

The Issues and Perspectives of Pilgrimage Tourism Development in Thanjavur

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DOI: 10.18510/ijthr.2014.117

Article History: Received on 04th Sep 2014, Revised on 15th Oct 2014, Published on 25th Nov 2014

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 centers 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 Thanjavur. The scope of socio-economic enlargement during pilgrimage tourism and analysis of the communications issues pertaining to the pilgrimage location of Thanjavur is dealt through in this study. The levels of inspiration and prospect of religious tourists are 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 Thanjavur 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 Thanjavur.” 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%. In addition financial, the social and ecological gains of tourism are also important (Bar et al., 2003). It is measured as a representative of peace and worldwide brotherhood (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 Thanjavur. 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 Thanjavur. The infrastructural issues in pilgrimage spot of Thanjavur are dealt with in this manuscript, and it moreover covers the rising challenges in pilgrimage tourism encouragement in Thanjavur.

History of 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 jewelers. Thanjai Periya Kovil is the largest temple in Tamil Nadu with 200’ height. This temple is located in Thanjavur district, Tamil Nadu about 4 kms from highway and its major god is lord Shiva. Raja Raja Chola (985-1014 AD) 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 Cholan 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 Brihadeeswarar Temple to his family deity Shiva at 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 AD) accredited the construction in his dad’s name even though the 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" 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 km away from here. Huge Nandis dot the corners of the shikharam, and the Kalasam on top by itself is about 3.8 m 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"/250"), 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 centers, 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" high and 20" long.

Objectives of the study

- To examine the potentials and prospects of pilgrimage tourism in Thanjavur
- To study the socio-economic impacts of pilgrimage tourism
- To analyze the status of infrastructure facilities in the major pilgrimage site of Thanjavur
- 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 a significant association between; reception on arrival was very smooth and comfortable in the hotel

- There is a significant association between; reservation procedure in the hotel does not take much time
- There is a 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.

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 Thanjavur. 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 Thanjavur. As the study investigates into the rise and growth of pilgrimage tourism in Thanjavur, the 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- Thanjavur, Census Reports, District Gazetteers, State Tourism Department Statistical Report, Periodicals, Press Reports on Thanjavur 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, and the internet.

Literature Review

Pilgrimage tourism seems to be a newer academic concept, but it is certainly not a new phenomenon (Timothy and Olsen, Eds 2006). Based on review of literature, (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 behavior of pilgrimage tourists to effectively design and offer their tourism packages (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 (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 (Elsner, 1992). The interest in pilgrimage tourism has affected a number of industries around the world (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 behavior, 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 behavior and attitudes (Rountree, 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 on 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 Thanjavur, 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 0.004 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 washrooms, cloak rooms, shopping centers, hygienic and clean, safety and 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, colorful and eventful festivals, more enjoyment during festivals and delightful local cuisine or food.
- The hypothesis that is titled as there are no significant differences between the three groups of sample tourist respondents on experiencing the basic infrastructure is rejected with 0.05% degree of significance. The elements which are rejected with 0.045, 0.001, 0.000, 0.012, 0.000, and 0.002 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 0.663.
- The hypothesis is stated as there are no significant differences 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 cloakroom, and shopping center facilities.
- The hypothesis is stated as there are 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 washrooms and hygienic and clean at the three respective religious sites, excepting cloakroom, and shopping center 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 0.000, 0.003, 0.002, 0.012, and 0.004 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 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 0.000, 0.026, 0.000, 0.009, and 0.000 in case of operation of Government and private bus services, reasonable bus fare, train connection, connectivity of bus services from Thanjavur, and over congestion and is not rejected in case of well-connectivity

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 years, 251 (50.2%) of 26-50 years and 81 (16.2%) (Table 1).
- 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).
- Monthly income of the three categories of respondents clearly reflected that 223 (44.6%) had sum of Rs. 10,000 as monthly income, followed by 166 (33.2%) with a range of 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).
- 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 4).
- Majority of the respondents 260 (52.0%) visited their respective holy sites with family and friends, that is followed

Table 1: Category of age versus 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 and 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)

Table 2: Category of age versus 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 and 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)

Table 3: Category of age versus 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 and 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 versus tentative expenditures

Category of age	Count	Expenditure (%)				Total (%)
		Less than 5,000	5,001-10,000	10,001-15,000	15,001 and 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)

by 142 (28.4%) and 98 (19.6%) number of respondents paid their visit with their affinity groups (Table 5).

- A little more than 40% 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).

- 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

Table 5: Category of age versus 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 and 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)

Table 6: Category of age versus category of accommodation

Age	Count	Category of accommodation (%)				Total
		Hotel	Lodge and 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 and 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)

Table 7: Category of age versus duration of stay

Category of age	Count	Duration of stay (%)			Total
		1-3 days	1-6 days	1 week and 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 and 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)

two groups. A little more than one-fourth 141 (28.2%) could stay 1-6 days and a little less than one-fourth 118 (23.6%) could stay for 1 week and more respectively (Table 7).

- 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% and similarly, 59.5% 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% or 197 visited for the first time and 52.3% of the female respondents also visited first time.
- Out of 68.2% or 341 sample respondents who are married, half of them visited more than once and once, whereas out of 22.2% of the unmarried sample respondents, 58.6% (65) visited once.
- As many as 341 (68.2%) 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 Thanjavur 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.

- The 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. 10,000 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. 5,000 or less. Similarly, a little more than half 266 (53.2%) of the first time visitors who spent from Rs. 5,000 or less to Rs. 15,001 or more during their sojourn.

Suggestive measures and interventions

- It is suggested that reception on 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 the majority of them are a budget category of tourists. The study has also recommended that government should evolve some mechanisms to subsidize the cost of visiting this holy pilgrim site in Thanjavur. More particularly, domestic tourists with the proof of below poverty line 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 Thanjavur. 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 washrooms, cloak rooms, shopping centers, hygienic and clean, safety and security and police and it is suggested to the Government to gear up with adequate budgetary outlays to make the amenities of Thanjavur 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, Health 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, Thanjavur 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- a 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- a 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 sociopolitical 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 a 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.

Conclusion

Pilgrimage tourism is now renowned as a foundation of diversify the country's wealth. It would however be folly to imagine that the part will keep on inspiring the market lacking proactive 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 networking 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.

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