

# Spiritual Tourism Gains Ground in India – A Study with Special Reference to States of Andhra Pradesh and Telangana

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## Abstract

***“Welcome a tourist and send back a friend”***

– Pandit Jawaharlal Nehru

Travel from the ancient time has held a fascination for mankind. The urge to explore new places and seek a change of environment is not new. In all the epics whether it is “The Ramayana”, or “The Mahabharata”, or “The Bible” or “The Khuran”, everywhere travel has been mentioned, but only the reasons were different

Being one of the most ancient civilizations of the world, India has been in contact with almost all the major religions of the world, and despite being dominated by Hinduism in the current context, religions like Islam, Buddhism, and Christianity have also influenced a significant portion of the population, apart from niche religions like Sikhism, Jainism, Vaishnavism, Judaism that grew as an offshoot to the major religious schools of thought. Thus, it provides excellent opportunities for spiritual tourism.

Within its distinct segment, religious tourism in India offers a variety to attract different kinds of tourists. In the course of time India has potential to become a commercially viable destination. According to the Travel & Tourism Competitiveness Report 2013 brought by the World Economic Forum, India is ranked 11th in the Asia-Pacific region and 65th rank overall (with a score of 4.11) in a list of 133 assessed countries in 2013, up three places since 2011. It is necessary for India to strengthen its marketing efforts constantly even to maintain its existing rank and market share

The present study is an attempt to identify prospects for development of spiritual tourism in the states of Andhra Pradesh and Telangana, demographic and travel pattern of religious tourists, to identify level of satisfaction and difficulties of religious tourists pertaining to temple darshan, transportation, accommodation. For this reason the study recommends few strategies to be followed

by the ministry of tourism, ministry of endowments, temple authorities, and tourist operators for providing better services to the pilgrims.

**Keywords:** Religion, Spiritual Tourism, Pilgrim, Facilities, Satisfaction, Difficulties, strategies

## 1. Introduction

*“Welcome a tourist and send back a friend”*

– Pandit Jawaharlal Nehru

Travel from the ancient time has held a fascination for mankind. The urge to explore new places and seek a change of environment is not new. In all the epics whether it is “The Ramayana”, or “The Mahabharata”, or “The Bible” or “The Khuran”, everywhere travel has been mentioned, but only the reasons were different (Manish Srivastava, 2006).

Similarly, in India, the origin of the concept of “Tourism” can be observed in Sanskrit literature. It has given three terms derived from the origin word “Atana” which means going out and accordingly have the terms:

- Theerthatana - It represents going out and visiting places of spiritual or religious merit.
- Deshatana - It represents going out of the country primarily for financial gains.
- Paryatana - It represents going out for pleasure and knowledge.

Tourism is significant, and in some cases, very important for many countries. It was approved in the Manila Declaration on World Tourism - 1980 as “an activity essential to the life of nations because of its direct effects on the social, cultural, educational, and economic sectors of national societies and on their international relations” (UNWTO, 2009). Tourism provides large amounts of income in payment for goods and services available, accounting for 30% of the world’s exports of services, and 6% of overall exports of goods and services. It also produces opportunities for employment in the service sector, associated with tourism (UNWTO, 2012). These service industries include transportation services, such as airlines, taxicabs, cruise ships, and hospitality services, such as accommodation, including hotels, resorts, and entertainment venues, such as amusement parks, shopping malls, music venues, casinos, and theatres.

## 2. Definitions of the Term “Tourism”

According to Australian economist Hermann Von Seullard (1910, in Manish Srivastava, 2006) tourism defined as, “sum total of operators, mainly of an economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or a region”.

Hunziker and Kraph (1942, in Manish Srivastava, 2006), defined tourism as, “tourism is the totality of the relationship and phenomenon arising from the travel and stay of strangers, provided that the stay does not imply the establishment of permanent residence and is not connected with their remunerative activities”.

As per the definition of Tourism Society of England (1976, in Beaver and Allan, 2002), “tourism is the temporary, short term movement of people to destination out of the places where normally live and work and their activities during the stay at each destination. It includes movements for all purposes”.

The most widely accepted definition is given by the World Tourism Organization (WTO). This was standardized by the United Nations Statistical Commission (UNSC) in its 27th session held from 22 February to 3 March 1993.

“Tourism comprises the activities of persons traveling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes”.

The term “usual environment” is projected to exclude journeys within the place of residence, trip to the customary place of work or education, regular shopping, and other local day-to-day activities. The threshold of 12 months is planned to exclude long-term migration. For the distance traveled there is no agreement. It varies from at least 40 km to at least 160 km away from home one way for any purpose other than traveling to work.

According to the above definitions, one may infer the following elements of tourism.

1. Tourism happens from a movement of people to, and their stay in, various reasons and destinations.
2. There are two essential elements in all tourism.
  - a. The trip to the destination
  - b. The stay includes activities and programs at the destination.
3. The journey and the stay take place outside the usual place of residence and work, so that tourism provides rise to activities, which are unique from those of the resident and the working population of the places, through which the tourist travels and in which they stay.
4. The movement to destinations is of temporary, short-term nature, with the intention of returning back to the usual environment within a few days, weeks, or months.
5. Destinations are visited for the purposes other than taking up permanent residence or remunerated employment from within the places visited.

The United Nations (1994) categorized three types of tourism in its recommendations on tourism statistics:

- Domestic tourism, involving residents of the given country traveling only within the country.
- Inbound tourism, including non-residents traveling in the given country.
- Outbound tourism, including residents traveling in another country.

### 3. Importance of Tourism

It is true that tourism stirs brisk activity in various spheres of the economy of the host region. The service sector contributes more than 70% of the Gross Domestic Product of advanced countries. Tourism is the chief basis of income to countries like Maldives, Greece, Bermuda, Italy, Spain, Switzerland, and Caribbean islands. It is the top employer in Australia, Bahamas, Brazil, Canada, France, Hong Kong, Jamaica, Japan, Italy, Singapore, the UK, and the USA. Number of tourists who visited countries like Hong Kong, Singapore, and Seychelles has even outnumbered their population.

#### 3.1. Tourism – A Panacea for Economic Development

Tourism industry provides a number of economic benefits. Some of them are given below.

1. Generation of employment opportunities. Being highly labor-intensive tourism creates employment opportunities both direct and indirect.
2. Earns foreign exchange without exporting anything tangible. Tourism is considered to be an “invisible export” as it brings immense foreign exchange earnings without exporting anything tangible.
3. Leads to balanced regional development.
4. Helps to improve per capita income and standard of living.
5. Facilitates development of basic infrastructure amenities.
6. Promotes a hub by economic activities.
7. Tourism promotes related industries such as handicrafts, spices, coir, textiles, gems, jewelry, and furnishing goods.
8. With the active involvement of private entrepreneurs and new tourism related businesses will come up.
9. Generates income for the government.

#### 3.2. Social and Cultural advantages of Tourism

In addition to the economic benefits mentioned above tourism provides certain social and cultural advantages. Some of these advantages are as follows

1. Promotes social mobility. Leisure and relaxation activities create social mobility for people.
2. Promotes universal brotherhood, international understanding, and world peace.
3. Facilitates preservation of many vanishing arts.
4. Promotes pilgrimage to holy places.
5. Promotes urbanization in the host region.
6. Revives local architectural traditions, regional peculiarities, the ancestral heritage, and cultural environment.
7. Preserves ancient monuments and historical sites.
8. Helps exchange of cultural values.

## 4. Religion and Tourism - Perspectives

The evolution of religions and religious culture from the past till the present times has been explored through focus on theories by eminent social scientists. Global as well as Indian perspectives have been considered. The importance and motivation of travel in religion has been interpreted through motivation theories given by eminent scientists. The various types of religious travel have been explored namely pilgrimage, travel in religious space and travel during religious time.

*“The religious person is one who seeks coherence and meaning in this world, and a religious culture is one that has a clearly structured world view. The religious impulse is to tie things together--All human beings are religious if religion is broadly defined as the impulse for coherence and meaning. The strength of the impulse varies enormously from culture to culture, and from person to person”.*

– Tuan (1976, in Monisha Chattopadhyaya, 2006)

*“Many of the religions of the world have become so inextricably linked with particular racial groups, cultures, political systems and lifestyles, that it is difficult to imagine one without the other. It is hard to imagine Thailand without Buddhism, or India without Hinduism, for example, Christianity has become intricately bound up with the lifestyle of Western culture”.*

– Tyler (1990, in Monisha Chattopadhyaya, 2006)

*“It is all what the human being depends on in order to sharpen and strengthen his many intellectual and physical faculties seeking to subdue the world through knowledge and work. By virtue of the development in laws and ethics, he also aims at giving a human face to life in its social and family contexts. In his pursuit of the endeavor, he also depends on translating, publishing and archiving over the years great spiritual experiences and major human passions so that they can be used to further the progress of a greater number of people”.*

– Vatican City Council on Culture (in Monisha Chattopadhyaya, 2006)

**TABLE 1.** Theories on religion.

Theories on religion	
Social scientist	Theory
Tylor & Frazor	Religion exists in order to help people make sense of events which would otherwise be incomprehensible by relying on unseen, hidden forces.
Sigmund Freud	Religion is a mass neurosis and exists as a response to deep emotional conflicts and weaknesses.
Emile Durkheim	Religion is a means of social organization. It is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden. His focus was on the importance of the concept of the “sacred” and its relevance to the welfare of the community.

Karl Marx	Religion is an illusion whose chief purpose is to provide reasons and an excuse to keep society functioning as it is. Religion is the opium of the masses.
Mircea Eliade	Religion is a focus on the sacred. Eliade's understanding rests on two concepts: the sacred and the profane. He focuses on timeless forms of ideas which keep recurring in religions all over the world; he ignores their specific historic contexts.
Stewart Elliot Guthrie	Religion is anthropomorphization gone awry. According to him religion is attribution of human characteristics to nonhuman things or events
EE Evans-Pritchard	Religion has deep emotional roots
Clifford Geertz	Religion as culture and meaning. He treats religion as a vital component of cultural meanings. He argues that religion carries symbols which establish powerful moods or feelings

Source: Monisha Chattopadhyaya (2006), "Religious Tourism: An Introduction", "Religion and Tourism – Perspectives", the ICFAI University Press, Hyderabad, pp. 5.

Based on these theories one may say that religion exists as an explanation for what we don't understand, as a psychological reaction to our lives and surroundings, as an expression of social needs, as a tool of the status quo to keep some people in power and others out, as a focus upon supernatural and sacred aspects of our lives, and as an evolutionary strategy for survival. Religion is a complex human institution. Religion has complex origins and motivations.

## 5. Characteristics of Religious Tourism

Defining religious tourism seems often a tough task. Tourism has got numerous literatures in which different authors have been categorized differently, where religious tourism, spiritual tourism, pilgrimage tourism, cultural tourism, and cultural heritage tourism are often referred as synonyms. Because, in most cases cultural tourists prefer to visit pilgrimages as part of their travel, thus they are often referred named as religious tourists. Religious tourism is the area where very less studies have been undertaken and interestingly it is also a very old form of tourism.

- 1. To perform pilgrimage as an act of worship:** It is a widely acknowledged fact that majority of the religious travel is an act of worship and salvation barring Muslim and Jews who perform their religious travel to Mecca (Haj) and Jerusalem, respectively as conditionally obligatory. In both the religions, belief goes that all healthy and financially capable of undertaking such travel must visit the holy shrine at least once in their lifetime.
- 2. To express gratitude, confess sin and to perform a vow:** Every one of us faces such crises in our life when we are not able to resolve our problems through worldly means, most of us turn to divine help. A visit to a sacred site devoted to the god/goddess we believe in, to facilitate communication with the ruling deity of the shrine for such help.

Here believers confess and express their gratitude as well as declare new resolutions for a more blessed life in the future.

3. **To achieve social and spiritual salvation:** Socially, taking religious trips is a mark of piety which carries significance in almost all societies. Most particularly among Hindus a visit to holy places is one of the means for accumulating religious merits whereas among Buddhists it is considered to be the first step towards enlightenment. Another aspect related to their characteristic is that among all religions it is common to find older members performing pilgrimage as a stage of retiring from social life and as a mark of final departure from this world.
4. **To commemorate and celebrate certain religious events:** Every religion has myths and rituals associated with certain events that are regarded as sacred among the believers. For example, when Lord Rama returned to Ayodhya, when Lord Krishna was born, when Christ was reborn, when Prophet Mohammad was born or died all these events are carefully documented in our mythologies or other sacred tenets such events are re-enacted during religious festivities to commemorate these events. Over the years, of course, new colors have been added to these events.
5. **To be in communication with co-religionists:** This motivation/purpose of religious travel is applied on most of the religious meetings which can be missionary or religious visits (pilgrimages). In fact, in all modern religions/religious beliefs one of the most expressed purposes of pilgrimage is to provide an occasion for social gathering of fellow believers.

## 6.

**TABLE 2.** List of Temples undertaken in the study.

S. no.	Name of the temple	Location	State
1	Lord Swayambhu Sri Varasiddi Vinayaka Swamy Vari Devasthanam	Kanipakam	Andhra Pradesh
2	Sri Nettikanti Anjaneya Swamy Vari Devasthanam	Kasapuram	Andhra Pradesh
3	Sri Mahanandeeswara Swamy Vari Devasthanam	Mahanandi	Andhra Pradesh
4	Sri Srikalahastheeswara Swamy Vari Devasthanam	Srikalahasti	Andhra Pradesh
5	Sri Bramaramba Mallikarjuna Swamyvarla Devasthanam	Srisailam	Andhra Pradesh
6	Sri Padmavathi Ammavari Devasthanam	Tiruchanoor	Andhra Pradesh
7	Sri Venkateswara Swamy Vari Devasthanam	Tirumala	Andhra Pradesh
8	Sri Veera Venkata Satyanarayana Swamy Vari Devasthanam,	Annaram	Andhra Pradesh
9	Sri Kanaka Maha Lakshmi Amma Vari Devasthanam	Burujupeta	Andhra Pradesh
10	Sri Venktesawara Swamy Vari Devasthanam	Dwaraka Tirumala	Andhra Pradesh
11	Sri Tirupatamma Amma Vari Devasthanam	Peruganchiprolu	Andhra Pradesh



12	Sri Varaha Lakshmi Narasimha Swamy Vari Devasthanam	Simhachalam	Andhra Pradesh
13	Sri Durga Malleswara Swamy Varla Devasthanams	Vijayawada	Andhra Pradesh
14	Sri Gnana Saraswathi Amma Vari Devasthanam	Basara	Telangana
15	Sree Seetha Ramachandra Swamy Vari Devasthanam	Bhadrachalam	Telangana
16	Sri Mallikarjuna Swamy Devasthanam	Komaravalli	Telangana
17	Sri Anjaneya Swamy Vari Devasthanam	Kondagattu	Telangana
18	Sri Ganesh Temple	Secunderabad	Telangana
19	Sri Raja Rajeshwara Swamy Vari Devasthanam	Vemulawada	Telangana
20	Sri Lakshmi Narasimha Swamy Vari Devasthanam	Yadagirigutta	Telangana

## 7. Research Methodology

### 7.1. Research Gap & Uniqueness of the Study

There are studies in the Indian context on the concept of Origin and Emergence of Pilgrimage Tourism Management (S.Vijayanand, 2012; Himadri Phukan, Z. Rahman, & P. Devdutt, 2012), Social and Cultural Impact on Spiritual Tourism (Gupta V., 1999; Monika Pandey & Arunesh Parashar, 2012) Pilgrimage and the Environment / Infrastructure: Challenges (V. Gupta, 1999; Kiran Shinde, 2007; Ian D. Rotherham, 2007). There are few studies on Problems and Prospects by pilgrims (Madhavi Chockalingam and A. Auroubindo Ganesh, 2010; S. Vijayanand, 2012; Dr. Pujari Krishnaiah, 2012). S. Vargheese Antony Jesurajan and S. Varghees Prabhu (2012) conducted a study and made a study on Dimensions of Spiritual Tourism in Tuticorin District of Tamil Nadu in India. The market division of the Ministry of Tourism made a study on tourism in Andhra Pradesh in 2010.

Evidently, there is no study in the Andhra Pradesh context that is comprehensive in its approach by identifying the views of pilgrims on religious tourism, eliciting the demographic and travel patterns involved in identifying level of satisfaction and difficulties of the religious tourists. The present study finds relevance in view of such gaps in research. Hence, the relevance of the present study is a view of such a gap in research.

### 7.2. Need for the study

Within its distinct segment, religious tourism in India offers a variety to attract different kinds of tourists. In the course of time India has potential to become a commercially viable destination. According to the Travel & Tourism Competitiveness Report 2013 brought by the World Economic Forum, India is ranked 11th in the Asia-Pacific region and 65th rank overall (with a score of 4.11) in a list of 133 assessed countries in 2013, up three places since 2011. The report also stated that the total contribution of Travel & Tourism to GDP was Rs. 6385.1 billion (6.6% of GDP) in 2012, and is forecast to rise by 7.3% in 2013, and to



rise by 7.9% per annum to Rs. 14,722.3 billion in 2023. Export earnings from international visitors and tourism goods generated 6.0% of total exports (almost US\$ 16.9 billion) in 2009, growing to US\$ 51.4 billion in 2019. So it is necessary for India to strengthen its marketing efforts constantly even to maintain its existing market share (UNWTO, 2013).

India is a home of different religions and thereby a large number of world famous pilgrimage sites. Thus, it provides excellent opportunities for pilgrimage tourism. Though there are many sacred sites in Andhra Pradesh to brighten the pilgrimage tourism prospects, the pace, and growth of domestic tourism are India's dues and commensurate with the same. It is worth mentioning that there is a lack of tourism infrastructure facilities like transport, accommodation, food, drinking water, and sanitation Etc. The Andhra Pradesh State Government and Indian Government and their Tourism Ministries have started taking a keen interest in developing pilgrimage tourism. The literature review has revealed that no comprehensive research work has been undergone to study the growth and potential of pilgrimage tourism in Andhra Pradesh. Considering these facts and importance of pilgrimage tourism activities for Andhra Pradesh and at National level, the present study is an attempt to evaluate Religious tourism in Andhra Pradesh.

The present study is an attempt to identify demographic and travel patterns of religious tourists, to identify level of satisfaction and difficulties of religious tourists pertaining to facilities like temple darshan, transportation, accommodation, food, and shopping, security and safety of the tourist. For this reason the study recommends few strategies to be followed by the ministry of tourism, ministry of endowments, temple authorities, and tourist operators for providing better services to the pilgrims.

### 7.3. Objectives of the Study

1. To identify demographic and travel patterns of pilgrims in Andhra Pradesh.
2. To identify the expenditure patterns of pilgrims.
3. To identify difficulties faced by pilgrims during pilgrimage in Andhra Pradesh.

### 7.4. Research Hypothesis

Four hypotheses are proposed based on the earlier studies as described below.

Dr. G. Sridhar, M. Ravindranath, and Dr. G. Narasimha Murthy's (2008) found that there is a significant impact of age on pilgrims' satisfaction regarding temple visit. Therefore the third hypothesis is:

#### Hypothesis 1:

There is marked influence of the age of pilgrims on satisfaction regarding facilities at the temple.

Dr. G. Sridhar, M. Ravindranath, and Dr. G. Narasimha Murthy's (2008) found that pilgrims' satisfaction gets influenced by gender. Hence the fourth hypothesis is:

### Hypothesis 2:

There is a significant influence of the gender of pilgrims on satisfaction regarding facilities at the temple.

Dr. G. Sridhar, M. Ravindranath, and Dr. G. Narasimha Murthy's (2008) study found that there is a significant impact of income on pilgrims' overall temple satisfaction and. Therefore the fifth hypothesis is:

### Hypothesis 3:

There is substantial influence of the pilgrim's household income on satisfaction regarding facilities at the temple.

Dr. G. Sridhar, M. Ravindranath, and Dr. G. Narasimha Murthy's (2008) study has found that size of the group significantly influences the pilgrim satisfaction on temple facilities. Thus, the sixth hypothesis is:

### Hypothesis 4:

There is a definite influence of the pilgrims' group size on satisfaction regarding facilities at the temple.

## 7.5 Sources of data

- Primary data: Personally administered questionnaire  
Structured interview
- Secondary data:
  - Central and State Government policies regarding tourism Industry
  - Ministry of Tourism reports
  - Ministry of Endowments reports
  - Published information of various temples
  - Journals of various professional bodies and institutions
  - Websites

## 7.6. Sampling Decisions

- |    |                    |   |                      |
|----|--------------------|---|----------------------|
| A. | Temples            | : | Judgment sampling    |
| B. | Pilgrims           | : | Convenience sampling |
| C. | Temple Authorities | : | Convenience sampling |

- **Sample size:**

A.	Temples:	20 temples across Andhra Pradesh and Telangana
B.	Pilgrims:	800 respondents (40 respondents from each temple)
C.	Temple Authorities:	40 respondents (2 respondents from each temple)

## 7.7. Data Analysis Tools

- Mean
- Percentage
- Standard deviation
- T test
- F test
- Duncan Multiple Range Test (DMRT)

## 7.8. Pilot Study of the Survey Instrument (Questionnaire)

The survey instrument was revised, and to strengthen its validity, the questionnaire was circulated to 40 pilgrims at Tirumala Tirupati Devasthanams, Tirumala and at Sri Varasiddi Vinayaka Swamy Devasthanam, Kanipakam. Based on the feedback from the sources, the questionnaire was modified. The main purpose of the pilot study was to validate the questions in the questionnaire and reliability of the satisfaction the Cronbach alpha coefficient of the scale have been checked and it was found 0.782.

## 7.9. Limitations of the Study

- A. The study is limited to 20 Hindu religious temples in Andhra Pradesh.
- B. The study is limited to Hindu domestic pilgrims.
- C. The sample obtained by the survey instrument presented some challenges due to insufficient information. This limitation resulted from a one-time measurement for data collection, a limited questionnaire, and the timing of the survey.
- D. Nevertheless, it is hoped that such limitations could suggest and encourage additional directions and guidelines for future study.

## 8. Findings

**TABLE 3.** Demographic profile of pilgrims.

Variable	Features	N	%
Gender	Male	550	69
	Female	250	31
Marital status	Married	767	96
	Single	33	4.1
Educational qualifications	No Primary education	147	18
	Primary school	191	24
	High School	211	26
	Diploma/Intermediate	140	18
	Graduate and above	111	14
Age	21–30 years	39	4.9
	31–40 years	149	19
	41–50 years	392	49
	Above 50	220	28

<b>Occupation</b>	Central Govt. Services	42	5.3
	State Govt. Services	63	7.9
	Quasi Govt. Services	6	0.8
	Private Service	91	11
	Industrialist	7	0.9
	Self-employed	136	17
	Agriculturist	268	34
	Housewife	172	22
	Others	15	1.9
<b>Annual household income</b>	Less than Rs.100,000	200	25
	Rs. 100,001–Rs. 200,000	246	31
	Rs. 200,001–Rs. 300,000	234	29
	Rs. 300,001–Rs. 400,000	68	8.5
	Rs. 400,001–Rs. 500,000	13	1.6
	Above Rs. 500,000	39	4.9

**TABLE 4.** Size of the group.

<b>Size of the group</b>	<b>N</b>	<b>%</b>
2–4 members	359	44.9
5–7	245	30.6
8 and more	196	24.5
Total	800	100.0

From Tables 3 and 4, it is indicating that all pilgrims are traveling by groups. The study reveals that 48.1% of respondents are traveling with their family members, 28.9% are traveling with their friends and 23% are traveling with both family and friends. When the size of the group is concerned 44.9% of respondents group size is 2–4 members, 30.6% of respondents' group size is 5–7 members, and 24.5% of respondents' group size is 8, and more.

**TABLE 5.** Reasons for visit to temple.

<b>Reasons</b>	<b>N</b>	<b>%</b>
To fulfill owes	214	27
On the advice of priest & elders	62	7.8
To pray for fulfillment of a wish	221	28
On a spiritual visit	289	36
Any other reason, specify	14	1.8
Total	800	100

From Table 5 it is observed that 36.1% of pilgrims are on spiritual visit. About 27.6% of respondents visit temple to pray for fulfillment of their wish, 26.8% of respondents visit temple to fulfill owes.

**TABLE 6.** Expenditure during visit on accommodation, food and drinks, transport, and shopping (including pre and post expenditure)

	Expendi- ture on accommo- dation		Expenditure on food & drinks		Expendi- ture on transport		Expendi- ture on shopping	
	N	%	N	%	N	%	N	%
Less than Rs. 1000	504	63	492	62	440	55	501	63
Rs. 1001–Rs. 2000	208	26	222	28	241	30	211	26
Rs. 2001–Rs. 5000	60	7.5	68	8.5	76	9.5	62	7.8
Above Rs. 5000	28	3.5	18	2.3	43	5.4	26	3.3
Total	800	100	800	100	800	100	800	100

**TABLE 7.** Expenditure on others (newspapers, magazines, and medicines etc).

Expenditure on others	N	%
Less than Rs. 100	270	34
Rs. 101–Rs. 250	151	19
Rs. 251–Rs. 500	199	25
Above Rs. 500	180	23
Total	800	100

**TABLE 8.** Total expenditure during trip (including pre and post expenditure)

Total expenditure during trip	N	%
Less than Rs. 2000	222	28
Rs. 2001–Rs. 10,000	423	53
Rs. 10,001–Rs. 20,000	119	15
Above Rs. 20,000	36	4.5
Total	800	100

From the above Table 6 it is evident that 63%, 61.5%, 55%, and 62.6% of respondents spend less than Rs. 1000 on accommodation, Food and Drinks, transportation, and shopping respectively. And 26%, 28%, 30%, and 26% of respondents spend between Rs. 1001 and Rs. 2000 on accommodation, food and drinks, transportation, and shopping respectively.

Table 7 exhibits that 33.8%, 18.9%, 24.9%, and 22.5% of respondents spend less than Rs. 100, Rs. 101 to Rs. 250, Rs. 251 to Rs. 500, and more than Rs. 500 respectively on newspapers, magazines, and medicines etc. When it comes to Table 8 total expenditure on trip 27.8% spend less than Rs. 2000, 52.9% spend between Rs. 2001 and Rs. 10,000, 14.9% spend between Rs. 10,001 and Rs. 20,000, and only 4.5% spend more than Rs. 20,000.

**TABLE 9.** T-test results of gender on satisfaction regarding facilities at the temple.

	Gender	N	Mean	SD	t-Value	p-Value
Satisfaction regarding facilities at the temple	Male	550	67.529	11.8113	1.589	0.112
	Female	250	68.836	8.06208		

From the above Table 9, it can be appreciated that there is no significant influence of Gender on satisfaction regarding facilities at the temple ( $p$ -value 0.112 and  $t$ -value 0.589).

**TABLE 10.** Summary of one-way ANOVA and Duncan's Multiple Range Test (DMRT) by age on overall satisfaction regarding facilities at the temple

	Age	N	Mean	SD	F-Value	p-Value
Satisfaction regarding facilities at the temple	21–30 years	39	66.3590a	8.82129	2.875*	0.035
	31–40 years	149	70.0201b	9.56872		
	41–50 years	392	67.9056a	10.0929		
	Above 50	220	66.8636a	12.7734		
	Total	800	67.938	10.7926		

From the above Table 10, it can be surmised that there is significant influence of age on satisfaction regarding facilities at ( $p$ -value 0.035 and  $F$ -value 2.875) at 5% level of significance.

Duncan Multiple Range Test (DMRT) explains that the age groups of 21–30 years (mean = 66.3590), 41–50 years (mean = 67.9056), and above 50 years (mean = 66.8636) are comparatively less satisfied than age group of 31–40 years (mean = 70.0201) regarding satisfaction of facilities at the temple.

**TABLE 11.** Summary of one-way ANOVA and Duncan's Multiple Range Test (DMRT) of annual income on satisfaction regarding facilities the at temple

	Annual income	N	Mean	SD	F-value	p-Value
Satisfaction regarding facilities at the temple	Less than Rs. 100,000	200	68.6000 a	12.0025	3.244**	0.007
	Rs. 100,001–Rs. 200,000	246	67.8293 a	9.40404		
	Rs. 200,001–Rs. 300,000	234	66.3846 a	11.1919		
	Rs. 300,001–Rs. 400,000	68	70.9853 b	9.12679		
	Rs. 400,001–Rs. 500,000	13	70.3846 b	13.9137		
	Above Rs. 500,000	39	70.7436 b	9.97291		
Total	800	67.9375	10.7926			

From the above Table 11, it can be inferred that there is significant influence of income on satisfaction regarding facilities at the temple ( $p$ -value 0.007 and  $F$ -value 3.244) at 1% level of significance.

Duncan Multiple Range Test (DMRT) explains that the satisfaction regarding facilities at the temple of income groups of Rs. 300,001–400 000 (mean = 70.9853), Rs. 400,001–500,000 (mean = 70.3846), and above Rs. 500,000 (mean = 70.7436) are comparatively higher than other income groups.

**TABLE 12.** Summary of one-way ANOVA and Duncan's Multiple Range Test (DMRT) of size of group on satisfaction regarding facilities at the temple

	Size of group	N	Mean	SD	F-value	p-Value
Satisfaction regarding facilities at the temple	2–4 members	359	68.6657a	11.2441	12.000**	0
	5–7	245	69.4204a	8.84328		
	8 and more	196	64.7500b	11.5476		
	Total	800	67.9375	10.7926		

From the above Table 12, it can be inferred that there is a highly significant influence of size of group on satisfaction regarding facilities at the temple (p-value 0.000 and F-value 12.000) at 1% level of significance.

Duncan Multiple Range Test (DMRT) explains that the size of groups of 2–4 members (mean = 68.6657) and 5–7 members (mean = 69.4204) are significantly more satisfied than size of group of 8 and more (mean = 64.7500) regarding satisfaction of facilities at the temple.

**TABLE 13.** Problems faced by pilgrim and members of group during trip

Problems faced by pilgrims and members of group	N	%
Beggars	29	3.6
Safety & security	151	19
Corruption	50	6.3
Pollution	50	6.3
Local language	77	9.6
High prices	191	24
Middle men	60	7.5
Beggars and safety & security	38	4.8
Safety & security and High prices	28	3.5
Corruption and High prices	18	2.3
Pollution and High prices	26	3.3
Local language and High prices	17	2.1
High prices & Middle men	10	1.3
Beggars, lack of safety and Local language	55	6.9
Total	800	100

From the above Table 13, it is evident that 23.9%, 18.9% of respondents faced problems regarding high prices and safety & security respectively. 9.6% and 7.5% of respondents faced problems regarding local language and middle men.

## 9. Suggestions and Conclusions

Andhra Pradesh and Telangana states have an abundance of religious centers spread across the state. Hence, the necessity to generate either specific or general products is not a priority. Of immediate concern is the need to explore and develop ancillary products. However, considering the prevailing situations and divergent issues that are specific to a



particular destination, the task will not be simple. To the zealous faith and cultural observer, Religious tourism in Andhra Pradesh can boast of providing a unique experience. Hence one should plan and implement strategically along with professionalism regarding the development of tourism products to enhance the growth level of the tourism sector.

The seeds will have to be sown and the saplings will have to be nurtured if this motive is to bear fruit. The presence of religious tourism throughout the country invariably means immense potential for development in this sector. It is significant that paving the way to get attention for the development of this niche religious tourism sector in India, it is essential to identify the lacking areas, the products that are required to facilitate and should overcome the issues of pilgrims subsequently. If these issues were addressed efficiently, religious tourism can be the paramount industry for domestic and foreign tourists. The below given points can lay concrete on the route for beginning of a prospective development phase to the pilgrimage or religious tourism in the states of Andhra Pradesh, Telangana, and also in India.

1. A Hub and Spoke Model for developing effective religious tourism circuits is one of the first steps to create nodes near religious centers, where fundamental infrastructure facilities are provided and day visits or trips are planned from the center. For instance, Tirupati in Andhra Pradesh can be a node for excursions to Srikalahasthi, Kanipakam, and Narayanavanam. With a sizable influx of crowd bursting into famous spots, where a hub and spoke model can provide an assurance for the tourist to visit all nearby attractive tourist spots.
2. A holistic experience on tourism can influence the visitor sections that are not paying attention to religious destinations. Tourists may find it worthwhile if a holistic package in the region of spiritual sites is included along with the main destination of a religious site. A novel method has been introduced in marketing recently to generate enhanced pilgrimage tourism through alternative or optional tourism destinations. For instance, Simhachalam is a destination which is promoted as both a Religious and Beach tourism destination, Srisailam is also promoted as both a Religious and a Recreational tourism spot. Also Srikalahasthi marketed as Religious and Shopping Tourism spot for Kalamkari Artwork. Sri Ganesh Temple in Secunderabad can be marketed as a Religious and City tourism destination. And another example, Tirupati is also marketing multiple tourism opportunities like Religious to Religious (Thiruchanur, Srinivasa Mangapuram etc.) and Religious to Heritage Tourism (Visit of Chandragiri Fort).
3. Integrated development of infrastructure for the progress of religious tourism can be initiated by identifying circuits. The State Government intends to undertake the duty to develop the entire circuits of religious tourism which are already in a given region/area.
4. Making non-religious strata of the population inclusive of marketing pilgrimage tourism sites requires unique guidance as fairly a main element of the tourists are paying attention to these religious spots because the causes include old culture based studies, research, and practice evolution.

Merely religious trust and faith may not be the magnetism of the religious destinations. These are the significant elements to attract the non religious group. The creativity in

this sort of case can be amalgamating the ritualistic portion of the pilgrimage tours with the experiences of education, novel art, and philosophy. Classical dance, classical music, and theater arts must be given enhanced prominence in the religious shrine as it attracts more tourists. Conversational programs, course developments on the spiritual values, workshops, and seminars on Ayurveda and Yoga practices can generate enormous spiritual belief and pleasure to pilgrimage tourism.

5. Stimulation of the growth of Religious Tourism by developing appropriate institutional frameworks will ensure protection of the cultural environment commensurate with the visiting disciple's emotions. Respective state governments of the tourism department should initiate a special board to formulate and execute strategies to present essential amenities to the pilgrims. The religious aspect of tourism is a substantial contributor to the economical growth of the local area. The nature of economic growth depends largely on the institutional mechanisms of any region and the infrastructural development undertaken to stimulate the development of that particular region. Hence, in the above scenario, it is extremely significant that appropriate institutional mechanisms be put suitably in place to modernize the spill off effects occurring as a result of religious tourism.
6. Fixing reasonable prices for the religious products can provide easy access to all the sections of tourists when they visit pilgrimages. Actually in India the high prices are paid for the tertiary services and it is not for the real services of the spiritual essence that an individual desires to make known. Therefore, it is necessary that there is commensuration of price of the tourism products with the cultural and educational services given to those tourists who are paying attention. However, it requires enhanced concern when determining the pricing since the majority of the pilgrims are from middle class, the pricing should suit their budgets.
7. Establishing a Strategic Management Committee at temple level consisting of a core group of professionals is needed to advise the temple administration in devising plans and strategies needed in religious tourism. These professionals with expertise in temple administration, archeology, electricity, public transport, cultural affairs, district and local governing bodies, tourism, hotel industry, tour operators, and tourism educators can find worthwhile solutions to various problems like inter departmental rivalry, early clearance of proposals, environmental problems and objections that may be raised under various legal obligations, The team can be made responsible to conduct SWOT analysis, develop strategies, implement strategies and evaluate them. A quarterly meeting or anything appropriate as per the exigencies of the case can be arranged.
8. Developing connectivity to the routes of religious tourism to attract pilgrims and tourists to distant religious sites can make them commercially viable. The Ministry of railways and respective ministry of Road Transport of the State government have to develop specific infrastructure.
9. Complaints of the pilgrims need special attention and redressal cells. The state government bodies like Endowment department, Tourism department, and Cultural department etc., and local administrative bodies like Municipality, Panchayath etc. must take Infrastructure, security, and general problems faced by pilgrims. Temple

administration, tourism department, local tourism related service operators, and in some cases local police must take responsibility in solving problems of pilgrims in this regard.

10. "Quality tourism" should be realized both in letter and spirit. Staff working in temples, transport organizations, hotels, and other related tourism related organizations have to undergo periodical updating and refresher programs to suit them better in their roles. Information centers at temples and other tourist locations should employ trained staff with proficiency in English, Hindi, and one or two South Indian languages. Necessary on-the-job training and off-the-job training shall be rendered to the staff to equip them better in the job situations.
11. It is the need of the hour to pinpoint the importance of tourism awareness among the people. Special tourism awareness programs have to be planned for taxi drivers, local tour operators. Idea of starting tourism clubs in schools and colleges is a welcome move in this direction.
12. The pilgrims' views, complaints, and suggestions must be heard and reflected to the possible extent. While leaving a temple, necessary feedback from pilgrims must be ascertained to know their problems and complaints about the pilgrimage.

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