CHAPTER – II

REVIEW OF LITERATURE
AND RESEARCH DESIGN
For centuries past, Kashmir has been considered as one of the holiest lands of India. It was a land of Parvati in ancient India and later became Rishi Bhumi. Finally after embracing Islam, the land became “Peer Veer” means ‘An abode of Saints’. The different religions in Kashmir, viz, Buddhism, Hinduism, Sikhism and Islam have interacted harmoniously and Kashmir has absorbed the better aspect of each religion in itself. This absorption, however, led to the development of a tolerant culture in the Valley of Kashmir. A concept of adjustment was set in and people believed in accepting everything new and progressive. It is due to this complexity of religious character of Kashmir that all aspects of life of a Kashmiri are intertwined and mixed up. Thus the shrine whether Hindu, Muslim, Buddhist or Sikh is a place not only for worship or the communion of followers of one particular religion but for all religious groups of the society.

Pilgrimage tourism sites of various religions are spread throughout the length and breadth of the Valley. Parihaspora, Panderathan, Harwan, etc, are the revered pilgrimage spots of Buddhists spread in the far and wide of this gulistan (garden). Amarnathji Cave, Kheer-Bhawani Temple, Mattan Temples, Shankaracharya Temple, etc, are among the main Hindu Pilgrimage spots of the Valley. Pilgrimage spot of Sikhism, like, Chatti Padshahi, Chhevin Patshahi Param Pillan, Patshahi Pehli, etc, are frequently visited by Sikhs from outside and within India. For Muslims Hazratbal Shrine, Charar-e-Shareef Shrine, Baba Rishi Shrine, etc, are the revered places for pilgrimage. In addition, many legends are attached with some religious spots located in the Valley of Kashmir and much more is still to be explored. The Valley is full of pilgrimage potential which needs to be effectively highlighted and harnessed.

Many great historians, like, Kalhana, Abul Fazal, S. R. Bakshi, P. N. K. Bamazai, etc, have presented the importance of one or the other feature of Pilgrimage of the Valley. But the garland of the pilgrimage spots in the form of pilgrimage tourism of Kashmir needs to be adequately highlighted and properly presented. Infact, the potential attraction of pilgrimage tourism be disseminated
far and wide and harnessed to the benefit of the State’s economy and fostering national and internal harmony and fraternity. This calls for earnest focus of attention for the exploitation of pilgrimage tourism potential the Valley has been endowed with by the grace of God. Initiating the measures to this end, the foremost step indicated is to create an ambiance in and around the pilgrimage sites which attract, and draws devotees of all religious and beliefs from far and wide to visit and pay their homage at these places of pilgrimage. To achieve it, the pilgrimage sites require to be further lifted up. The impediments that detract the common visitor are removed so that the pilgrimage tourism gets a boost to its full potential. So, presenting and highlighting a package of this unique feature of Kashmir Tourism under the Title “A Study of the Pilgrimage Tourism of Kashmir” is the main focus of this research work. This chapter on “Review of Literature and Research Design” throws light on what, why & how of this study. First an intense study of literature on pilgrimage tourism and Kashmir is done in this chapter. Based on the literature review, Research Gap, Objectives, Hypothesis, Research Methodology and Scope of this study are worked out.

2.1 REVIEW OF LITERATURE

Kashmir has always remained the focal point of attraction for the writers all over the world. Many books have been written on different aspects of Kashmir, like, its geography, history, archeology, art and culture, its strategic position, its politics, and on many other aspects. In addition to it, articles, discussions, conferences and congresses have also been conducted and lot of literature published regarding Kashmir, in Kashmir as well as in other parts of the world, from time to time. So, for gaining insight into any unique aspect of Kashmir, review of literature of that area is a primary task. Considering the importance of its unique religious and Sufi culture, many works compiled on the religious character of Kashmir have been gone through. As the study is concerned with the pilgrimage aspect of tourism so various books, papers and articles authored in India and abroad regarding pilgrimage tourism have formed
a major portion of literature review. For review of Literature, the study has covered the following works:

N. D. Morpeth in this book “Religious Tourism and Pilgrimage Management an International Perspective”, [2007] considers that religion and spirituality are common motivations for travel, with many major tourist destinations having developed largely as a result of their connections to sacred people, places and events. Describing practical applications, models and case studies, author through this book provides an insight into the management of religious tourism, covering both ancient sacred sites and emerging destinations. It fully explored the pressures on sacred spaces to become commercialised and festivalised areas, while still maintaining their religious and spiritual integrity.

Chris Devereux and Elizabeth Carneigie in this paper, “Pilgrimage: Journeying Beyond Self”, [2006] explores how the experience of pilgrimage can contribute towards the subsequent sustained transformation of individual and community well being. In doing so it examines four areas. The first is to draw a conceptual map that emphasizes the linkages between pilgrimage and wellness tourism and explores the larger meaning of the words “wellness” and “spirituality”. The second area focuses briefly on what spirituality and pilgrimage mean. The third area considers two case studies from the pilgrimage experience. The first of these draws on the experiences of those who have traveled overland to Santiago de Compostela in Spain. While the second considers the experiences of people who have undertaken various charity treks as another form of pilgrimage. The individual experience, drawn from those with religious affiliations and those with none, indicate how a challenging physical and emotional journey often but not always results in not only an enhanced physical well being, but also a better undertaking of self and others, a

2 Devereux, Chris and Elizabeth Carneigie, “Pilgrimage: Journeying Beyond Self”, Tourism Recreation Research, Vol. 31(1)-2006, pg 47-56
chance for renewal, and a learning experience that can be carried forward into daily life. The fourth area discusses how wellness tourism might react to those seeding more meaning to their lives through the journeying experience rather than arrival.

Dallen Timothy and Daniel Olsen\(^3\) in their book “Tourism, Religion and Spiritual Journeys”, [2006] have given their opinion that religion and spirituality are still among the most common motivations for travel. Many major tourism destinations have developed largely as a result of their connections to sacred people, places and events. Providing a comprehensive assessment of the primary issues and concepts related to this intersection of tourism and religion, the book gives a balanced discussion of both the theoretical and applied subjects that destination planners, religious organizations, scholars, and tourism service providers must deal with on a daily basis. It takes a global approach and incorporates substantial empirical cases from Hinduism, Islam, Judaism, Roman Catholicism, Mormonism, Sikhism, Buddhism, and the spiritual philosophies of East Asia. On a conceptual level, it considers, amongst other topics; contested heritage, the pilgrim-tourist dichotomy, secularization of pilgrimage experiences, religious humanism, educational aspects of religious tourism, and commodification of religious icons and services.

Noga Collins Kreiner, Nurit Kliot, Yoel Mansfeld, and Keren Sagi\(^4\) in their book “Christian Tourism to the Holy Land”, [2006] focuses on a specific pilgrimage voyage - that to the Holy Land during times of security crisis. They examined this tourism journey in relation to constraints and high levels of risk experienced by the pilgrims. The authors through this book not only provide an insight into pilgrimage as tourism, but also offer it as an integrative approach to tourism crisis management.

C. G. Bruce in his book "The Peep at Kashmir" (2005) throws light on the historical importance of some important ancient temples of Kashmir. The author has discussed the religious origin as well as the condition of these temples during the reign of different rulers, particularly during Afghan rule, which has been termed by him as the darkest period of architectural destruction in the Valley. The author has also focused on the snake worship period of Kashmir Hinduism.

Sushma Mawa has studied pilgrimage tourism of Shri Mata Vashino Devi and its marketing strategy in his book thesis entitled "Pilgrimage Tourism Marketing Strategy: With Special Reference to Vaishno Devi" (2004). Her work has dealt with accommodation issues enroute the Holy shrine. A survey has been done by her which has been put on Likert scale for checking its applicability. Some suggestions have been given to make the accommodation infrastructure sound and relevant according to the requirement.

Olsen and Timothy in this paper, "Contested Religious Heritage: Different Views of Mormon Heritage", (2002) is based on the concept of contested heritage. It examines the divergent perspectives of history between the church of Jesus Christ of Latter day saints and the community of Christ (formerly the reorganized church of Jesus Christ of Latter day Saints) and how these are manifest in the two churches views and interpretations of their common past. Fieldwork at Kirtland, Ohio: independence Missouri: and Nauvoo, Illinois, and participant observations and key-informant interviews form the primary data source while as secondary sources were used for conceptual and historical background. The paper finds, some religious groups commonly define themselves and promote growth and longevity through their history and built heritage. When two religious groups with common origins diverge, different views and recollections of themselves and their shared

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5 Bruce, C. G., "The Peep at Kashmir", Subhi Publishers, Delhi-2005
heritage emerge, affecting the way they view tourism, interpretation, interfaith relations, conservation and efforts to proselytize.

Dimitri Ioannides, and Mara W. Cohen Ioannides in this paper, "Pilgrimages of Nostalgia: Patterns of Jewish Travel in the United States", [2002] focuses on Jewish travel within the US, examining, in particular the influence that Jewish culture and religion have in defining the motivation among American Jews to travel domestically and in shaping their choice of destination. The paper reports on a preliminary study of a small multi-denominational congregation in a mid western community. An important finding is that, when on vacation, many American Jews, regardless of whether they belong to orthodox or more moderate sects will often seek out Jewish sites, such as synagogues, home of famous persons, and entire neighborhoods. These side trips to Jewish sites can be labeled "Pilgrimages of Nostalgia", a phenomenon that is not purely religious. Instead they reflect the high importance that Judaism assigns in identifying with the ways of ones ancestors. For Jews, visiting Jewish sites is a way of expressing their association with their culture and their religious heritage.

Xose M. Santos in this paper, "Pilgrimage and Tourism at Santiago de Compostela", [2002] examines the route based religious phenomenon in Northern-western Spain known as the Route to Santiago. Santiago De Compostela became a popular religious site with the alleged discovery of the remains of St. James, the apostle in the middle ages, but the route itself, which is of particular significance to European Catholics, and the method of traversing it, are more important than the final destination. Using secondary sources and published information from government sources. This paper argues that there is little difference between pilgrims and tourists despite efforts by religious groups to make this distinction and to set a strict definition of

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9Santos, Xose M., “Pilgrimage and Tourism at Santiago de Compostela”, Tourism Recreation Research, Vol. 27(2)-2001, pg 41-50
‘pilgrims’ in this context. The majority of visitors to Santiago and travelers along the route are simply tourists who are curious about the route and the city of Santiago.

Shelley A. Attix's main subject of this paper, "New Age-Oriented Special Interest Travel: An Exploratory Study", [2002] is the new age oriented special interest travel in the form of pilgrimage. Since the 1960’s an increasing market for “New Age” spiritual travel has been evidenced by the availability of travel guidebooks about power sites and directories of holistic retreat centres, as well as formally organized tours. Data on the new age population and its demographics have only been available since the 1990’s and it indicates that travel for pilgrimage, personal growth and non-traditional spiritual practices has been increasing steadily since the 1980’s. A survey of new age tour operators confirms that women form the core clientele for new age tours, and environmental concerns motivate many of the leaders. However, many indigenous organizations are protesting the use of threatened traditional practices such as sweat lodges, vision quests, and their associated sacred sites.

A.V. Seaton in his paper, "Thanatourism’s Final Frontiers? Visits to Cemeteries, Churchyards and Funerary Sites as Sacred and Secular Pilgrimage", [2002] examines the historical and contemporary status of Cemeteries, churchyards and other funerary sites, and their textual characteristics, as pilgrimage goals. The first part of the paper traces their historical evolution as pilgrimage goals internationally, their discursive features, and the activities associated with visiting them. The second part examines the contemporary tourism functions they may serve for destination planners. The study has broadened the concept of Thanatourism by showing the range of specific motivations and discourses that may lie behind

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pilgrimages to inner most sites, including ones that are found in no other kinds of Thana tourism.

Rajinder S. Jutia😁 in his paper "Understanding Sikh Pilgrimage", [2002] examined the significance of pilgrimage in Sikhism through its history, philosophy and beliefs and concludes that although Sikhism officially places no importance on pilgrimage, adherents travel great distances to visit sites associated with their history and traditions. This paper also investigates the reasons why so many Sikhs travel to sacred sites even though it is not encouraged or required. Conclusion has been drawn after administering questionnaire in 120 pilgrims at major Sikh pilgrim centres.

Boris Vukonic😁 in this article "Religion, Tourism and Economics: A Convenient Symbiosis", [2002] explains and supports the idea that the economic impact of religious tourism should not be neglected or underestimated, although religious institutions have traditionally attempted to downplay this in the past. Additionally, the paper argues that religion and tourism have much in common. In the modern world, it is hard to ignore the impression that in most places of pilgrimage the profane impacts of tourism are just as important if not more so than the religious. This paper lends theoretical and empirical support to this argument.

Myra Shackley😁 in this article "Sacred World Heritage Sites: Balancing Meaning with Management", [2001] reviews the characteristics of the 166 World Heritage Sites (WHS) (29% of the list) which are sacred or have religious significance. They belong to many religious traditions, but predominantly (51%) of Christian affiliation and located in the northern hemisphere. Sacred sites are examined within the contextual framework of contemporary cultural tourism, highlighting the particular management

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challenges faced in balancing site conservation with enhanced visitor experience, while retaining a sense of the numinous.

Myra Shackely¹⁵ in this book entitled “Managing Sacred Sites: Service Provision and Visitor Experience”, [2001] has put main emphasis on managing sacred sites. Authoress has stressed upon the operations management approach. A special feature of this book is that case studies are presented immediately after the main text touches upon a particular aspect of management of sacred sites. Controlling visitor flows (carrying capacity), planning and marketing of sacred sites has also been dealt with. The extensive field work shows skillfully blending of information culled from primary as well as secondary sources. The authoress reflects upon the various theories and interpretations of sacred and secular sites, the journey to such sites, and post modernism in relation of visitation to sacred sites. She thus arrives at an understanding on (post modern) tourism and pilgrimage not very different from that of Nelson who suggests that a lot more work on theory is required.

Charles Changuk Lee¹⁶ in his paper “Predicting Tourist Attachment to Destinations”, [2001] has worked on to find the destination attachment elements which attract tourist towards a particular destination and in this case Myrtle Beach and the City of Charleston in south California has been chosen. A mail survey has been conducted during the months of May and June 1998. The results reveal that family trips help develop a sense of attachment to a destination and support the notion that childhood travel with family members positively influences an individual attachment to a destination.


and smooth pilgrimage throughout at Tirumala Tirupati, Devasthanam. The study is based upon field observations, discussions, secondary data and primary questionnaire survey along with a comparative understanding of pilgrimage at ‘Shirdi’, ‘Vaishno Devi’, and ‘Sabarimala’. It assesses the protections of pilgrim inflow until 2006, waiting time, darshan time, quality of services and recommends improvement in the framework of the pilgrim flow by an improved queue system, increase in darshan time, availability of appropriate accommodation and systematic computerized future research based upon regular MIS reports on pilgrim profiles.

**Troy Messenger** in his paper “Holy Leisure: Recreation and Religion in God’s Square Mile”, [1999] has written about the evolution of seaside resort (Ocean Grove) both from the standpoint of religiously and pleasure based development. It brings the two areas of interest together, as the author shows how the religious leaders who founded Ocean Grove incorporated leisure into all aspects of the day-to-day activities of the settlement. The book is divided into two sections: “the Camp Meeting at Ocean Grove” and “Performing Holiness”, whether one attended Ocean Grove for religious experience or primarily for recreational activities; all were invariably imprinted with the coming together of religion and recreation.

**Paul Russell** in his work “Religious Travel in the New Millennium”, [1999] studies the significance of different types of accommodation, transportation, related infrastructure, and changing trends of pilgrimage. He explains pilgrimage tourism as an extremely sensitive area attracting mostly those people that are holidaying for leisure but having different expectations.

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Louis J. D'amore\textsuperscript{20} in his paper "Spirituality in Tourism - A Millennium Challenge for the Travel and Tourism Industry", [1998] discusses spirituality that inspires us to develop our full capacities as human beings in our relationship with one another, with our creator and with all of God's creation.

Somnath Wakhlu\textsuperscript{21} in his book "The Rich Heritage of Jammu and Kashmir", [1998] has given a brief introduction about the location, history, description, importance, architecture, discovery and the surrounding information of Amarnath Cave, the Sun Temple of Martand, Holy Shrine of Kheer Bhawani, Grand Old Mosque of Srinagar - Jamia Masjid, Khanqah of Shah Hamdan, and religious centres around the Dal Lake, including the sky touching Shankaracharya temple and the sacred shrine of Hazratbal. He has also written a good account on the legacy of Islam in India and Kashmir. His presentation and quoting the views and findings of other authors has added to his writings.

Boris Vukonic\textsuperscript{22} in his book "Tourism and Religion", [1996] describes rather than evaluates, the interrelationship, especially the economic and sociological dimensions, between tourism and religion, primarily form the stand point of tourism. It discusses the touristic determinants of pilgrimage and is a best guide for interrelationship between tourism and religion.

S. R. Bakshi\textsuperscript{23} in the book "Kashmir Through Ages", [1996] has written an article 'Valley and its Culture' in which he has focused on the historical and architectural perspective of some important temples of the Valley. He has put down history of Pandrethan, Martand, Awantipore temples from the ancient historical resources. He has also given a brief review of other important Hindu

\textsuperscript{22} Vukonic, Boris, "Tourism and Religion", Pergamon Publishing Corporation, Oxford-1996
and Muslim pilgrimage spots of the Valley in cursory manner. Architectural splendor of the some monuments is also highlighted in his work.

S. B. Deshmukh and A. M. Navale\textsuperscript{24} in their paper "Impact of Pilgrimage Tourism on Host Population of Pandharpur", [1996] studied the attitudinal opinion of the residents, entrepreneurs and public administrators regarding the impact of pilgrimage and recommended that, for the sustainable development of tourism; there is a need to give serious thought towards the positive and negative socio-economic impacts of tourism. The positive impacts are beneficial for growth and the negative ones discourage the pilgrimage.

S. K. Sharma and S. R. Bakshi\textsuperscript{25} in their book "Kashmir Art, Architecture and Tourism", [1995] have given a brief introduction to the ancient monuments of Kashmir. They have not included all the ancient temples in their monumental discussions but only some famous and important ones. A brief introduction to the architecture of these temples has also been highlighted. In addition, some gardens have also been described under the list of ancient monuments.

F. E. Peters\textsuperscript{26} in the book "The Hajj: The Muslim Pilgrimage to Mecca and Holy Places", [1994] traces out the historical accounts of Hajj and two thousand years old history of Mecca before the life time of Mohammad (PBUH). The author is of the opinion that the Pilgrimage to Mecca - 'the Hajj' is the world's largest religious event. Book is divided into 42 chapters. It also discusses the various rituals which are performed during Hajj. Peter never makes connection of Pilgrimage to Mecca with tourism explicit. The Hajj rituals form the core around which many other activities and issues revolve and these are very similar to the activities and issues revolving around leisure based mass tourism.


Desh Bandhu\textsuperscript{27} analyzes in his thesis, "Jammu, Kashmir and Ladakh: Tourist Attractions and Tourism", [1994] income and employment effect of tourism in the economy of Jammu and Kashmir. The study based upon primary and secondary data analyzes the growth of pilgrim traffic in the State and the impact of transportation, accommodation, shopping, catering and entertainment services on pilgrimage tourism. The study recommends the need for a better tourism policy of government and initiatives from private enterprises to attract more tourists.

P. N. K. Bamzai\textsuperscript{28} has written a good account on the religion of Kashmir in his book "Cultural and Political History of Kashmir", [1994]. He has given the position of it during the rule of different Buddhist rulers. Shivism and Vaishnavism has formed a major part of his work. In addition, he has also written about minor Gods and Goddesses in which the account of Martand as a prime religious spot of India has been highlighted. Kashmir Shivism has remained the major part of his discussion. In relation to it, he has written about the period of religious fermentation, origin of Trika, literature on Trika, Pratyabijna-Sastra, the philosophy of Trika, absolute reality, Shiva as Shakti, Shakti-Tattva, evolution of material universe, relation with South Indian Shivism, etc., Finally, he has came to conclusion that South Indian Shivism has its roots deep in Kashmir Shivism.

Jerry D. Johnson, David J. Snepenger and Sevgin Akis\textsuperscript{29} in this paper, "Residents Perceptions of Tourism Development", [1994] examines resident's perceptions of tourism development in a rural area experiencing an economic transition. He observes that the economy is shifting from the extractive industry of missing and logging to an emergent tourism industry. The study utilizes a longitudinal research design to investigate community

\textsuperscript{29} Johnson, Jerry D., David J. Snepenger and Sevgin Akis, "Residents Perceptions of Tourism Development", Annals of Tourism Research, Vol. 21(3)-2001, pg 629-642
sentiments over the developmental phase of a new year round ski area. Various attitude indicators were used over the 6 year period. The residents initially held high expectations for tourism development, but support has diminished over time. This data suggests a complex relationship between the levels of economic development, but support has diminished over time. The data suggests a complex relationship between the level of economic development, the level of tourism development, and the expected perceived socio-economic and environmental impacts by residents.

Brian King, Abraham Pizam, and Ady Milaman\(^{30}\) in their paper entitled “Social Impacts of Tourism: Host perceptions”, [1993] investigates the perceptions of residents of Nadi, Fiji, towards the impact of tourism. A survey of 199 households revealed that residents (most of whom were dependent on the industry for their livelihood) supported the current magnitude of tourism and favored its expansion. Despite this very clear and generally positive view, the respondents identified specific negative and positive impacts that, in their view, affected the community. The results suggest that residents of communities dependent on tourism can clearly differentiate between its economic benefits and the social costs, and that awareness of certain negative consequences does not lead to opposition towards further tourism development.

Erik Cohen\(^{31}\) in this paper, “Pilgrimage Centers, Concentric and Excentric”, [1992] studies the theoretical exposition and re-examines the fundamentals introduced by Victor and Edith Turner into the anthropological study of pilgrimage. Three concepts of their ritual process are identified: the pilgrim's stage of liminality; the pilgrimage centres, said to be typically excentric to socio-political centres; and the spirituality gained by pilgrims approaching the centre. These concepts are then tested, by observing pilgrims at four types of Thai Buddhist shrine. The data indicate significant disparities


with classic Turner examples, and link increased formality with peripheral shrines. The pilgrim increasingly becomes more a tourist-pilgrim when the centre is farther from home. If the religious centre belongs to another religion, culture, or society, the individual is a traveler-tourist.

Gisbert Rinschede\textsuperscript{32} in this paper, \textit{"Forms of Religious Tourism"}, [1992] discussed the various forms of religious tourism. It defines religious tourism as that form that is exclusively or strongly motivated for religious reasons. One of the oldest types of tourism and a worldwide phenomenon of religious history, it can be differentiated into various forms. The short term religious tourism is distinguished by excursions to nearby pilgrimage centres or religious conferences. The long term describes visits of several days or weeks to national and international pilgrimage sites or conferences. Organizational forms of religious tourism can be distinguished by definitive characteristics such as number of participants, choice of transport, seasonal travel, and social structure.

John Eade\textsuperscript{33} in this paper \textit{"Pilgrimage and Tourism at Lourades, France"}, [1992] highlights that despite the contribution of Turnerian Tradition, to the analysis of the similarities between tourism and pilgrimage, developments within the study of pilgrimage call for a critique that can reveal the complexity of pilgrimage and tourism. This study of a Roman Catholic shrine explores the various meanings and practices that underlie the categories of "pilgrim" and "tourist" in a locale where Turnerian communitas is strictly limited. These interpretations try to establish the essence of Lourades, but the contestation of meanings and diversity of practices contradict these essentialist interpretations. The terms pilgrim and tourist need to be deconstructed in order to expose contradictions and ambiguities.

John Ap\textsuperscript{34} in this paper, "Residents Perception on Tourism Impacts", [1992] presents a social exchange process model as a theoretical basis for some understanding of why residents perceive tourism impacts positively or negatively. The model is based upon the concept of the exchange relation. Prepositions are derived from the model to test the relationships between the model components. These prepositions have been developed from inferences based upon the social exchange literature.

Mary Lee Nolan and Sidney Nolan\textsuperscript{35} in this paper, "Religious Sites as Tourism Attractions in Europe", [1992] studied Europe’s religious tourism system and describes it with emphasis on the fulfillment of expectations of visitor ranging from devote pilgrims to secular tourists at three types of attractions. Their are pilgrimage shrines with strong emphasis on religious devotions, but with few characteristics to attract secular tourists; shrines that function as devotional centers and religious tourism attractions because of various combinations of historical, artistic, and scenic site characteristics; and places where religious festivals are the principal attractions. Problems related to conflicting interests of pilgrims and tourists are discussed along with some examples of management strategies designed to minimize these conflicts.

Boris Vukonic\textsuperscript{36} in this paper, "Medjugorje’s Religion and Tourism Connection", [1992] highlighted that Medjugorje belongs to the category of religious places where a visitation of the Virgin Mary has been recorded. Its present significance dates back to 1981, with the first visitation of the Virgin in this small village in Hercegovina, Yugoslavia. However, despite the official reserve of the Catholic Church to pass judgment on the authenticity of the visitations, Medjugorje has been visited by millions of pilgrims, with a profound impact on Medjugorje. This development needs attention because of


its market implications and religious tourism in particular; the fame of Medjugorje has spread well beyond the borders of Yugoslavia.

Antoni Jackowski and Valene L. Smith\textsuperscript{37} in this paper, "Polish Pilgrim - Tourists", [1992] studies the pilgrimage tourism potential of Poland as well as difficulties faced in attracting tourists and creating more job avenues. Infact, pilgrimage traditions probably predate Christianity in Poland (966 A.D.) and have been shaped by prevailing political, social and economic conditions, as well as religious belief. International shrines, such as Czestochowa, now attract four to five million visitors per year and are unique even to Christianity: visits to them are primarily undertaken on foot by parish youths and may involve hundreds of kilometers of travel. Because of World War II damage and subsequent soviet repression, virtually no tourist infrastructure exists. Local residents are, thus, deprived the opportunity of economic benefiting from the pilgrimage tourist phenomenon.

Lloyd E. Hudman and Richard H. Jackson\textsuperscript{38} in this paper, "Mormon Pilgrimage and Tourism", [1992] examines pilgrimage related tourism among members of the Jesus Christ of Latter Day Saints (commonly called the Mormon Church) by tracing the development of church and associated pilgrimage destinations. While, pilgrimage is not an official doctrine of the Mormon Church, Mormon engages in travel patterns emphasizing visits to Mormon sites, creating pilgrimage tourism that include visits to temples, biblical sites, sites associated with the book of Mormon, and historical places of the church. The most important pilgrimage destination is Salt Lake City, with the temple square receiving the greatest number of pilgrim tourists.


Zafar U. Ahmad\textsuperscript{39} studies the importance of “Islamic Pilgrimage (Hajj)”, [1992] in international tourism and recommends separate marketing efforts for different pilgrim segments with modernized pilgrim infrastructure as per their requirements. The study provides tips for better pilgrimage management, viz, controlling begging, host courtesy, queue management, capacity limits, setting standards of accommodation, need of guides and controlling profiteers.

D. C. Chandhari\textsuperscript{40} in his thesis “Pilgrim Tourism at Shirdi - A Study of its Spatial Impacts”, [1990] has highlighted some positive and negative impacts of pilgrimage at Shirdi. He has focused on employment generation, socio-cultural impacts and infrastructural developments at Shirdi and has done some field observations in this regard. He has found that although employment generation and infrastructure has got front seat but there are some environmental issues which also needs to be looked after with the increase in pilgrims at Shirdi.

Jagdish Kour\textsuperscript{41} in this book, “Himalayan Pilgrimage and the New Tourism”, [1985] provides an encyclopedic study of pilgrimage traditions overtaken by mass tourism and a detailed view of religious and recreational resources and the State of art in eastern Garhwal. The basis of the book is physical survey and field traverses made by the author, a geographer, supplemented by a body of varied sources. Kour notes that pilgrim infrastructure has been losing ground, while the tourist infrastructure has barely begun, since the region was opened for tourism only in 1974.

\textsuperscript{39} Ahmad, Zafar U., “Islamic Pilgrimage (Hajj) to Kabba in Makkah(Saudi Arbia): An Important International Tourism Activity”, The Journal of Tourism Studies, Vol. 3(1)-1992

\textsuperscript{40} Chandhari, D. C., “Pilgrim Tourism at Shirdi - A Study of its Spatial Impacts”, Thesis Submitted to Department of Geography, University of Mumbai, Mumbai-1990

2.2 RESEARCH GAP

From the above literature review emerges the research gap and this study has been devoted to fill it. Different authors from time to time have written about the religious character of Jammu and Kashmir State. All the three regions of State are distinct so far as their religious character is concerned. Kashmir being the only division of the State which possesses a commonality of religious personality of its other two regions as well, i.e, it is the pilgrimage centre of some important Hindu, Sikh and Buddhist spots as well. Research has been done on the pilgrimage tourism sites of Jammu, like, Mata Vishno Devi, and on some other temples of Jammu, and, of Ladakh, like, on Thickey and Hemis monasteries as well as on its other Monasteries and Gompas, etc, but only one site has been covered under the definition of pilgrimage tourism of Kashmir on which research has been done, that is Amarnath cave. Although various religious sites of Kashmir have been discussed in the history, geography, art and culture subjects of Kashmir but tourism potential of these sites has not been highlighted by any work. As a result, these sites remain passive in attracting visitors though they have lot of potential if properly projected.

This Research work not only deals with bringing to limelight the vast pilgrimage tourism potential of the Valley but also unearths the factors that have rendered the attention and interest of the visitors away from many other sites of pilgrimage importance. An attempt is also made to find out the ways and means to enhance the prospects of expansion in the volume of visitors to the various pilgrimage heritage of Kashmir. Hence, the study undertakes an indepth analysis of the pilgrims profile, purpose, motivation and service perception as they are considered serious factors in attracting the prospective visitors. The study also looks into the management of these sites and highlights its deficiencies. The study is a catalyst for doing further research in the same area of Kashmir tourism.
2.3 OBJECTIVES OF THE STUDY

Each region of Jammu and Kashmir has a unique tourism resource base of its own. These resources are utilized to generate revenue for the State. But an important source neglected from being fully tapped is the Pilgrimage Tourism potential of Kashmir valley. This revenue generation source has not been given the due attention, although Kashmir due to its religious personality is called as “Peer Veer” and “Rishi Veer” means ‘An Abode of Saints’. Hence, considering the Pilgrimage Tourism wealth of the Valley in view, the study is based on the following objectives:

➢ To properly highlight the Pilgrimage Tourism Potential of Kashmir Valley.

➢ To point out such important religious spots which can act as major attractions of Pilgrimage Tourism of Kashmir.

➢ To look into the management of Pilgrimage Tourism of Kashmir and underline the loop holes therein.

➢ To check the soundness or otherwise of various services provided at the pilgrimage spots of the Valley.

➢ To highlight the factors which are keeping pilgrims at a distance from the pilgrimage spots of Kashmir.

➢ To bring to light the group behavior of pilgrims visiting the pilgrimage spots of the Valley.

➢ To evaluate the Prospects of Pilgrimage Tourism of Kashmir.

➢ To put forward some suggestions for the improvement of management, accommodation, accessibility and amenities at the pilgrimage spots of Kashmir.
2.4 HYPOTHESIS:

The Review of Literature and the pilot study facilitates the following hypothesis:

H0₁: Kashmir valley has vast potential for multi-religious pilgrimage tourism.

H0₂: Service standards at various pilgrimage sites of Kashmir are very poor.

H0₃: Group behaviour of pilgrims visiting for pilgrimage spots of the Valley encourages more tourist arrivals.

2.5 RESEARCH METHODOLOGY

The research is survey based and the outcome of facts and figures gathered from the horse's mouth. The study has been largely completed with the help of primary data. However, secondary data has also been made use of wherever required. Primary data collection for this research work has been done through a survey schedule administered at 14 pilgrimage tourism sites of the Valley linked with different religious beliefs. The sites selected for the survey schedule includes some ancient, some medieval and some modern pilgrimage tourism sites. The questionnaire administered to the pilgrims has been designed to extract maximum relevant information from them. It deals with an indepth analysis of pilgrims profile, purpose, motivation, and service perception, so as to get closer to their needs and management faults. At every site of the survey 50 pilgrims have been surveyed and hence a total of 700 pilgrims have been contacted. For primary data analysis, Z-test has been applied on the 11 services (which are necessary for any tourist destination) at all the 14 pilgrimage spots to check the hypothesis about service standards. Another hypothesis regarding group behaviour of pilgrims has also been done through primary data analysis in the same chapter. One more hypothesis regarding Pilgrimage Tourism Potential of the Valley has been analysed through secondary data.
Personal interviews of different religious board members, tourism department officials, different religious leaders and old persons at different pilgrimage spots have also been done to get an overall information about the pilgrimage spots of the Valley.

Secondary data for this research work comprises books on history, geography (of pilgrimage tourism sites) and tourism in general and other relevant subjects. Books on Pilgrimage Tourism in general are the main source for review of literature as well as for pilot study. Papers written on Pilgrimage tourism of different places from time to time in different conferences, seminars, congresses and other related areas were of great help because of their current need, accuracy and importance. Pamphlets and brochures published from tourism departments of different State governments as well as from different tourism organizations are also gone through. As newspapers provide the current information about the different areas, they have also formed a source of secondary data. Last but not the least, internet proved to be a major source for retrieving data on pilgrimage and other aspects of this research work from around the different corners of the world.

2.6 SCOPE OF THE STUDY

The scope of the study is wide and bright in the sense that due to the lack of attention from government a great treasure of pilgrimage tourism of the Valley has remained in darkness but the study has made an attempt to overcome this drawback by bringing this attraction to the limelight. Focusing on the evolutionary aspect of pilgrimage tourism of Kashmir and appropriately highlighting the potential pilgrimage spots has further increased the range of the study. Analysis of the management of religious organisations managing pilgrimage spots of Kashmir in papers and on the spot makes the study even more valuable. The study brings to fore various traditional practices of some management mockers who have made these sacred places as business hubs for earning easy money. Also, the study has scope in the sense that the Pilgrims
visiting the pilgrimage spots of the Valley have been thoroughly studied, in order to cater to their needs better. The study has brought to limelight the hindrances and evaluated the prospects of Pilgrimage Tourism of the Valley. Getting the pilgrims feedback about his experience after visiting the Valley, pilgrimage spots have further highlighted the management deficiencies and increased the scope of the study. Many valid and valuable suggestions for making the garland of tourism more attractive and colorful through this pilgrimage flower adds more scope to the study.

2.7 LIMITATIONS OF THE STUDY

The concept of pilgrimage is linked with beliefs and emotions of a person. As these are not faithfully describable in words, getting the views of pilgrims regarding it is an uphill task. This was a barrier to a significant extent in tracing out the real experience of pilgrims. Most important limitation of the study is that the related organisations do not maintain the data and information related to the subject under study. Further, indifferent attitude of religious board leaders (particularly Muslim Wakf Board and Dharmarth Trust) in giving information on the assets, financial position and on other aspects of their management was a major obstacle in tracing out the real position of these caretaker organisations. The organisations were also lacking in literature regarding the pilgrimage spots under their management and control. There was also not available any record, historical, financial or managerial of these boards. This limitation made the study even more difficult. Lack of work in this area and particularly on pilgrimage tourism of Kashmir was also a limitation. Non-availability of data and information regarding pilgrims visiting different pilgrimage spots of Kashmir also proved to be a major hindrance in analyzing the pilgrim’s locational distributions, spiritual emotions, perceptions and expectations on a countrywide scale. The study could have been more sound on the evaluation front so as to highlight the prospects of pilgrimage tourism in more scientific manner but non-availability of data regarding the arrivals of
pilgrims and the receipts from them at different pilgrimage spots of the Valley remains a telling limitation of this study. Hence, most of the portions regarding evaluation of management, receipts and prospects is based on site surveys, interviews and discussions of the available respondents. Further lack of finance at the appropriate times also disturbed the smooth track of the study.

2.8 PRESENTATION OF THE STUDY

This study on “Pilgrimage Tourism of Kashmir” is presented in six chapters. First chapter entitled “Introduction” gives an introduction to Kashmir tourism, its historical development and comparative analysis of tourists and pilgrims (to Amarnathji Cave Shrine) visiting Kashmir so as to gain an insight on Kashmir tourism vis-à-vis pilgrimage tourism. Pilgrimage tourism in general is discussed in the light of its objectives and importance. Evolution of different religions in Kashmir in chronological order is briefly discussed to get a perceptive view on Introduction to Pilgrimage Tourism of Kashmir. The second chapter is devoted to “Review of Literature and Research Design”. It sets out the structure of study, its scope, research methodology followed, application of statistical techniques applied for analysis and drawing inferences and limitations of the study. The literature review brings to fore the gaps which this study attempts to bridge and bases the hypothesis for this research work.

Third chapter of the study “Pilgrimage Tourism Potential of Kashmir” throws light on the real potential of Pilgrimage Tourism of Kashmir which requires to be properly and adequately highlighted in order to enhance the attraction of visitors and contribute to the growth of pilgrimage tourism in Kashmir. In this chapter, Pilgrimage tourism Sites of Valley are arranged in the chronological order of their occurrence. Pilgrimage Sites of different religions in the Valley have been discussed thoroughly. Attempt has been made to cover almost all big and small sites worth of Pilgrimage Tourism in Kashmir. The following Chapter on “Management of Pilgrimage Tourism of Kashmir” discusses the role of government and religious organizations looking after the
Pilgrimage Tourism Sites of the Valley in managing and promoting the pilgrimage tourism in Kashmir. The performance of Tourism Department and other Religious Boards and Committees is the main focus of this chapter. A critical analysis of their working based on their functioning at the pilgrimage spots has also been done.

"Problems and Prospects of Pilgrimage Tourism of Kashmir" is discussed in Chapter 5 of this research work. It is based on the Survey done by the scholar at the 14 pilgrimage sites of the Valley belonging to various religions. The chapter makes an analysis and interpretation of the primary data collected. The responses of the respondents and ground level analysis of working of the government and religious organisations linked with pilgrimage tourism sites form the basis for highlighting the problems of Pilgrimage Tourism of the Valley. The site visits by the scholar, potential of these sites and interviews of the religious Board members, government officials and locals is the basis for highlighting the Prospects of Pilgrimage Tourism of the Valley. Chapter 6 "Conclusion and Suggestions" summarises the whole study. It presents the outcome of the study in the form of conclusions based on logical inferences drawn through analysis and discussion of the primary and secondary facts and figures. Suggestions have been formulated with a pragmatic and practical approach and have been presented for making the Pilgrimage Tourism of Kashmir more effective, colourful, pleasing and trouble free by focusing on effective management, marketing, accessibility, creating supporting services, and accommodation. Some more areas which are not coverable in this study but have a bearing on the pilgrimage tourism of Kashmir valley have also been highlighted to serve as a food for thought for further research in this field of study.