CHAPTER II

REVIEW OF LITERATURE

2.0. INTRODUCTION

The review of literature is a part of explorative study to gain clarity on the theoretical dimension of concepts on which the foundation of research is primarily laid on. It is a purposeful search from a body of text to comprehensively understand the genesis of construct and divergence of connections across the various elements. A logical order of literature is established between the main and subthemes to fathom the deepness of the study so far carried out. A review is a process of figuring out the problems that are generally analyzed by using the qualitative and quantitative study. It is nothing but a method of diagnosing the inherent problems hindering the progress and ascertaining the root of it with ample scientific reasons. In social science, most of the studies consist of a wide mix of inductive and deductive approach that clarifies the path of making progress of research in a methodical manner.

A review is a view that is already given after conducting studies or it is a kind of inference that is drawn from the study. Thus, it aims to review the critical aspects related to the historical evolution of knowledge, including findings as well as theoretical and methodological contributions to a particular topic. Further, review of literature is an integral component of research that throws sufficient insights to comprehend to build arguments of the logical relationships of concepts or variables. In this regard, the review of literature helps find out the key variables to be analyzed investigated and interpreted to identify the gap in theories and induces much interest
to explore why the gulf is created and how the gap can be filled with the help of current study. Furthermore, the review of literature expands the scope for making the study more unique and original for greater acceptability.

The review of literature helps in clarifying the ambiguities on the concepts and in unfolding critical issues. The extensive browsing the literature and surfing the e-resources can provide a strong logical background to raise research questions with regard to problems and these questions are subsequently transformed into the research hypotheses. While reviewing the previous published or unpublished journals, books, periodicals, documents, etc, the researchers can certainly come across the key jargons, sampling method and sample size, method of data collection, scale development, reliability and validity test, level of significance, statistical tools, etc. The review of literature on Pilgrimage Tourism has brought enough insights and perspectives to study the rationale of fulfillment of Religious obligations and motivations with reference to Velankanni, Nagore and Thirunallar in Tamil Nadu.

2.1. REVIEW OF LITERATURE

Pilgrimage Tourism is described as a long journey for search of knowledge and enlightenment Gill (1999), is almost as old as the Indus Valley Civilization (Singh 1977) and is motivated by faith or Religious reasons for centuries (Priya 2001). It becomes the functional and symbolic of traditional Religious practices. Pilgrims are the special interest Tourists whose purpose is to visit the places of Religious and spiritual importance and get involved in the Religious activities (Sanjay 1985).
Differences in behavioral attributes like perceptions, attitudes and motives vary according to the cultural backgrounds and personality. Majority of domestic Tourists are otherwise called as Pilgrimage Tourists, whose behaviors largely depend on the experience of the Pilgrimage sites (Pauline 1966). Sanjay (1985) explained that Pilgrims are the special Tourists whose purpose is to visit the places where they become involved in the Religious activities as a member of Pilgrimage tour. Differences in behavioral attributes like perception, attitudes and motives vary as per the cultural background and personality.

There is a close relationship between Religious needs and facilities at the Pilgrimage Tourism centers Rathod (1999). Local hospitality is one of the most important components of Pilgrimage Tourism and the hospitality industry thrives on the service quality and facilities to ensure customer’s satisfaction (Tomasi 2002). Pilgrimage Tourism is a leisure-oriented travel along with the fulfillment of recreational and religious needs (Bajpai 1954). Pilgrim sites tend to deviate from their original purposes (Tyrakowski 1994) and it is a form of travel that provides opportunities for people to visit the sacred places as its features are very common to almost all societies (Kiran 1991). Pilgrimage sites are as similar as any other Tourism destinations and they meet the needs of both Religious believers and more general holidaymakers (Shuo 1993).

The facilities consisting of Accommodation, Transportation, *Darshan*, Food and Drinking Water and Shopping are essentially integral components at the Pilgrimage sites and the behavior of the local people with the Pilgrims is equally important ( Rathod 1999). Pilgrims do travel to Pilgrimage sites by taking various
modes of transportation as the selection of good transport depends on the cost, speed and safety (Pauline1966). Hospitality is one of the most important components of Pilgrimage Tourism industry to satisfy the tourist expectations (Sharma 1998). In many regions, Pilgrimage Tourism thrives only due to the presence of the hospitality industry (Aziz 1985). Pilgrimage to Mecca is increasing due to the well-organized and planned itinerary, communication network, infrastructure and public transport system (Rana 2003). Adequate facilities and amenities would lead to the rise of Pilgrimage Tourism in Islamic countries (Shakiry 2001). Religious Tourism faces serious hurdles like poor Tourism infrastructure and lack of proper hospitality (Nevatia 2001).

2.2. INFRASTRUCTURES FOR PILGRIMAGE TOURISM

The role of governments to realize the hidden potential of Pilgrimage Tourism is extremely significant. There are innumerable temples for the devotees to visit them for a variety of reasons. Thus, built infrastructures (roads, hotels, power, etc) around the temples bring about huge development at the Pilgrim sites and the promotion of festivals on specific holy days around the temple attracts more visitors. Bussing (2006) has divided the Pilgrimage centers into major, very significant and locally important categories. Accordingly, promotions can be targeted to the prospective visitors.

The governments rise to the occasion to ensure for the upkeep of surroundings that are kept free from the menaces of touts, garbage and traffic. Moreover, the governments largely seek to ensure the Pilgrim experience by making all possible arrangements. The Holy Ghats are kept clean and free from all encroachments Sternberg (1999) and Coleman (2002). Thus, more than 1000 Pilgrimage centers in
India fall under major, very significant and locally important category. However, most of the State Governments are apathetic to the issues affecting the sanctity of the Pilgrimage centers. There is a general tendency to look at marquee destinations and shrines without realizing the Tourism potentials. There is no point talking about the overseas tourist arrivals when the most frequented Tourism segment remains to be most neglected.

Raina (2001) states that the policies of government provide ample scope for overcoming the hindrances of free travel, travel formalities, transport and community network, hotels, motels, theme parks, parking areas, recreation centers, education and training centers, banking and insurance, post and courier service, police stations, drinking water facilities, etc. Infrastructure also includes water, electricity, sewage disposal, gas, land, taxation policies and other social facilities and institutions that all influence the tourist motivations. There are two aspects of infrastructure. The first aspect of infrastructure is freedom to travel and freedom to access. This involves international relationships, worldwide agreements, and international policies and the friendly relations with the nations. The second aspect is the level of development of service delivery system and the level of services offered to the visitors.

As rightly observed by Rehman (2001), Tourism is not just building a hotel, but the quality of airports, roads and the treatment offered to the Tourists is equally important. In other words, it depends on how successfully an entire country and its systems function to work in tandem to transform the economic and cultural background of the host country.
Sharma (1998) emphasized that expectations from the hospitality services is one of the most important components of Pilgrimage Tourism. In many regions, the hospitality industry thrives only due to the growth of Pilgrimage Tourism. The service providers add facilities and features so as to attract and retain customer base to determine whether the hospitality industry really looks into the customer’s satisfaction. In order to determine the level satisfaction, the Religious expectations of Pilgrimage Tourists are seriously taken into consideration. The difference between the male and female level of expectations and satisfactions is also measured in the Pilgrimage Tourism.

Ajit (2004) assessed that many Religious institutions have set the trends for others to follow by indulging in the social responsibility activities as a part of civil society institutions in India. A few Religious institutions in Pilgrim towns are voluntarily involved in managing environmental resources in either a direct way for conservation of resources or an indirect way for providing infrastructure services so that natural resources are not degraded. Considering sustainability is a matter of concern for the mismanagement and miss-organization of resources apart from being a concern of degrading resources through pollution. Thus, it is necessary to employ resources generated within the Pilgrim towns effectively for better environmental management.

Shinde (1999) suggested that Religious institutions may provide a good platform to propagate environmental awareness based on Religious teachings. These institutions play a major role in the efficient waste management. It requires adequate technical, financial and human resource capacities as well as reasonable degree of
accountability role of Religious institutions. However, the benefit is percolated from the influx of Pilgrims. Shinde (2007) highlighted that the environmental issues are influenced by the visitor behavior, performance of rituals and awareness of visitors in understanding the link between Religious discourses and the environment. Nevertheless, Pilgrimage centers are multifunctional and the physical environment may influence mental, emotional and spiritual experiences.

Weidenfeld (2008) suggested that the Religious Tourists across the religions can be identified and separately examined in light of the need. However, Religious needs are not confined to the hospitality premises, but are also relevant to other Tourism businesses and facilities in other Tourism sectors such as attractions, airports, visitor information centers, and food outlets. It is suggested that the relationship between Tourism and religion is complementary to each other.

Rana (2003) found that one of the main objectives of behavioral survey of Tourists is to solve their problems and provide guidance to the public and private sector for further Pilgrimage Tourism development. The host populations, visitors and Tourism developments are interdependent to each other to deal the problems.

Aziz (1985) cited the medieval Pilgrimage, medieval shrines, Pilgrimage by sea, medieval infrastructure, roads accommodation, medieval, itineraries and Pilgrim accounts, modern Pilgrimage, infrastructure and public transport in the study. Nevertheless, all journeys generally start from and return to the Pilgrims’ home and it is a circular journey after traversing the holy places of interest. Traditionally, Pilgrims would walk or ride the whole way and some Pilgrims make at least a part of the
journey by the public transport. Pauline (1966) stated that many thousands of Pilgrimage Tourists go by car, but some ride horse back and quite a surprising number walk the entire way. Their active and enthusiastic participation in the medieval tradition serves to revitalize the spirit of the Pilgrimage touring and accessibility and amenities are to give it meaning in the modern world.

Rathod (1999) described that the facilities in Pilgrimage Tourism center include accommodation, transportation, Darshan, food and drinking water, shopping and the behavior of local people with the Pilgrims. The Pilgrims’ opinions about these facilities were essentially important to understand the Pilgrimage needs for which the religious institutions and other service providers are largely guided by the findings and suggestions.

2.3. CULTURAL MOTIVATIONS IN PILGRIMAGE TOURISM

Cultural Tourism today is one of the largest and finest growing segments in the world. It is not only crucial in terms of the economic revenues and job opportunities that it generates, but also for the greater interaction amongst nations, cultures and civilizations that it fosters. It compels people to move out of their comfort zones and explore the rich and varied heritage of cultures that lie beyond their realms in the process of giving greater impetus to economic transactions too. As a result, cultural Tourism is one of the most lucrative as well as desirable means of human activity and it is beneficial as it is in a multifold manner. Indian culture plays a prominent role in Pilgrimage Tourism.
In India, there are a variety of Pilgrimage sites motivating the Religious followers from Hinduism, Jainism, Buddhism, Islamism, Christianity, etc. Each and every religion has its own tradition and custom. In India, Hinduism plays a major role and it is a dominated religion throughout India. Culture motivates many foreigners and Indians towards the Pilgrimage sites to offer prayers to the shrines. In most of the Pilgrimage centers, statues, paintings, pillars, drawings, etc are displayed to provide an overview of the richness of Indian culture. The literature has presented the factors of cultural motivations determining the growth of Pilgrimage Tourism.

Raj (2001) described that cultural Tourism in India, from time immemorial, is considered to be a land with rich cultural heritage. Besides, various religions were also flourished at different times.

Dasgupta (2001) explained that cultural Tourism includes movements of persons for study tours, performing arts and other cultural tours, travel to festivals and other cultural events, visits to sites and monuments and travel to study nature, folklore or Art or Pilgrimages. Cultural Tourism is crucial in terms of the economic revenues, job opportunities and the greater interaction among nations. As a result, cultural Tourism is one of the most rewarding forms that largely promote the Pilgrimage Tourism.

Kennedy (1998) examined that the cultural Tourism is a type of Tourism which falls under recreation. Mostly Tourists used to spend time for leisure and pleasure and people spend more time on cultural activity. Festivals were conducted at the Pilgrimage sites due to its cultural significance.
2.4. PROMOTION OF PILGRIMAGE TOURISM

Miroslav (1999) stated that the term ‘Pilgrimage Tourism’ is largely unheard of both the academic literature and the Tourism trade press. To develop strategies for the effective marketing of Pilgrimage Tourism, these Pilgrimage Tourists need to be further identified to analyze their behaviors and attitudes. Hence, there is a need to build a typology of Pilgrimage Tourists. Incidentally, the concept of grouping people into ‘types’ is not usually appealing to those people who see themselves as individuals, and this can be especially strong for those who see themselves as on a ‘Pilgrimage journey’. But for Tourism marketers, these groupings are very useful managerially as they target often the similar people or customers who buy and use any products and services for similar reasons.

Newby (2009) proved that marketing strategies might be developed for similar segments around the world. Hence, Pilgrimage Tourists’ exclusive/inclusive characteristic provides a broader global segmentation base than a nationality base. Every Pilgrimage tourist is included into one of the categories and Tourists from both countries were found in both categories. Thus, segmentation was identified as a potentially more economical technique, because country specific strategies would require further individualized and in-depth research for each additional country before moving into the target market.

Jackson (2001) felt that Pakistan prefer spiritual Tourism in groups for various reasons, and the locals are more influenced by the historic and religious figures as the reference groups and opinion leaders. The product and promotion strategies could be effectively crafted. The operators were asked for details about the behaviors, attitudes
and experiences of the spiritual Tourists in Pakistan. The main conclusion of this original study was that Pakistani spiritual Tourists prefer to travel with families or friends and are strongly inspired by historical and religious leaders. This can help craft appropriate product and promotion strategies.

Jovan (2011) has explained that the main role in the process of creation and placement of faith for Tourism arrangements is assigned to various initiatives undertaken by Non-Government Organizations (NGOs), Common Citizen, Higher Education Institutions, Tourism Economy, Tourism Organizations and Travel Agents, Ministry of Economy and Church Institutions to insist on more frequent discussions to resolve the problems and obstacles of future development. Moreover, it is necessary to make good contacts and relationships with Church High Officials at all levels since they are of highest importance in the process of worshippers’ animation to participate in Pilgrimage travelling.

Lau (2002) pointed out that the Chinese economic reforms and the government’s policy towards travelling and Tourism activities have changed the citizen’s rights and possibilities to travel in their own country and conquer the international Tourism market by package tours. However, the literature has so far neglected the motivation of travelers in choosing their holiday destinations. It compiled a new database of the preferences of Tourists in domestic Tourism and foreign Tourists. The identification of the specific preferences of travelers helps assess in how far Tourists’ preferences for attractions and regions are similar (Lau 2002). Another aspect of investigation is about the impact of Tourism promotion in on
destination choice. The results of an analysis of marketing strategies are translated into recommendations for foreign travel promotion that targets at Tourists

Chaisawat (1993) proved that marketing strategies are recommended to promote the cultural tourist attractions in the country, to implement product development of cultural tourist attractions and activities, to develop new products facilitating and supporting products and to offer reasonable price/value for money and to collect reasonable zoning fees to the cultural sites. The region would see development taking place for the benefit of the socio-economic situation of the region. As a result, the community would stand to benefit from this development; to introduce diverse payment methods; to improve accessibility and to upgrade transportation facilities.

The promotion can be done through the national TV channels and websites, promotional materials and press release. The respective authorities should pay more attention to the management of cultural site. The government and other promotional bodies should make sure that a harmony between public and private sectors is essential in the development of hospitality and Tourism marketing mix for managing effective utilization of the promotional funds. The National Tourism Organization (NTO) and the private sector should put more efforts in searching and sharing Tourism promotional funds, product development and raising awareness of the destination. Market research should be occasionally undertaken as an important issue.

Pattnaik (2006) has suggested that Tourism marketing plan can effectively seize the emerging opportunities and overcome possible threats at the various
identified projects in the chosen destinations focusing on the investment from private entrepreneurs. Mava (1985) underscored that marketing strategy in Pilgrimage Tourism, transportation services and retail services at a Pilgrimage destination are evaluated to understand the level of customer/Pilgrim satisfaction at the destination. However, the governing body at the Pilgrimage destination takes care of the tourist satisfaction with respect to payment and non-payment services as far as Pilgrimage Tourism services are concerned.

Hamarneh (2004) remarked that various marketing and promotional campaigns were initiated to counter the 9/11 terrorist attacks on the World Trade Center (WTC). He further emphasized that international and regional cooperation and coordination at different levels provide an institutional background for crisis management as it yields jobs, dividends and foreign currencies.

2.5. PILGRIMAGE TOURISM

Pilgrims naturally form the overwhelming bulk in this group and they can be divided into

- The regular visitors and Tourists of Indian domicile in various parts of the world and people anxious to discover the cultural centers of the religions of their ancestors
- Tourists from Sri Lanka, Bhutan, China, Japan, Thailand, Myanmar, etc visiting the great centers associated with Lord Buddha’s life
- The Americans and Europeans interested in some aspects of Hinduism, Buddhism, Islamism and Sikhism
A Pilgrim is different from a tourist. Travel is an end in itself for a tourist and travel is a means to an end for a Pilgrim. Pilgrims with Pilgrimage Tourism is one of the fastest-growing Tourism segments in the world. Not only has it become an important component of the Indian lifestyle, but it is deep-rooted in the tradition and custom of the people Ivakhiv (2003). Nevertheless, it has had a profound impact on the people and the environments in which they live. Pilgrimage Tourism offers tremendous opportunities for generating revenues, earning foreign exchange, and providing employment in Tamil Nadu. Today, all countries are striving hard to develop Pilgrimage Tourism in a big way (American Geographical Society 2001).

The generation of revenue from Pilgrimage Tourism activities accounts for over 3.5 trillion worldwide. Besides economic benefits, the social and environmental gains of Tourism are also significant Bar et al., (2003). It is considered as an ambassador of peace and international brotherhood Liebelt (2010). Tourism brings better understanding among different nations and civilizations. Likewise, it helps in protecting environment, old monuments and cultural manifestations in Tamil Nadu. The infrastructural issues at the Pilgrimage sites in Tamil Nadu should be discussed and the governments should allocate funds for the construction of minimum facilities.

Swami (2003) opined that in religion and spirituality, a Pilgrimage is a long journey or search of great moral significance. Sometimes, it is a journey to a sacred place or shrine of importance to people’s beliefs and faith. Members of major religions participate in Pilgrimage obligations. A person who makes such a journey is called a Pilgrim.
Pilgrim activity was an important element to long-distance trade before the modern era, and brought about prosperity to the well-known Pilgrimage sites. It was an economic phenomenon unequalled until the tourist trade of the 20th century. Encouraging Pilgrims was a motivation for assembling relics and for writing hagiographies for local saints, filled with inspiring accounts of miracle cures. However, Lourdes and other modern Pilgrimage sites keep the spirit alive.

Parthasarathy (2006) logically inferred that Pilgrimage Tourism has its own appeal due to various reasons. Firstly, it is widely believed that the places of worship have a special power, and there are many miracles reported by people whiling visiting these holy places. Religious Tourism is a big revenue generator for different countries and it has its edge over other kinds of Tourism in respect of attracting a large number of crowds. Religious Tourism is promoted at the international, national, regional and micro-level.

Expectation of Religious oriented and mined Tourists from hospitality is one of the most important components of Tourism industry. The service providers add facilities and enhance service quality so as to attract and retain the repeat customers or guests. The Religious expectations of Pilgrimage Tourists from the hotels and other frontline service providers should be taken into consideration in order to maintain the level of satisfaction (Sharma 1998)

Riana (2001) explained that Pilgrimage Tourism is an important segment and it contributes effectively to the growth and development of the Religious places of
tourist interest. About seven million Pilgrims visit the Shrine whereby the local areas get directly benefited from the socio-economic development.

Zoric (2001) outlined that Buddhist Pilgrimage sites are not only the sacred places to worship Lord Buddha’s and Bodhisattvas, but also people congregate to offer prayers to Lord Buddha and follow the footprints to realize nirvana. It implies that the visiting the holy Buddhist sites brings in the inner transformation rather than the performance of religiosity and spirituality.

Cohen (1996) explained that Pilgrimage tours are found to have profound effects on the personal ethnic identity. In the tours, powerful and emotional symbols are used to promote Pilgrimage image as a homeland and shelter. This type of Pilgrimage Tourism is particularly significant in the light of current Tourism crisis due to political conflict. Jackowski (2004) mentioned that Pilgrimage Tourism in Islamic countries; more importantly to Mecca is one of the most important migration movements not because of its magnitude, but because of its magical character. The Haj Pilgrimage is treated in the entire Islamic world as one of the commandments of the religion.

Dyas (2001) pointed out that it is also a very fruitful exercise for undertaking strenuous journey to the Pilgrimage sites. Nunan (2000) focused that Pilgrimage Tourism plays an important role in shaping the life of an individual and it helps achieve many critical goals.
Bagri (1995) emphasized on the responsible behavior of Pilgrims or Religious Tourists and they should be pro-environmentally oriented and minimum knowledge about the significance of Pilgrimage activities that can result in the sustainable development of Pilgrimage Tourism destination areas. He found that there exists a significant difference between leisure and Religious Tourists as far as environmental orientation is concerned.

Angenend (2001) explains that spirituality of Pilgrimage Tourism: The practical, ascetic striving for the mortification of the flesh, and loss of God, and monks, who thus became the classic exponents of this ideal. As correct as this approach is, it is also too narrow. The peregrination was intended to affect not only the mortification of the flesh but also a release from family ties. In this respect it had a revolutionary effect in both the Irish and the greater early medieval world, where the network of families, clans, households and feudal allegiances was everywhere of paramount importance. Peregrination demanded the dissolution of these bonds, and the necessity of living abroad was in reality one of living without relations. As Christianity had an antagonistic relationship to all genealogy and family ties, the peregrination represented a moment of release and represents the first movement towards internationality".

Barany (1991) outlined that Pilgrimage Tourism could help in the transfer of ideas and strengthen the relationships across the peoples and territories as it has happened in the eastern territories of Europe.
Jackowski (1986) explored that the Pilgrimage traditions have predated the formation of modern concept of Pilgrimage Tourism. The growth and development of Pilgrimage Tourism has been shaped by the prevailing political, social, economic conditions, as well as Religious beliefs. However, many residents are thus deprived of the opportunity of economically benefiting from the Pilgrimage tourist phenomenon.

Mustonen (2005) revealed that Pilgrimage Tourism is much closer to the modern backpacking Tourism, but it can be considered clearly a separate form of Tourism when the very basic motive of the Tourists is taken into consideration. The rise of so-called alternative Tourism is one aspect of post modernity and Pilgrimage Tourism is treated as one of the subsets of alternative Tourism. However, it also differs remarkably from the other forms of alternative Tourism. These differences are connected with traditional Pilgrimage that probably represents the oldest type of Pilgrimage Tourism.

Singh (2005) mentioned that the Pilgrimage Tourism in south India is almost as old as Indian civilization. The Hindu practices of mass bathing in rivers/ tanks reservoirs on auspicious occasions have been inherited from the Vedic period.

While Pilgrims search for enlightenment by conducting Pilgrimages to particular sites, volunteer Tourists follow their altruistic motives and reach their aspiration level in sacred limuloid. Further, altruistic Tourism will possibly grow in the future. The behavior of contemporary Pilgrimage Tourists is similar to the conventional Tourists. Thus, the convergence of traditional Pilgrimage towards
leisure Tourism and the birth of volunteer Tourism represent the blend of pre-modern and post-modern trend (Mustonen 2005).

Singh (1977) described that Pilgrimage Tourism in India is almost as old as Indian civilization. It is clear that the practice of mass bathing in rivers/tanks/reservoirs in the Hindu religions during the auspicious occasion dates back to the Indus Valley civilization. However, there is little evidence of travel at that time, but the seeds of Indian Pilgrimage Tourism were sown during the period. Hindu Pilgrimage has retained many common features through time and space, including the practice of travelling to bathe and pray at sacred places.

Shuo (1993) highlighted that Pilgrimage sites are similar to any other Tourism destinations, because they provide opportunities to meet the multiple needs of both Religious believers and more general holidaymakers.

Client (1987) classified that the Pilgrimage Tourism based on the Religious sites or artifacts raises controversial issues. These include competition between faiths for a location and heritage and conflicts between Pilgrimage Tourism and secular, commercial Tourism. The building shrine or artifacts may have great spiritual value, but a commercial value too as such and often in any openly accessible situation. It is vulnerable to theft and to vandalism and Religious visitors need to raise money to maintain the fabric and the vulnerability of remote sites to vandalism, theft and desecration.
According to the English Tourist Board survey, more than half of the Churches had suffered from theft and almost as many from vandalism with up to 80 per cent of sites affected. There are the problems of wear and tear, damage to buildings, noise, disturbance and litter (Icomos-Uk 2000).

North (1985) pointed about the secularism versus sacredness and Tourism versus Pilgrimage Tourism: This typology is important to classify and create other typologies in order to analyze the subject for practical purposes, additionally, the increasing convergence of old-fashioned Pilgrimage and Tourism.

Singh (2001) explained that Pilgrimage Tourists are the special Tourists whose purpose is basically visiting places where they are involved in Religious activity. The behaviour of Pilgrims and tourist depends on what kind of exposure they have before visiting the city, and associated perception, attitudes and motives they possess. The sacred city has always received a very special image in each of the visitor’s mind. The first impression of the foreign visitors associated with this city refers to the Religious notions like one of the most sacred cities for Pilgrims.

Skarpeid (1999) described that the Pilgrimage Tourism is not only a journey through space and states of mind, but it is also a journey through sounds, rhythms and melodies. Devotional music has gained more of the marked in India and bhajans are the common forms of music among the Pilgrims. When the Pilgrims come to the Religious sites and enter the temple, the sound-journey changes significantly. Bells and drums impose concentration and the devotees face the recital of the holy texts as the sources of Hinduism.
Delage (2001) described about the multifaceted phenomenon of Religious travel (Pilgrimage) and the reflexive notions of territoriality and territory. Beyond the relevance of studying Pilgrimage Tourism as a geographical and ritual phenomenon, the management of environmental issues and the refashioning of cultural and regional identity are also critical elements.

Peter (2005) found that the difference between the ordinary Tourism and Pilgrimage Tourism. The later as compared to the former is more closed to modern backpacking Tourism, but the motives are completely different. Thus, the convergence of traditional Pilgrimage towards leisure Tourism and the birth of volunteer Tourism represent the blend of pre-modern and post-modern socio-culture practices. It is a trend which was initiated with the help of modernity, but it finally occurred in post modernity period.

Chattaopadhyay (2000) explained that various theories are related to Pilgrimage Tourism and delineation of sacred spaces. From the time immemorial, the evolution of religions and Religious oriented Tourism has been explored by many eminent social scientists from the perspectives of motivation of travel in religion.

Harish (2007) identified that the growth of Pilgrimage Tourism in south India has been astonishingly impressive. South India is blessed with plenty of well-known Religious destination. Pilgrimages to these destinations bring enormous economic giants to local residents. For example, Pilgrimage activities at the Tanjore helps in creating manifold economic benefits to local residents.
Elena (2001) found that the Pilgrimage Tourism is an important means of economic activities in the host country. In the intense competition, there is a need to innovate and create new products to attract more Religious Tourists. For example, Tanjore is one of the main centers for Religious Tourism in Tamil Nadu and it annually receives around four million visitors as people have much faith in the Religious practices.

Rajendra (2000) explains that Pilgrimage Tourism offers tremendous opportunities of generating revenues, earning foreign exchange and providing employment. Today, all countries are striving to develop Pilgrimage Tourism in a big way. It helps in protecting environment, old monuments and cultural heritage.

Murray (2002) found that Religious Tourism along with supernatural things and new spirituality has emerged as the new avenues of Pilgrimage Tourism business. Religious Tourism and Pilgrimage Tourism promote special interests groups to travel to the sacred places of interest. Religion is a belief in supernatural beings and people worship to get their desires fulfilled with the transcendental or powerful blessings of god and goddesses. The rituals also include new spirituality and non-institutional religion.

Priya (2001) revealed that Pilgrimage Tourism, motivated by faith or Religious reasons has been in evidence for centuries. In more recent times, it has been suggested that Pilgrimage Tourism has become the functional and symbolic equivalent of more traditional Religious practices, such as festivals and rituals. In other words, Pilgrimage Tourism is a sacred journey.
Pimmada (1999) found that Pilgrimage is a Religious phenomenon existing in all main religions of the world: Buddhism, Christianity, Hinduism and Islamism. Pilgrimage is a journey resulting from Religious causes, externally to a holy site, internally for spiritual purposes and internal understanding. Pilgrimage and Tourism can be related to each other; Pilgrimage Tourism is considered as an early form of Religious Tourism as it includes the experience of the journey sightseeing and entertainment. The relationship of Pilgrimage and Tourism may be traced backed to the ritual of Stupa by the followers of Buddhism.

Sharpley and Sundaram (2005) argued that specific spiritual/Religious destinations were motivated by a search for spiritual fulfillment as a part of a sacred journey to the Pilgrim sites. In some cases, the ‘quest in guest’ may be fulfilled. The Religious Tourists are the ‘devotees’ or ‘spiritual seekers’ with specific spiritual intentions and they return with strong feelings of fulfillment. However, this was not as an outcome of spiritual need-driven actions, for the most part, curiosity or the desire to learn resulted in spiritual benefits. Thus, it is apparent that Pilgrimage Tourism can begin to take on the characteristics of a sacred journey although it may not be spiritually motivated.

Kelner (2001) observed that there is a shift from constructivist to existentialist conceptions of authenticity in Pilgrimage Tourism. The latter approach represents a withdrawal from an ongoing and unresolved debate, rather than the reconciliation. It has divorced the notion of authenticity from any inherent relationship to the act of Pilgrimage touring. A shared narrative linking observer and observed can resolve the dichotomy between constructivist and existentialist notions of authenticity. The utility
of existentialist notions of authenticity ultimately depends on their reconciliation with
the other usages of the term. Such reconciliation is possible under the delimited
circumstances of Pilgrimage touring, when a shared narrative unites the Tourists and
the toured.

Norman (2004) stated that spiritual Tourists generally fall under the category
of special interest tourist. All spiritual Tourists deliberately search out Religious
contexts in order to fulfill different reasons. It is found that spiritual Tourists have
variations of motivations, but recreational purpose is one of the important motivations
along with a diversion from routine life and a fulfillment of Religious beliefs.

Wichasin (2002) described that Pilgrimage Tourism can be regarded as the
Religious Tourism due to the similar characteristics, such as experience from the
journey, sightseeing and entertainment. Pilgrimage not only provides spiritual purpose
but also offer the entertaining purpose at the same time.

Stamenkovic (2003) explained that Pilgrimage Tourism is a journey from
home to far sacred places like monasteries and sacred objects for the purpose of
spiritual enrichment. As a form of movement, Pilgrimage has always been an active
encounter with uncertainty.

Maria (2010) described that Pilgrims or Tourists experience within monastic
complexes and it is extremely complex, profound and multidimensional. There is no
much difficulty to manage these experiences appropriately. There are four basic
dimensions, such as existential Religious elements, social helpful elements, cultural
formative elements and emotional elements to have experience within Religious settlements starting from mission, journeys and destination.

Kreiner (2000) specified that Pilgrimage or tourist-behavioural features characterize the present-day Christian Pilgrims. Pilgrimage constitutes an independent area of research and Tourism-Pilgrimage phenomenon requires additional research through which the connection between Pilgrimage and Tourism may be compared. The perception of those participating in the phenomenon in different religions and countries between Pilgrims and Tourists is recommended for further research. The Pilgrimage and Tourism differ in terms of the direction of the journey undertaken. The Pilgrim and the ‘Pilgrim-tourist’ peregrinate toward their socio-cultural centre, while the traveler and the ‘traveler-tourist’ move in the opposite direction. The visitor to Pilgrimage sites are described as Pilgrims and ‘Pilgrim-Tourists’ because they travelled from their periphery towards their centre.

Aziz (2001) introduced the concepts of Muslim Pilgrimage Tourism to the holy city of Mecca in terms of its tourist features since the Hajj constitutes the largest voluntary and regular movement of population in the world. He underscored that Pilgrimage Tourists must be accommodated, transported and protected from health and other hazards. The phenomenon of the Hajj provides a spectacular example of a type of Pilgrimage Tourism as it is fully recognized in western studies of Tourism. Muslims are encouraged to engage in purposeful travel and the Hajj provides the means through which this purposefulness is dedicated to God.
Swami (2003) found that Pilgrimage Tourism is a long journey or search of great moral significance. Sometimes, it is a journey to a sacred place or shrine of importance to person’s beliefs and faith. Members of every major religion participate in Pilgrimages. A person who makes such a journey is called a Pilgrim. Pilgrims contributed an important element to long-distance trade before the modern era, and brought prosperity to successful Pilgrimage sites until the tourist trade of the 20th century as an important source of economic gains. Encouraging Pilgrims was a motivation for assembling relics and for writing hagiographies for local saints filled with inspiring accounts.

David (2005) studied that the informal Tourism sector and Pilgrimage Tourism tradition is a major constituent of domestic Tourism in India. It consists of poor people participating in some Religious Pilgrimage trip, although it is sometimes difficult to tell the difference between Religious and non-Religious trips.

He explained the Tourism impact of Pilgrimage Tourism at the four levels, such as economic, social, cultural and environmental. Economic gains include the total income from Tourists, number of jobs generated, tourist expenditures or costs (land, commodity, wage inflation and import leakages). Social impact refers to population displacement, migration, quality of living, local residents, increase or decrease in crime. Cultural impact refers to the degree of commoditization of symbols and performances; increase in undesirable activities and influences derived from Tourists and hostility towards tourist.
Currie (1989) highlighted that Pilgrimage Tourism is a journey from structure to communities and back to structure again. Every step that the mystic takes is a symbol of the journey to Mecca. If the Sufi theorists say that the journeys of a Pilgrim and mystic have something in common, it is legitimate to deduce that their destinations and lifestyles are not dissimilar.

Seshadri (2011) pointed out that road conditions play a major role in negatively stimulating the terrestrial ecosystems. Pilgrimage sites are found in the protected areas and attract many visitors in and around India. As a result of which, the negative impacts of vehicular traffic are reported to be high. Thus, many animal species, such as Millipedes, anurans, insects and reptiles mostly live on the roads and these insects become the causality in due to the vehicular traffic. Apart from the natural reasons, the death of insects becomes more during the festival occasions as the vehicular traffic is extremely more.

Olsen (2010) describes that there is some relationship between Pilgrims and ordinary tourist. However, Pilgrimage Tourists get involved in many other recreational activities, such as sightseeing, traveling, visiting different places and voyaging by air or sea, etc. It shows that ‘‘a tourist is half a Pilgrim, if a Pilgrim is half a tourist’’.

Timothy (2008) emphasized that one of the major Religious activities is to travel to the Religious places. Religion does not play a major role in Tourism, but Tourism has a great link with religion. Religious Tourism is a motive of educational activities. It helps in fulfilling the Religious needs and attending mass prayer along
with other Religious activities. However, there are some negative impacts, such as overcrowding and violations of places.

Sharpley (2011) explained that people get spiritual treatment through a variety of practices as a part of spiritual Tourism activities. Rural areas are developed through the spiritual and Religious Tourism as many finest spiritual Tourism destinations are situated in the rural settings.

Lankford (2005) discussed the motivations in Tourism and Pilgrimage Tourism. Self-construal plays a dominant role in Pilgrimage tourist motivations and tendencies.

Ruback (2007) demonstrated that Pilgrimage Tourism affects the perceptions of the environment at a few places. However, it is reported that Pilgrims go to Pilgrimage sites for Religious purposes, but others are non-Religious purposes. Further, Religious leaders are largely affected by material characteristics. The Pilgrims and Religious leaders have Religious beliefs, but other categories of Religious Tourists mostly depend on physical facilities and amenities at the Pilgrimage site. Individuals’ evaluation of Pilgrimage site is mainly based on Religious reasons.

Terzidou (2008) observed that the Pilgrimage sites connect between the religion and Tourism. Because of Pilgrimage Tourism, local community and the environment get spoiled. On the contrary, local community welcomes the foreign Tourists as a host for the generation of revenue.
Raj (2007) explained that the relationship between religion, Tourism and Pilgrimage in the east and western cultural traditions creates more commercialized activities. Religious places are sometimes considered as places for personal insights and the policy and policymakers evolve long-term plans for future development of Pilgrimage Tourism.

Chitakasem (2001) identified that many Religious Tourists visit the Religious places of importance at Iraq. As reported, revenue collected by Religious Tourism was expected to be 108 per cent that accounted for almost US$51 billion and domestic Tourism by 82 per cent and generated about US$24 billion in 2011. Most of the Middle-East travelers are attracted by Halal Tourism products and services. It includes flight tickets, non-alcohol or pork products and prayer timings are announced. Religious programmers are broadcasted around the sites.

Haya (2011) found that the religion, faith and spirituality have clear differentiation and all three aspects are closely related to Religious Tourism in Asian countries and in the Pacific regions. Archaeological monuments have close relation with Tourism. Therefore, it is very difficult to find the differences between the cultural and Religious Tourism.

Bar (2003) focused on the modern day Tourism and unique characteristics as compared to the traditional Pilgrimage Tourism. Pilgrimage marks the sacred extremity and Tourism is the secular end of it.
2.6. RELIGION

As per the results of interviews conducted by the Ministry of Tourism in 1969, it was discovered that 54 per cent of the Tourists enjoyed for beautiful creation of man, buildings, temples and churches. Cultural Tourism constitutes one of the important features of the Five-Year Plans and it is proposed to evolve Master Plans of the areas surroundings some of the selected archaeological centers with the object of preserving environmental and natural setting (Allchein 1984).

Baker (2006) explored the term “Religious revolution” and it has political overtones. In modern times, Religious groups can overthrow a government or bring about radical political, economic, or social change. Instead, the transformation in Religious belief began approximately two and a half centuries ago and it has been so rapid, dramatic, and far-reaching in the last few decades. The most critical aspect is to look at the change of economic landscapes around the world over the last couple of centuries. It is noticed that there is a remarkable change from ritual communities to faith-based congregations, from polytheism to monotheism, from a focus on ethics to an emphasis on theology and from ritual hegemony to Religious freedom.

Meyer (2006) observed that Anthropology has much to offer, but can also gain from interdisciplinary exchanges with scholars in the broader social sciences along with Religious studies, visual culture, philosophy and theology. The particular Religious aesthetics transform the body and tune the senses in a particular way and power as bringing into being subjects and communities with distinctive Religious identities and styles, stresses the importance to approach religion from a material angle. Religion matters so much in our contemporary world and it is grounded in the
very concrete and material dimension of religion. Inducing sensations through sensational forms, contemporary religion is not just about ideas and interpretations, but relevant to our being and belonging in a more basic sense.

Maria (1989) mentioned that religion is only one of the many manifestations of the persistence of Islamic practices in Soviet Central Asia. The veneration of holy places is a particularly important one, because it is reinforced by indigenous pre-Islamic traditions.

Shinde (1999) outlined that Religious institutions provide a good platform to propagate environmental awareness based on Religious teachings and play a major role in the efficient waste management. It requires adequate technical, financial and human resource capacities as well as a reasonable degree of democratic accountability role of Religious institutions.

Kraft (2007) inferred that religion is relevant to travelers. Religion is based on tradition, faith and historical institutions, whose members, rituals and sacred sites are of interest to travelers. Spirituality is considered mainstream. Contrastingly, travelers are assumed to be creative and independent.

Henderson (2010) described that religion plays a major role in life. It reflects the public and private life. In some places, some higher authorities expressed this issue in many ways linked to Religious, political and economic imperatives. National authorities welcome Tourists irrespective of their religion, but state authorities could inhibit Western-style Tourism. He emphasized that the person who works in Tourism
industry need to be aware of the changing conditions and appreciation of Religious sensitivities. They should help educate Pilgrims with appropriate behavior as per the code and conduct for visiting mosques and shrines.

Baker (2006) outlined that the Koreans are more Religious as compared to the yesteryears as they believed only supernatural things. Mostly, Koreans express their Religiousness like self-conscious affiliation with specific Religious communities. Some Religious peoples used to consume their own Religious products and at the same time, they see the Religious labels. In Korean community, people not only proudly wear badges proclaiming individual Religious orientations, but also display more interest in doctrinal and theological differences for distinguishing them from one Religious community to other.

Kormina (2000) highlighted that different types of religiosity and Religious cultures can be seen in Peshchorka. In some churches, priests are not dressed properly. Priests had to accommodate folk religiosity to official religion and attach themselves with their own strategies of interpretation.

2.7. SOCIO ECONOMIC CHANGES IN PILGRIMAGE TOURISM

Dasgupta (2006) found that Pilgrimage Tourism plays a great role towards socio-economic changes. According to Indian sentiment, the Pilgrim centers or tirthasthan are visited by a number of Tourists to earn virtue. A person earns much of virtue by visiting all the Pilgrimage centers throughout the life. Pilgrimage Tourism is a vital in linking it with the culture and heritage of destinations. The socio-economic life of the islanders has been changed due to continuous flow of Pilgrims and
Tourists. Thus, Pilgrimage Tourism has opened several sources of earning income and creating new occupations.

Shakiry (2001) dwelled on the development of Religious landmarks and facilities for the promotion of Pilgrimage Tourism in Islamic countries while protecting environment and beautifying the areas in the vicinity of Pilgrimage sites.

Mishra (2000) vouched for the promotion of Pilgrimage Tourism not because of encouraging people to undertake Religious travel but because of earning maximum foreign exchange. At the same time, social significance of Pilgrimage Tourism cannot be kept aside.

Orland (1990) revealed that Pilgrimage Tourism sites in developing countries are subjected to extraordinary economic pressures and change. These sites are in danger of being overrun, either by surrounding development, or by growing recreational uses. They get direct pressures from Pilgrims, international Tourists and local day-visitors. He suggested for evolving strategies to enhance the capacity of site for local day-visitors.

McGarth (1999) outlined the importance of Pilgrimage Tourism that induces people to travel holy places for offering oblations and rituals.

David (2005) highlighted on the bulk of informal domestic Tourism sector due to the participation of poor people in Religious Pilgrimage activities. He further added that income from Tourists, number of jobs generated, tourist expenditures or costs
(land, commodity, wage inflation and import leakages) are some of the types of economic impact and population displacement, migration, quality of living, crime, commoditization of symbols and performances.

Champakalakshmi (1998) presented the impact of Buddhism on the promotion of Pilgrimage Tourism in Tamil Nadu.

Shinde (1996) stated that Pilgrimage Tourism is interconnected with the socio-economic, cultural background of a person, place and time.

Vukonic (1998) explained that Pilgrimage Tourism is a complex and multidimensional phenomenon and the economic impacts of Pilgrimage Tourism relationship should not be underestimated.

Raina (2001) identified that Pilgrimage Tourism to the holy Shrines constitutes an important component and it has contributed effectively to the overall development. The hotel, transport and various other commercial establishments get direct benefits from the growth of Pilgrimage Tourism.

Nevatia (2001) described that the Religious Tourism has a big future in India and it is richly endowed with ancient temples and Religious festivals. Religious Tourism in India has immense potential to evolve as a niche segment. However, poor Tourism infrastructures at the Religious centers create hindrances to the growth of Pilgrimage Tourism.
Jackowski (1986) outlined that the Pilgrimage traditions probably predate Pilgrimage Tourism. The growth of Pilgrimage Tourism depends on the prevailing political, social, economic conditions, as well as Religious belief.

Rajendra (2000) described that Pilgrimage Tourism offers tremendous opportunities of generating revenues, earning foreign exchange and providing employment. Pilgrimage Tourism is considered as an ambassador of peace and international brotherhood. It brings better understanding between different nations, and civilization. Likewise it helps in protecting environment, old monuments and cultural heritage.

Elena (2001) identified that Pilgrimage Tourism generates plenty of economic activities and it is one of the most important factors in the economy of many countries. The need to innovate and create new products has made the Tourism industry to diversify the attractions to cultural and Religious Tourism.

Karar (2010) outlined that Pilgrim centers or Tirthasthan are used to be visited by a larger number of people to earn virtue as per the Indian tradition. As a result, travelling to Religious places is rooted in the tradition and Indians visit the Pilgrimage centers Religiously in groups. A number of hotels, ashrams, restaurants and other establishments have been created around the Pilgrimage centers. In this process, direct and indirect employments have been provided to the local community members.

Pillai (2007) described that Pilgrimage to any sacred or divine place is regarded as expression of the socio-cultural sentiments of a person or society. The
The economic dimension of the Pilgrim season is quite impressive and it generates income for spin off effects.

Liebelt (2010) focused on Pilgrimage journey to the Holy Land for becoming Pilgrims. It is a journey within a sacred geography at the centre of Christian devotion, suffusing their movements along transnational networks and migration routes.

Mark (1985) discussed that the Pilgrimage Tourism is a form of faith-based Tourism and it is an earliest and most important forms of Tourism in the olden days. From the Biblical times, Pilgrimages have been regarded as the seekers of spirituality and it induces maximum economic activities.

Stylidis (2008) highlighted that Tourism and religion are historically related through the institution of Pilgrimage that has led to the creation of phenomenon of Religious Tourism. Religious Tourists are perceived as being different from ‘ordinary’ Tourists and are seen as similar to the residents themselves, but they are not necessarily preferred to non-Religious Tourists. After all, there is strong evidence that economic activity.

Vukonic (1998) described that economic impacts of Pilgrimage Tourism should not be underestimated. Taking into account the fact that Pilgrimage Tourism is a complex and multidimensional phenomenon, it is almost impossible to examine religion and its specific relationships to Tourism: economic, social and cultural aspects.
Russell (2003) emphasized on differences and similarities of positive and negative impacts in Pilgrimage Tourism development.

Bachleitner (1999) explained that cultural Tourism plays a major role in developing and diversifying Tourism activities in European countries. It is managed and promoted at the social and organizational structure that gives cultural experience and psychical and social prestige.

Sharpley (2005) viewed that Pilgrimage Tourism had been in practice from the Aryan civilization and it has become a functional and symbolic traditional Religious practices. People make it a sacred journey to the offer prayers during the festivals. A large number of French nationals visit Puducherry as it is the abode of Sri Aurobindo and The Mother. Spirituality plays a major role in Puducherry.

Singer (2000) listed out the spiritual activities in at Mount Shasta. Pilgrims used to do prayer, meadows; drumming, chanting, and meditation at the slopes of Mount Shasta. Non-indigenous spiritual Pilgrims are also are found in the site. These ordinary Tourists are called as New Age adherents or Crystal People.

Rosenfeld (2000) exerted that Pilgrimage Tourism sites need basic components linked to support services such as restaurants, hotels and retail services. Thus, micro loans for small and medium size businesses should be provided to maintain local supply chains.
Murphy (1994) reported that there is lot of differences between ordinary Tourists and Pilgrimage Tourists for using types of clothing in Pilgrims while visiting the Religious shrines. People with rural background are dressed with the way of traditional dress and it shows the traditional dress code and social identity.

Chauhan (2011) demonstrated that Pilgrimage Tourism is one of the oldest types of Tourism and it induces maximum socio-economic activities. Tourism development at a destination, whether it be for the purpose of Pilgrimage or leisure, alters the environment and consume resources. Therefore, beyond the relevance of studying Pilgrimage as a geographical ritual and phenomena, it is equally important to examine a developmental process having environmental and socio-economic relevance and consequences.

Rangapillai (1998) explained that Religious Tourism has been in practice from the olden days. People largely participate in the Religious activities at the holy sites and the authorizes do make adequate arrangements for enabling the devotees to obtain spiritual virtues by listening from these Religious and spiritual leaders. As a result, Religious Tourism has gained acceptability for its contribution to socio-economic development.

Kana (2011) found that countries are engaged in the agreements for the promotion of inter and intra regional Religious Tourism. The Muslim Laws wholeheartedly welcome Religious Tourism as it is a new market in the growing of international Tourism scenario.
Kasim (2011) described that Pilgrimage Tourism is a booming business. It develops the local economy and generates income. However, the excitement of making profit from Religious Tourism activities should not be allowed to overshadow its traditional role of promoting spiritual healing and piety. The balance of Tourism and Religious activities at the sacred site is an issue as it gives quality of experience to Pilgrims.

Bauman (1998) described that the person goes for Pilgrimages is called as Pilgrim, whereas the person who goes from one place to another is called as tourist. However, a person who goes for Pilgrimage is called as Pilgrimage tourist.

Stark (2009) highlighted that Tourism was regarded as a source of scholarship during Romanian period. Scholarships were the prime motivations in the Religious travel and Religious studies. Religious Tourists generally participated in Religious and secular activities at the holy sites.

Al-Amin (2002) described that Religious Tourism includes Religious duties that are performed at the sacred places. People used to take hardships in order to collect valuable narrated traditions of the Holy Prophet along the way.

Rehnquist (2010) described that Religious Tourism opens much scope for local business and this business is very much established in Muslim countries thought the year due to the inflow of Pilgrims.
Alia (2006) differentiated the growth of Religious Tourism in Asia and the Pacific area. The Religious destinations in the region and their strengths and weaknesses of source markets for Religious Tourism are highlighted in the study. Policies, strategies and marketing programmes should be formulated to implement the guidelines for sustainable development of Religious Tourism.

2.8. PILGRIMAGE

The Sanskrit term for Pilgrimage is *Tirthayatra*. It means journey to a holy or sacred place with a Religious purpose in mind or in search of spiritual solace. The primary objective is, of course, meta-physical and physical dimensions too. It is used to label the journey with any individual travel that is undertaken to a sacred place.

Pruess (1974) describes that Pilgrimage is both a ritual action and a social phenomenon. Pilgrimage is advocated in all religions of the world and its meaning and purpose differ according to the Religious traditions and civilization. Pilgrimage serves social, spiritual and psychological purposes for Hindus during the ancient and medieval period. Indian people are generally interested in visiting Religious places. For example, Muslim Pilgrimage to Mecca is obligatory for all Muslims as it is considered as one of the basic principles or five pillars of Islamism.

Koran (1984) states that Pilgrimage is not simply a Religious travel, but it is a cultural encounter bringing together Muslims from all parts of the world. Besides social interaction and cultural activity, Pilgrimage also provides lots of fun and merriment. It has been gaining increasing importance as it is practiced in recent times.
Pilgrimage has come to acquire an increasingly greater component of what may often be called recreational Tourism.

Mart Bax (1992) explained that Pilgrimage centers are confronted with problems like fear, illness and uneasiness to carry out the daily tasks, including running around for boarding & lodging.

Shackley (2005) suggested that many sacred sites, in all Religious traditions, attract a large numbers of non-worshipping (‘tourist’) visitors. This frequently causes problems, as the managers of such sites are unaccustomed, or unwilling to deal with commercial issues although they get revenues from varied Tourism activities. Some issues like health and safety, employment legislation, crime, vandalism and theft have been affecting the prospects of Pilgrimage Tourism.

McWilliams (1995) pointed out that it was essential for the social formation of the Pilgrimage into a popular Religious movement from the mid-eighteenth century to the present Post-World War Period. Different mythical images also disclose the changing role of Pilgrimage as it meets the needs of individuals in the late twentieth century.

Raj (2007) presented the connections between Tourism and religion. Religion’s links with contemporary society has triggered interest to travel to the holy shrines.
Collins-Kreiner (2009) attempted to explain the relationship between Pilgrimage Tourism and secular Tourism. The study of Pilgrimage has been modified in the twenty-first century. This change is found in both the theoretical and the practical base. The ‘Tourism shift’ seems to be the unifying element in the current research into Pilgrimage. It also adds the element of implementation to the studies by geographers as they have an important role in Tourism research and planning. Geographers evidently have something to contribute to contemporary debates about Pilgrimage, Tourism, space and experience.

Clarke (2009) mentioned that Religious tours have strong implications as a mark of respect for ancestors, remembrance, sacrifice and responsibility. All these Religious obligations are the non-spiritual philosophies. The Life Course Perspectives provide a framework to build an understanding of commemoration and Religious interactions. Tours of this nature accrue attributes of a Pilgrimage.

Slater (2004) stated that the geography of religion can be explored from a number of different perspectives. It is contextualized in terms of debates on identity, the nature of Pilgrimage, memorials of death, and time-space continuums and fractures. It perhaps comes closest to affirming the place of individual experience by reviewing the ways in which there is reciprocity of meaning between place, landscape and Religious experience.

Digance (2003) described that Pilgrim sites are always related to Tourism. All the Pilgrimage sites are closely related with cultural and traditional activities. Almost all religions in this world participated in Religious Pilgrimage activities. In some
other Pilgrimage sites, Pilgrimage Tourists are disturbing the management traffic, hygiene, maintenance, etc. The authorities at the Pilgrim sites must take care of the environment.

Wil Gesler (1996) presented that millions of people come for healing purpose to Lourde in France as it does some miracles. It has become a Pilgrimage site over the years due to its direct linkage with the lifesaving of individuals. It plays a major role in political, economic, social and cultural changes.

Kari (2008) described that Religious Tourism encompasses all kinds of travel motivated by religion. Notably, these sites need not be associated with a living religion. General Tourists are attracted towards the impressive remnants of artifacts and cultural heritage of the Pilgrimage site.

Belhassen (2008) explained that Pilgrimage Tourism combines and connects the elements of place, belief, action and self producing the complex notion of authenticity. Pilgrims had faith in their Religious sites like Nazareth and Gethsemane.

Williams, (2002) described that virtual Pilgrimage on the Internet is one of the most important concept in Religious phenomenon in understanding a new concept in the postmodern world. It is a new technological impact in the internet with four key characteristics such as myths cape, interactive visual-auditory medium and entertainment.
Poría (2006) pointed out that Pilgrimage settings should be particularly for tour guides. Marketing of Pilgrimage sites can include psychographic segmentation.

Maclean (2009) found that Pilgrimage to Glastonbury and Stonehenge had undergone significant changes in recent decades. New types of Tourists are welcomed and the old Pilgrims are irritated by locals and they are mostly travelled to this site like the sadhu, the saint, the sinner, the sinned, the voyeur and the karma junkie.

Alderman (2002) confirmed that the landscapes support traditional religions or unconventional faiths. A variety of social practices are done in Pilgrimage landscapes. The internet is another important source for exploring Pilgrim authorship. Many of the Pilgrims are using the web sites to reach out the larger number of Pilgrims.

Vikan (1982) found that Pilgrims are motivated to visit a shrine for a specific reason. A Pilgrim is dissatisfied when the wound is not healed and they at the same time expect miracles for healing the deadly diseases. Nevertheless, it may happen in some Pilgrimage sites.

Singh (2005) explained about the true portrayal of Pilgrims. He describes prototypical Pilgrim with contemporary Religious and secular tourist. Prototypical Pilgrim searches for wholesome enrichment. After all, majority of Pilgrimage Tourists continue to represent more secularized roles of Pilgrims. The emergence of these Pilgrims, as revolutionary believers, may mark the renaissance of Tirtha in the divine site.
Bax (1992) suggested women Pilgrims are affected by illness and experience fear and uneasiness while visiting the shrines. The recent outburst of diabolical activities has given rise to the concept of woman Pilgrims.

Howe (2001) defines that queer Tourists are in search of homeland. Queer Pilgrimage does not conform to a homogeneous sense of queer identity; they are mediated by race, class status, age, and gender.

West (2008) highlighted that Tourism plays a powerful role to preserve the historical sites and it is part of a nation’s civil religion.

Dubisch (1996) explained about the correlation between anthropology and Pilgrimage. Pilgrimage is a travel to different Religious places and anthropology explains the origin of human beings.

Nolan (1999) viewed that the Mexican Religious celebration is its timelessness. Some miracles happened in the Pilgrimage sites during the olden days for which thousands of Pilgrims did visit these sites. The Mexican Pilgrimage tradition is timeless because it remains the celebration of the present.

Kosansky (2002) found that revenue gets percolated to the Pilgrimage sites through the expenditures and charity. Expenditure includes interests, investments and promotions. Charity includes rituals of exchange and donation to the poor. Charity exchanges donors, recipients, and saints. As exchanges between Pilgrims and saints,
rituals of charity inscribe these hierarchies into a sacred idiom that justifies wealth and poverty in the present and channels the circulation of money in the future.

Philip (1999) reported that bars and restaurants and pubs, wine shops, rambling clubs at the Pilgrimage sites largely divert the concentration and devotion of Pilgrims. Thus, government should take precautionary measures to help preserve the serenity of Pilgrimage sites.

Norman (2004) explained that spiritual Tourism is embedded in the Pilgrimage Tourism. It is a core element of Pilgrim activity and the sanctity and purity of each Religious site is recognized from the spiritual aspects.

Sinha (2008) identified that most of the Pilgrimage sites are the direct victims of pollution and air pollution due to the heavy inflow of Tourists and Pilgrims. The local administration generally find difficult to manage the Pilgrimage sites. It is suggested that throwing plastic bags, using mobile phones, washing clothes in temple pond should be banned and efforts for preservation need to be integrated with Pilgrimage management.

Nexus (2008) found that many Pilgrimage sites witness child sex, child prostitution, child pornography, child abuse, commercial sexual exploitation and prostitution, sale of children, sex Tourism and trafficking. This is maligning the credibility of Pilgrimage sites and governments should take timely efforts to stop these menaces.
Collins-Kreiner (2000) described that there is no difference between Pilgrimage and Tourism at present and the behavioral characteristics are almost same between Pilgrims and Tourists at the Pilgrimage sites.

Meyer (2006) explained that religion is not a materiality that is opposed to, but rather a condition for spirituality. Indeed, religion matters so much in our contemporary world and it is grounded in the very concrete and material dimension of religion.

Yamamura, (2009) suggested that promotional efforts should be made with the help of media technology and internet to attract more foreign visitors along with the domestic visitors to the Pilgrimage sites. The concept of community-based Tourism can also be employed to establish the direct interaction between the community members and Pilgrims.

Galbraith (2000) dwelled on the strong connection between the Pilgrimage and religion. Religious festivals allure more Pilgrims to the Pilgrimage sites. Further, religion is considered as an instrument and a spiritual connection Pilgrimages.

Henderson, (2002) found that Pilgrimage and religion have a close relationship. For instance, Pilgrimage sites in the Saudi Arabia are managed professionally and the government of Saudi Arabia pursues the policy to increase the supply of accommodation and other amenities. It is unique to see the cooperative mechanisms within government machineries to show the coexistence of public and private sectors for the management of Pilgrimage sites.
Stamenkovic (2009) focused that Pilgrimage is a place to undertake journey for the purpose of spiritual enrichment, it is a form of movement and Pilgrimage has always been an active encounter with uncertainty. It is emphasized that government has a greater role to provide facilities and amenities at the Pilgrimage sites.

Nolan (1973) explained that Pilgrimage's tradition is merely different from place to place. This shows that practices may no longer be associated with Pilgrimage shrines in all parts of Europe. People frequently travel to Pilgrimage sites in some places, but people do folk practices in some places, depending on traditions.

Rahkala (2010) presented the concept of Pilgrimage concept from three different ideas: the individual: as part of the Church institution and as part of the larger social processes of secularization and nationalism.

Van de port (2005) pointed that people seek access to the void at the center of all expectations. It is a state of puzzlement that allows them to authenticate their beliefs. For instance, priests have put the inexplicability of possession at the service of authenticating their particular understanding of candomble.

Ivakhiv (2003) focused the phenomenon of New Age Pilgrimage, especially Pilgrimage to natural’ power places with a focus on New Age practices. The New Age notions of sacred space, nature, and the self determine the state of mind of Pilgrims. He argues that New Age Pilgrimage, in theory and sometimes in practice, rejects the consumerist impulse and it is suggested by the characterization of New Age as self-spirituality.
Keisuke (2010) presented that the identification of the value of World Heritage Sites can significantly affect the society and economy of the region, thus, directly affecting the commoditization of sacred places in terms of the creation of a Tourism industry. The concept and philosophy of World Heritage sites may be part of human wisdom, but the more strongly the heritage is connected to a region.

Henro (2002) highlighted that the western Pilgrims describe the intensity of their experiences using terms like ‘amazing’, ‘sublime’, ‘exhilarating’, ‘empowering’ and ‘life-altering’. They conform to Huston Smith’s ‘challenge’, ‘adventure’ and ‘self-conquest. This is a Pilgrimage as a mythic voyage of self-discovery. Japanese Pilgrims describe feeling ‘cleansed,’ or ‘refreshed’ or ‘flooded with a strange peace and a feeling of fulfillment.

Liebelt (2010) described that that the Christians struggled to do their Religious after having migrated to Israel. Thus, migrants discovered alternative life narratives to position them on a journey within a sacred geography at the centre of Christian devotion. It suffuses their movements along transnational networks and migration routes.

2.9. SPIRITUALITY

Spirituality has always been an element of human existence (Vukonic 1996) According to (Brown 1998), spirituality has become a kind of buzzword and it 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 and it
was a symptom of collective uncertainty (1998:1). However, spirituality is a “personal and subjective “as opposed to an impersonal and institutionalized, perspective on religion from a theological perspective Zinnbauer et al (1997). It is a label applied to an enormous variety of beliefs and practices concerned with things of the spirit as opposed to the material Stark et al (2005).

Spirituality assumes the existence of the supernatural, though not necessarily a god or gods, but it presents a wider connotation of the sacred symbol as a broad concept. Spirituality embraces a number of beliefs and practices that do not confirm with traditional Religious people (Heelas 1998). The concepts of spirituality and Religiousness retain a degree of congruence Zinnbauer et al (1997).

Spirituality is defined from the Religious perceptions as a form belief in god and ritual in the form of prayer and attendance. Shackley (2002) notes that congregations of visitors at the churches and cathedrals have significantly declined due to a consequence of a pressurized modern world that drives some people to seek a “quick-fix spiritual experience by being a temporary tourist entering a place of worship for a transient Shackely (2002).

Nevertheless, there is little doubt that the search for the spiritual urge has become distinct from the search for the Religious urge. Moreover, the concept of spirituality comes from the constraints of the prescribed beliefs and rituals of traditional religions. It embraces a significantly broader range of practices, beliefs, sacred places (Timothy and Conover 2006).
Mathur (2001) demonstrated the term spiritual or spirituality or spiritisim are evidently derived from the word ‘spirit’. The term ‘spirituality’ has been attributed a variety of connotations. Spiritualism in many circles in several writings still seems to be a misunderstood term and generally confused with spiritualism. In philosophy, spiritualism is the opposite concept of ‘materialism’, the doctrine that is ultimately ‘spiritual’ in its nature. In common parlance, the word ‘spiritual’ is used as reverse to the idea contained in material and relates to the realm of ideas, abstraction and quality. In Religious context, the two terms, ‘spiritual’ and religious are used somewhat loosely and sometime as interchangeable words. Spiritualism has been treated as different and distinct dimension of religiosity. Secondly, religion in itself constitutes a specific aspect of culture at par with different other aspects, spiritualism in spite of its various attributes plays a decisive role in the formulation of culture and moulds the various ideas, innovations and cultural expressions in general.

Zaehner (1980) explained the relationship between spirituality, religion and philosophy. There is a move forward into a new epoch of spiritual truth going beyond even the vast synthesis of god-realizations associated with historical and geographical India. For example, Sri Aurobindo’s thought is the ultimate foundation of his ashram. It is a synthetic philosophical contribution to the thought of the new age that includes truth of evolution.

Owen (2006) observed that religion and business never overlap each other, but spiritual Tourism combines both. Sacred rituals become commoditized experiences, bought and sold under a presumed benefit for both entrepreneurs and Tourists. Spiritual Tourism faces problems like identity creation, authentic vs inauthentic
representations of identity and increased competition among cultural resource entrepreneurs.

2.10. CONCEPTUAL FRAMEWORK

The Conceptual framework has been taken from review of literature. The review of literature is based on indicators such as quality of services, quality of basic facilities, quality of amenities, safety and security, people and culture and transport network. From the above literature, it is found that lots of conceptual and empirical studies have been studied in Pilgrimage Tourism. Basic infrastructures in Pilgrimage Tourism and cultural motivations in Pilgrimage Tourism and marketing in Pilgrimage Tourism and Pilgrimage Tourism and its various dimensions concepts and religion s role in Pilgrimage Tourism and socio economic changes in Pilgrimage Tourism and Pilgrimages role and its concepts in Pilgrimage Tourism and spirituality role and its concepts in Pilgrimage Tourism.