CHAPTER SEVEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The present study has been concerned with evaluating the pilgrimage tourism in North India which consists of five different sites having importance at international level and situated in five states of North India viz. Jammu and Kashmir, Himachal Pradesh, Punjab, Haryana and Uttarakhand. The study is three dimensional in nature and includes five year planned approach towards tourism and tourism policy, management of selected pilgrimage sites and pilgrims behaviour and opinion regarding different basic tourism infrastructure facilities available at these places. The growth of tourism industry in India and selected pilgrimage sites has also been studied.

For this purpose, primary data has been collected by interviewing 500 pilgrims (100 from each pilgrimage site) spread over the five pilgrimage sites viz. Mata Vaishno Devi, Chintpurni/Jwalaji, Golden Temple, Kurukshetra and Haridwar with the help of five different questionnaires. The researcher has visited these sites 4-5 times personally with a gap of at least 3 months. The secondary data for the study was collected from the Annual Reports, Statistical Abstracts of Selected States, studies conducted on tourism, five year plan documents, tourism department publications, tourists’ statistical data published by selected states and official tourism websites of ministry of tourism and selected states. The information collected from the pilgrims has been analysed with respect to two variables viz. education and type of pilgrims. For analysis of data, the researcher has used chi-square, average weighted score, averages, percentages, compound growth rate and line diagrams as statistical tools.

The main findings of the study are as follow:
**Tourism Policy Framework in India**

Since independence many changes have been noticed in the tourism policy. Before independence very less importance was given to the tourism sector and fund allocation was nil for the same. To promote tourism, a Five Year Planned approach was adopted by the Indian Government in 1951. It was only in this plan for the first time promotional activities were introduced to attract foreign tourists. During the second plan a Tourism Department was established in 1957 and Development Council was established in 1958. Further, in September, 1966 the Department of Tourism was merged into Department of Aviation and a new department named the Department of Aviation and Tourism came into existence. In 1967, the Department of Tourism and Aviation was converted into the Ministry of Tourism and Civil Aviation. During the first three Five Year Plans, main stress was on schemes formulation and pace of implementation remained very slow. However, during the Fourth Five Year Plan some valuable studies were conducted to evaluate the present situation and future potential of tourism. As a result, several integrated projects were formulated. These efforts of the government started giving results during the Fifth plan. Further, during this time the tourism industry emerged as world’s largest industry.

To encash this opportunity, India’s first tourism policy was formulated in 1982 during the sixth plan. Government approach towards tourism totally changed during this time and policies were adopted in place of schemes, for development of both international and domestic tourism. Further, during the seventh plan industry status was provided to the tourism industry. In 1991, economic reforms were introduced and the role of private sector increased in tourism industry. Stress was given on the development of selected tourism places and diversification from cultural tourism to holiday and leisure tourism. Further, an attention was also said to minimize the negative publicity of
Indian tourism industry abroad. During the eighth plan, a four point strategy including improvement of tourism infrastructure, development of area on selective basis, development of human resource and formulating suitable policy for tourism growth was introduced.

An export house status was provided to tourism sector during the ninth plan and special thrust was also given to the development of pilgrimage tourism, rural tourism, heritage tourism and health tourism. In 2002, a new tourism policy was introduced with five key objectives i.e. positioning and maintaining tourism development, enhancing competitiveness, improving existing tourism product and expanding new one, creation of world class infrastructure and developing effective marketing plans and programmes. For achievement of these objectives a domestic tourism survey was also conducted during the tenth plan. Twenty year perspective plan was also formulated by the states/UTs for integrated development of tourism. Policy programmes and integrated approaches which were formulated and implemented during the tenth plan started giving favourable results and placed tourism industry at new height. Further, during this plan, main stress was given to reduce seasonality syndrome and take steps to maintain and extend duration of stay of international visitors. Continuing its efforts, the government has fixed large number of quantifiable objectives during the Eleventh plan.

The study has further evaluated the tourism policy scenario in selected states. It revealed that a decade tourism policy approach was adopted by the Department of Tourism, Haryana for the development of different types of tourism in the state viz. highway tourism (in 1970), pilgrimage tourism (in 1980), adventure and golf tourism (in 1990) and farm tourism (in 2000). Further, a tourism policy was introduced in 2008 with the main objectives of employment generation, poverty alleviation and women empowerment with the help of tourism. In case of Punjab, it was in the year 1996 when tourism was declared as an
industry. Further, due to well connectivity with other parts of the country a special attention was given to the development of highway tourism. A tourism policy was also introduced in 2003 to utilize the tourism potential in the state. The government identified three circuits namely Gurudwara circuit, Punjab darshan circuit and Patiala palace on wheels for this purpose. Himachal Pardesh was the first state which declared tourism as industry in 1976. First tourism policy was introduced in the state in the year 1992. Later, a new tourism policy was introduced in the year 2000 with the main objectives of employment generation and economic development. Further, to promote eco-tourism in the state an eco-tourism policy was introduced in the year 2001. A revised eco-tourism policy with main objective to promote Himachal Pradesh as leading eco-tourism state was introduced in the year 2005. In case of Jammu and Kashmir, tourism industry was badly affected by terrorism. But in the year 1998 with the efforts of the state government an export house status was provided to the tourism industry. A citizen charter with an objective of development and upgradation of tourism infrastructure facilities, adoption of adequate promotion tools and promotion of pilgrimage tourism was also formulated by the state government to increase the pace of tourism growth in the state. After separation from Uttar Pradesh, Uttarakhand formulated a tourism policy to develop Uttarakhand as leading tourist destination. The main objectives of the policy are employment and revenue generation by developing eco-friendly tourism with the help of both public and private sector.

**Growth of Tourism Industry in India**

In its policy, specific thrust was given on the development of tourism infrastructure. The number of tourist arrivals in India after independence increased manifold and showed positive growth rates. Further, India’s share in the world tourist arrivals increased from 0.18
per cent in 1960 to 0.58 per cent in 2009. Similarly, India’s share in the foreign exchange earnings also registered positive growth rate and increased from 0.64 per cent in 1995 to 1.24 per cent in 2008. But it reduced to 0.64 per cent in the year 2009 due to outbreak of N1H1. According to region-wise tourist arrivals in India, Asia was at first place with 36.27 per cent share in 2009 followed by Europe (35.10%), North America (20.01%), Africa (3.2%), Australasia (3.5%), Central and South America (0.9%) and others (0.8%). It is worth mentioning that Asia’s share in International tourist arrivals in India decreased during 2001-2009 whereas share of Europe, Australasia and North America increased. The study revealed that during the last decade maximum foreign tourists liked to visit India in the fourth quarter of the year i.e. October to December which may be due to Christmas holidays. Due to unfavorable season in many parts of the country, the second quarter was the least preferred time by foreign tourists. Further, foreign tourist’s belonging to age group ‘35-44 years’ dominated all other age groups. The share of elders visiting India those above 65 years increased during the last decade. This may be due to surplus time available with them after retirement which they utilize to meet their friends/relatives. However, the share of age-group ‘35-44 years’ has decreased during last decade. Gender-wise, it revealed that the percentage share of male tourist arrivals in India showed a decreasing trend during the last decade whereas the share of female tourist arrivals in India increased during the last decade. A vast majority of the tourists preferred air mode of transportation to visit India. However, popularity of land mode of transportation increased among tourists during the last decade whereas popularity of air mode of transportation decreased among tourists. Regarding port of entry, Delhi was the most preferred destination followed by Mumbai, Chennai and Kolkata. However, tourist arrivals from Delhi and Mumbai port showed a decreasing trend
whereas the tourist arrivals from Chennai port of entry showed an increasing trend during the decade.

Domestic tourist arrivals in India showed an increasing trend. According to the state-wise classification of domestic tourists, it revealed that Andhra Pradesh was at first place followed by Uttar Pradesh and Chennai. Further, the top ten states namely Andhra Pradesh, Uttar Pradesh, Tamil Nadu, Karnataka, Rajasthan, Maharashtra, Madhya Pradesh, Uttarakhand, West Bengal and Gujrat contributed to 87.9 per cent of domestic tourists in 2009 whereas, the share of other states was just 12.1 per cent. The study further found that due to adequate formation and implementation of tourism policy in Himachal Pradesh, the number of domestic and foreign tourist arrivals in the state as a whole including Una and Kangra increased during the last decade. But due to an increasing trend of leisure, health and adventure tourism in the state the share of domestic and foreign tourist arrivals in Una and Kangra to total Himachal Pradesh decreased. Further, domestic and foreign tourist arrivals in Uttarakhand showed an increasing trend during 2002-2009. Haridwar had more than half of the domestic tourist arrivals in Uttarakhand. The percentage share of domestic and foreign tourist arrivals in Haridwar to total Uttarakhand has increased during 2002-2009. The study highlighted that the number of domestic and foreign tourist arrivals in Punjab increased during the last two decades. Domestic tourist arrivals in Haryana and Kurukshetra also showed an increasing trend during the last two decades. The percentage share of domestic tourist arrivals in Kurukshetra to total Haryana also increased during this period. However, the number of foreign tourist arrivals in Haryana decreased and the growth rate was negative. However, foreign tourist arrivals in Kurukshetra increased during last two decades. Tourist arrivals in Mata Vaishno Devi shrine increased from 31.15 lac in the year 1991 to 82.35 lac in the year 2009 with a Compound growth rate of 10.29 per cent.
Pilgrimage Sites of North India at a Glance

Mata Vaishno Devi shrine situated at Trikuta mountains at an altitude of 5200ft. is managed and maintained by Mata Vaishno Devi Shrine Board. Before 1986, it was managed by baridars and a trust called ‘The Dharmarth Trust’. In 1986 the management of this place was taken over by the Shrine Board from trust and baridars. To provide the basic tourism infrastructure facilities to pilgrims, endowment of the shrine and nearby places and provide better management and governance of shrine are the main objectives of the Shrine Board. The board consists of a Chairman and not more than ten members. The Governor of the state of Jammu and Kashmir is the ex-officio Chairman of the Shrine Board and must be a Hindu. The term of the members other than the chairman is for three years from the date of their nomination. The funds vested with the Shrine Board are used for shrine management, administration and governance. Further, every member of the board is liable for any willful loss, waste and misappropriation of the shrine fund and board may file a suit against that person for compensation. People can travel by train, bus and air to Jammu and after that they can use their own vehicles and buses to travel Katra. Further, medical, sanitation, refreshment, drinking water, banking, clock room and shelter facilities have been provided to the pilgrims in Katra, en-route and Bhawan. Moreover, free of cost blanket facility is provided to the pilgrims after depositing a nominal but refundable security. Stay facilities for pilgrims is available at Katra, Ardhkwari, Sanji Chath and Bhawan.

Shiromani Gurudwara Parbandhak Committee manages The Golden Temple, Amritsar. The committee constitutes 132 members from Punjab, head of four takths, 12 members nominated by the darbars of Indian states and 17 members residing in India co-opted by the members of the board. The tenure of the committee is five years.
Further, at least one meeting must be held once in a year which is known as annual general meeting. Each and every person more than 21 years of age who does not trim or shave his beard or hair have the right to vote. SGPC has power of general superintendence over all committees appointed under the provisions of the Act and to ensure that every committee formulated for management of Gurudwara must perform according to provisions of the SGPC Act. Further, SGPC have full control over the trust funds and it can administer trust funds for religious and charitable purposes. Moreover, it may in general meeting make by-laws not inconsistent with this Act. It may consider and discuss any matter directly related with Sikh religion but shall not consider, discuss and pass any other matter. Further, SGPC provides accommodation facilities to pilgrims. Mainly 6 dharamsalas are maintained and managed by Gurudwara authorities. In addition to it, there are mainly 3 five star, 4 four star 12 three star and 5 two star hotels in Amritsar. Moreover, SGPC also runs a large number of educational institutions in Punjab.

The Temple of Mata Chintpurni Devi is managed by a trust which came into existence on 12th June, 1987. Earlier, it was managed by Panchayat Samiti Amb but now it is managed by the trust headed by the Deputy Commissioner, Una and SDM Amb as Commissioner and Assistant Commissioner respectively. All rituals in the temple are performed by Kalia Brahmans because this temple was founded by Mai Dass Kalia. Earlier, they got certain percentage of the offerings but now they are the members of the trust. Similarly, the temple of Mata Jwalaji Devi is managed by a trust which came into existence on 7th March, 1987. Earlier, this temple was managed by Brahmans of Bhojakvansh. But now the temple is managed by Mata Jwalaji Devi Trust where the Deputy Commissioner is the Chairman. Further, these two trusts are semi-government and come under ‘The Himacahal Pradesh Hindu Public Religious Institutions and Charitable Endowments (Amendments)
Act 2007’. The actual income and expenditure of Jwalaji trust has shown an increasing trend during the last decade and percentage share of actual income to proposed income varied between 95-107 per cent during this period. Further, the percentage share of actual expenditure to proposed expenditures varied between 64-94 per cent during the last decade.

All important religious places in Kurukshetra are managed by Kurukshetra Development Board. This board was formulated on 1st August, 1968 and is autonomous in nature. The jurisdiction of the board is not limited to Kurukshetra alone but spreads over a vast area of about 100 miles in which 134 places of pilgrims'/tourists' interest are situated. The main functions of the board are building of roads and drains, rest houses and sarais, renovation of historical places, sacred religious tanks and providing few basic amenities to the local public in general and pilgrims in particular. The Board have also developed some important places like Kalayat, Kapisthal tirath at Kaithal, Rinmochan tirath at Rasina, Sarpdaman tirath at Safindon, Sri Krishna museum, Panorma and science centre at Kurukshetra. The board provided land to various organizations for construction of dharamsalas to provide cheaper accommodation to the visiting pilgrims/tourists. More than 800 rooms are available in these dharamsalas for pilgrims. Pilgrims can easily approach to Kurukshetra by air, road and train. To get information about any matter related with Kurukshetra, information centers are there in Pipli, Braham Sarovar and Jyotisar. Moreover, most of the banks have their branches in Kurukshetra.

In Haridwar religious places are maintained and managed by their respective trusts, Akharas and Ganga Sabha. Ganga Sabha was established in the year 1916 with the main objective to manage and maintain the cleanliness and holiness of Braham Kunda, ‘Har Ki Pori’ and some other ghats. Further, to perform arti at ‘Har Ki Pori’ during morning and evening, organize educational conferences and to protect
the right of religious place in Haridwar, Rishikesh, Kankhal and Mayapuri are some other functions performed by Ganga Sabha. Ganga Sabha also provides some basic facilities like medical and accommodation. It also runs an information and broadcast centre and a library for pilgrims/tourists. The main source of income of Ganga Sabha is the offerings by devotees. The percentage share of actual income to proposed income varied between 97-127 per cent during 2000-2007. Similarly, percentage share of actual expenditure to proposed expenditure varied between 70-115 per cent during 2001-2007. The study also highlighted that some other places like Mansa Devi Temple, Chandi Mandir, Bilkeshwar Mahadev and Daksh Parjapati Mandir are managed by their respective trusts and offerings and income from dharamsalas are the main source of their income.

**Pilgrims' Behaviour and Their Perception about Religious Tourism in Selected Sites**

**Mata Vaishno Devi**

- All the respondents have visited Mata Vaishno Devi for pilgrimage followed by those who have visited here for rituals. 60.86 per cent of the respondents from category T4 and 25-35 per cent of the respondents from categories E4 and E5 have visited here for adventure tour. 10-15 per cent of the respondents from categories E2 and E4 and 21.73 per cent of the respondents from category T4 have visited here to meet their friends and relatives.

- A large number of respondents have visited Mata Vaishno Devi ‘2-5 times’ followed by those who have visited here for the first time. Further, 20-40 per cent of the respondents from categories E1, E4, E5, T2 and T3 have visited ‘more than 5 times’.

- Most of the respondents have got information about Mata Vaishno Devi through parents and religious books. 55-75 per cent of the respondents from category E4 and 45-65 per cent of the
respondents from category T4 have got information through magazines, television, friends, internet (except category T4) and radio.

- Majority of the respondents have used bus to visit Jammu from residing place while visiting Mata Vaishno Devi. However, 35-65 per cent of the respondents from categories E1, E2, E3, T1 and T2 have used train to visit Jammu. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to mode of transportation used by them for visiting Jammu. Similarly, a vast majority of the respondents irrespective of their category have used bus to visit Katra from Jammu. The percentage share of the respondents who have used their own cars as mode of transportation from residing place to Jammu and from Jammu to Katra is negligible. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to mode of transportation used by them for visiting Katra.

- Majority of the respondents irrespective of their category have stayed in Katra while visiting Mata Vaishno Devi. Further, the percentage share of the respondents who have stayed in Jammu is negligible.

- Majority of the respondents who have stayed in Jammu have preferred to stay with their friends/relatives. Similarly, a vast majority of the respondents who have stayed in Katra have preferred dharamsala.

- While selecting a particular accommodation, a large number of respondents have been influenced by factors like easy accessibility, tariff, cleanliness, quality of services and image of residing place. Further, a large number of respondents have visited Mata Vaishno Devi during navratras.
• A large number of respondents have preferred to start their journey from Katra to Bhawan ‘between 7pm-11pm’ followed by those who started ‘between 7am-11am’. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to time preferred to visit from Katra to Bhawan.

• Majority of the respondents have spent 3-5 days from residing place to Mata Vaishno Devi and back. Further, a large number of respondents have spent between Rs. 1000-2000 (per person) during their trip to Mata Vaishno Devi followed by those who have spent above Rs. 2000. Similarly, 25-35 per cent of the respondents from categories E1, E2 and T2 have spent upto Rs.1000. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to total expenditure in Mata Vaishno Devi.

• 50 per cent of the respondents have taken bath at Ban Ganga and the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to their bathing behaviour at Ban Ganga.

• Further, majority of the respondents have faced the problem of cleanliness (68%) and less number of ladies’ bathrooms (52%) while taking bath at Ban Ganga. In response to a query, 41 per cent of the respondents have always visited Ardhkuwari. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to their visit at Ardhkuwari.

• At least 50 per cent of the respondents irrespective of their category have not visited Garbhjun due to overcrowding and fear factor. Further, 50-80 per cent of the respondents have never
stayed at Ardhkuwari. However, a vast majority of the respondents are highly satisfied with their overall experience at Ardhkuwari.

- A large number of respondents have gone on foot from Katra to the Bhawan followed by those who have hired ponies. The percentage share of the respondents who have hired palki is negligible. Further, respondents have preferred road path while going from Katra to the Bhawan but preferred stairs path while coming back from the Bhawan to Katra. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to means of transportation used from Katra to the Bhawan.

- A large number of respondents have taken ‘3-5 hours’ from Katra to the Bhawan. Further, a vast majority of respondents have bought parsad from shop at the Bhawan while they have purchased clothes, dry fruits and cricket bats from Katra. Similarly, majority of the respondents (62%) have waited between ‘1-3 hours’ for darshan at the Bhawan.

- Main problems highlighted by the large number of respondents at Katra include high tariff (79.16%), non-availability of accommodation (56.25%), lack of cleanliness (69.79%), high rates of food (86.86%), oily and spicy nature of food (46.46%), lack of freshness in food (46.46%), lack of sitting arrangement (45.45%), lack of parking space (100%), lack of security at parking place (71.42%), misbehaviour by concerned people (42.85%), overcrowding in buses (69%), inadequate services to shivkhori (47%), high tariff of taxi (41%) and high tariff of local auto (75%). Regarding sanitation they have complained, regarding less number of toilets (80%), lack of cleanliness (85%), overcrowding
(74%), congested bathrooms (57%). They have also complained regarding less number of drinking water taps (92%), lack of cleanliness (58%) at such places, less number of shelters (90%), non-availability of information regarding medical facility (40%), high rates of goods (90%), low quality of products (49%), lack of variety (40%) and misbehaviour by shopkeepers.

- Regarding en-route problems, the respondents have complained, high rates of food (92.55%), oily and spicy nature of food (56%), lack of freshness in food, lack of sitting arrangement (40.42%), less number of drinking water taps (91%), lack of cleanliness near taps (68%), non-working taps (42%) and non-availability of fresh water (41%). Regarding sanitation they have highlighted the problems relating to less number of toilets (57%), lack of cleanliness (75%), congested bathrooms (50%) and overcrowding (49%). They have also complained regarding less number of shelters (77%), lack of cleanliness in such shelters (83%), improper lighting (59%) and less number of medical shops en-route (45%).

- Regarding problems faced at the Bhawan, the respondents have complained regarding problem in reservation of accommodation and lack of cleanliness (68.42% each), high rates of food (96.32%), lack of sitting arrangement (67.74%), less number of drinking water taps (86%) and lack of cleanliness near taps (48%). Regarding sanitation they have highlighted the shortage of toilets (57%), lack of cleanliness (69%) and congested bathrooms (58%). Regarding shopping they have complained, lack of quality products (49%), lack of variety (40%), high rate (90%) and misbehaviour by shopkeepers. 42 per cent of the respondents have also complained regarding non-availability of information relating to medical facility at the Bhawan.
• In response to a query, majority of the respondents irrespective of their category have visited Bhaironath and are highly satisfied with their visit at Bhaironath.

• A vast majority of respondents have not faced any theft incident en-route and at the Bhawan. However, 20 per cent of the respondents irrespective of their category have faced theft incident at Katra.

• Mata Vaishno Devi Shrine Board has a plan to construct trolley path from Katra to the Bhawan. A large number of respondents feel that their decision about selection of path will depend upon the situation (42%) followed by those who are likely to select traditional path (35%) and trolley path (23%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to selection of the path.

• A vast majority of respondents have not hired pithu, pony or palki. The main purpose behind hiring pithu, pony and palki is to carry children, for luggage and for themselves. Further, majority of the respondents have paid standard rate for these services and also give bakshish to these service providers. However, most of the respondents were either not satisfied or indifferent with these service providers and opined that the amount paid to palki owners has been unreasonable.

• A vast majority of respondents have got less than one minute for darshan while visiting Mata Vaishno Devi. Further, a large number of respondents (41%) have opined that time for darshan is not reasonable followed by those who have opined that time is reasonable (36%). However, 23 per cent of the respondents are not sure in this regard. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to
different educational and pilgrim categories with respect to their view on reasonableness of darshan time.

- A vast majority of respondents have agreed with the statement ‘Separate path for pony is essential from Katra to Bhawan’ (93%), ‘Trolley should be introduced to visit Bhaironath’ (62%), ‘More facilities must be given to pitthu’ (62%), ‘Old guffa route must be re-opened for pilgrims all the year’ (67%), Cleanliness of the path from Katra to the Bhawan is satisfactory’ (59%), ‘Safety arrangements should be increased from Katra to Bhawan’ (69%), ‘Registration slip arrangement at Katra is satisfactory’ (57%), ‘Food facilities should be nearer to Bhawan’ (60%), ‘Blanket at Bhawan are clean’ (62%), ‘Behaviour of security personnel is not sympathetic’ (61%), ‘There is need for a professional guide to visit Vaishno Devi’ (68%) and ‘There must be an arrangement of hot water for bath at Bhawan’ (68%). The Kendall’s Co-efficient of Concordance reveals that significant concurrence of ranking exist among the respondents belonging to different educational and pilgrim categories with respect to problems faced by the respondents.

- A large number of respondents are either satisfied or indifferent about attitude of the local people. Further, most of the respondents are satisfied after visiting Mata Vaishno Devi. 50 per cent of the respondents are either satisfied or indifferent regarding ‘Internet as a good source of information about Mata Vaishno Devi’.

**Chintpurni and Jwalaji**

- All the respondents irrespective of their category have visited Jwalaji and Chintpurni for pilgrimage. Further, 50-60 per cent of the respondents have visited for rituals.
• All the respondents are aware about Dharamsala followed by those who are aware about Macleodgang, Baba Balak Nath, Brijeswari Devi, Chamunda Devi and Baijnath. Further, a vast majority of respondents have visited Dharamsala, Macleodgang, Baba Balak Nath and Brijeshwari Devi.

• 43 per cent of the respondents have visited Chintpurni and Jwalaji for ‘2-5 times’ followed by those who have visited ‘more than 5 times’(37%) and once (20%).

• All the respondents have got information about Chintpurni and Jwalaji through their parents. Further, 30-40 per cent of the respondents have got information through their friends and religious books. The percentage share of the respondents who have got information through magazines, television, internet and radio is negligible.

• A vast majority of the respondents have used bus to visit Chintpurni and Jwalaji followed by those who have used their own vehicle.

• A large number of the respondents have stayed at Chintpurni followed by those who have stayed at Jwalaji. Further, 15 per cent of the respondents have stayed at both places whereas 20 percent of the respondents have not stayed at night while visiting Chintpurni and Jwalaji. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to their place of stay. Further, a large number of respondents have preferred a dharamsala for stay at Chintpurni and Jwalaji followed by those who have stayed at budgeted hotels.

• A vast majority of respondents have been influenced by easy accessibility, tariff and nearness to mandir while selecting accommodation. Further, 20-55 per cent of the respondents have
been influenced by the image of residing place, parking facilities and nearness to the bus stand. The percentage share of the respondents who have been influenced by quality of services is negligible.

- A large number of respondents have spent ‘3-5 days’ from residing place to Chintpurni and Jwalaji and back followed by those who have spent ‘2 days’ (38%) and ‘one day’ (19%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to days spent at Chintpurni and Jwalaji and back.

- 43 per cent of the respondents have spent ‘upto Rs. 500’ while visiting Chintpurni and Jwalaji. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to total expenditure in Chintpurni and Jwalaji.

- Main problems highlighted by a large number of respondents at Chintpurni and Jwalaji include lack of cleanliness (64.40%), high tariff of accommodation (62.71%), non-availability (54.23%), high rate of food (66.66%), oily and spicy nature of food (44.44%), lack of freshness in food (41.11%), lack of parking space (97.5%), lack of security (72.5%), high tariff of transportation (42.22%) and overcrowding in buses (41.11%). Regarding sanitation they have highlighted the problems regarding less number of toilets for females (98.88%), lack of cleanliness (90%), congested bathrooms (74.44%), lack of water (56.66%) and less toilets for males (41.11%). They have also highlighted the problems regarding less number of taps (95.55%), lack of cleanliness (67.77%), high rates of goods (90.58%), lack of variety (77.64%), less number of medical shops (68.88%) and non-availability of information (42.22%).
Majority of the respondents agree with the statements ‘There is lack of cleanliness in Chintpurni’(95.55%), ‘People face problem due to over crowdedness of buses during festivals’(93.33%), ‘Availability of non-vegetarian food near religious places hurt public sentiments’(93.33%), ‘People face inconvenience due to over crowdedness during navratra/festivals’(93.33%), ‘Belongings of people are not safe due to high incidence of theft during festivals’(91.11%), ‘Large number of beggars near religious sites irritate tourists a lot’(82.22%), ‘Behaviour of priests in temples is very irritating in Chintpurni’(78.88%), ‘Kanchka system should continue in Chintpurni’(72.22%), and ‘Wish fulfillment one of the main reasons behind your visit to Chintpurni’(71.11%), ‘Shoe keeping arrangement in Chintpurni is satisfied’(48.88%), ‘Security arrangements are not very satisfactory in Chintpurni and Jwalaji’ and ‘Langar must continue for 24 hours in Chintpurni’(43.33%). The Kendall’s Co-efficient of Concordance reveals that significant concurrence of ranking exist among the respondents belonging to different educational and pilgrim categories with respect to problems faced by the respondents.

Majority of the respondents agree with the statements ‘There is lack of cleanliness in Jwalaji’(86.44%), ‘People face problem due to over crowdedness of buses during festivals’(88.13%), ‘Availability of non-vegetarian food near religious places hurt public sentiments’(71.18%), ‘People face inconvenience due to over crowdedness during navratra/festivals’(88.13%), ‘Belongings of people are not safe due to high incidence of theft during festivals’(88.13%), ‘Large number of beggars near religious sites irritate tourists a lot’(72.88%), ‘Behaviour of priests in temples is very irritating in Jwalaji’(83.05%), ‘Kanchka system should continue in Jwalaji’(64.40%), ‘Wish fulfillment one of the main
reasons behind your visit to Jwalaji’(76.27%), and ‘Security arrangements are not very satisfactory in Jwalaji’(62.71%). The Kendall’s Co-efficient of Concordance reveals that significant concurrence of ranking exist among the respondents belonging to different educational and pilgrim categories with respect to problems faced by the respondents.

- 47 per cent of the respondents have waited for darshan between ‘1-3 hours’ while visiting Chintpurni followed by those who have waited between ‘3-5 hours’. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to waiting time for darshan at Chintpurni/Jwalaji.

- A majority of the respondents have waited between ‘3-5 hours’ while visiting Jwalaji followed by those who have waited between ‘1-3 hours’. The percentage share of the respondents who have waited ‘below 1 hour’ is negligible.

- A vast majority of the respondents are aware about Mata Chintpurni Devi trust. However, 50 per cent of the respondents are not sure about trust’s working. Further, majority of the respondents irrespective of their category have shown their satisfaction with their visit at Chintpurni/Jwalaji and attitude of the local people.

**Amritsar**

- All the respondents have visited Amritsar to pay homage at the Golden Temple. Further, a large number of respondents irrespective of their educational and pilgrim category have come here to see Wagha Border and Jaliawala Baag. The percentage share of the respondents who have come here to visit Lal Dwara and Dera Beas is negligible. However, 15-30 per cent of the
respondents have come here to perform rituals, to visit Durgyana Mandir and leisure and other activities.

- A vast majority of respondents have visited the Golden Temple 2-5 times followed by those who have visited more than 5 times (27%) and once (9%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to their frequency of visit.

- A vast majority of respondents irrespective of their category are fully aware about historical importance of the Golden Temple.

- A vast majority of respondents irrespective of their category have got information about the Golden Temple through parents and religious books followed by those who have got information through friends (47%) and television (37%). The percentage share of the respondents who have got information through magazines, radio and internet is negligible.

- Majority of the respondents irrespective of their category have visited Amritsar by bus followed by those who have visited here by train (26%) and own vehicle (20%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to mode of transportation used to visit Amritsar.

- 66 per cent of the respondents have stayed at Amritsar for ‘2 days’ followed by those who have stayed for ‘one day and less’ and ‘between 3-5 days’. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to their stay at Amritsar. In an other query regarding mode of transportation used by the respondents in Amritsar city it has been found that a large number of respondents have used rikshaw and shared auto.
• A vast majority of respondents irrespective of their educational and pilgrim category have visited the Golden Temple during winter. Further, 82 per cent of the respondents have preferred to stay at night in Amritsar. Further, majority of the respondents have stayed in the Gurudwara while visiting Amritsar.

• Regarding accommodation, a large number of respondents have been influenced by nearness to the Gurudwara and sanctity attached to the place. Further, 15-30 per cent of the respondents have been influenced by quality of services, tariff, cleanliness and easy accessibility of accommodation.

• During their stay at Amritsar, 51 per cent of the respondents have spent ‘between Rs. 1000-2000’ followed by those who have spent ‘Above Rs. 2000’ (26%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories regarding expenditure in Amritsar.

• Majority of the respondents (63%) have prayed ‘between 11am-2pm’ followed by 23 per cent of the respondents who have prayed ‘between 7am-11am’. However, 14 per cent of the respondents have prayed ‘between 2pm-10pm’. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to prayer time.

• A large number of respondents have viewed Amritsar as religious city followed by those who have highlighted the uncleanliness of the city.

• A vast majority of respondents irrespective of their educational and pilgrim category are aware about Durgyana Mandir (76%), Jaliawala Baag (96%) and Gurudwara Sahidan (77%). Further, a large number of respondents are aware about Wagha Border
(89%) followed by those who are aware about Baba Bakala (80%), Khandur Sahib (69%), Taran Taran (67%), Goindwal Sahib (66%), Damdama Sahib (60%), Baba Buda (42%), Cherta Sahib (45%), Ram Tirath (47%) and Dera Beas (48%).

- Most of the respondents have visited Durgiana Mandir, Jaliawala Baag and Wagha Border, Gurudwara Sahidan and Taran Taran. Further, 20-40 per cent of the respondents have visited Ram Tirath, Company Baag, Goindwal Sahib, Baba Buda, Baba Bakala and Dera Beas. The percentage share of the respondents who have visited Lal Dawara and Kalanaur are negligible.

- A large number of respondents are aware about the package tour facility and have availed this facility to see Gurudwaras in and around Amritsar. Further, a vast majority of respondents are aware and have visited events namely Gurupurb, Diwali, Baisakhi and Sankrat to take bath in the holy sarovar at the Golden Temple.

- A vast majority of respondents have availed shopping facility at Amritsar and purchased clothes, religious goods and eatables.

- Main problems highlighted by a large number of respondents at the Golden Temple include non-availability of accommodation (92.68%), problem in room reservation (44.12%), lack of space for parking (88.23%), high tariff of transportation (49%), overcrowding in buses (44%), lack of cleanliness in toilets (79.22%), less toilets for males (45.45%) and less number of toilets for females (50.64%). Regarding drinking water they have complained, lack of cleanliness near taps (38.29%). They have also complained regarding over-crowding in the market (65.59%), high rates of goods (41.93%), overcrowding at bathing place (60%), improper sitting arrangements at shoe keeping sites (69.86%), less number of racks for shoes (47.94%), overcrowding...
in cloak room (55.10%), non-availability of cloak room (48.97%) and lack of security in cloak room (44.89%).

- A vast majority of respondents have agreed with the statements ‘Large number of beggars near religious site irritate tourists a lot’ (85%), ‘People face problems due to over crowding of buses during festival’ (78%), ‘Availability of non-vegetarian food near religious places hurts public sentiments’ (74%), ‘People face inconvenience in parikarma due to heat at noon’ (71%), ‘Non-availability of tourist guide affects tourists’ experience (69%), ‘Belongings of people are not safe due to high incidents of theft during festivals’ (63%), ‘Behaviour of sevadars is very irritating in the Golden Temple’ (60%) and ‘Attitude of the police is not very supportive’ (55%). 49 per cent of the respondents have agreed with the statement ‘Security arrangements are not very satisfactory in the Golden Temple’.

- 63 per cent of the respondents have got ‘1-2 minutes’ for darshan at the Golden Temple followed by those who have got ‘less than 1 minute’ (19%) and ‘more than 2 minutes’ (18%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to time for darshan. Moreover majority of the respondents have viewed that darshan time is reasonable. However, the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to reasonableness of time for darshan.

- 58 per cent of the respondents are satisfied with the role played by the sewadars followed by those who are not satisfied with the role played by them (22%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to the role played by the sewadars.
89 per cent of the respondents have availed langar facility while visiting the Golden Temple. Further, 82 per cent of the respondents have taken lunch at langar followed by those who have taken dinner (47%). Only 13 per cent of the respondents have taken tea. A vast majority of respondents are satisfied with the langar facility.

Whether respondents are satisfied with the role played by SGPC, they were asked for the same. The responses of the respondents have been divided into three groups namely those who are satisfied, not satisfied and not sure about the role played by SGPC. Surprisingly, almost an equal number of responses (around 33%) falls in each category. Further, in response to a query, a vast majority of respondents irrespective of their educational and pilgrim category are highly satisfied with their visit to the Golden Temple.

**Kurukshetra**

- Most of the respondents have visited Kurukshetra for pilgrimage followed by those who have visited the place to perform rituals (30%). However, 12 per cent of the respondents have visited the place for leisure and other activities.
- Majority of the respondents has visited Kurukshetra ‘2-5 time’ (except category E2). 25-30 per cent of the respondents have visited once and ‘more than 5 times’.
- All the respondents irrespective of their educational category and pilgrim category are aware of the religious and historical importance of Kurukshetra.
- An equal number of respondents (50%) are aware and not aware about 48 kosas area of Kurukshetra where battle of Mahabharata was fought.
• Most of the respondents have got information regarding Kurukshetra from their friends, parents, religious books and television. However, 18 per cent of the respondents have got information from magazines. Further, the percentage share of the respondents who have got information from internet and radio is negligible.

• Bus is the most preferable mode of transportation used by the respondents followed by those who have used train and their own vehicle. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to mode of transportation.

• Most of the tourists visit Kurukshetra by public transport and use autos as the source of local transportation which run on the routes covering many places of tourist interest and charge very nominal charges per person.

• 52 per cent of the respondents have stayed for ‘less than one day’ at Kurukshetra whereas 48 per cent of the respondents have stayed for ‘one day and more’. Further, majority of the respondents irrespective of their category have visited Kurukshetra during winter.

• Most of the respondents have stayed in the dharamshala while visiting Kurukshetra. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to accommodation preference in Kurukshetra.

• Most of the respondents have been influenced by easy accessibility, tariff, cleanliness and nearness to mandir while selecting accommodation. Further, 15-30 per cent of the respondents have been influenced by the image of residing place,
and nearness to the railway station while selecting accommodation at Kurukshetra.

- 55 per cent of the respondents during their visit to Kurukshetra have spent ‘up to Rs. 500’ per person followed by those who have spent ‘between Rs.500-1000’ (26%) and ‘between 1000-2000’ (19%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to total expenditure incurred by the respondents.

- Most of the respondents irrespective of their education category and pilgrim category are aware about places situated in Kurukshetra. Regarding places around Kurukshetra, majority of the respondents are aware about Pehowa. Further, 15-25 per cent of the respondents are aware about Rantuk Yaksh, Arnak Yaksh, Kapil Yaksh and Tarantuk Yaksh, Sthaneswar Mandir, Parashar Tirath and Pashupati Nath.

- A vast majority of respondents have visited Braham Sarovar followed by Jyotisar, Panorma, Sekh cheli ka Makabra, Sanhit Sarovar, Bhadarkali Mandir, Birla Mandir, Bhisham Kund and Pehowa. Further, the percentage share of the respondents who have visited four yakshas is negligible. However, 15-25 per cent of the respondents have visited Sthaneshwar, Pashupatinath, and Parashar Tirath.

- All the respondents are aware about Sun Eclipses event held in Kurukshetra followed by Geeta Jayanti Samaroh. Moreover, all the respondents have visited at least one of these event and the Chi-square value reveals that significant differences exist among the respondents belonging to different pilgrim categories with respect to their visit at such event in Kurukshetra.
Main problems highlighted by the respondents at Kurukshetra are lack of cleanliness (92.85%), high tariff of accommodation (92.85%), non-availability of accommodation (90.47%), high rates of food (62.5%), lack of freshness in food (65.62%), lack of sitting arrangement (60.41%) oily and spicy nature of food (53.12%). Regarding parking majority of the respondents have highlighted the problems of lack of parking space (88.88%), lack of security at parking (70.37%), overcharging by concerned people (59.25%), high tariff of transportation (63%) and non-availability of transportation (40%). Regarding sanitation they have complained, less number of toilets for females (93%), lack of cleanliness (93%), overcharging by sweepers (68%), less number of toilets for males (53%) and lack of water (45%). Some other problems highlighted by the respondents are, less number of taps (94%), lack of cleanliness (66%), lack of fresh water (54%), lack of filtered water (53%), low quality of products (85%), high rate of products (83.75%), less number of ladies bathrooms at Braham Sarovar (89%), dirty water at Braham Sarovar (54%), untidy bathrooms at Braham Sarovar (48%), lack of space at bathing ghats (47%) and slippery stairs (41%).

A large number of the respondents have agreed with the statements ‘There is lack of cleanliness in Kurukshetra’ (73%), ‘Large number of beggars near religious site irritate tourists a lot’ (77%), ‘People face problems due to over crowdedness of buses during festivals’ (71%), ‘Availability of non-vegetarian food near religious places hurt public sentiments’ (87%), ‘People face difficulties due to long walking distance from parking place during festivals’ (53%), ‘Internet as a source of information provides adequate information about Kurukshetra, (36%) and ‘Belongings of people are not safe due to high incidents of theft during festivals’ (90%).
• Majority of the respondents are not aware about Kurukshetra Development Board. Moreover, from those who are aware a vast majority of respondents irrespective of their educational and pilgrim category are satisfied with their working. 86 per cent of the respondents want to visit Kurukshetra again. Further, 12 per cent of the respondents are those who are not sure about their repeat visit at Kurukshetra.

Haridwar

• A vast majority of respondents irrespective of their educational and pilgrim category have visited Haridwar for pilgrimage. Further, around 25 per cent of the respondents have visited Haridwar for adventure tour and rituals. However, the percentage share of the respondents who have visited Haridwar to visit friends/relatives is negligible.

• 43 per cent of the respondents irrespective of their category have visited Haridwar ‘2-5 times’ followed by those who have visited ‘once’ (31%) and ‘more than 5 times’(18%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to their frequency of visit.

• 97 per cent of the respondents have got information about Haridwar from their parents. Further, 43 per cent of the respondents have got information from their friends followed by religious books (20%). The percentage share of the respondents who have got information from magazines, television, internet and radio is negligible.

• Majority of the respondents have visited Haridwar by bus followed by those who have visited by train (33%) and own vehicle (17%). Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different
educational and pilgrim categories with respect to mode of transportation used by them to visit Haridwar.

- A vast majority of respondents irrespective of their category have visited Rishikesh while visiting Haridwar. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to transportation used by them while visiting Haridwar.

- An equal number of respondents (41.46%) have visited Rishikesh by bus and auto followed by those who have used their own car. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational categories with respect to mode of transportation used by them to visit Rishikesh. A large number of respondents have used taxi to visit Neelkanth from Rishikesh. Similarly, a large number of respondents have expressed their satisfaction with regard to the condition of the roads approaching Haridwar.

- 52 per cent of the respondents have stayed in Haridwar for ‘two days’ followed by those who have stayed for ‘one day’ (41%). The percentage share of the respondents who have stayed for ‘3-5 days’ is negligible. Further, 49.47 per cent of the respondents have stayed in dharamsala followed by those who have stayed in budgeted hotel (18.94%) and ashram (14.73%). The percentage share of the respondents who have stayed with relatives and place of purohits is negligible. Further, the Chi-square value reveals that significant differences exist among the respondents belonging to different educational and pilgrim categories with respect to decision to stay and accommodation preference at Haridwar.
• A vast majority of respondents have been influenced by easy accessibility and high tariff while selecting accommodation at Haridwar. 31.57 per cent of the respondents have been influenced by good location, quality of services and the image. The percentage share of the respondents who have been influenced by advertisement is negligible.

• A vast majority of the respondents irrespective of their educational and pilgrim category have spent ‘3-5 days’ on overall trip to Haridwar and back.

• Regarding awareness of places in Haridwar, majority of the respondents are aware about Har Ki Puri, Chandi Mandir, Mansa Devi, Bhim Goda, Santi Kunj, India Temple, Dakshparjapati Mandir, Vaishno Devi Temple, Bharat Mata Temple, Ram Jhula, Bilkeshwar Mahadev Mandir, Dudhadhari Mandir, Lakshman Jhula and Neelkanth. Further, majority of the respondents have visited most of the above mentioned places.

• Majority of the respondents have used trolley to visit Mansa Devi and Chandi Mandir. Further, most of the respondents have complained regarding high tariff and long queue while visiting through trolley.

• Regarding goods purchased in Haridwar, a majority of the respondents have purchased Ayurvedic medicines (90%), religious books (53%) and antiques (41%). The percentage share of the respondents who have purchased clothes and dry fruits are negligible. Further, 51 per cent of the respondents have incurred per person an average expenditure between ‘Rs. 1000-2000’ followed by those who have spent between ‘Rs. 500-1000’ (39%) and ‘up to Rs. 500’ (10%).

• A vast majority of respondents irrespective of their educational and pilgrim category are aware about Kumbh, Ardh Kumbh,
Ganga Dusehra and Somvati Amavas events held in Haridwar. Further, majority of the respondents have visited these events, and the most visited events are Somvati Amavas, Ganga Dussehra, Kumbh mela and Ardh Kumbh.

- Main problems highlighted by a large number of respondents at Haridwar are lack of cleanliness in rooms (55.81%), high rates of accommodation (43.02%), non-availability of rooms (46.51%), high rate of food (82.47%), lack of sitting arrangements (50.51%), oily and spicy nature of food (47.42%), lack of space for parking (94.12%), overcharging by concerned people (70.59%), and high tariff by auto (64%). Regarding sanitation the main problems faced by the respondents are overcharging by sweepers (89%), less number of toilets (68%), less toilets for females (58%) and lack of cleanliness (68%). Regarding drinking water the main problem faced by the respondents is less number of taps (91%). Some other problems faced by the respondents are high rates of goods (91%), slippery stairs (98%), less number of ladies bathrooms (97%), overcrowding (72%) and non-availability of information about medical facilities (20%).

- Main problems highlighted by the respondents in Rishikesh are high rates of food (92.30%), oily and spicy nature of food (53.84%), lack of sitting arrangements (61.53%), lack of space for parking (100%), overcharging by concerned people (64.28%) and lack of security (50%). Regarding sanitation, the main problems faced by the respondents are overcharging (78.04%), less number of toilets for males (71.95%), lack of cleanliness (60.97%), less number of toilets for females (54.87%), less number of taps for drinking water (92.68%), lack of cleanliness (60.97%) and non-working taps (40.24%).
In Neelkanth, a large number of respondents have faced the problems of high rates of food (77.77%), oily and spicy nature of food (58.33%), lack of sitting arrangements (44.44%), lack of parking space (90.90%), lack of security (54.54%) and overcharging by concerned people (45.45%). Regarding sanitation most of the respondents have complained, less number of toilets for males (94.59%), lack of cleanliness (89.18%), lack of water (64.86%) and overcrowding (59.43%). Regarding drinking water, the respondents have faced problems like less number of taps (97.29%), lack of cleanliness (59.45%), non-working taps (45.94%) and lack of fresh water (40.54%).

Majority of the respondents have agreed with the statements ‘Availability of non-vegetarian food near religious places hurt public sentiments’ (100%), ‘Large number of beggars near religious sites irritate tourists a lot’ (100%), People face problems due to over crowding at Har Ki Padi’ (79%), ‘Belongings of the people are not safe due to high incidents of theft during festivals’ (96%), ‘There is lack of cleanliness in Haridwar’ (93%), and ‘People face problems due to over crowding of buses during festivals’ (98%).

A large number of respondents are satisfied with arrangements at bathing ghats, attitude of the local people, shoe keeping facilities at Har Ki Pori and bus services at Haridwar. Further, majority of the respondents are indifferent about train services at Haridwar and cloak room facilities available at Haridwar.

Most of the respondents are aware about Akharas followed by Ganga Sabha (47%) and Sewa Dal (5%). Further, a vast majority of respondents are satisfied with the working of management bodies in Haridwar. Further, all the respondents have expressed their satisfaction with their visit to Haridwar.
CONCLUSIONS

The following conclusions emerge from the study:

- Before independence very less importance was given to the tourism industry. Even after independence the Governmental activism was limited on this front. As a result India could have its first tourism policy in 1982 only. However, the economic reforms of 1991 had a positive impact on tourism due to the increased participation of the private sector. In 2002, the Government came with a new tourism policy which seeks to enhance employment potential within the tourism sector and foster economic integration through developing linkage with other sectors. Government efforts during the tenth five year plan have started yielding positive results.

- In north India the selected states had attached varying importance to tourism. Himachal Pradesh and Haryana governments have been more active than other states. Uttarakhand also seems to be active in this regard. Punjab and Jammu and Kashmir have shown some slackness in this regard.

- Both the foreign and the domestic tourist arrivals have shown increasing trend during the period under study. However, foreign tourism has been affected by seasonal syndrome due to which the last quarter of the year i.e October-December remains more productive. Further, the behavioural changes have also been noticed with respect to port of entry, age and gender-wise distribution of foreign tourist arrivals in India.

- Domestic tourism also plays an important role in Indian Tourism Industry. The contribution of top ten states in domestic tourism was 87.9 per cent in the year 2009. As compared to this the percentage share of other states was only 12.1 per cent.
- Regarding management of the selected pilgrimage sites, different management patterns were adopted for different sites. Further, in many cases the functioning was not transparent and it was very difficult to comment on their functioning. Moreover, the pilgrims who have visited these places have limited knowledge about this aspect.

- Regarding pilgrims’ behaviour, most of the pilgrims have got information about the selected places from their parents and religious books. Further, pilgrimage and rituals are the main purpose behind their visit and a large number of the respondents have visited these sites 2-5 times. The most preferable mode of transportation used by the respondents has been bus and they have preferred to stay at dharamsala while visiting the selected pilgrimage sites.

- Some common problems related with basic tourism infrastructure facilities like accommodation, food, drinking water, sanitation, parking, medical facilities, shopping and shelter have been faced by the respondents at selected sites. Another common problems faced by the pilgrims at the selected pilgrimage sites are lack of cleanliness, large number of beggars (except Vaishno Devi), non-availability of tourist guides, over-crowding in buses during festivals, availability of non-vegetarian food near religious sites and high incidents of theft during the festivals.

- Further, the problem of slippery stairs was faced by the respondents in Kurukshetra and Haridwar. The problem related with behaviour of sewadars and priests were highlighted by the respondents in Amritsar and Chintpurni and Jwalaji.

- In Kurukshetra, during festivals a long walking distance exists between the parking place and Braham Sarovar. Due to this aged people face inconvenience.
- People face difficulty to get accommodation in Golden Temple while visiting Amritsar.
- A large number of respondents are satisfied with the attitude of local people at these sites and they have shown their satisfaction with their visit at the selected pilgrimage places and want to visit these sites again.

**Recommendations to Improve the Pilgrimage Tourism at Selected Sites in North India**

The present study has highlighted some important conclusions which can be of great value for improving the pilgrimage tourism at the selected sites in North India. In the light of these findings, some important recommendations are given as under:

- While formulating tourism policy either at the central or state level the main emphasis is given on formulation part but there is very less emphasis on its implementation. Thus, there is a need to give proper attention to the implementation part. Further, the participation of the private sector must be increased. So, an integrated approach must be adopted both by the public and the private sector for the implementation of tourism policy at both the central and the state level.

- Indian tourism industry is adversely affected by the seasonality syndrome. To reduce this seasonality syndrome among the foreign tourists, India must be promoted as a full time tourist destination. This is possible by promoting beach tourism in the summer and the hill tourism during the winter.

- Further in case of domestic tourism, about 88 per cent of the domestic tourism is represented by top ten states of the country and the remaining 12 per cent is represented by other states. So, tourism development is also concentrated to only top ten states and an inequality exists regarding tourism development schemes.
To increase the pace of domestic tourism, it is essential to develop the tourism infrastructure facilities in all the states of the country equally.

- The working of the management of the selected pilgrimage sites must be more transparent.
- At the selected pilgrimage sites, the tourists face many problems due to overcrowding. The demand for the basic tourism infrastructure facilities is much more than their availability. So, to increase the growth of tourism at these places more facilities related with food, accommodation, drinking water, parking, sanitation, transportation, medical facilities and shelter must be provided.
- Pilgrims face inconvenience due to beggars and the availability of non-vegetarian food near these religious sites. So, these two activities must be strictly banned.
- More promotional efforts must be undertaken by both the state and the central government to increase both the domestic and the foreign tourism in India. Further, more basic tourism infrastructure facilities must be provided to the tourists to increase the growth of tourism.
- In Golden Temple Amritsar the accommodation must be provided to the pilgrims on first come first get basis. Moreover, the SGPC should construct more rooms keeping in mind the rising demand for accommodation at the Gurudwara.
- Behaviour of the priests and sewadars is not good with pilgrims at Chintpurni, Jwalaji and Amritsar. It directly influences the image of the place in the minds of the pilgrims. So, a proper code of conduct must be framed for these people.
- Prices of goods and services at these selected pilgrimage sites are very high. So, there is dire need to formulate a regulatory
authority to regulate the prices of goods and services at these sites.

- In Kurukshetra, a separate parking place near Braham Sarovar must be provided for the senior citizens during the rush period. Further, free of cost autoriikshaw service must be provided for the aged people from the parking to Braham Sarovar during Sun Eclipses.

The above recommendations, if implemented can be very helpful in the growth of Tourism industry in India in general, and pilgrimage tourism in North India in particular. Further, a comparative study of covering North and South India can also provide much useful insight into the pilgrims' behaviour and the general problems faced by them. This would certainly help in the growth of pilgrimage tourism in India as a whole and consequently, the growth of pilgrimage tourism would contribute largely for the overall sustainable growth of the tourism industry in India.