Chapter- 2

REVIEW OF LITERATURE AND RESEARCH DESIGN
REVIEW OF LITERATURE AND RESEARCH DESIGN

This chapter reviews the existing literature on different dimensions of pilgrimage tourism in general and in the context of Bihar in particular. The researcher in this chapter tries to find out the solution of all the questions arising by reviewing the literature on the subject under reference. On the basis of this review of literature, research gap, objectives, research design and scope of this study are framed. In this study an Indian state of Bihar has been selected as geographical area to collect the research information through primary and secondary sources. The reason behind selection of Bihar is its strong archeological, historical and religious heritage. Bihar has drawn the attention of the researchers and authors world over to explore its archeology, history, culture and heritage. Its geography, history, archeology, art and culture, as well as economy have been the subject matters of a large number of books, journals, articles, etc. It has own self explanatory history in the field of pilgrimage tourism. Many historians, scholars from various disciplines have extensively explored the pilgrimage tourism in Bihar, but all the studies are very old references. Even various aspects of tourism are untouched in this area. This has come in light when extensive review of literature has been done on this topic in the context of Bihar. The review of literature undertaken by the researcher is presented below. For this purpose the books, thesis, relevant journals, articles, magazines have been taken into account.

2.1 Review of Literature

Houlton (1949) in his book entitled “Bihar: The Heart of India” presented a brief history, antiquities, scenic beauty, and places of general interest in Bihar. He highlighted the prospect of tourism development and at the same time found that the existing facilities for tourist were inadequate.

Diwakar (1959) in his book entitled “Bihar through the Ages” presented Panoramic views of Bihar and its people, and what they have been doing during the last three thousand years. The author made an attempt to portray various aspects of history, culture and economy of Bihar during ancient, medieval and modern period covering up to the mid 1940s. He further described the political and administrative aspects but main emphasis was given on how the life of people flowed in the social, economic, artistic and aesthetic channels during about three thousand years.
Vidyarthi (1961) in his study on "The Sacred Complex in Hindu Gaya" discussed the sacred characteristics of Gaya. He highlighted its sacred centers, its locational significance, and sacred performances etc. He viewed that sacred centers represented a single spot where a sacred performance took place. He noted that these sacred centers were visited by the devotees with different purposes. The result of interview conducted by him of 200 worshippers indicated the mix response of varied purposes. The purpose of their visit was health, prosperity, making offerings and taking vows, for securing job, to pass the school or college exam, to succeed in business, to win suit or to get a child and to earn merit for happiness in next life.

Sankalia (1972) in his study on "The University of Nalanda" has highlighted the glorious past of Nalanda and its contribution in the development of Indian thought, art and culture. His study revealed that pilgrim -students came to Nalanda in search of knowledge from China, Tibet and Korea and also highlighted the role of authorities at Nalanda in assuring their comfort and convenience to make them feel at home. The route and stay of pilgrims have been discussed. The study further emphasized that the University was not only confined to the teaching of students who were within its campus but it also sent out scholars to China, Korea, Japan and Ceylon to light the lamp of knowledge in these foreign lands. The author mentioned that Nalanda was truly an international university and as a great temple of learning. In the view of the author, Nalanda was nothing short of a temple of God to the Buddhist.

Bhardwaj (1973) in his Study Entitled "Hindu Places of Pilgrimages in India" has highlighted the philosophical underpinning of Hindus pilgrimage, its nature, evolution and motives. He stated that purposes and motives of undertaking pilgrimage are diverse and categorized the purpose of visit into three different categories viz general, specific and miscellaneous to understand the relationship between the level of sacred places and the purpose of visits. The general purpose includes yatra/pilgrimage, darshana/visiting the deities and sacred bath. The specific purpose includes mundane/tonsure, sukhna/mannat/vows. According to him the Hindu places of pilgrimage are the symbols of religious beliefs of Hinduism that reflects its vitality, resilience and syncretism. They have knitted the linguistically diverse Hindu population socially, culturally and spatially at different integrative levels. He further
highlighted the Hindus sacred places of different levels and its catchment area in terms of special and social dimensions. His study comprises eleven sacred places of Himachal Pradesh and Uttrakhand.

Chakrabarti (1976) in his study shed light on the archeological aspects of Rajagriha (modern Rajgir) as it existed during the time of Lord Buddha (6th to 5th Century B.C.). He presented the description of various archeological sites of Rajagriha which includes Bimbisara Jail, Griddhakuta Hill, Maniyar Math, Sonbhandar Caves, Saptaparni Cave, Pippala Store House and Venuvana. Presently, these sites constitute the major tourist attraction at Rajgir in Nalanda.

Narayan (1983) in his study on “Sacred Complexes of Deoghar and Rajgir” pointed out that sacred complex of Rajgir provided an opportunity for pilgrims of different nations, sects and castes to interact with each other and lead a common life. He further pointed out that pilgrims do discriminate among themselves at micro level but at macro level they are closer. According to him, the places of sacred importance are also of secular importance. It is not possible to put sacred and secular into two water tight compartments in the background of Indian cultural traditions. He considered the institutions of pilgrimage as an effective instrument for national integration.

Kaur (1985), in his book entitled “Himalayan Pilgrimage and the New Tourism” provides an encyclopedic study of the evolution of pilgrimage tourism and a detailed review of religious and recreational resources and the state of the art in Eastern Garhwal. Garhwal is the holiest of Hindu pilgrim destinations. The work is based on physical surveys and field survey. The book presents history of the pilgrimage tradition and descriptive survey of Garhwal’s recreation and religious resources, demographic and behavior patterns of visitors, a set of sample studies and recommendation with future development. Kaur indicates that the pilgrim infrastructure has been losing ground since the region was opened for tourism in 1974. There is a desperate shortage of resources to service the present flow of tourist pilgrims. He also points out that none of the accommodation of Garhwal meets internationally accepted standards for hotel.

Sharma (1988) in his thesis entitled “A Historical study of places of Buddhist interest based on Pali sources” noted that pilgrimage is common in all the religions and undertaken with the primary purpose of spiritual benefit.
The researcher in this study dwelt in detail upon the life of Gautam Buddha, his attainment of enlightenment and historical importance of places of Buddhist interest etc. The researcher noticed that the Pilgrimage places are now being designated as places of tourist interests because education and entertainment got mixed up with pilgrimages. The places of Buddhist interests are scattered all across the country. The researchers felt the need of identification, development and maintenance of places of Buddhist interest.

Ahmad (1992) in his study on “Islamic Pilgrimage (Hajj) to Ka’aba in Makkah (Saudi Arabia): An important International Tourism activity” has examined the dynamics of Hajj from International tourism perspective and due attention has been paid on improving the quality of Hajj experience for Muslim Pilgrims. He highlighted the significance of Islamic Pilgrimage in the contemporary world economy.

Rinschede (1992) in his study on “Forms of Religious Tourism” studied historical development of religious tourism, its various forms and influence of religious tourism on development. He noted that religious tourism is the oldest types of tourism and a worldwide phenomenon of religious history. It can be differentiated into various forms, Short-term – religious tourism and long-term religious tourism. He defines religious tourism as the type of tourism whose participants are motivated either in part as exclusively for religious reasons; and includes the visit of religious ceremonies and conferences, above all the visit of local, regional, national, and international religious centers. The study highlighted that in developing countries religious tourism offers the only possibility of travel for many classes of the population. Religious tourism is closely connected with holiday and cultural tourism. Those pilgrimage sites will flourish most that are located in the immediate area of large tourist attractions. The development and expansion of religious centers will mainly occur in areas with favorable travel connections near large agglomerations. Religious tourism influences the development of population, settlement and economics at religious centers.

Jackowski & Smith (1992), “Polish Pilgrim Tourist” presented a comprehensive assessment of pilgrimage tourism in Poland. The study discussed the historical development of pilgrimage, contemporary pilgrimage, arrivals of pilgrims, and impact of pilgrimage on infrastructure in Poland. The study further highlighted the consequences of the World War II and Soviet suppression on the development of
tourism infrastructure, and resulting loss of economic benefits and multiplier effect of pilgrimage tourism in Poland.

Hudman & Jackson (1992) in their study on “Mormon Pilgrimage and Tourism” examined pilgrimage related tourism among members of the Mormon Church by tracing the development of the church and associated pilgrimage destinations. They conducted questionnaire survey to describe demographic and trip related characteristics of the visitors at Salt Lake City, an important Mormon pilgrimage center in the world. Although, pilgrimage is not an official doctrine of Mormon Church, Mormons engage in travel to Mormon sites. Pilgrimage tourism includes visits to temples, Biblical sites, sites associated with the Book of Mormon, and historic places of the church. The study revealed that pilgrimage attractions facilitate the development of general tourism sectors and the additional business unique to the particular sacred sites.

Eade (1992) in the study on “pilgrimage and Tourism at Lourdes, France”, explored the various meaning and practices that underlie the categories of pilgrim and tourist at pilgrimage shrine that attract million of visitors annually. The study is based on secondary sources as well as 22 years of author’s observation as a volunteer helper at Lourdes. The study revealed that a clear distinction can’t be drawn between pilgrims and tourist because pilgrims themselves participate in what they see as tourist activities within the town, and at night little difference can be observed between pilgrims and tourists in the way they relax.

Nolan & Nolan (1992) in their study on “Religious Sites as Tourism Attractions in Europe” highlighted that Europe’s religious tourism system consists of pilgrimage shrines, sacred places of artistic and historic significance without pilgrimage associations, religious festivals and various blends of these basic components. The study also highlighted that pilgrims’ shrines also function as secular tourist attractions because of their artistic-historic significance, or the occurrence of festive events. The study finds that there is no evidence to suggest that tourism and pilgrimage are intrinsically incompatible and tourists are viewed as potential pilgrims by shrine administrator. The study revealed that sacred places and ceremonial events are among the most ancient of travel destinations. The shrines, temples, Churches, Landscape features and religious festivals, endowed by believers’ extraordinary links with the divine, are also among the most complex of attractions because of their appeal to a spectrum of visitors. The study points out that all visitors to these
attractions, regardless of their motivations, require some level of services, ranging from providing for the most basic of human needs, to full commercial development that rivals the most secular resort.

Peters (1994) in his book entitled “The Hajj: The Muslim Pilgrimage to Mecca and Holy places” traces out the historical accounts of Hajj and two thousand years old history of Mecca, before the life time of Mohammad (PBUH). The author was of the opinion that the Pilgrimage to Mecca (The Hajj) is the world’s largest religious event. This book is divided into 42 chapters and discusses the various rituals which are performed during Hajj. He never makes connection of Pilgrimage to Mecca with tourism explicit. The Hajj rituals form the core around which many other activities and issues revolve and these are very similar to the activities and issues revolving around leisure based mass tourism.

Vukonic (1996) in his book “Tourism and Religion’, describes the interrelationship, especially the economic and sociological dimensions, between tourism and religion, primarily from the stand point of tourism. This book discussed the touristic determinants of pilgrimage and is a best guide for interrelationship between tourism and religion.

Gupta (1999) in his study “Sustainable tourism: Learning from Indian religious traditions” highlighted the socio-economic benefits of religious pilgrimage in India. Pilgrimage as a part of religious tradition has always appealed both the rich and poor alike and involves sightseeing, travelling, shopping and visiting different places. The role of pilgrimage in promoting national unity and integrity has also been highlighted.

Batabyal (1999) in his thesis entitled “Buddhist Monastic centers of eastern India, circa 6th to 12th century A.D.: A socio-historical study” studied the history of Buddhist monastic art of eastern India such as Bodh-Gaya, Nalanda, Vikramshila and Kukrihar in Bihar. The attempt has been made to study the socio-historical factors that led to growth, spread and development of the art of Buddhist monastic centers of eastern India and emergence as important centers of learning such as Nalanda and Vikramshila in ancient India.

Kreiner & Kliot (2000), in the study “Pilgrimage tourism in the Holy land: The behavioral characteristics of Christian Pilgrims” analyzed the
demographic and behavioral characteristics of Christian Pilgrims at Gallilee in Israel. The study is based on the questionnaire survey with a sample of one hundred respondents, who were identified as pilgrims by their leaders or tour organizers. The first part of the questionnaire included demographic and trip related characteristics of the pilgrims, whereas the second part of the questionnaire focused on the expression of beliefs, feelings, motivations, behavior and experiences of the pilgrims. The findings revealed that the main reasons for visiting the holy site were specified as being personal and religious. The findings further revealed that 60 percent of the respondents described themselves pilgrims, 20 percent described themselves as tourists, and 12 percent of the respondents perceived themselves as both pilgrims and tourists and 8 percent described themselves differently. The study revealed an interesting contradiction prevailing among many respondents who described themselves as tourists (not pilgrims) and the purely religious motivation for their visit. The respondents who described themselves as pilgrims belonged to the low socio-economic group whereas those who described themselves as tourists belonged to a high socio-economic group.

Shackley (2001) in the study “Sacred World Heritage Site: Balancing Meaning with Management” reviewed the characteristics of the 166 World Heritage Sites (WHS) which are of sacred or religious significance. Sacred sites were examined within the contextual framework of contemporary cultural tourism, highlighting the particular management challenges in balancing sites conservation with enhanced visitor experience, while retaining a sense of the supernatural. The study discussed that visitor to sacred sites may be divided into two basic groups; those whose primary purpose is to gain a religious experience (including pilgrims) and the potentially far larger groups of those whose major motivation is visiting an element of the world religious heritage. The study revealed that patterns of systemic religious tourism and pilgrimage are constantly altering in response to factors such as political change, site accessibility, particular promotions and events in religious calendars. The study further points out that the tourism industries of countries such as Israel and the Vatican City are entirely dependent on sacred sites. The study indicated that the large volume of visitors and high uncertainty pose some management problems. The study further brings into light that varied motivations of visitors may create high uncertainty because they may react to the site differently.

28
Amir (2001) in his study entitled “Ritual and pilgrimage in early Buddhism: sacred geography of the Middle Ganga Plain”, brings out the various motives for undertaking Pilgrimage such as tourism, a break from usual routine, an act of devotion to the sacred being or acquiring merit etc. In the study, he made an attempt to analyze the emergence of sacred geography in the middle Ganga plain viz-a-viz Buddhist Pilgrimage. The study also highlighted the sacred component of Buddhist pilgrimage.

Shackely (2001) in her study entitled “Managing sacred sites: Service Provision and Visitor Experience” has put main emphasis on managing sacred sites. The authoress has stressed upon the operations management approach. In this study the management aspects of sacred sites have been discussed with the help of case studies. The study also deals with controlling visitor flows, planning and marketing of sacred sites. The extensive field work shows excellent blending of information collected from primary as well as secondary sources. The authoress also highlighted the sacred and secular sites, the journey to such sites, and post modernism in relation to the various theories and interpretation of sacred and secular sites.

San (2002) in his book “Buddhist Pilgrimage” has highlighted the benefits of undertaking a pilgrimage to the eight great places associated with the life of Buddha. According to the Author, pilgrimage is a spiritual journey in veneration of the blessed one and it purifies one’s thought, speech and action and through it many noble qualities can be developed. The author has divided the book into four parts. The part one of this book discusses the mental aspects of pilgrimage. Part two and part three trace the history and religious significance of each of the eight great places and the objects of interest located therein. The part four provides information regarding travelling around Buddhist circuit, road distances and maps showing the location of the shrines. The author is quite hopeful that the book will be very useful for prospective pilgrims and encourage more Buddhist to undertake a pilgrimage.

Santose (2002) in the study “Pilgrimage and Tourism at Santiago de Compostela” examines the route-based religious phenomenon in Northwestern Spain known as the Route to Santiago. Santiago De Compostela is a Christian pilgrimage center associated with the apostle St. James. The route to Santiago De Compostela
Chapter 2: Review of Literature and Research Design

itself, which is of particular significance to European Catholics, and the method of traversing it, are more important than the final destination. The study is based on secondary data. The findings indicate that the majority of visitors to Santiago and travelers along the route are simply tourists who are curious about the route and the city of Santiago. The difference between Pilgrims and tourists is discussed from the traditional perspective of the church and from that of the tourism industry. The recovery of the old pilgrimage route was instrumental not only in religious tourism but it has turned tourism into one of the important activities of the destination.

Jutla (2002) in his study “understanding Sikh pilgrimage” examined the significance of pilgrimage in Sikhism through history, philosophy, and beliefs. He conducted a questionnaire survey to explore the views of the respondents towards pilgrimage with a sample of 120 pilgrims at the Golden Temple in Amritsar. The study revealed that despite not being required or even encouraged to undertake pilgrimage, Sikhs still visit sites of religious importance to pray for health, happiness and prosperity and to thank God for showering them with blessings. Sikhs visit shrines associated with their Gurus and their history. The study further revealed that 47% of the respondents stated that their pilgrimage was combined with other activities such as sightseeing, shopping and visiting friends and relatives, whereas the 53% of the respondents stated that they were for pilgrimage purpose only. Further, 46% of the respondents indicated that they have visited Patna Sahib, and 49% stated that they would like to visit owing to its status as the birth place of Guru Gobind Singh. The study underlined that Pilgrimage tourism creates a sacred geography for Sikhs and plays a vital role in social and religious unity.

Vukonic (2002) in his study, “Religion, Tourism and Economics: A Convenient Symbiosis” highlights the economic impacts of religious tourism. The study indicates that there is a convenient symbiosis between religion, tourism, and economics. He considers religiously motivated travel as an integral part of tourism. The study points out that there are some motivational differences between pleasure travelers and pilgrims but modern amenities are used by both groups. The arrival of pilgrims and other tourists to an area has direct economic benefits for the local population. This study highlighted that in addition to spiritual motives other elements of cultural heritages have made travel to specific sacred sites and shrines an important tourist activity. This is a consequence of cultural heritage being concentrated at sacred places. He indicates that Pilgrimage involves serious financial commitments and is a
major source of revenue primarily from admission fees at museums and the selling of commemorative items and other cultural and artistic pieces in holy places.

Ioannides & Ioannides (2002) in their study “Pilgrimage of Nostalgia: Patterns of Jewish Travel in the United States” examined the role of pilgrimage in Judaism, pattern of Jewish travel within the United States and influence of Jewish culture and religion on travel behavior. The survey was conducted with 48 residents of Springfield in Missouri. They find that during vacation, many American Jews, regardless of whether they belong to orthodox or more moderate sect will often seek out Jewish sites, such as Synagogues homes of famous persons, and entire neighborhoods. They find that pilgrimage in Judaism is not as significant as it is in other religions such as Christianity and in Islam, primarily because of significant theological difference between religions. One of the principal objectives of the survey was to asses as to what extent a person’s ‘Jewishness’ has an effect on his/her travel behavior. Although pilgrims in Judaism do not have the same meaning or indeed significance as in other religions, nostalgia-based travel plays an important role to many Jews, particularly those of the Diaspora.

Seaton (2002) in the study on “Thana Tourism’s Final Frontiers? Visit to Cemeteries, Churchyards and Funerary sites as sacred and secular pilgrimage”, examined the historical and contemporary status of cemeteries and sites of darkness and their evolution as pilgrimage destinations. The study has sketched their history as visitor attractions, their appeals and their potential role as destination resources. Thana Tourism or dark tourism is associated with travel to death sites.

Digance (2003) in his study entitled “Pilgrimage at contested sites” highlighted the management problems arising out the growing number of visitors to the Uluru in Australia. Uluru is a sacred mountain and world heritage site. The study exposed the contest for the access and usage of the site among indigenous owners, mass tourists, site managers and commercial operators and modern secular pilgrims.

Poria, Butler and Airy (2003) in their study “The Core of Heritage Tourism” investigated the relationship between tourist’s visitation patterns, their religious affiliation and their strengths of religious belief at Wailing Wall (or Western Wall) in Jerusalem, Israel. The Wailing Wall is the most
important religious location for Jews. The sample consisted of 398 respondents. The finding revealed that religious affiliation and their strength of religious belief influence visitation pattern.

Devereux & Carnegie (2006) in their study “Pilgrimage: Journeying beyond Self” explored how the experience of pilgrimage can contribute towards the subsequent sustained transformation of individual and community well being. The study highlighted experience of pilgrimage which provides not only an enhanced physical well-being but also a better understanding of self and others, a chance for renewal and a learning experience that can be carried forward up to daily life. The study argued that as more and more people feel isolated within an increasingly urbanized and secularized society, there is a growing need for leisure activities, which reinforce their sense of self and community.

Dasgupta, Mondal & Basu (2006) in their study “Dissemination of Cultural Heritage and impact of Pilgrim Tourism at Ganga Sagar Island” highlighted the impact of pilgrim tourist at Ganga Sagar Island of Sunderban Biosphere (W.B.) and the religious importance of Ganga Sagar Island as cultural heritage of India. As a consequence of tourism development, the various facilities and services have been developed such as transport service, communication etc. The authors find that religious belief and knowledge form the key element of pilgrimage.

Haque (2006) in his thesis entitled “Development of Tourism in Vaishali District: A geographical Study” highlighted the significance of Vaishali district as a Tourist centre. He pointed out that Vaishali is endowed with eco-tourism and cultural tourism resources and have a number of sites associated with Buddha and Lord Mahavira. The tourism infrastructure, socio-cultural and environmental impact has also been discussed. The researcher brought into light the pattern of tourist arrival in Vaishali and noted that the birth anniversary of Lord Buddha and Lord Mahavira draws a large numbers of tourists. He further points out that the domestic tourists visit from different parts of India but foreign tourists are mostly pilgrim-tourists coming mainly from the Buddhist countries. The study brings into light various problems such as lack of transport facilities, erratic power supply, poor guide facilities and shortage of healthy and economical accommodation.
Liutikas (2006) in the study entitled “Pilgrimage and Tourism: Similarities and Disparities” find it difficult to demarcate the clear borders between pilgrimage and tourism. The study revealed that religious motivation is the main factor separating pilgrims from tourist and considered pilgrimage as the same phenomenon as religious tourism.

Timothy & Olsen (2006) in their book “Tourism, Religion and Spiritual Journeys” provides a comprehensive assessment of the spiritual and religious elements of tourism. The book is divided into two parts. First part of the book examines theoretical bases that underlie synthesis between religion and tourism by highlighting conceptual issues that guide scholarly understanding of religiously motivated people to venerate certain spaces and visit them. Scholars of tourism and religion are brought together in this volume to examine social, economic, historical and political elements of religion and tourism intersect. Second part of the book presents an empirical overview of various world religions and spiritual movements and their dealings, requirements, practices and traditions in relation to various forms of travel.

Raj and Morpeth (2007) in their edited book entitled “Religious Tourism and Pilgrimage Management: An international Perspective” presents empirical research insights on religious tourism and pilgrimage. This book provides empirical and personal insights into the changing nature of religion in society and highlights the challenges for policymakers and academics. This book comprises seventeen chapters. The book offers a diverse look at religious pilgrimage in different parts of the world: Ireland, Croatia, the United Kingdom, Peru, China, India and others. One of the chapters of this book explores the changes that have occurred in the traditional pilgrimage in India and put the contemporary expression of pilgrimage travel in India within the concept of religious tourism.

Singh (2007) in his study “Rajgir in Historical Perspective with Special Reference to Chinese Pilgrims” focused on the cultural spots of Rajgir such as the hot springs, Venuvana, Pippala Cave, Gridhakuta etc. in detail. He discussed the history of Rajgir in brief and also paid due attention on its geography. He argued that Rajgir was a city of cultural confluence wherein Jainism, Buddhism and Islam thrived together with Hinduism. The study highlighted that the place is still marked for its cultural diversity, natural
settings, scenic beauty and above all forts continuity. He points out that the remains of ancient Rajgir still attract visitors, archeologists and historians apart from the people of different religious faiths.

Sharma (2007) in his article “The Perception of Nalanda through Chinese Pilgrims” has discussed in detail the many aspects of Nalanda as a Centre of higher learning in India. For the Chinese Pilgrims, Nalanda was a centre of academic excellence. His article deals with the brand value and quality based education in Nalanda. There was regular flow of admission seekers from different parts of India, China, Central Asia and Korea. The article gives the information about the admission procedure, curriculum, teaching methods and academic activities of Nalanda. He notes that Nalanda was at the pinnacle of its academic height during the stay of Chinese pilgrims Huen-Tsang and I-Tsing (in 7th century A.D.).

Libison & Muraleedharan (2008) in their study “Economic Benefits of Pilgrimage Tourism: A case study of Sabrimala pilgrimage with special reference to Pandalam Rural Locality in Kerela (India)” made an attempt to show the socio-economic benefits of Pilgrimage tourism to local residents of Pandalam Rural areas. The study points out that the number of pilgrims visiting Sabrimala temple is nearly equal to the total population of Kerala. The study is based on the survey of 100 respondents selected from 473 households of the selected ward of the Pandalam Gram Panchayat. The finding revealed significant relationship in the household incomes during pilgrimage and non-pilgrimage seasons. The finding also revealed that people of Pandalam locality were economically better in household amenities than other ruler area.

Dar (2008) in his thesis entitled “A Study of Pilgrimage Tourism of Kashmir” has made an attempt to highlight the potential of pilgrimage tourism in Kashmir. The study has also analyzed the management practices of government and religious organizations and revealed the loopholes in their management practices of the pilgrimage spots. The researcher has discussed the problems of pilgrimage tourism in detail and offered some invaluable suggestions for addressing them. The researcher has further highlighted some core areas that need to be focused for harnessing the potential of pilgrimage tourism.
Shackley (2008) in the study “Management challenges for religion-based attractions” highlighted the diversity of religion-based attractions, management trends and challenges of religious sites. Religion based visitor attractions form an immensely diverse assemblage, varied in scale, location, visitor motivation and management style. Religion based visitor attraction can be either components of the natural environments (sacred mountains, lakes, islands etc.), human made buildings, structures and sites originally designed for religious purpose, and human-made buildings with a religious theme design to attract tourists. It is pointed that effectiveness of the management and marketing of religious sites depends on the type and size of the religious traditions represented. Many religious sites have rigidly hierarchical, clerically-dominated management structures, which may have functioned in the same way for thousands of years. Some religious sites seem not to be managed at all, and merely exist in management vacuum where things happen by custom and nobody is too bothered with achieving specific targets, whereas others are competent professional organizations with proper accounting systems and business plans. She further pointed that the managers of religious sites are usually religious leaders to whom concepts such as product development and strategic planning may be quite foreign. From spirituality standpoint this is a good thing, but given the scale of visitors’ arrivals to religion-based attraction, operation management is no longer a luxury but it becomes essential. The authoress opined that international insecurity may also be partially responsible for an increase in popularity of religion-based attractions as people turn to religion as a source of comfort, strength and explanation at times of unrest.

Sujata, Singh & Shyju (2008) in their paper “Management of Archeological sites and promotion of Heritage Tourism Study of Nalanda” highlighted the significance of archeological site of Nalanda as well as deficiencies in managing the site. They pointed out that archeological sites represent the identity of a nation, and excavated item, the remains of historical monuments are part of the rich heritage of the people of that country. The management of archeological sites raises several questions when tourism activity is promoted in a big scale. They further point out that dissatisfactions of tourist are an indication of poor site management. This paper emphasized the need of interventions from the Archeological Survey of India for the
provisions of authentic interpretation and efficient management of the site under reference.

Geary (2009) in his thesis entitled "Destination Enlightenment: Buddhism and the Global Bazaar in Bodh-Gaya, Bihar" examined the social transformation of Bodh-Gaya into a world heritage site. He highlighted the emergence of Buddhist monasteries, temples and guest houses, the role of tourism and pilgrimage as a source of livelihood and also the role of state tourism development and urban planning. The study revealed that many pilgrims come to Bodh-Gaya seeking emancipation from sufferings. He noted that for Buddhist around the world, Bodh-Gaya will continue to be an important place of worship.

Haque and Dar (2009) in their study "An analysis of pilgrims and pilgrimage sites of Kashmir" analyzed the profile of pilgrims and evaluated the performance of infrastructure at the pilgrimage sites in Kashmir. The questionnaire survey was conducted at five pilgrimage sites with the sample of 300 pilgrims, 60 pilgrims from each pilgrimage site. The demographic variables of the study included nationality, gender, age, profession, income and religion. The evaluation of tourism infrastructure is based on the 4 A's (Attraction, Accessibility, Accommodation and Amenities) of Tourism. The study highlighted the importance of pilgrimage tourism in revival of tourism industry of Jammu and Kashmir. The study revealed the deficiencies in tourist facilities at the selected pilgrimage sites and suggested possible measures to overcome the same.

Rathod & Rathod (2009) in their study "Poharadevi – A Study in Pilgrimage Tourism Centre in Maharashtra" highlighted the importance of Poharadevi as one of the pilgrimage of Banjara community in India. It has been discussed in the paper that Poharadevi, a holy village in Maharashtra has turned into a pilgrimage centre. Millions of people from all over the state and outside the state visit it for the purpose of pilgrimage. The study highlights the remarkable changes in population number, occupational and business structure etc. The study analyses various aspect of Poharadevi Pilgrimage Center. The Poharadevi, the religious hill station, situated at Manora Taluka in Vashim district in Maharashtra. Some of the objectives of this study were to examine the influence of pilgrimage on structure and function of Pohara Devi and to assess the importance of pilgrimage in the economy of the religious village.
Shuo, Ryan, & Liu (2009) in their study entitled “Tourism, Temples and Tourists: The Case of Mazu Pilgrimage Tourism” examined the contention that places of pilgrimage are akin to other tourist destinations in being multifaceted product places because they appeal to visitors who come with different sets of motives. A survey of 427 respondents visiting the holy mother temple at D-Lin in Taiwan has been done to examine the motives for the visit and the role of devotion as a motive. The study also examines characteristics of visitors and determinant of satisfactions with their visit to the temple. In this study, the definition of pilgrimage tourism was determined by responses to two questions: “What is /was the main purpose of your trip? And “Does this trip have any other purposes? The two contradictory findings have been found. First, it was found that socio-demographic variables had some influence on the travels motives to the temple. Second it was found that socio-economic variables had little correlation with self defined levels of devotion to the goddess. It has also been highlighted that visitors, even the most devotees, will require activities that offer some recreation such as sightseeing or shopping.

Josan (2009) in his study “Pilgrimage – A Rudimentary form of Modern Tourism” states that the nuclei of modern tourism are rooted in the most simple and naïve form of manifestation. The author points out that the concept of Pilgrimage being an act of will or religious obligation is known to all religions from ancient times. He further points out that the term holy place is a specific place associated with the divinity and constitutes a powerful point of tourist attraction.

Gupta & Raina (2009) in their study “Pilgrimage Tourism in Vaishno Devi: An Evaluation of Socio-Cultural Impacts” evaluated the socio-cultural impacts of pilgrimage tourism on the locality at Katra. The survey has been conducted for assessing the perceptions of tourists and local population. The sample consisted of 200 tourists and 100 local people. The study revealed significant difference in the opinion of tourists as well as in the opinion of locals on social-cultural impact of pilgrimage tourism. The study further revealed that positive and negative impact of tourism on the destination society. The positive impact include upgraded infrastructure, higher living standards, whereas the negative impact include commodification of culture,
inflated price, crimes etc. The study laid stress on the effective strategy for sustainable development of tourism in Jammu & Kashmir.

Palit (2009) in this article “India’s Cultural Diplomacy and Nalanda” points out that Nalanda represents the entire Buddhist ‘world’ and highlights its significance in facilitating cooperation with East Asia and as a confidence building platform for the Asia Pacific. The author notes that Nalanda initiative offers India and the East Asian countries an excellent opportunity for getting reconnected through historical and cultural roots.

Kumar (2009) in his article “Rajgir- A Place of Composite Culture” sheds light on the composite culture of Rajgir. He noted that Rajgir was associated with the founders of two great religions of the world- Buddhism and Jainism. He further pointed out that Rajgir was also an important center of religious activities of Hindus and Muslims.

Srivastava (2010) in the study “Buddhism and Modernity: A Case Study of International Pilgrims and Tourists at Bodh Gaya”, discussed the impact of pilgrimage tourism in improving the socio-economic condition of the locals at Bodh- Gaya. It was highlighted that majority of visitors had come to Bodh-Gaya for the purpose of Pilgrimage and they are from the eastern and northern western regions of the world. The researcher is of the view that Bodh-Gaya is emerging as a kind of ‘mini-world’ in India. This study also sheds light on the life style, daily doings, philosophical orientations, belief patterns and motives of the visitors.

Collins-Kreiner (2010) in his study “The Geography of Pilgrimage and Tourism: Transformations and Implications for Applied Geography” examined the transformations undergone in the research of pilgrimage and tourism and implications of these types of travel on tourism planning and other economic activities. Four studies dealing with Christian, Jewish, Baha’is and Buddhist pilgrimage were analyzed. According to the researcher, it is practically impossible to draw clean boundaries around the categories of travel or to differentiate pilgrims from tourist. In many parts of the world the pilgrimage shapes the nature of economic activity and the design of the public space. Modern Tourisms has its origin in pilgrimage. This paper reveals that in the 21st century the difference between pilgrims and tourist are fading while numerous points of similarity are emerging. This paper also highlights that
visitors motivation are also highly diverse ranging from curiosity to a search of meaning and their experiences is not homogenous. It was also found that differing markets segments of visitors go to the various sites, holy or not, and co-exist.

Collins-Kreiner (2010) in his study entitled “Researching Pilgrimage Continuity and Transformation” presents that pilgrimage as one of the religious and cultural phenomena known to human society also has substantial socio-cultural political and economic implications. He further indicates that there is a shift towards post-modern approach in the study of pilgrimage.

Karrar (2010) in his paper entitled “Impact of Pilgrim Tourism at Haridwar” noted that pilgrimage strengthen national unity and promotes fraternity and it is an integral part of Hindu culture. Haridawar being a distinguished place for Hindu religion attracts pilgrims from different parts of India to take a dip in the river Ganga. The commercial aspects of this sacred place have also been highlighted.

Triantafillidou et. al (2010) in the study “Pilgrimages: The Promised Land for Travel Agents?” examined the important characteristics of the religious tour package and marketing components. The findings of this study indicate that tangible element of tour package such as the hotel, the meals, and flights are less important for pilgrims whereas the representative/tour guide and the trips schedule constitute important segment of tour package. The findings also reveal that pilgrims are not price sensitive.

Shinde (2010) in his study entitled “Entrepreneurship and Indigenous Entrepreneurs in Religious Tourism in India” examined the concept of entrepreneurship and its relevance in religious tourism. He presented an overview of religious tourism in India and pattern of entrepreneurship at Vrindavan in India. The study is based on fieldwork which included in-depth interviews with the stakeholders, observation and questionnaire survey with 45 respondents at Vrindavan in India. The study revealed that changing patterns of religiosity, pilgrimage performances, package tours, the promotion of cultural tourism by state government and tour operators and influx of foreign tourists are transforming the pilgrimage economy of Vrindavan. The study further revealed the multi-purpose nature of trip that fulfills religious, cultural and recreational needs. The study underlined that multipurpose nature
of religious tourism not only poses various challenges for the management of sacred sites but also offers numerous opportunities for entrepreneurs. The study emphasized the need for comprehensive policy on religious entrepreneurship.

Zamani-Farahani & Henderson (2010) in their study entitled "Islamic Tourism and Managing Tourism Development in Islamic Societies: The Cases of Iran and Saudi Arabia" shed light on the tourism management in the Muslim countries. They studied the attitude and behavior of governments and their citizens regarding international tourism. The verses of the Quran, which endorse travelling for the purpose of achieving spiritual, physical and social goals, have been cited in the study. The study shows that tourism of many sorts is compatible with Islam and encouraged by its teachings. The study further highlighted the influence of Islam in the formulation and implementation of tourism policies in Muslim countries. The researchers consider state religions a serious barrier to tourism development. The theocratic states of Iran and Saudi Arabia, despite being endowed with unique tourist attractions have low flow of tourist from developed countries because of religious interventions in tourism development. This study also examines the aspects of the relationship between Islam and tourism, focusing on the religion's implications for tourism policy and development.

Henderson (2011) in his study entitled "Religious Tourism and its Management: The Hajj in Saudi Arabia" deals with pilgrimage tourism and focuses on selected critical issues that are discussed within the context of the Hajj in sections devoted to demand, the religious-secular nexus, organization and management, and sustainable development. The study aims to improve understanding of the uniqueness and significance of the Hajj phenomenon and illuminates the challenges of managing large-scale religious tourism events in the changing world of the twenty first century.

Andriotis (2011) in his study entitled "Genres of Heritage Authenticity: Denotations from a Pilgrimage Landscape" has examined various aspects of experiencing Byzantine tourist attractions. This study has focused entirely on authenticity on the World Heritage Site of Mount Athos. The findings of this study indicate that in the case of religious heritage, or in other words, pilgrimage, authenticity specific features of the landscape are essential to legitimize the
experience of the trip to enhance one's identity with the place, and to validate one's religious ideology.

Kasim (2011) in his study entitled "Balancing Tourism and Religious Experience: Understanding Devotees’ Perspectives on Thaipusam in Batu Caves, Selangor, Malaysia" reveals that religious or faith based tourism is turning into a booming business. This study is based on questionnaire survey and argues that understanding the significance of a religious event amongst its followers will preserve the real purpose of religious travel and tourism and provides insights of a balanced management approach of a religious tourism destination. This study looks at devotees' perception on religious tourism in order to improve the management of religious tourism destination.

Stausberg (2011) in his book entitled "Religion and Tourism" has focused on blurred boundaries and the touristification of pilgrimages. He pointed out that Pilgrims and tourists share the same travel infrastructure, traveler combines pilgrimage with family vacations or other forms of holidaying, pilgrims visit tourist attractions while on pilgrimage and tourists visit pilgrimage centers when on holidays, tourists and pilgrims mix in restaurants, souvenir shops and other consumer activities, pilgrimage centers are provided with non-religious entertainment facilities and so on.

Tomer (2011) in her thesis entitled "Pilgrimage Tourism in North India: An Evaluation" evaluated the pilgrimage tourism in north India encompassing five pilgrimage sites spanning over five states viz. Mata Vaishno Devi(Jammu and Kashmir), Chintpurni/Jawalaji(Himachal Pradesh), Golden Temple(Punjab), Krukshetra( Haryana) and Haridwar(Uttarakhand). The study shed light on growth and development of pilgrimage tourism, management of selected pilgrimage sites and the behavior and perception of pilgrims on the tourism infrastructure and facilities on the selected sites. The pilgrimage sites under study have witnessed growth in terms of foreign and domestic tourist arrivals. The study further reported the behavioral changes in foreign tourist arrival with respect to gender, age, and port of entry. The management patterns of pilgrimage sites were different from each other and their functioning was not transparent. The study further revealed the problems related to basic tourism facilities at the different pilgrimage sites. The study revealed that Himachal Pardesh and Haryana governments have been more active than other states. The study concluded with the suggestions for effective implementation of the tourism
related policy, creating basic tourism facilities, enhancing and upgrading the tourism infrastructure and so on.

Suleiman and Mohammed (2011) in their paper entitled "Profiling Visitors to Palestine: The Case Study of Bethlehem City" examined the characteristics of visitors such as nationality, gender, religion, the number of visits, length of stay, purpose of visit and type of accommodation used. The study is based on the questionnaire survey of international visitors at Bethlehem city and highlights the economic importance of tourism in Palestine.

UNWTO (2011) in its study entitled "Religious Tourism in Asia and the Pacific" highlighted the challenges and opportunities of religious tourism in Asia and the Pacific. The study discussed the salient features of Asia and the Pacific for religious tourism and potential for growth of inbound and outbound and domestic traffic at a regional and country by country level. The study reveals that all Asian archeological monuments have some connotation to religion and form the backbone of tourist circuits and find it difficult to differentiate between the cultural and religious tourists. This study includes philosophical essays, regional marketing and thematic aspects, country monograph on China, Australia, Iran, Japan etc. a special case study on India was presented which includes religious travel industry in India, its prospects and challenges, an empirical investigation on religious tourism motivation in India.

Shinde (2012) in his paper entitled "Policy, Planning and Management for Religious Tourism in Indian Pilgrimage Sites" used a case study approach to highlight the policy framework under which religious tourism operates in India. The study is based on Vrindavan, an Indian Hindu pilgrimage site. The pilgrimage site receives more than six million pilgrims annually. The study revealed that most of the religious tourism activity takes place outside the state’s framework of policies and institutions. The author noted that contemporary religious tourism industry has largely evolved from the tradition of pilgrimages and continues to thrive on the economy of religious devotion. The author further highlighted the role of Religious actors in providing religious services, accommodation and transport options in pilgrimage sites yielding an explicit ‘religious’ and ‘informal’ orientation. Following the colonial legacy, quasi-religious entrepreneurs continue to enjoy exemptions from the state with regard to revenue generation and abstain from civic responsibilities. The Author pointed out that the role of the state is fairly limited due to the lack of understanding of the
informality of the industry, absence of adequate policy, and an ‘institutional vacuum’ in dealing with religious tourism.

Chaudhary and Aggarwal (2012) in their study “Tourist Satisfaction and Management of Heritage Sites” evaluated the satisfaction of tourists with different attributes at heritage destination of Amritsar using modified importance-expectation model. Amritsar is an important Sikh pilgrimage center in the world. Random sampling method was used to conduct the questionnaire survey with the sample of two hundred tourists in July and August 2011. Twenty nine destination attributes were reduced into five dimensions viz. Attractions, Accommodation, Accessibility, Activities and Amenities. Paired t-test and one way ANOVA were used to investigate the tourist satisfaction with the individual dimension and across the selected demographic variables respectively. The demographic variables of the study included place of residence, gender, age, education level, monthly income and religion. The study revealed significant difference in the experience and expectation of tourists visiting Amritsar. Tourists were highly satisfied with only two attributes (i.e. Exciting Shopping and Ancient monuments/archeological ruins) of destination. The study further revealed the significant influence of place of residence, religion and distance covered on amenities satisfaction cluster and the age, religion and education level on the activities satisfaction cluster.

Hanandeh (2013) in his study entitled “Quantifying The Carbon Footprint of Religious Tourism: The Case of Hajj” notes that religious tourism is a fast growing sector within the tourism industry. He mentions that pilgrimage to Mecca is one of the oldest and largest religious events in the world. The study highlights the environmental impacts of the Hajj phenomenon in terms of green house gas emissions. The finding of the study reveals that each pilgrim contributes 60.5kg Co2-eq per days as a result of transportation, hotel stay, meals and waste management. The study suggests alternative solid waste management practices and use of solar water heating systems in the hotels for reducing the green house gas emission associated with the Hajj.

Hughes, Bond, and Ballantyne (2013) in their study “Designing and Managing Interpretive Experiences at Religious Sites: Visitors’ Perception of Canterbury Cathedral” based on the survey of 233 tourists at Canterbury Cathedral in the UK explored the visitors needs, preferences, perceptions and learning in relation to interpretation provided. The study revealed the importance of providing directional
signage, display and exhibits, value for money, attendants and equal access at the site. The study further revealed that overall respondents rated experience positively but wanted more information on cathedral history, architecture and artwork, as well as stories regarding people connected with the site. The study concluded with the recommendation for improving interpretation at Canterbury cathedral and implication for design interpretive experiences at religious sites. The balanced interpretation of the religious site which explains the religious as well as the secular aspects and features like architecture, history etc. will enable religious sites to attract and satisfy a wide range of tourists, thereby ensuring long-term viability and competitiveness as tourist attractions.

Patwal and Agarwal (2013) in their study entitled “Pilgrimage Satisfaction of Religious Event: An Empirical Study” evaluated the satisfaction of pilgrims visiting Mahakumbh-2013 in Allahabad. The study is based on the questionnaire survey of 200 pilgrims. The questionnaire comprised of two sections. First section included demographic variables (nationality, gender, age, education, occupation, income and religion) and the second section included satisfaction scale. Likert five point scale was used to evaluate the performance of the 13 attributes of the event and overall satisfaction of pilgrims. The 13 attributes were further reduced to four factors using factor analysis. One way ANOVA and multiple regressions were used to analyze the influence of selected demographic variables on satisfaction of pilgrims and to identify the key factors influencing overall satisfaction of pilgrims. The study revealed significant difference in the satisfaction of pilgrims across the selected demographic variables except education level and providing basic facilities to the pilgrims would be single most important factor influencing satisfaction of pilgrims.

2.2 Research Gap

It has now become evident from the literature that the studies on religion and tourism or religious/pilgrimage tourism have largely focused on motivation, economic, socio-cultural and management aspects of pilgrimage tourism in India and the world. The studies conducted outside India have focused on the basic concepts of pilgrimage, dichotomy/relationship between pilgrimage and tourism, the socio-economic aspects of pilgrimage tourism, behavioral characteristics of tourist or
pilgrims and the traditions of pilgrimage in different religions. In India, the studies have been conducted on pilgrimage tourism with special emphasis on the economic benefits, motivation of tourists or pilgrims and its management aspects. Most of the studies on Bihar cover only the general aspect of tourism like its history, culture and heritage and pilgrimage sites. Only few studies made on Bihar have touched upon the issue like pattern of tourist arrival and tourist facilities, motivation, socio-cultural and economic impact of tourism. Thus, the review of literature does not find any major study on the pilgrimage tourism in the context of Bihar. The review of literature reveals that pilgrimage spots of Bihar have not yet been studied from the perspective of tourism industry. The tourist which is the most important element of tourism industry has not been duly focused in any study. There is lack of collection and dissemination of information regarding tourist characteristics, their perception about destination fundamental attributes such as transportation, accommodation, catering and so on and their experience at the destinations in Bihar. Hence, the present study has been undertaken and entitled as “A Study of the Pilgrimage Tourism of Bihar with Special Reference to Bodh-Gaya and Nalanda”. The study aims at breaking fresh ground to re-invent the tourist perception about tourism in Bihar. The study also attempts to provide right direction to tourism industry of the State to attract larger tourist footfalls from inside and outside the country.

2.3 Objectives of the Study

The objectives of the study have been developed in the light of the review of literature. The literature indicates that religious sites world over act as a magnet for tourist attractions. Keeping in consideration the role of religion or pilgrimage as one of the motivational factors for undertaking tourism activity in India and world, the present research makes an attempt to understand the dynamics of pilgrimage tourism of Bihar and is based on the following objectives.

➢ To analyze the salient features of pilgrimage tourism of Bihar and to explore its potential.
➢ To study the management of pilgrimage tourism in Bihar.
➢ To explore the demographic and travel characteristics of visitors in order to understand the market of pilgrimage tourism of Bihar.
➢ To evaluate the perception of tourists on existing facilities and services at Bodh-Gaya and Nalanda
➢ To evaluate the overall satisfaction of tourists experienced during their visit/stay at Bodh-Gaya and Nalanda.
➢ To suggest possible measures to promote the pilgrimage tourism in Bihar.

2.4 Hypotheses of the Study

On the basis of objectives of the study following hypotheses have been formulated:

\textbf{H}_0\textbf{1}: There is no significant difference in the perception of foreign and domestic tourists on selected destination attributes at Bodh-Gaya.

\textbf{H}_0\textbf{2}: There is no significant difference in the perception of foreign and domestic tourists on selected destination attributes in Nalanda.

\textbf{H}_0\textbf{3}: There is no significant difference in the overall satisfaction of tourists at Bodhgaya across demographic characteristics such as nationality, gender, age group, education level, employment status, income and religion.

\textbf{H}_0\textbf{4}: There is no significant difference in the overall satisfaction of tourists in Nalanda across demographic characteristics such as nationality, gender, age group, education level, employment status, income and religion.

\textbf{H}_0\textbf{5}: There is no significant difference in the overall satisfaction of tourists at Bodhgaya and Nalanda.

2.5 Research Methodology

The research methodology for the study includes both qualitative and quantitative approach. The source of data is primary as well as secondary. The study begins with exploring the secondary data to build a theoretical and conceptual framework of the study. The source of secondary data comprises relevant books, tourism journals and Magazines, government reports, newspapers, unpublished doctoral theses and the official Web Pages. In search of relevant literature the researcher has gone through the catalogues of the various libraries in India such as AMU, Aligarh, Jawaharlal Nehru University, ICSSR, ICHR, IIPA, New Delhi, ANSISS, Patna, Khuda Bakhs Oriental Library, Patna, Patna University, Magadh University, Bodh-Gaya. The official Web Pages of UNWTO, WTTC, Ministries of
Tourism at centre and at the State, and other concerned organizations and institutions have also been explored. The researcher created Google alert to keep abreast with the current literature on the topic. Besides these, other possible sources were also explored for collection of information on the subject under study.

Self-administered questionnaire, personal interview and observation methods have been used for the collection of primary data. The questionnaire survey was conducted at Bodhgaya and Nalanda. The researcher has sought the information from the officials of the Department of Tourism (Government of Bihar) and the India Tourism Office (Patna) regarding development and promotion of Pilgrimage tourism in Bihar. The interview has also been conducted with the members and employees of various religious trusts/committees to seek general information and information regarding management of the pilgrimage sites. In addition to Self-administered questionnaire and personal interview, direct observation has also been made by visiting Bodhgaya, Gaya, Nalanda, Vaishali, Patna and other pilgrimage sites in Bihar. The observation allowed the researcher to get his own impression about the pilgrimage sites.

SPSS software has been used to conduct descriptive as well as inferential statistics. The statistical tools most suited to the analysis of the data has been applied such as mean, standard deviation, reliability test, and independent samples t-test one way analysis of variance.

2.6 Contribution of the Study

The contribution of this study can be discussed from both theoretical and practical standpoints. There is virtually no industrial base in Bihar. Agriculture is the mainstay of the economy. Fortunately, Bihar is blessed with the multi-religious pilgrimage sites having appeal for national and international visitors. In this backdrop, tourism industry holds a big promise and development of pilgrimage tourism may provide several benefits to its economy.

The study offers an initial understanding about pilgrimage tourism of Bihar. This study could be useful for both visitors as well as management authorities. For visitors the study provides information about the pilgrimage spots and its accessibility and available facilities there. The present study helps the management authority and marketers to better understand their visitors/customers. It helps in identifying the motivations of visitors, satisfying and dissatisfying dimensions of the pilgrimage
destinations and satisfaction level of visitors. The study brings into light what exactly tourist want in Bihar and tells about what is more needed to meet the demand and improve the facilities. The study offers reliable source of information to the tourism industry on the tourists’ demographic and travel characteristics, perception and experience of visitors. The perceptions and satisfactions of the visitors with the services available at the destinations speak in volume about the management of any destination. The study contributed to a theoretical enhancement of the current level of knowledge in the existing literature on pilgrimage tourism. In terms of the practical contribution, the findings of the study could be used to formulate marketing strategies and to improve the management of the pilgrimage destinations. Last but not the least, this study brings the pilgrimage landscape of Bihar on the global map of pilgrimage tourism and could help tourism planners and policy makers to develop more appropriate development plans and marketing strategies to enhance the competitiveness of the destination.

2.7 Limitation of the Study

The lack of literature and inadequate information on pilgrimage sites of Bihar constitute major limitations for the present study. A substantial amount of literature is available on the Buddhist pilgrimage spots of Bihar whereas the other pilgrimage spots like Jain, Hindu and Sufi lacks adequate literature. This imbalance is also reflected in this study as it focuses relatively more on the Buddhist pilgrimage spots. No book has been found on tourism and its connection to religion in Indian context in general and in the context of Bihar in particular. Inadequacy of the data is other big limitation for this study. Department of Tourism (Govt. of Bihar) maintains the arrival of tourist data at major pilgrimage destinations of national and international repute and categorizes them into two broader categories of foreign versus domestic. The country-wise data of foreign tourists and the state wise data of domestic tourists are not available. The religious bodies, except BTMC, don’t maintain the data regarding financial statement. There is no official record of tourists’ arrivals at Pawapuri, Khanqahs and Dargahs and other local pilgrimage spots. There is no data available regarding the revenue from tourism industry in Bihar. This information might have given better understanding of the importance and economic potential of pilgrimage tourism in Bihar.
Chapter 2: Review of Literature and Research Design

There is a lack of research temperament among official of tourism authority and among the members of religious trusts. Indifferent attitudes of members of religious trusts/committees and officials of tourism department certainly have bearing on the quality of this present study. They seem to be doubtful in sharing and discussing general information and information related to management of pilgrimage spots. Although they understand the importance of the research topic, they have been found in the habit of dereliction. The hotel managers did not allow the researcher to interact with their guests in the lobby of their hotel fearing that it may cause inconvenience to their guests. Their cooperation could be helpful in obtaining the larger sample for the study.

The survey for this study was confined to two major pilgrimage destinations i.e. Bodh-Gaya and Nalanda. This selection excludes the other lesser known and emerging pilgrimage destinations. Although the title of the research indicates that it covers the entire pilgrimage landscapes of Bihar, practically it failed to encompass all the pilgrimage spots of Bihar comprehensively. Only the well-established and emerging pilgrimage destinations/spots have been duly focused whereas the lesser known pilgrimage spots of local importance could not be focused properly due to want of adequate literature. The survey was conducted during the period of peak season i.e. November-December 2012, which is also one of the limitations of the study. The survey instrument of the study is tourist centric and it gives information about their demographic, travel characteristics, their perception, satisfaction and their intention to revisit and recommend the destination whereas the perception of the host community about tourism has not been considered. Nevertheless, it is hoped that these limitations could suggest and offer directions and guidelines for future study.

2.8 Presentation of the Study

The present study is divided into six chapters. The first chapter deals with the concept of pilgrimage tourism, pilgrimage as a religious tradition in different religions, Pilgrimage tourism in India and its economic benefit.

The second chapter deals with the review of literature and research design. It gives the layout of the study, research methodology, its contribution, and limitations of the study.

The third chapter deals with the pilgrimage tourism in Bihar. In this chapter, pilgrimage sites of Bihar have been properly highlighted. Their religious importance
Chapter 2: Review of Literature and Research Design

and their accessibility from Patna have been mentioned. The tourist facilities available at major pilgrimage destinations have been mentioned. The arrival of domestic and foreign tourists to the major pilgrimage destinations has been presented with the help of bar diagram.

The fourth chapter entitled management of pilgrimage tourism in Bihar discusses the role of governments, State as well as Central government, and religious trust/committee in managing the pilgrimage centers of Bihar. The role of religious trust/Committee in managing the pilgrimage spots has been discussed.

The fifth chapter entitled Data Analysis and Interpretation deals with analysis and interpretation of the primary data collected through questionnaire survey at two pilgrimage destinations in Bihar. This chapter delineates the sampling plan, questionnaire design, data collection procedure, description of sample and hypotheses testing. In this chapter, the demographic and travel characteristics of the respondents have been presented in bar diagram. The perception and satisfactions of the tourists, their intention to revisit and recommend the pilgrimage destination have also been presented in the diagrammatic form. The hypothesis has been tested with the statistical tools like Independent Sample T-test and one way ANOVA.

Chapter six entitled Conclusion and Suggestions gives summary of the whole study. It presents the outcome of the study in the form of conclusions in the light of logical inferences drawn through analysis and discussion of the primary and secondary data. The scholar offers suggestions appropriate and pragmatic for removing hindrances, improving the facilities and for the overall development of pilgrimage tourism. The researcher also highlights the area which is not covered in this study.

The next chapter presents an overview of pilgrimage tourism in Bihar and lays down the ground work for further study on the topic of research.
REFERENCES


