facilities, and has not contributed to ecological decline. In addition, the majority of respondents disagreed that tourism is the cause of traffic problems, overcrowded outdoor recreation, or the disruption of peace and tranquility of parks. On the negative side, the one factor which emerged in many studies as a resident concern is the impact of tourism on traffic. Other perceived problems include, vandalism, overcrowding at outdoor recreation facilities, pedestrian congestion; and parking problems.
Doggart and Doggart (1996) Though tourism is often considered a clean industry, in reality this is not always the case. It can cause significant environmental damage because it is often developed in attractive but fragile environments. In addition, there is the possibility that local development policy becomes focused on meeting the needs of tourists, often without regard for the environment. This can be detrimental to fragile areas where tourism often abounds. Ultimately, the industry has the potential to unwittingly undermine itself by being insensitive to the environmental impacts it is causing.

Hammit, Bixler and Noe (1996) suggested tourists are most aware of direct impacts of other people, such as litter, but are becoming increasingly sensitive to other types of impacts. In summary, impact perceptions have been measured using a number of items with a numerical scale of responses. These items have typically been combined into scales using confirmatory factor analysis in order to identify specific domains. Although the factors that emerged from each study were slightly different, a few commonalities exist. They all have discovered one or more positive or negative impacts or dimensions. The remaining factors are partly dependent on the questions asked. Some studies have found a community development or related factor, a tax levy factor, a social interaction factor, and/or a quality of life factor. In all but one case, these studies reveal residents overall had positive attitudes toward tourism. Further, the community generally felt that the negative aspects were not problematic with a few exceptions such as, and litter.

2.11 CONCLUSION AND RESEARCH GAP

From the detailed discussion and review of various authors about religious tourism, pilgrimage tourism and their impacts it may be concluded that religious tourism is functionally and symbolically equivalent to other institutions that humans use to embellish and add meaning to their lives it may be understood either as a regular secular ritual (the annual vacation) that acts as a counterpoint to everyday life and work or as a more specific rite of passage or ‘personal transition’ undertaken at particular junctions in peoples’ lives. The varying relationship between tourism and religion may be conceptualized as a continuum based upon the degree of intensity of religious motivation inherent in people. Religious tourism is motivated by faith or religious reasons have been in evidence for centuries. The varying relationship between tourism and religion may be conceptualized as a
continuum based upon the degree of intensity of religious motivation inherent in. At one extreme lies sacred pilgrimage, a journey driven by faith, religion and spiritual fulfillment; at the other extreme lies the secular tourist who may seek to satisfy some personal or spiritual need through tourism. The main goal in developing any form of tourism is to maximize the positive impacts while minimizing the negative impacts to the host community. The social impacts of religious tourism may improve public utilities such as pavements, lighting, parking, litter control, landscaping and even water and sewage systems. Review of literature suggests that there is a lot of gap in the study. This gap is as follows:

1. No specific and detailed study has been undertaken on religious tourism in Himachal Pradesh.
2. No specific study on Shakti Peeths of Himachal Pradesh has been undertaken.
3. No specific study with reference to religious tourism impacts has been undertaken.
4. No specific study related to community attitude and religious tourism impacts with reference to Himachal Pradesh has been undertaken.

**Summary**

Hence it may be concluded that religious tourism is a term widely used in theory and practice to refer to contemporary travel patterns to pilgrimage sites. Religious tourism is considered to be a ‘specific type of tourism’ where participants are motivated either in part or exclusively for religious reasons in such a way that it is ‘closely or loosely connected with holiday-making. Pilgrimage is one of the best-known phenomena in religion and culture and it features in all the major religions of the world: Buddhism, Hinduism, Islam, Judaism and Christianity. Pilgrimage could be defined as ‘A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding’. Whether traditional and religious or modern and secular, pilgrimage is experiencing resurgence all over the world, and longstanding shrines still act as magnets to those in search of spiritual goals. Pilgrimage is one of the forms of ‘circulation’ which, in turn, is one of the forms of population mobility. Religious tourism creates wide variety of impacts on the destination, there is need to evaluate those impacts for the sustainable development of religious destinations.
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CHAPTER 2

REVIEW OF LITERATURE


