

The Issues and Perspectives of Pilgrimage Tourism Development in Tanjur

S. VIJAYANAND*

*S. Vijayanand, Assistant Professor, Community College, Pondicherry.

ABSTRACT

Pilgrimage tourism is the type of tourism that entirely or powerfully motivates tourists for the achievement of religious attitude and practices. One of the oldest types of visiting the attractions and a global experience in the olden times of spiritual growth, it can be differentiated into different forms. The temporary religious sightseeing is well-known by excursions to close by pilgrimage centre's or religious conferences. The durable implies visits of quite a few days or weeks to nationwide and worldwide pilgrimage sites or conferences. This paper investigates the issues and challenges of pilgrimage tourism and also its civilizing significance in Tanjur. The scope of socio- economic enlargement during pilgrimage tourism and analysis of the communications issues pertaining to the pilgrimage location of Tanjur is dealt through in this study. The levels of inspiration and prospect of religious tourists is recognized as type factors in emergent pilgrimage tourism in the State. The data for this study was collected from crowd citizens occupied in pilgrimage tourism actions. The quantity of involvement of Pilgrimage tourists in pilgrimage tourism development of Tanjur is elucidated in this study. This study is generally based on primary data; Secondary data necessary for this study was composed since unusual dependable sources.

Keywords: *Pilgrimage Tourism, Culture, Infrastructure, Socio-Economic Development*

Introduction

A pilgrim is dissimilar from a tourist. For a visitor journey is a stop in itself. For a pilgrim, journey is a way to an end. Pilgrims with pilgrimage tourism is one of the highest emergent tourism segments in the planet. Not only has it turn into a significant issue of the Indian existence method (Adrian Ivakhiv, 2003), other than it also has had a philosophical crash on other peoples of the planet and the environments in which they live. Pilgrimage tourism offers fabulous opportunities for generating revenues, earning foreign exchange, and providing employment in 'delightful Tanjur'. At present all countries of the planet are determined to develop pilgrimage tourism in a huge way. (American Geographical Society). Pilgrimage tourism earns over 3.5 trillion worldwide. India's current contribute to in globe tourist inflow is only 0.37 percent. In addition financial, the social and ecological gains of tourism are also important (Bar, Doron and Cohen-Hattab, Kobi, 2003). It is measured as an representative of peace and worldwide brotherhood (Claudia Liebelt, 2010). Tourism brings improved accepting among unusual nations and civilizations. Similarly, it helps in defensive surroundings, old monuments and

cultural manifestations. This manuscript will discover the incident of pilgrimage tourism in the viewpoint of Tanjur. The plan of this study was to establish, what pilgrimage tourism is, how it is dissimilar from new forms of tourism, and the opportunities, issues, and challenges in pilgrimage tourism in Tanjur. The infrastructural issues in pilgrimage spot of Tanjur are dealt with in this manuscript, and it moreover covers the rising challenges in pilgrimage tourism encouragement in Tanjur.

Pilgrimage Sightseeing In Tamilnadu

Tamil Nadu has made an exciting score in the area of pilgrimage tourism. It is blessed by means of abundance of well recognized religious destinations and sites. Pilgrimage tourist invasion to these destinations brings massive financial gains to local people. The numeral of Pilgrimage tourists visiting the pilgrimage centre's is approximately equivalent to the people of Tamil Nadu. Tamil Nadu has lot of potentialities as regards unique sites and signs of spiritual significance. Some of the premier pilgrim destinations in Tamil Nadu are Kancheepuram, Karaikal, Mahabalipuram, Vellankani, Pondicherry, Chidambaram, Tanjore, Tiruvannamalai, Madurai, Rameshwaram, Karaikal, and Trichy. The most visited temples are, Meenakshi temple, Brihadeeswara temple, Ramanatha Swamy temple, Palani Andavar temples Paratha Sarathi temple, Swami Malai, kapaleeswarar temple, Chayavaneashwara temple, Kumbeswara temple, Mailapur temple, Annamalai temple, Manakulavinayagar temple. The number of renowned temples in Tamil Nadu is overwhelming. They are visited by tourist throughout the year. The Government of Tamil Nadu has taken sufficient measures to encourage the mixture of places of devotion as a excellent guide of pilgrimage tourism in Tamil Nadu. There have been some individual efforts done by few tour companies in promoting some pilgrimage festivals. The packages are planned throughout the best seasons to practice Tamil traditions and religious rituals. An improved necessity is felt with respect to Infrastructural excellence every year to lodge the ever growing amount of devotees. The Department of Tourism run numerous buses to relation the a variety of blessed sites multiply across the time taken and wideness of the state. Tamil Nadu over the years has evolved as an model place for pilgrimage tourism. The pilgrimage tourists to Tamil Nadu are pleased to see the architectural marvels, to identify about the olden times and the tradition, the festivals, the civilization, the rituals, and the melody which gives Tamil Nadu a spiritual attraction and an edge over many tourism promoting States. Pilgrimage tourism revels with delight during season, as it brings great payback to host people too. There is a surge in profits, employment opportunities, and normal of livelihood of the local communities in the religious centres of Tamil Nadu.

Tamil Nadu is the ground of philosophical religious manifestations. It has a history that dates back to numerous thousand years. This venerable land is where society and culture blend and keep on thriving in harmony. The state abounds in monuments and temples that are very old plus each has its own story of religious, creative and enriching events and specialties waiting to be heard. through thousands of temples dotting the ground scope of Tamil Nadu, the State is accurately called the land of temples. Tamil Nadu Tourism was recognized in July 1971 underneath the Companies Act 1956. Tamil Nadu Tourism was shaped with the objective of promoting pilgrimage tourism in Tamilnadu by providing infrastructure amenities such as transportation and accommodation. To complete this objective, Tamil Nadu Tourism has extended its behaviour into 3 main operations namely hotels, transport, and fairs. Domestic and foreign tourist arrivals in Tamil Nadu in the year 2007 touched 278.38 lakhs. In 2008, it was 305.24 lakhs. Domestic tourist arrivals are 293.05 and foreign tourist arrivals 12.19. Tamil Nadu Tourism is currently engaged in promotion of 18 less known pilgrimage tourist spots. In the last three years, Rs 45.41 crore was provided by the Central Government for giving facelift to pilgrim tourism spots. The State Government spent to the tune of Rs 21.57 crore. The increase in tourist arrivals also enabled Tamil Nadu Tourism to twice its net earnings from 4.43 crore in 2007-2008 to 9.50 crore in 2008-2009. Such extraordinary expansion has been achieved during numbers of factors based on the duration of stay and transport used tourist expenses, and the pilgrimage tourism inspiration most important to it. Pilgrimage tourism plays a major role in financial generation in Tamil Nadu. Every year pilgrimage tourists are accentuating in pilgrimage centre's. It shows that pilgrimage potentials in Tamilnadu is incredible. This study is to bring to light the problems faced by pilgrim tourists to the blessed pilgrim centre's of Tamil Nadu.

History of Tanjur

Thanjavur: The districts of Thanjavur, Kumbhakonam and Nagappattinam (constituting the erstwhile Thanjavur district) possess of hundreds of ancient temples. The municipality of Thanjavur was the seat of the wonderful Chola Empire of Tamilnadu, and was later on the seat of the Nayaks and the Marathas. True to art historian Fergusson, the Chola artists conceived like giants and finished like jewellers. Thanjai periya kovil is largest temple in tamil nadu with 200 feet height. This temple is located in thanjavur district, tamil nadu about 4kms from high way and its major god is lord shiva raja raja chola (985-1014 A.D.) was one of the greatest emperors of the chola dynasty. By birth he was recognized as arulmozhi verman, the third son of parantaka sundar chola. He was taught to be a warrior to lead the cholans army in conquest against the pandya and Sinhalese kingdoms. aditya

chola ii, the eldest son was murdered under doubtful situation. The theory is that he was murdered by the concubines with snake venom while engaging in an orgy session. This was a conspiracy hatched by the defeated pandyan king supporters (vira pandya) whose beheaded skull he paraded on the streets. he was succeeded out of turn by uttama chola ahead of arulmozhi. Raja Raja Chola was continually occupied in battle with Chalukyas in the north, Pandyas in the South and Sinhalese across the shore. One day while he was engaging in the battle in Sri Lanka, he saw huge statues of Buddha. He was stimulated by this gorgeous statue to dedicate the Brideswar Temple to his family deity Shiva @ Thanjavur. He commissioned the construction of the huge temple in 1004 AD. Since the scale of construction was unmatched in the history of temple construction, it took almost 3 decades and it was finished by his Son Rajendra Chola in the year 1034 AD. Rajendra chola (1014-1044 A.D.) accredited the construction in his dads name even though majority of the building was undertaken by his patronage.

Brihadeeswarar Temple at Thanjavur

A 107 paragraph long dedication on the walls of the Vimanam records the contributions of Raja Raja Chola and his sister Kundavai to the Thanjavur temple. The temple stands within a fort, whose walls are later additions built in the 16th century. The towering vimanam is about 200 feet in height and is referred to as Dakshina Meru. The octagonal Shikharam rests on a single block of stonework weighing 81 tons. It is believed that this block was carried up a particularly built ramp built from a site 6 kilometers away from here. Huge Nandis dot the corners of the Shikharam, and the Kalasam on top by itself is about 3.8 meters in height. Hundreds of stucco figures enrichment the Vimanam, although it is probable that some of these may have been added on during the Maratha period. The Shivalingam - Peruvudaiyar, Rajarajeswaramudaiyar - is a huge one, set in a two storeyed chamber, and the walls surrounding the sanctum delight visitors as a storehouse of murals and sculpture. The long prakaram surrounds the great temple (500 feet/250 feet), and the walls surrounding the prakaram again go back to Raja Raja Cholan's period. The walls house long pillared corridors, which abound in murals, Shiva Lingams and Nandis. The Periya Nayaki temple within the temple is a later addition from the Pandya period, and so is the Subramanyar Temple sung later by the Saint poet Arunagirinathar. Incidents from the lives of the Nayanmars, several of the 108 Bharata Natyam Dance postures, manifestations of Shiva (Aadalvallaan - Nataraja, Tripurantaka, Dakshinamurthi etc.) are depicted in sculptured panels or in beautiful Chola murals. Both the center, and the exterior walls of the temple, are replete with images of the kind described above. The sanctum, the ardhmandapam, the mukhamandapam and the Mahamandapam, although distinct, form a combined unit

with an impressive appearance that awes visitors, forcing one to wonder how such timeless architectural feat was executed about a 1000 years ago. Entrances to the Mandapams and the towered entrances to the Prakarams are majestic. The majesty of the architecture and the sculptural finesse speaks volumes of the skills of the Imperial Cholas. Inscriptions refer to Shiva as Dakshina Meru Vitankar and Aadavallan. The Nandi, which dates back to the Nayak period, is housed in its own mandapam and it matches up to the magnificence and size of the temple. It is a monolithic Nandi weighing about 25 tonnes, and is about 12 feet high and 20 feet long.

Temple Complex

Temple net focuses this week on the magnificent temples accredited to the reign of Raja Raja Chola and his successors in the Thanjavur Cauvery belt of South India. Traditionally speaking, these temples are not as ancient as the 274 odd Saivite temples and the 108 Vaishnavite Shrines sung by the Nayanmars and Alwars of the 7th through the 9th centuries, however they stand out as towering monuments proclaiming the glory of the Chola government and its commitment to the arts and culture. This issue zeroes in on the Brihadeeswarar Temple in Thanjavur, Gangaikonda Choleeswarar Temple in Gangai Konda Cholapuram, the Airavateeswarar Temple in Darasuram and the Kambahareswarar temple at Tribhuvanam. The temple compound was built on the banks of the river Cauvery, with its water unfocused to the moat. The walls around the temple were constructed in the form of fortress, to protect the temple from invaders. Even today the temple has one of the highest gopuram (66 meters – 216 feet) in India. The Kalash (shikara) which is installed on top of the Vimana weighs a massive 81.5 tonnes. A ramp was constructed from 6 kms away from the temple compound to roll over the huge shikara on to the gopuram. The entire temple is built with granite which was not available in the area. Probably it was transported from Trichy Rockfort area which is located 40 kms away. The inspiration to create the magnificent edifice seems to have been inspired by the Chalukyan architecture. The gurus counsel to in agreement for the sins in the form of bloodshed of his rivals to the throne, by building an edifice to Lord Shiva. It is alleged that more stones than the pyramid of Giza was transported to build this magnificent edifice dedicated to Lord Shiva.

Objectives of the Study

- To examine the potentials and prospects of pilgrimage tourism in Tanjur.
- To study the Socio-Economic Impacts of pilgrimage Tourism.
- To analyze the status of infrastructure facilities in the major pilgrimage site of Tanjur.
- Future strategy for the promotion of pilgrimage tourism in the study region.

Major Hypotheses

- No significant differences of experience of sample tourist respondents across the duration of stay on the key destination selection determinants.
- No significant associations are established between the services across the category of accommodations, key communication network and key amenities and selection of hotel and frequency of visit.
- There is no association between, accommodation, transport and restaurant during their stay.
- There is significant association between; reception upon arrival was very smooth and comfortable in the hotel.
- There is significant association between; reservation procedure in the hotel does not take much time.
- There is significant association between staff in the front office was very prompt in settling bills
- There is no significant association between staff are well-groomed, well-behaved and helpful
- There is no significant association between the room and food services seem to be expensive
- There is no significant association between road condition is well-maintained, is this your first visit to Tanjur.
- There is no significant association between road maintenance needs to be undertaken, is this your first visit to Tanjur.
- There is no significant association between Banks and ATM counters are located at the convenient places, is this your first visit to Tanjur.
- There is no significant association between approach roads are laid to facilitate easy movement around the pilgrimage sites, is this your first visit to Tanjur.
- There is no significant association between parking space is adequate but needs to be expanded, is this your first visit to Tanjur.
- There is no association between traffic arrangements is made to regulate vehicles very methodically, is this your first visit to Tanjur.
- There is no association between health services, is this your first visit to Tanjur.

Methodology

The present study is based on primary and secondary sources. The data for this study was collected from the host population engaged in pilgrimage tourism activities in the religious site of Tanjur. Pilgrimage tourists were identified as playing a key role in developing pilgrimage tourism among local communities. Primary data collected from (500) samples (questionnaire) collected from Tanjur. As the study investigates into the rise and growth of pilgrimage tourism in Tanjur,

historical method is applied to collect Primary and Secondary sources from various repositories. The research approach takes the paper through empirical literature review which follows Government Publications/Records in State Central Library-Tanjur, Census Reports, District Gazetteers, State Tourism Department Statistical Report, periodicals, Press Reports on Tanjur district Temples, which are covered by Tamil nadu temple literature, Deccan Chronicle was consulted for this study. This research is mainly based on secondary data derived from sources such as government publications, PR Department, brochures, Internet, etc.

Literature Review

Pilgrimage tourism seems to be a newer academic concept but it is certainly not a new phenomenon (Dallen J. Timothy and Daniel H. Olsen, Eds 2006). Based on review of literature, (Inés Hernández-Ávila. 1996), this research defines pilgrimage tourist as someone who visits a specific place out of the usual environment, with the intention of pilgrimage - meaning and/or growth, without any overt religious compulsion, which could be religious or non-religious in nature, but within the Divine context, regardless of the main reason for travelling. In tourism marketing, almost all authors agree that pilgrimage tourists play the most significant role; hence marketers always try to learn the attitude and behaviour of pilgrimage tourists to effectively design and offer their tourism packages (Ioana Josan, 2009). The researchers have identified several characteristics of pilgrimage tourists', notably, the preference of travelling alone or in groups; and the influence of reference groups and opinion leaders in making travel decisions

(Jayashree B. Gokhale 1986). These inputs are the two vital ones that are most relevant to this paper and are frequently taken into account. It has also been observed by various authors that pilgrimage tourism in general has recently become an important subject of research in social and business areas (John Elsner, 1992). The interest in pilgrimage tourism has affected a number of industries around the world (John Elsner 1992), including the tourism industry. A widely followed theory of marketing argues that every market consists of groups or 'segments' of customers with different needs and demands (Kamla-Raj 2010). It should be noted here that segments are unlikely to be mutually exclusive, and this would also apply to pilgrimage tourism. To further identify the pilgrimage tourists and analyze his/her purchasing behaviour, there is a need to build a typology of pilgrimage tourists. Typology comes from the Greek work 'Typus' and describes various types of persons based on his/her behaviour and attitudes (Kathryn Rountree Goddess 2002). The definitive study of typology would help to understand the characteristics and motives of different types of pilgrimage tourists.

Results

- The mean differences on the accommodation services between the two groups of sample tourist respondents are significantly different in case of selection of accommodation and restaurant, whereas the hypothesis is not rejected in case of other elements of accommodation services such as reception upon arrival, reservation procedures, front office staff, personal hygiene and room and food services.
- The hypothesis titled – no mean differences exist between those pilgrims who visit once and more than once while transportation services are taken into consideration is not rejected in case of the components of transport services, such as well-connected by road transport, operation of government/private bus services regularly, reasonable bus fare, improvement of rail connectivity, regular buses from Tanjur and over congestion of buses.
- The hypothesis that is –two groups of sample tourist respondents do not significantly differ while experiencing the basic Services as one of the preferences for destination selection|| is rejected in respect of banks and ATM services with .004 and not rejected in case of other core parts of the basic services such as road condition, road maintenance, approach roads, parking space, traffic arrangement and health services.
- The hypothesis that is entitled as there are no significant mean differences between sample tourist respondents who visit once or more than once when they find the standard of key amenities is not rejected in case of all the key aspects of amenities determining the experience of the pilgrims at the religious sites. The elements which are rejected include purified drinking water facilities, provision of rest shed, toilet and wash rooms, cloak rooms, shopping centres, hygienic and clean, safety & security, police outpost, pleasant place and peaceful place.

The hypothesis is titled as religious duties as the major driving motivational forces stimulating the religious oriented people to undertake travel, the mean experience of sample respondents is not significantly difference on each element representing the religious obligations. The significance of the test has rejected all the indicators signifying the fulfillment of religious obligations. These elements include hospitable and helpful people, rituals as per the tradition and custom, no obstruction of wearing any modern dress, colourful and eventful festivals, more enjoyment during festivals and delightful local cuisine or food.

- The hypothesis that is titled as there is no significant difference between the three groups of sample tourist respondents on experiencing the basic infrastructure is rejected with 0.05 per cent degree of significance. The

elements which are rejected with .045, .001, .000, .012, .000 and .002 include road condition, maintenance, banks and ATM services, approach roads parking areas and traffic management. One element health services are not rejected with the significance level of .663.

- The hypothesis is stated as there is no significant difference across the sample respondents on the amenities provided to the pilgrims for comfortable and this hypothesis is rejected in case of all the element of selected amenities at the three respective religious sites, excepting cloak room and shopping centre facilities.
- The hypothesis is stated as there is no significant differences across the sample respondents on the amenities provided to the pilgrims for comfortable and this hypothesis is rejected in case of the element of selected amenities such as purified drinking water, rest shed, toilet and wash rooms and hygienic and clean at the three respective religious sites, excepting cloak room and shopping centre facilities.
- The hypothesis is titled as —significant differences of the three groups of sample respondents do not exist on the criterion of law and order as the key destination selection determinants. The hypothesis is rejected in case of all the related elements representing the law and order situations at the religious sites, whereas the hypothesis is rejected the statement —I do not face any difficulty in moving alone or with family members.
- Differences of experiences between the sample respondents are not significant while taking religious obligations as one of the criterion for the destination selection. The hypothesis is rejected with .000, .003, .002, .012 and .004 in case of rituals, no obstruction, festivals and coincidence with festivals, whereas the hypothesis is not rejected in case of hospitable and helpful people with 0.390 significance level.
- The experiences on the communication network that were derived by the pilgrims/ tourists while visiting the pilgrim tourism sites are not significantly different. This hypothesis is rejected with .000, .026, .000, .009 and .000 in case of operation of govt. and private bus services, reasonable bus fare, train connection, connectivity of bus services from Tanjur and over congestion and is not rejected in case of well-connectivity
- There are no significant associations between quality of services, reception of upon arrivals, prompt in settling the bills, personal hygiene and experience traffic and types of hotels selected by the sample tourist respondents. The results of Pearson Chi-Square test do reject the hypothesis in case of quality of services, reception, reservation procedures, prompt in settling bills, personal hygiene and expensive tariff and its association with the preferences of selecting types of accommodation.

- There are no significant associations between road condition, Road Maintenance, Banks and ATM, Approach Roads, Parking, Parking Arrangement, Health Services and frequency of visit. The test results of Pearson Chi-Square test have not rejected the association of frequency of visits with road condition, maintenance, banks and ATM, parking areas, parking arrangements and health services. The results further explained that pilgrims are obliged to travel to these religious sites irrespective of all these factors.

There are no significant associations between drinking water, rest shed, toilet & wash rooms, cloak services, shopping centre, hygienic & clean and frequency of visit. The hypothesis is not rejected since the frequency of visits is independent of the amenities at the religious sites as Pearson Chi-square test results revealed.

- The test results of the Friedman mean rank revealed that the difference of the mean rank values is validated hypothetically and news paper article has become the highest mean rank factor with the mean rank 3.66. Thus, asymp. Sig. is less than 0.05, the Friedman test results support the differences of rank value of all the six sources of collecting information while making travel plan to these religious sites.
- The Friedman mean rank results showed that all the elements have influenced the preference for selection of accommodation. However, easy reservation with the mean rank value 3.36 becomes the highest rank that maximum influences the preference for the selection of accommodation. The significance of the results is further validated with the symp. Sig. .000 that is less than 0.05.
- The Friedman mean rank results revealed that online transfer becomes the most convenient mode for payment for travel services as it is supported with mean rank value 2.76 and the order of the rank is significant with Chi-square (.000). Besides, all other modes of payment such as third person payment, debit/credit card and cash are also appeared to have become the preferred mode for payment of travel services.
- The Friedman mean rank results revealed that comfort becomes the most preferred criteria for selection for transport services since the mean rank (4.65) for the factor is highest and the order of the rank is significant with Chi-square (.000). It is appeared to have indicated that all other factors like regularity, affordability, safety, behaviour of staff, easy payment and quick alternative are some the preferences for the selection of transport services apart from comfort, being the first preference.
- The Friedman mean rank results revealed that fulfillment of long-cherished desire is identified as the most preferred factor to select these religious sites to visit in the life time. The mean rank is 4.48 and the Chi-square test is less than 0.05 (.000). Apart from being influenced by the fulfillment of long-cherished

desire, other preferences such as rituals and offering, festivals, strong religious belief and faith, enlightenment of life, giving alms to poor and enrichment of knowledge are also some of the preferences that mostly influence the selection of pilgrimage centre's.

Table -1 : Category of Age Vs Gender

| Category of Age | Count | Gender | | Total |
|-----------------------|---------------------|----------------|----------------|-----------------|
| | | Male | Female | |
| Below 25 | % within Age Groups | 116 (69.0%) | 52 (31.0%) | 168 (100.0%) |
| | % within Gender | 116 (31.5%) | 52 (39.4%) | 168 (33.6%) |
| 26-50 | % within Age Groups | 185 (73.7%) | 66 (26.3%) | 251 (100.0%) |
| | % within Gender | 185 (50.3%) | 66 (50.0%) | 251 (50.2%) |
| 51 & Above | % within Age Groups | 67 (82.7%) | 14 (17.3%) | 81 (100.0%) |
| | % within Gender | 67 (18.2%) | 14 (10.6%) | 81 (16.2%) |
| Total | | 368 (73.6%) | 132 (26.4%) | 500 (100.0%) |

As many as 368 male tourist respondents were interviewed for the study against 132 female respondents. Across the three groups of respondents on the basis of age consisted of 168 (33.6 %) of below 25 year, 251 (50.2%) of 26-50 years and 81 (16.2%). Out of the sample respondents, majority of the respondents 341 (68.2 %) were married, followed by 111 (22.2%) were unmarried and 48 (9.6%) were bachelor and spinster respectively.

Table-2 : Category of Age Vs Marital Status

| Category of Age | Count | Marital Status | | | Total |
|-----------------------|-------------------------|----------------|----------------|---------------|-----------------|
| | | Married | Unmarried | Bachelor | |
| Below 25 | % Within Age Groups | 59 (35.1%) | 83 (49.4%) | 26 (15.5%) | 168 (100.0%) |
| | % Within Marital Status | 59 (17.3%) | 83 (74.8%) | 26 (54.2%) | 168 (33.6%) |
| 26-50 | % Within Age Groups | 208 (82.9%) | 26 (10.4%) | 17 (6.8%) | 251 (100.0%) |
| | % Within Marital Status | 208 (61.0%) | 26 (23.4%) | 17 (35.4%) | 251 (50.2%) |
| 51 & Above | % Within Age Groups | 74 (91.4%) | 2(2.5%) | 5 (6.2%) | 81 (100.0%) |
| | % Within Marital Status | 74 (21.7%) | 2(1.8%) | 5 (10.4%) | 81 (16.2%) |
| Total | | 341 (68.2%) | 111 (22.2%) | 48 (9.6%) | 500 (100.0%) |

Monthly income of the three categories of respondents clearly reflected that 223 (44.6%) had sum of rupees 10,000 as monthly income, followed by 166 (33.2%) with a range between Rs. 10,001 and Rs. 20,000 monthly income and 111 (22.2%) with a monthly income of Rs. 20,001 and above.

Table-3 : Category of Age Vs Monthly Income

| Category of Age | Count | Monthly Income | | | Total |
|-----------------------|-------------------------|----------------|----------------|------------------|-----------------|
| | | Below 10,000 | 10,001-20,000 | 20,001 and above | |
| Below 25 | % Within Age groups | 108 (64.3%) | 43 (25.6%) | 17 (10.1%) | 168 (100.0%) |
| | % within Monthly Income | 108 (48.4%) | 43 (25.9%) | 17 (15.3%) | 168 (33.6%) |
| 26-50 | % within Age Groups | 95 (37.8%) | 99 (39.4%) | 57 (22.7%) | 251 (100.0%) |
| | % within Monthly Income | 95 (42.6%) | 99 (59.6%) | 57 (51.4%) | 251 (50.2%) |
| 51 & Above | % within Age groups | 20 (24.7%) | 24 (29.6%) | 37 (45.7%) | 81 (100.0%) |
| | % within Monthly Income | 20 (9.0%) | 24 (14.5%) | 37 (33.3%) | 81 (16.2%) |
| Total | | 223 (44.6%) | 166 (33.2%) | 111 (22.2%) | 500 (100.0%) |

Table-4 : Category of Age Vs Tentative Expenditures

| Category of Age | Count | Expenditure | | | | Total |
|---------------------|----------------------|-----------------|----------------|---------------|---------------|-----------------|
| | | Less than 5,000 | 5,001-10,000 | 10,001-15,000 | 15,001& Above | |
| Below 25 | % Within Age Groups | 125 (74.4%) | 28 (16.7%) | 7 (4.2%) | 8 (4.8%) | 168 (100.0%) |
| | % Within Expenditure | 125 (47.0%) | 28 (19.7%) | 7 (12.3%) | 8 (22.9%) | 168 (33.6%) |
| 26-50 | % Within Age groups | 119 (47.4%) | 86 (34.3%) | 32 (12.7%) | 14 (5.6%) | 251 (100.0%) |
| | % Within Expenditure | 119 (44.7%) | 86 (60.6%) | 32 (56.1%) | 14 (40.0%) | 251 (50.2%) |
| 51 and Above | % within Age groups | 22 (27.2%) | 28 (34.6%) | 18 (22.2%) | 13 (16.0%) | 81 (100.0%) |
| | % Within Expenditure | 22 (8.3%) | 28 (19.7%) | 18 (31.6%) | 13 (37.1%) | 81 (16.2%) |
| Total | | 266 (53.2%) | 142 (28.4%) | 57 (11.4%) | 35 (7.0%) | 500 (100.0%) |

Across the three categories of sample respondents, majority of them 266 (53.2%) made an expenditure of Rs. 5,000 and less during their visit to their respective pilgrim site, that is followed by 142 (28.4%) with an expenditure of Rs.5001-Rs.10,000 and 35 (7 %) with an expenditure of Rs.15,001 and above.

Table-5 : Category of Age Vs Accompanying Members

| Category of Age | Count | Accompanying Members | | | Total |
|-----------------------|-------------------------------|----------------------|-------------------------|----------------------|-----------------|
| | | Alone | With family and Friends | With affinity Groups | |
| Below 25 | % within Age groups | 51 (30.4%) | 93 (55.4%) | 24 (14.3%) | 168 (100.0%) |
| | % within Accompanying Members | 51 (35.9%) | 93 (35.8%) | 24 (24.5%) | 168 (33.6%) |
| 26-50 | % within Age groups | 73 (29.1%) | 125 (49.8%) | 53 (21.1%) | 251 (100.0%) |
| | % within Accompanying Members | 73 (51.4%) | 125 (48.1%) | 53 (54.1%) | 251 (50.2%) |
| 51 & above | % within Age groups | 18 (22.2%) | 42 (51.9%) | 21 (25.9%) | 81 (100.0%) |
| | % within Accompanying Members | 18 (12.7%) | 42 (16.2%) | 21 (21.4%) | 81 (16.2%) |
| Total | | 142 (28.4%) | 260 (52.0%) | 98 (19.6%) | 500 (100.0%) |

Majority of the respondents 260 (52.0%) visited their respective holy sites with family and friends, that is followed by 142 (28.4%) and 98 (19.6%) number of respondents paid their visit with their affinity groups.

A little more than forty per cent of the respondents 216 (43.2%) stayed in the lodges and guesthouses as against a little more than one fourth of the respondents 144 (28.8%) preferred to stay in the hotel. On the other hand, one fourth of the respondents 126 (25.2%) sojourned at the paying guest place and an insignificant number of respondents 14 (2.8%) could stay with their friends and relatives during their visit.

Table-6 : Category of Age Vs Category of Accommodation

| Age | Count | Category of Accommodation | | | | Total |
|-----------------------|------------------------------------|---------------------------|--------------------|----------------|-----------------------|-----------------|
| | | Hotel | Lodge & Guesthouse | Paying Guest | Friends and Relatives | |
| Below 25 | % Within Age groups | 51 (30.4%) | 79 (47.0%) | 35 (20.8%) | 3 (1.8%) | 168 (100.0%) |
| | % Within Category of Accommodation | 51 (35.4%) | 79 (36.6%) | 35 (27.8%) | 3 (21.4%) | 168 (33.6%) |
| 26-50 | % within Age Groups | 70 (27.9%) | 109 (43.4%) | 63 (25.1%) | 9 (3.6%) | 251 (100.0%) |
| | % Within Category of Accommodation | 70(48.6%) | 109 (50.5%) | 63 (50.0%) | 9 (64.3%) | 251 (50.2%) |
| 51 & above | % Within Age Groups | 23 (28.4%) | 28 (34.6%) | 28 (34.6%) | 2 (2.5%) | 81 (100.0%) |
| | % Within Category of Accommodation | 23 (16.0%) | 28 (13.0%) | 28 (22.2%) | 2 (14.3%) | 81 (16.2%) |
| | Total | 144 (28.8%) | 216 (43.2%) | 126 (25.2%) | 14 (2.8%) | 500 (100.0%) |

Across the three groups on the basis of duration of stay, a little less than half of the sample respondents 241 (48.2 %) could stay at the religious sites about 1-3 days as compared to other two groups. A little more than one fourth 141 (28.2%) and a little less than one fourth of them could stay 1-6 days and one week and more respectively.

Table-7 : Category of Age Vs Duration of Stay

| Category of Age | Count | Duration of Stay | | | Total |
|-----------------------|---------------------------|------------------|----------------|-----------------|-----------------|
| | | 1-3 days | 1-6 Days | One Week & More | |
| Below 25 | % Within Age Groups | 92 (54.8%) | 48 (28.6%) | 28 (16.7%) | 168 (100.0%) |
| | % within Duration of Stay | 92 (38.2%) | 48 (34.0%) | 28 (23.7%) | 168 (33.6%) |
| 26-50 | % within Age Groups | 118 (47.0%) | 70 (27.9%) | 63 (25.1%) | 251 (100.0%) |
| | % within Duration of Stay | 118 (49.0%) | 70 (49.6%) | 63 (53.4%) | 251 (50.2%) |
| 51 & Above | % within Age Groups | 31 (38.3%) | 23 (28.4%) | 27 (33.3%) | 81 (100.0%) |
| | % within Duration of Stay | 31 (12.9%) | 23 (16.3%) | 27 (22.9%) | 81 (16.2%) |
| Total | | 241 (48.2%) | 141 (28.2%) | 118 (23.6%) | 500 (100.0%) |

A little more than half of the sample respondents 266 (53.2%) visited their respective religious sites once as against 234 (46.8%) of them visited more than once. Respondents belonging to the age group between 26 and 50 are 130 or 55.6 per cent and similarly, 59.5 per cent belonging to the age group of 25 and less visited for the first time.

Table-8 : Frequency of Visit Vs Age

| Frequency of Visit | Cross Tabulation within Row and Column | Category of Age | | | Total |
|-----------------------|--|-----------------|----------------|---------------|-----------------|
| | | <=25 | 26-50 | 51 & Above | |
| Once | Within Tourism Circuit | 100 (37.6%) | 121 (45.5%) | 45 (16.9%) | 266 (100%) |
| | Within Duration | 100 (59.5%) | 121 (48.2%) | 51 (56.3%) | 266 (53.2%) |
| More than Once | Within Tourism Circuit | 68 (29.1%) | 130 (55.6%) | 35 (15.0%) | 234 (100.0%) |
| | Within Duration | 68 (40.5%) | 130 (51.8%) | 35 (43.8%) | 234 (46.8%) |
| Total | | 168 (33.6%) | 251 (50.2%) | 80 (16.0%) | 500 (100.0%) |

Out of the 73.6% or 368 male sample respondents, 53.5 per cent or 197 visited for the first time and 52.3 per cent of the female respondents also visited first time.

Table-9 : Frequency of Visit vs Gender

| Frequency of Visit | Cross Tabulation within Row and Column | Gender | | Total |
|--------------------|--|----------------|----------------|-----------------|
| | | Male | Female | |
| Once | Within Tourism Circuit | 197 (74.1%) | 69 (25.9%) | 266 (100.0%) |
| | Within Duration | 197 (53.5%) | 69 (52.3%) | 266 (53.2%) |
| More Than Once | Within Tourism Circuit | 171 (73.1%) | 63 (26.9%) | 234 (100.0%) |
| | Within Duration | 171 (46.5%) | 63 (47.7%) | 234 (46.8%) |
| Total | | 368 (73.6%) | 132 (26.4%) | 500 (100.0%) |

Out of 68.2 per cent or 341 sample respondents who are married, half of them visited more than once and once, whereas out of 22.2 per cent of the unmarried sample respondents, 58.6 per cent (65) visited once.

Table-10 : Frequency of Visit Vs Marital Status

| Frequency of Visit | Cross Tabulation within Row and Column | Marital Status | | | Total |
|--------------------|--|----------------|----------------|---------------|-----------------|
| | | Married | Unmarried | Bachelor | |
| Once | Within Tourism Circuit | 168 (63.2%) | 65 (24.4%) | 33 (12.4%) | 266 (100.0%) |
| | Within Duration | 168 (49.3%) | 65 (58.6%) | 33 (68.8%) | 266 (53.2%) |
| More Than Once | Within Tourism Circuit | 173 (73.9%) | 46 (19.7%) | 15 (6.4%) | 234 (100.0%) |
| | Within Duration | 173 (50.7%) | 46 (41.4%) | 15 (31.3%) | 234 (46.8%) |
| Total | | 341 (68.2%) | 111 (22.2%) | 48 (9.6%) | 500 (100.0%) |

As many as 341 (68.2 per cent) were the Hindu devotees, followed by 111(22.2 %) were the Christians and the remaining 48 (9.6 %) were Muslims. Out of 341(68.2

%) Hindu pilgrims visited Tanjur, 195 (57.2%) are first time visitors. Similarly, it is reported that the number of first time pilgrims has outstripped the number of repeat visits in case of pilgrims belonging to other two religions.

Table-11 : Frequency of Visit Vs Religion

| Frequency of Visit | Cross Tabulation within Row and Column | Religion | | | Total |
|--------------------|--|----------------|----------------|---------------|-----------------|
| | | Hindu | Christian | Islam | |
| Once | Within Religion | 195 (73.3%) | 51 (19.2%) | 20 (7.5%) | 266 (100.0%) |
| | Within Duration | 195 (57.2%) | 51 (45.9%) | 20 (41.7%) | 266 (53.2%) |
| More Than Once | Within Religion | 146 (62.4%) | 60 (25.6%) | 28 (12.0%) | 234 (100.0%) |
| | Within Duration | 146 (42.8%) | 60 (54.1%) | 28 (58.3%) | 234 (46.8%) |
| Total | | 341 (68.2%) | 111 (22.2%) | 48 (9.6%) | 500 (100.0%) |

Majority of the sample respondents 223 (44.6 %) with having income Rs.10,000 and less could visit their religious sites. Out which, more than half of them (129 (57.8%) had the income of Rs. 1,00,000 and less.

Table-12 : Frequency of Visit Vs Monthly Income

| Frequency of Visit | Cross Tabulation within Row and Column | Monthly income | | | Total |
|--------------------|--|----------------|----------------|------------------|-----------------|
| | | Below 10,000 | 10,001-20,000 | 20,001 and Above | |
| Once | Within Frequency | 129 (48.5%) | 74 (27.8%) | 63 (23.7%) | 266 (100.0%) |
| | Within Income | 129 (57.8%) | 74 (44.6%) | 63 (56.8%) | 266 (53.2%) |
| More Than Once | Within Frequency | 94 (40.2%) | 92 (39.3%) | 48 (20.5%) | 234 (100.0%) |
| | Within Income | 94 (42.2%) | 92 (55.4%) | 48 (43.2%) | 234 (46.8%) |
| Total | | 223 (44.6%) | 166 (33.2%) | 111 (22.2%) | 500 (100.0%) |

Out of 266 (53.2 %) of the sample tourist respondents who visited once and more than once, 151 (56.8%) of them could spend Rs. 5000 or less. Similarly, a little more than half 266 (53.2 %) of the first time visitors who spent from Rs. 5000 or less to Rs. 15,001 or more during their sojourn.

Table 13 : Frequency of Visit Vs Tentative Expenditure

| Frequency of Visit | Cross Tabulation within Row and Column | Tentative Expenditure | | | | Total |
|--------------------|--|-----------------------|----------------|---------------|----------------|-----------------|
| | | Less than 5,000 | 5,001-10,000 | 10,001-15,000 | 15,001 & above | |
| Once | % Within Duration | 151 (56.8%) | 70 (26.3%) | 25 (9.4%) | 20 (7.5%) | 266 (100.0%) |
| | % Within Expenditures | 151 (56.8%) | 70 (49.3%) | 25 (43.9%) | 20 (57.1%) | 266 (53.2%) |
| More Than Once | % Within Duration | 115 (49.1%) | 72 (30.8%) | 32 (13.7%) | 15 (6.4%) | 234 (100.0%) |
| | % Within Expenditures | 115 (43.2%) | 72 (50.7%) | 32 (56.1%) | 15 (42.9%) | 234 (46.8%) |
| Total | | 266 (53.2%) | 142 (28.4%) | 57 (11.4%) | 35 (7.0%) | 500 (100.0%) |

A little half of the respondents extended their halt about 1-3 days and the remaining was shared by 141 (28.2%) respondents with a 1-6 days duration and 118 (23.6%) with one week and more duration at the religious sites.

Table 14 : Frequency of Visit Vs Duration of Stay

| Frequency of Visit | Cross Tabulation within Row and Column | Duration of Stay | | | Total |
|--------------------|--|------------------|----------------|-----------------|-----------------|
| | | 1-3 days | 1-6 days | One Week & More | |
| Once | Within Frequency | 132 (49.6%) | 79 (29.7%) | 55 (20.7%) | 266 (100.0%) |
| | Within Duration | 132 (54.8%) | 79 (56.0%) | 55 (46.6%) | 266 (53.2%) |
| More Than Once | Within Frequency | 109 (46.6%) | 62 (26.5%) | 63 (26.9%) | 234 (100.0%) |
| | Within Duration | 109 (45.2%) | 62 (44.0%) | 63 (53.4%) | 234 (46.8%) |
| Total | | 241 (48.2%) | 141 (28.2%) | 118 (23.6%) | 500 (100.0%) |

Table 15 : Frequency of Visit Vs Expensive Tariff

| Frequency of Visit | Cross Tabulation within Row and Column | Expensive Tariff | | | Souvenir | Total |
|--------------------|--|------------------|------------------|----------------|---------------|-----------------|
| | | Room Tariff | Transport Tariff | Food Tariff | | |
| Once | Within Tourism Circuit | 101 (38.0%) | 87 (32.7%) | 57 (21.4%) | 21 (7.9%) | 266 (100.0%) |
| | Within Duration | 101 (61.2%) | 87 (55.4%) | 57 (41.3%) | 21 (52.5%) | 266 (53.2%) |
| More Than Once | Within Tourism Circuit | 64 (27.4%) | 70 (29.9%) | 81 (34.6%) | 19 (8.1%) | 234 (100.0%) |
| | Within Duration | 64 (38.8%) | 70 (44.6%) | 81 (58.7%) | 19 (47.5%) | 234 (46.8%) |
| Total | | 165 (33.0%) | 157 (31.4%) | 138 (27.6%) | 40 (8.0%) | 500 (100.0%) |

As much as 33 per cent (165) found room tariff expensive as compared to 31.4 per cent (157) as transport tariff and 27.6 per cent (138) as food tariff.

Table 16 : Frequency of Visit Vs Primary Motivation

| Frequency of Visit | Cross Tabulation within Row and Column | Primary Motivation | | | | | Heritage Buildings | Total |
|--------------------|--|--------------------|---------------|----------------|--------------|----------------|--------------------|-----------------|
| | | Temples | Mosque | Churches | Monuments | Beaches | | |
| Once | Within Tourism Circuit | 93 (35.0%) | 44 (16.5%) | 44 (16.5%) | 13 (4.9%) | 58 (21.8%) | 14 (5.3%) | 266 (100.0%) |
| | Within Duration | 93 (59.6%) | 44 (50.6%) | 44 (42.7%) | 13 (50.0%) | 58 (55.8%) | 14 (58.3%) | 266 (53.2%) |
| More Than Once | Within Tourism Circuit | 63 (26.9%) | 43 (18.4%) | 59 (25.2%) | 13 (5.6%) | 46 (19.7%) | 10 (4.3%) | 234 (100.0%) |
| | Within Duration | 63 (40.4%) | 43 (49.4%) | 59 (57.3%) | 13 (50.0%) | 46 (44.2%) | 10 (41.7%) | 23 (46.8%) |
| Total | | 156 (31.2%) | 87 (17.4%) | 103 (20.6%) | 26 (5.2%) | 104 (20.8%) | 24 (4.8%) | 500 (100.0%) |

Across six major motivational factors that generally drive the tourists to visit the pilgrim sites, 31.2 per cent (156) visited for temple, followed by 20.8 per cent for beaches, 20.6 per cent churches, 17.4 per cent for mosque.

Table 17 : Frequency of Visit Vs Accompanying Members

| Frequency of Visit | Cross Tabulation within Row and Column | Accompanying Members | | | Total |
|-----------------------|--|----------------------|-------------------------|----------------------|-----------------|
| | | Alone | With Family and friends | With Affinity Groups | |
| Once | Within Tourism Circuit | 81 (30.5%) | 132 (49.6%) | 53 (19.9%) | 266 (100.0%) |
| | Within Duration | 81 (57.0%) | 132 (50.8%) | 53 (54.1%) | 266 (53.2%) |
| More Than Once | Within Tourism Circuit | 61(26.1%) | 128 (54.7%) | 45 (19.2%) | 234 (100.0%) |
| | Within Duration | 61 (43.0%) | 128 (49.2%) | 45 (45.9%) | 234 (46.8%) |
| Total | | 142 (28.4%) | 260 (52.0%) | 98 (19.6%) | 500 (100.0%) |

A little more than half of the sample respondents 260 (52.0%) were accompanied by the family and friends when they visited their respective religious sites as against 142 (28.4 %) visited independently or alone and 98 (19.6%) visited with the affinity groups. Almost half of the sample respondents 251 (50.2 %) belonged to the age group between 26 and 50, whereas almost one third of them belonged to the age group below 25, that is followed by 16 per cent (80) of them belonged to the age group of 51 and above.

Major Findings

- As many as 368 male tourist respondents were interviewed for the study as against 132 female respondents. Across the three groups of respondents on the basis of age consisted of 168 (33.6 %) of below 25 year, 251 (50.2 %) of 26-50 years and 81 (16.2 %).
- Out of the sample respondents, majority of the respondents 341 (68.2 %) were married, followed by 111 (22.2%) were unmarried and 48 (9.6%) were bachelor and spinster respectively.
- Monthly income of the three categories of respondents clearly reflected that 223 (44.6%) had sum of rupees 10,000 as monthly income, followed by 166 (33.2%) with a range between Rs. 10,001 and Rs. 20,000 monthly income and 111 (22.2 %) with a monthly income of Rs. 20,001 and above.
- Across the three categories of sample respondents, majority of them 266 (53.2%) made an expenditure of Rs. 5,000 and less during their visit to their

respective pilgrim site, that is followed by 142 (28.4%) with an expenditure of Rs.5001-Rs.10,000 and 35 (7 %) with an expenditure of Rs.15,001 and above.

- Majority of the respondents 260 (52.0%) visited their respective holy sites with family and friends, that is followed by 142 (28.4%) and 98 (19.6%) number of respondents paid their visit with their affinity groups.
- A little more than forty per cent of the respondents 216 (43.2%) stayed in the lodges and guesthouses as against a little more than one fourth of the respondents 144 (28.8%) preferred to stay in the hotel. On the other hand, one fourth of the respondents 126 (25.2%) sojourned at the paying guest place and an insignificant number of respondents 14 (2.8%) could stay with their friends and relatives during their visit.
- Across the three groups on the basis of duration of stay, a little less than half of the sample respondents 241 (48.2 %) could stay at the religious sites about 1-3 days as compared to other two groups. A little more than one fourth 141 (28.2%) and a little less than one fourth of them could stay 1-6 days and one week and more respectively.
- A little more than half of the sample respondents 266 (53.2 %) visited their respective religious sites once as against 234 (46.8%) of them visited more than once. Respondents belonging to the age group between 26 and 50 are 130 or 55.6 per cent and similarly, 59.5 per cent belonging to the age group of 25 and less visited for the first time.
- Out of the 73.6% or 368 male sample respondents, 53.5 per cent or 197 visited for the first time and 52.3 per cent of the female respondents also visited first time.
- Out of 68.2 per cent or 341 sample respondents who are married, half of them visited more than once and once, whereas out of 22.2 per cent of the unmarried sample respondents, 58.6 per cent (65) visited once.
- As many as 341 (68.2 per cent) were the Hindu devotees, followed by 111 (22.2%) were the Christians and the remaining 48 (9.6 %) were Muslims. Out of 341(68.2 %) Hindu pilgrims visited Tanjur 195 (57.2%) are first time visitors. Similarly, it is reported that the number of first time pilgrims has outstripped the number of repeat visits in case of pilgrims belonging to other two religions.
- Majority of the sample respondents 223 (44.6 %) with having income Rs.10,000 and less could visit their religious sites. Out which, more than half of them (129 (57.8%) had the income of Rs. 10,0000 and less.
- Out of 266 (53.2 %) of the sample tourist respondents who visited once and more than once, 151 (56.8%) of them could spend Rs. 5000 or less. Similarly, a little more than half 266 (53.2 %) of the first time visitors who spent from Rs.5000 or less to Rs. 15,001 or more during their sojourn.

- A little half of the respondents extended their halt about 1-3 days and the remaining was shared by 141 (28.2%) respondents with a 1-6 days duration and 118 (23.6%) with one week and more duration at the religious sites.
- As much as 33 per cent (165) found room tariff expensive as compared to 31.4 per cent (157) as transport tariff and 27.6 per cent (138) as food tariff.
- Across six major motivational factors that generally drive the tourists to visit the pilgrim sites, 31.2 per cent (156) visited for temple, followed by 20.8 per cent for beaches, 20.6 per cent churches, 17.4 per cent for mosque.
- A little more than half of the sample respondents 260 (52.0%) were accompanied by the family and friends when they visited their respective religious sites as against 142 (28.4 %) visited independently or alone and 98 (19.6%) visited with the affinity groups.
- Almost half of the sample respondents 251 (50.2 %) belonged to the age group between 26 and 50, whereas almost one third of them belonged to the age group below 25, that is followed by 16 per cent (80) of them belonged to the age group of 51 and above

Suggestive Measures and Interventions

- It is suggested that reception upon arrival, reservation procedures, front office staff, personal hygiene and room and food services are some of the critical elements of improving the quality of accommodation services. Both the government and private tourism service providers should seriously look into the shortcomings that may impede the growth of pilgrimage tourism in the tourism circuit.
- It is strongly suggested that the transport network highlighting on the connectivity, operation, regularity and reasonable fare should be improved round the year and more specifically, during the festive occasions. It is also suggested that transport tariff should be reasonable to the pilgrims as majority of them are budget category of tourists. The study has also recommended that government should evolve some mechanisms to subsidize the cost of visiting these holy pilgrim site in Tanjur. More particularly, domestic tourists with the proof of Below Poverty Line (BPL) should be provided with transport subsidy as there is no difference of experience of the first time and repeat visitors with regard to the improvement of transport network and other ancillary benefits.
- The findings of the study have suggested for the improvement of basic facilities such as road, parking areas, traffic and health services. Since there is a strong relationship between preferences for destination selection and improvement in basic services, efforts should be made at the higher level of the government administration to help build the infrastructure at Tanjur . When this religious site

have gained visibility worldwide, the Government of Tamil Nadu can take increase the domestic tourist arrivals by showcasing the pilgrim tourism circuits.

- The study has also found insufficient provisions for purified drinking water facilities, rest shed, toilet and wash rooms, cloak rooms, shopping centres, hygienic and clean, safety & security and police and it is suggested to the Government to gear up with adequate budgetary outlays to make the amenities of Tanjur more visitor friendly, thereby making the place more pleasant and peaceful as the symbol of spiritualism. As such, most of the holy shrines and pilgrimage sites are facing the problem of unhygienic, litter, crime, contaminated water. Thus, approaches should be made to help the religious sites overcome the problem of maintaining the amenities with the direct intervention of the PWD, Heath Department, Home Department, etc and the Ministry of Tourism should take the lead role in bringing all them into one umbrella resolve the chronic problem.

Religious duties as the major driving motivational forces stimulating the religious oriented people to undertake travel, the mean experience of sample respondents is not significantly difference on each element representing the religious obligations. Thus, the study is very unique in finding the linkage between the religious obligations of the pilgrims and sanctified atmosphere of the religious sites. Fortunately, Tanjur have preserved the sanctity and purity of the places from the religious perspectives for which a steady stream of visitors are arriving into these holy places irrespective of several personal and destination related constraints.

- Since the duration- of -stay is a critical independent factor influencing the experience of the visitors at the religious sites; the study has found the differences of experiences of the sojourners on basic infrastructure. Moreover, religious tourists are generally long-haul visitors and their length- of- stay is relatively more due to their attachment to the religious places. With this backdrop, the study has suggested to ensure the improvement of infrastructure to help the pilgrims stay comfortably.
- The study has found the differences of experiences of pilgrims on the amenities at the religious sites, it is suggested that the existing provisions of amenities are extremely inadequate and more provisions should be made to improve the condition of the amenities, thereby making tourists feel at home and their stay comfort and memorable.
- Law and order is one of the socio-political risk factors that mostly hamper the tourism business whether it is special interest or common interest tourism. The study has found out sharp differences of experience of the pilgrims about the law and order situation at these three religious sites. Thus, it is suggested that

the government should be more vigilant in enforcing the law and order when these three places receive huge number of tourist traffic during the festivals and other auspicious occasions. More police outpost and the concept of community police should be introduced to help maintain the law and order in a sustainable way.

- There are differences of experience of the sample tourist respondents on many of the elements signifying the religious obligations. Therefore, it is suggested that the ultimate purpose of visiting the site should be respected since the performing rituals and offering prayers are some of the activities that most of the pilgrims do at the site. Efforts should be made to inspire the people and respect the emotional sentiments and attachment to the places.
- While rejecting the most of the elements in the hypothesis, the study has strongly suggested for an effective communication network so as to ensure the operation of the transport more regular, affordable, reliable and adoptable.
- The lack of association between the service attributes of the accommodation and selection of the types of hotel has led to providing a critical thought of bring about a radical change in the operation of the accommodation units at these three religious sites. It is suggested that government should enhance the capacity of the frontline staff in the hotel by conducting regular training programme. More particularly, soft skills and personal grooming and etiquette should be the agenda of the training programme, thereby imbibing the professional culture in the hospitality sector.
- When the results showed no association between the frequency of visit and primary facilities, it is quite pertinent to suggest that government should take note of this finding and be proactive in making adequate provisions of primary facilities for the comfort and safety of the pilgrims visiting the religious sites.

The Department of Tourism, Govt. of Puducherry and Tamil Nadu should promote the pilgrim tourism circuit with the aid of travel magazines, brochures/newspaper. As it seems from the mean rank results that preference of the visitors to collect travel related information is high.

Since it is revealed that timely services is the first rank preference factor with the test of significance, thus, all the service providers should seriously ponder over and find the ways to make efficient and effective time services at the hotel, restaurant, bus stand, etc.

As the sample respondents preferred the easy reservation procedures to reserve the room, perhaps the present reservation methods are not as effective as it is desired for the industry. Thus, all accommodation operators should take cognizance of it and imbibe professionalism along with technology -driven into the reservation procedures.

It is expected that online transfer would be the highest preference for making the payment for travel services as majority of the visitors are tech-savvy or they get it done through some body. The process of online transfer services should be encouraged and clients should be given discount when they make the payment through online.

Since comfort has become the highest preference for the visitors while visiting the religious site, transport service providers should pay attentions to improve the comfort of the passengers along with other factors such regularity, affordability, safety, behaviour of staff, easy payment and quick alternative .

The results of Friedman mean rank has made the fulfilment of long-cherished desire as the highest preferred mean rank factor, it is in the line of the common understanding of selecting the pilgrimage centre. However, other six factors have also been preferred while selecting these three religious places. Thus, it is suggested that government administration and private tourism establishment should be serious concerned for the long-cherished desire that is quite sensitive, emotional and personal.

Conclusion

Pilgrimage tourism is now renowned as a foundation of diversify the country's wealth. It would how ever be folly to imagine that the part will keep on to inspire the market lacking pro active actions intended at running the forces confronting this segment. The study has discovered a mixture of troubles that deal with the continuous improvement of pilgrimage tourism. The data presented in this paper indicate the prospective for pilgrimage tourism development. Although progress to date has been restricted to few major sites, the analysis shows that it should be possible to spread the progress of pilgrimage tourism to more parts of the region. mostly taking into report the prospective for combining pilgrimage tourism with civilizing and nature based tourism and the prospective for increasing new age or pilgrimage tourism it should be possible to use the major newscaster sites famous to stimulated regional growth These problems had been analyzed in detail and suitable suggestion had been given. As a basis for planned policy directions and strategies, statistics, it is useful to consider these various recommendations and suggestions lavishly show that by the paper effective achievement of these suggestions, pilgrimage site can be developed as a delightful objective for pilgrimage tourism. The generally aim will apparently be to develop the benefits of pilgrimage tourism and its people in terms of foreign exchange, employment generation, income and government revenue etc. Realizing this potential will obviously require a high level of inter community support given the scope of the pilgrimage tourism religions recognized. In addition the significance of pilgrimage tourism provide factors

acknowledged in the research shows the need for widespread group effort involving the public area, which is responsible for policy and encouragement the pilgrimage site which manages most of the tourism sector which provides the supporting amenities this underlines the significance of net working in the future growth of pilgrimage tourism. In developing new products and new markets as a result the pilgrimage tourism attractions of the area should think more critically about the pilgrimage tourism essentials of existing demand and in particular the expansion of new products of promising niches such like pilgrimage tourism.

References

- Adrian Ivakhiv (2003), Nature and Self in New Age Pilgrimage|| in Culture and Religion Journal, Vol. 4, No. 1.
American Geographical Society, Vol. 90, No. 4 pp. 536-558
- Bar, Doron and Cohen-Hattab, Kobi (2003) 'A New Kind of Pilgrimage: The Modern Tourist Pilgrim of Nineteenth Century and Early Twentieth Century Palestine', Middle Eastern Studies, 39: 2, pp.131 - 148
- Claudia Liebelt (2010). Becoming Pilgrims in the Holy Land: On Filipina Domestic Workers 168
- Dallen J. Timothy and Daniel H. Olsen, Eds. (2006) Encountering God: Personal Reflections on 'Geographer as Pilgrim", Blackwell Publishing: Area, Vol. 36, No. 3 (Sep.), pp. 245-253
- Inés Hernández-Ávila. (1996) Tourism, Religion and Spiritual Journeys, Rutledge. Contemporary Geographies of Leisure, Tourism and Mobility, Ioana Josan, (2009) Residents Perceptions of Pilgrimage Tourism|| in Sociology of Religion, Oxford University Press, Vol. 63, No. 4, pp. 475-496
- Jayashree B. Gokhale (1986) The Sociopolitical Effects of Ideological Change: The Buddhist Conversion of Maharashtra Untouchables|| in The Journal of Asian Studies, Association for Asian Studies, Vol. 45, No. 2, pp. 269-292
- John Elsner (1992) A Greek Pilgrim in the Roman World, Oxford University Press, Past & Present, No. 135, pp. 3-29
- Kamla-Raj (2010) Impact of Pilgrim Tourism at Haridwar, 12(2): 99-105
- Kathryn Rountree (2002) Goddess Pilgrims as Tourists: Inscripting the Body through Sacred Travel – in Sociology of Religion, Oxford University Press, Vol. 63, No. 4, pp. 475-496.