

2017

## Exposition of St. Francis Xavier's Holy Relics in Goa: An Importance-Performance Analysis

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### Recommended Citation

Bhaskaran Pillai, Subhash Kizhakanveetil; Kamat, Kaustubh; Scaglione, Miriam; D'Mello, Carmelita; and Weiermair, Klaus (2017) "Exposition of St. Francis Xavier's Holy Relics in Goa: An Importance-Performance Analysis," *International Journal of Religious Tourism and Pilgrimage*: Vol. 5: Iss. 1, Article 7. doi:<https://doi.org/10.21427/D7TD8T>

Available at: <https://arrow.tudublin.ie/ijrtp/vol5/iss1/7>

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### Cover Page Footnote

Earlier version of this paper has been presented at the International Conference on "Pilgrimages in India: Celebrating Journeys of Plurality and Sacredness", organized by Indiana University and IUPUI – India Gateway, Gurgaon, India. March 3-4, 2016

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# Exposition of St. Francis Xavier's Holy Relics in Goa: an Importance-Performance analysis

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Pilgrimage Tourism, one of the oldest forms of travelling, is the largest tourism sector in India; annually more than 70% of domestic tourist movement is for religious purposes which comes to 250 million pilgrims (Jachowski, 2000, Singh, 2016) and accounts for 20% of the revenue generated in the tourism industry (Dewan *et al.*, 2008), hence, making it significant religiously, economically, politically, as well as sociologically. The present study was based on a survey conducted among the visitors who came for the 17th Exposition of St Francis Xavier's holy relics, a Christian religious event, from 22nd November 2014 to 4th January 2015. Firstly, we discuss whether there is any association between the two groups of travellers (religious only Vs religious plus other travel motivations) and their demographic characteristics. Secondly, an attempt is made to explore the possibility of identifying latent motivational factors. Next, testing is done to find out whether there is any significant difference in motivational factors (Tsai *et al.*, 2002) across various demographic characteristics of the combined visitors. Finally, the paper identifies the gap with respect to various facilities available for tourism, based on what the visitors perceived before visiting and what they experienced afterwards. It was found that demographically there is no difference between those who are coming specifically for religious purpose Vs those coming for religious and other purposes. Results also allowed the categorising of latent motivational factors and finding that demographically there is no difference except for age (working class) with respect to escape from busy life. With respect to the various tourism facilities, it was found that the quantified results exactly match with the qualitative findings of Wilson (1997); almost all of the facilities experienced by the visitors are falling under the A-Quadrant, where serious improvements need to be made. It can be concluded that there are many grey areas where timely actions from various tourism stakeholders is urgently required to maintain a consistent and positive image before the 'experience' becomes less attractive.

**Key Words:** religious tourism, St. Francis Xavier, travel motivation, I-P analysis, Goa.

## Introduction

In the words of Brunn (2013), religion and issues related to culture and politics are going to be the most sought after research fields in the coming decade. Though the main focus of most of the works has been on the impact of religion in society and its influence on culture and politics; the research focus is becoming more diversified, examining the geographical spread of religion across different places, regions, countries and continents. Followers of religions like to travel to their sacred places, hence, the significance of travel and tourism management, and a vast collection of research work is being carried out in the field of religious tourism. This travel may be taken up by the followers of any religion by way of pilgrimage, or for religious

purposes, or simply for spiritual purposes (Smith, 1992). One religious tourism destination for the global Christian community is the Basalica of Bom Jesus and the Se Cathedral in Old Goa, which is the final resting place of the holy relics of St. Francis Xavier whose canonization took place in 1662.

In order to better understand the changing nature of religious travel, an attempt is made in the present research to examine the motives of travellers (all categories of tourists) who visited the 17<sup>th</sup> Exposition

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Note: An earlier version of this paper was presented at the International Conference on 'Pilgrimages in India: Celebrating Journeys of Plurality and Sacredness', organized by Indiana University and IUPUI - India Gateway, Gurgaon, India. March 3-4, 2016. .

(22<sup>nd</sup> November 2014 to 4<sup>th</sup> January 2015) of St. Francis Xavier's holy relics and veneration, and also to assess the perception of travellers with respect to the infrastructural arrangement to support this form of religious tourism in the state of Goa. Traditionally, Goa is identified for its beautiful pristine beaches and night life, and through this research an attempt is made to identify different sets of motives for pilgrimage travel and also to identify the importance given to the tourism infrastructural facilities. In his qualitative study, Wilson (1997) identified that the tourist destination Goa is a paradox, especially its beach tourism, where tourism facilities are poorly managed, and in some cases it is non-existent. This should make any destination less attractive, and one can see the complete avoidance of such destinations by tourists elsewhere, but it is quite contrary in the case of Goa.

In this study an attempt is made to

- (1) compare and contrast the two categories of tourist with respect to their demographics characteristics;
- (2) explore the possibility of identifying latent motivational factors;
- (3) compare and contrast motivational and demographic characteristics, and finally;
- (4) quantify the results of the qualitative study (Wilson, 1997) by identifying the gaps existing in the facilities available for tourism, hence making this study unique.

## Literature Review

### *Purpose of Travel and Religious Tourists.*

Religion is an age old phenomenon which covers ancient, living and emerging quasi religious concepts (secular travel alternatives). Religion is said to be a method of reaching enlightenment and covers certain elements such as deities, demons and codes of conduct which characterise distinct religions. A balanced definition of religion has two parts: *firstly* some belief in supernatural power is required, usually because they are powerful and primarily this is a state of mind which motivates action, and; *secondly* belief, which is usually manifest in ritual and emotional elements (Sherratt and Hawkins, 1972). Generally, to affirm their faith in God, people travel to the lands which are the origin of their beliefs. Religious tourism is defined as pilgrimage when it is motivated by religious purpose (Timothy, 2011).

The growth of travellers in this area has led to a clear demarcation of a tourist and a pilgrim, with research defining pilgrims as religious travellers and tourists as a vacationers (Cohen, 1992a, 1992b, 1998; Smith, 1992), in other words, over the years the purpose has changed from travelling purely for religion to combining other reasons with religion. This is clearly discussed by Smith (1992) in a continuum, which includes the terms '*pilgrimage*' and '*tourism*' as end-points - labelled as 'sacred' and 'secular'. In the middle is an area - '*religious tourism*', where sacred travellers and secular travellers can meet in a 'knowledge-based' tourism area. Many researchers closely relate religion and spirituality and it is often used synonymously (Benner, 1989; Elias, 1991; Tart, 1983; Vaughan, 1991; Marra, 2000). But, with globalisation and increased secularism, spirituality has moved beyond religious traditions (Burack, 1999; Piedmont, 1999) and now embraces much broader concepts..

The purpose of travel to religious places in the West and East differs (Zhang *et al.*, 2007) and there are very few studies carried out to explore the purpose of travel of visitors to sites such as St. Francis Xavier's exposition in Goa. Therefore, the present study tried to identify whether there is any significant difference between the demographic characteristics of the visitors and their purpose of travel (i.e., examining religious purpose and religious plus other purposes). Hence, the development of the first Research Question (**RQ 1**) and the first Hypothesis (**H<sub>1</sub>**):

**RQ 1:** Is it possible to identify the effect of demographic variables of visitors on their purpose of travel (**Religious only** and **Religious plus other**) to St. Francis Xavier's exposition.

**H<sub>1</sub>:** *There is no significant difference between **purpose** (Religious only and Religious plus others travel purposes) and **demographic variables** (age, gender, income, marital status, and education).*

One should be very clear that the purpose of visiting a particular religious tourist place is completely different from the motivational factors for such visits. In RQ1 the purpose of visitors coming to the exposition is being studied and the travel motivational factors are studied separately in subsequent sections.

### *Motivation for Travel and Religious Tourists*

Religious tourism is the first and most ancient form of organised travel which people started other than for

gathering food, shelter, and health (Rinschede, 1992; Olsen and Tomothy, 2006; Metreveli and Timothy, 2010; Subhash *et al.*, 2010, 2011a, 2011b). Known as *religious tourism* (Timothy, 2011), *faith tourism* (Darfoon, 2013) or *spiritual tourism* (Brown, 1998; Pesut, 2003; Grayling, 2003), this is pilgrimage that is exclusively or strongly motivated by religious purpose; though there exists differences between pilgrimage, religious and spiritual tourism they are now regularly used synonymously (Smith, 1989). It is also a well established fact that religion and spirituality are still among the most common motivations for travel and many major tourism destinations have developed largely based on their connections to sacred people, places, and events (Senn, 2002; Jarvis, 2005; Olsen and Tomothy, 2006; Chesworth, 2006; Gallagher, 2009); hence it is rightly said that tourism and pilgrimage are closely related, even inseparable (MacCannell, 1976; Cohen, 1979).

Drawing on the works of Principe (1983) and Ashley (2007) which comment on the word 'religion' as being denoted and bounded by certain belief systems, the present paper develops the following definition of spirituality: '*the feelings, thoughts, experiences, and behaviours that arise from the search for a sacred*', where 'the term *search* refers to attempts to identify, articulate and transform' and '*sacred* refers to a divine being, divine object, Ultimate Truth as perceived by the individual' (Hill *et al.*, 2000:68). All such search or travels are the result of various motivational factors, and motivation refers to the inner forces which arouse and direct human behaviour (Beh and Bruyere, 2007). In tourism, motivation is defined as the combination of needs and desires that affect probability to travel (O'Leary and Deegan, 2005). Many researchers acknowledge that motives are multifaceted, and tourists may have multiple motives for travel in single journey (Pearce, 1993; Ryan, 2002; Uriely, *et al.*, 2002), and pilgrimage journey is undertaken with an expectation of experiencing something extraordinary and which is likely to be life changing (Turner & Turner, 1978; Digance, 2003).

According to a study by the Cyprus Tourism Organisation (2007) a *pilgrim* is the traveller who *enjoys the journey* and a *secular tourist* is the one who *enjoy the destination*. *Religious motives* include fulfilling vows, connecting to religion; healing etc and *non religious motives* includes adventure, desire to discover something different and cultural enrichment. Additionally, factors such as self exploration and religious identification have been noted as motives (i.e. by Jewish students travelling to religious places—see

Fladmark, 1998; Cohen, 2003). The pilgrim seeks to touch the sacred; i.e.; to visit the singular physical location which they imagine embodies their deep religious values (Digance, 2003; Eliade, 1959, 1960, 1961, 1963; Morinis, 1992; Smith, 1992). Some studies show that connectivity with the divine is the prime motive for travel (Ambrosio, 2007; Digance, 2003; Turner & Turner, 1978). Thus, the religious pilgrimage is often a spiritual quest and existential search for meaning by travellers (Cohen, 1992a, 1992b; Devereux & Carnegie, 2006). Literature has highlighted some other motives for spiritual journey like social obligations (Ambrosio, 2007; Digance, 2003); getting religious merit or penance for sin (Tomasi, 2002; Turner, 1973); hope of healing from illness and problems in day to day life (Morinis, 1992; Smith, 1992; Tomasi, 2002); and also sightseeing, seeking friendship, strengthening ones belief in God, experiencing holy atmosphere (Shuo *et al.*, 2009).

Examining all faiths / beliefs (Christianity, Islam, Hinduism, Buddhism, Sikhism, Jainism, Zoroastrianism, Judaism, etc) combined, annually 250 million people travel to several major pilgrimage destinations or heritage sites (Jachowski, 2000; Ambroz & Ovsenik, 2011; Singh, 2016), still there is a paucity of research information available on pilgrims and their evolving motivations for travel (Willson, 2010), which can be used to design niche tourism packages by destination managers and other stakeholders (Digance, 2003; Triantafillidou, *et al.*, 2010). Orthodox belief states that religious travellers are older but many researchers disagree with this and acknowledge the changing consumption behaviour and expenditures patterns of religious travellers (Bar & Cohen-Hattab, 2003; Chen & Chen, 2010; Collins, *et al.*, 2006; Timothy, 2011; Triantafillidou *et al.*, 2010; Wright, 2007). Stakeholders, especially travel agencies and Destination Management Organisations (DMOs), treat pilgrim travellers as a homogenous market without acknowledging their motivational and behavioural differences (Collins-Kreiner & Gatrell, 2006; Griffin, 2009). Reflecting on this diversity of motives, scholars have identified a number of commonly seen motives of pilgrimage travel; viz.; *escape from society, fulfilling vows, activity to find meaning of life, spiritual enlightenment, search for salvation, dealing with personal problems*, and also *healing and miracles* (Morinis & Crumrine, 1991; Gesler, 1996; Reader, 2007).

Travelers may also travel to seek spiritual experiences even if they do not hold religious beliefs or belief in the existence of God (Heelas, 1998), therefore

spirituality cannot be related only to members of a religion, nor can be associated with any one religion. Heelas and Woodhead (2005) first identified the concept of *Spiritual travel* or *Spiritual tourism* and this paper explores visitors by broadly defining travellers as spiritual tourists (which includes religious, pilgrimage, as well as general tourists). The paper focuses on visitors to the 17<sup>th</sup> Exposition of the relics of St Francis Xavier, to examine the various motivational factors that influenced them to come to Goa and be part of the religious event. Hence, the development of our second and third Research Questions (**RQ 2** and **RQ 3**) and Hypothesis two ( $H_2$ ) (which is related to RQ3).

**RQ 2:** Is it possible to **identify latent motivational factors** of travellers to St. Francis Xavier's exposition.

**RQ 3:** Is there **any difference in motivational factors** across **demographic profiles**?

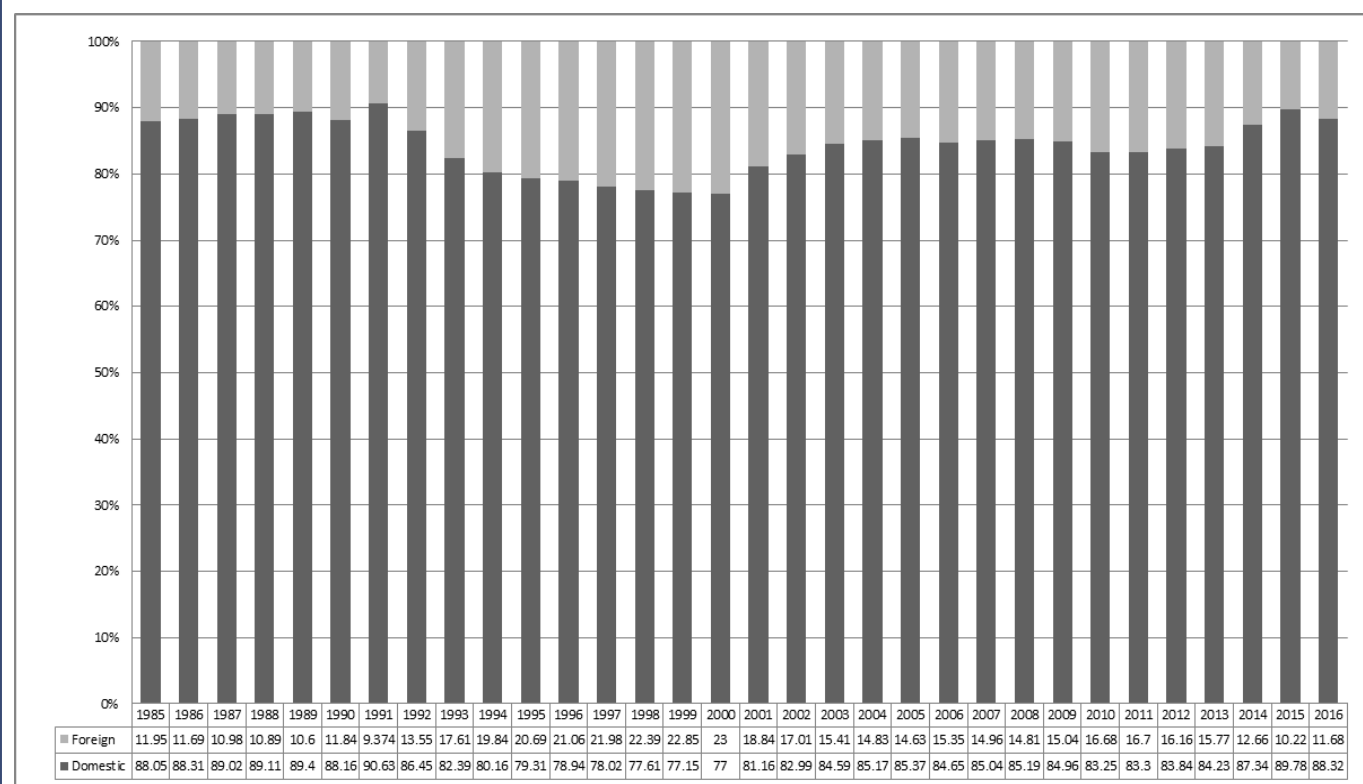
$H_2$ : *There is no significant difference which exists between perceived motivational factors with respect to demographic variables (age, gender, income, marital status, and education).*

If one compares and contrasts RQ1 and RQ3, it becomes very clear that both examine the significance of demographic characteristics of visitors to the Exposition, but RQ1 emphasises the very purpose of the visitors whereas RQ3 emphasises various motivational factors. This makes the two related hypotheses completely different,  $H_1$  tests whether there exists any relationship with respect to PURPOSE of travel, whereas  $H_2$  tests whether there exists any relationship with respect to MOTIVATION for travel; when considering the demographic characteristics of visitors. In the former case visitors are given an option of choosing between two motives - religious or religious plus other purposes - which are then analysed using chi-square test. In the second case, visitors are provided a series of statements which they select and then a data reduction technique is used to find the motivational factors. Subsequently these findings are analysed with the demographic characteristics of the visitors.

#### **Brief Historical Perspective and Tourism in Goa**

Goa, located on the west coast of the Indian sub-continent, had been a much sought after destination since historic times, not only for the prospects of lucrative trade, but also for the geopolitical advantage

**Figure – 1: Tourist Arrivals in Goa (in %) from 1985 to 2016**



\* figures are up to June 2016 provisional

Source: Department of Tourism, Government of Goa.

it offered to its Portuguese conquerors. Goa's ancient history began with it being part of the Mauryan Empire in the 3<sup>rd</sup> century BC, followed by its belonging to the Satvahanas of Kolhapur (1<sup>st</sup> century AD), the Bhojas and Chalukyas of Badami (6<sup>th</sup> - 8<sup>th</sup> century), the Shilhara (9<sup>th</sup> - 10<sup>th</sup> century), the Kadambas (11<sup>th</sup> - 13<sup>th</sup> century), the Yadavas (13<sup>th</sup> century) then the Bahmani Sultans and later into the hands of the Adil Shas of Bijapur. After this the Portuguese via Afonso de Albuquerque were invited to drive the Adil Shah out of Goa and then the Portuguese ruled Goa for a period of four and half centuries (1510 – 1961). This chequered history has caused the place to be known as Gomantak, Govapuri, or Goym (Goem) in both Konkani as well as Mundari, the ancient tongue of the Goan aboriginals (Gomes, 2010). However, the Portuguese are credited with coining the name Goa for the capital of their 'State of India' or 'Estado da India' to rhyme with the Portuguese metropolis 'Lisboa' (Kamat, 1999).

The conquest of Goa by the Portuguese during the opening years of the 16<sup>th</sup> century witnessed far reaching changes in the region. Goa scaled the ladder of success during the 16<sup>th</sup> century through its lucrative trade on account of its strategic location. Control over the port of Goa meant control over the seaborne trade along the coast and across the Arabian sea (Trichur, 2013). Moreover, after the conquest, traditional Goan society was penetrated by the Portuguese and their influence and forceful imposition of Christian religion was introduced into the state with professional zeal using barbaric methods by the Roman Catholic missionaries. The pinnacle of its glory was reflected in the architectural splendour seen in the form of churches, convents, and massive houses (mostly built over the demolished temples of that time) which served as houses of residence of the ruling bureaucracy (Pandit, 2004). However, the architecture of the churches in Goa has undergone notable changes with the passage of time but, the fashion of the era they were built in is still evident particularly the Baroque style, seen in the Basalica of Bom Jesus, the Se Cathedral, the Church of St. Cajetan, and the Immense Augustine Church of our Lady of Grace at Old Goa.

Foreign travellers and missionaries who visited Goa during the 16<sup>th</sup> and 17<sup>th</sup> centuries influenced the land and its people greatly, leaving a rich legacy of splendour and grandeur in the city, but were also so impressed with its beauty and development that the city was often equated to the capital of Portugal, Lisbon. '*Quem vio Goa, excusa de var Lisboa*', was a popular adage of those times in Goa, which meant that '*one*

*who has seen Goa, need not see Lisbon*'. Old Goa, the old capital of the state was considered to be the centre and the town Ela was simply called Goa in its heyday. It was later referred to as Velha Goa or Old Goa when the capital moved to Nova Goa (New Goa or Panaji). Goa was ruled by the Portuguese and was the hub of political, religious, and commercial power; and hence was used as a synonym for the entire region (also referred to during those times as the City of Goa). Goa earned several epithets like 'Villa d'Elegance', 'Prima Urbs D' indies', 'Goa Dourada', and 'Rome of the East'.

Tourism has become a major industry in Goa and attracts domestic tourists from other states and foreign tourists from all over the world for a glimpse into the uniqueness of the place. Due to its scenic beauty and the architectural splendour of its temples, churches, and various other monuments, Goa is a favourite spot for tourists from all over the world. Tourism is now the largest industry in Goa after the ban on mining in the post-colonial era. According to the State Department of Tourism, it is the 'backbone of Goan economy' as a sizeable percentage of Goa's population directly or indirectly derives its livelihood from tourism activities. Tourism's influence on social, cultural and ecological aspects of life in the state is monumental, with its effects being experienced by individuals and institutions directly and indirectly related to the industry. The state is famous for its breathtakingly beautiful beaches, smooth white and silver sands, rich cultural heritage, many religious architectural wonders, and also its diverse flora and fauna. One of the recent attractions, viz., Casinos, also attract tourists from India and abroad as Goa is the only state in India where gambling is legalised and is now developing in a big way (Kamat, *et al.* 2014 and 2016).

While the tourist numbers for Goa have increased over the past 30 years (see Appendix A), the relative importance of domestic and foreign tourists (see Figure 1) do not show a constant trend but rather a fluctuating pattern with ebbs and flows in foreign tourist arrivals at the holiday destination. From 1985 until 2016, the average share of domestic tourists is approximately 84%, with foreign tourists averaging at 16%. The Compound Annual Growth Rate (CAGR) shows a similar level (5.8) for domestic tourist arrivals and foreign tourists arrivals (6.2) during this same period (1985 - 2016). This being the case, it appears that the quality of tourism infrastructure and other supporting facilities available for the tourism industry in Goa have not improved significantly over the years (Wilson,

**Plate 1 & 2 Relics of St. Francis Xavier at Basilica of Bom Jesus, Old Goa**



[https://upload.wikimedia.org/wikipedia/commons/0/0f/Relics\\_of\\_St.\\_Francis\\_Xavier.jpg](https://upload.wikimedia.org/wikipedia/commons/0/0f/Relics_of_St._Francis_Xavier.jpg)



[https://upload.wikimedia.org/wikipedia/commons/1/1b/St.\\_Francis\\_Xavier\\_Relics.JPG](https://upload.wikimedia.org/wikipedia/commons/1/1b/St._Francis_Xavier_Relics.JPG)



1997; D'Mello *et al.*, 2014, 2016a, 2016b) and the situation remains largely unchanged except for occasional cosmetic improvements (Subhash *et al.*, 2015; D'Mello *et al.*, 2016b). This being the case, one of the peculiar characteristics of the tourism industry in Goa is that the transient (tourist) population has been much higher than the fixed / permanent (resident) population for many decades, which is a clear indication of the uninterrupted flow of tourists to Goa (see Appendix A). Hence, the development of the fourth and the final Research Question (RQ 4) and the third Hypothesis (H<sub>3</sub>).

**RQ 4: Is there any difference between what the visitors perceived (Importance) and experienced (Performance) during their visit with respect to various tourism facilities available ?**

*H<sub>3</sub>: There is no significant difference that exists between what the visitors perceived (Importance) and experienced (Performance) with respect to the tourism facilities available.*

### **St. Francis Xavier Exposition**

Goa has become a much sought after tourist destination in the Orient for yet another important reason. Since the mid 16<sup>th</sup> century, Goa has been the proud custodian of the relics of the body of St. Francis Xavier. Since 1553, when an unsuspecting servant dug up the incorrupt body of Francis Xavier, it has not ceased to be looked upon with miraculous amazement by large admiring crowds. From the onset, the incorrupt body was exposed for veneration of the faithful on the anniversary of his death, but especially so after his canonization by Pope Gregory XV on 12<sup>th</sup> March 1622. Later, as the crowds of the faithful became progressively larger, fearing deterioration of the relics and untoward incidents as a result of this increasing crowd, the body was laid in a coffin which was not opened until 1774. In 1759, the Church of Bom Jesus and the body of St. Francis Xavier came under the control of the Archdiocese of Goa and it was from this time onwards that the relics began to be exposed for veneration at irregular intervals on special occasions which came to be known as the 'Solemn Exposition of the body of St. Francis Xavier'.

Eight private and seventeen public expositions have been held since 1554, including the latest one held during 2014-2015 (see Appendix B). However, from the seventh exposition onwards it was decided to hold the veneration from 22<sup>nd</sup> November to 4<sup>th</sup> January, and these were held at approximately at 10 year intervals.

The sacred relics of the Spanish Saint which are kept in a silver casket are taken in a ceremonial procession from its resting place in the mausoleum in the Basilica of Bom Jesus (now a UNESCO World Heritage site) across the church complex to the more spacious Se Cathedral for veneration during the exposition.

The seventeenth exposition in 2014-15 saw hordes of the Catholic devout from Karnataka (mainly from Bangaluru and Mangaluru), Tamil Nadu (mostly from Puducherry and Coimbatore) and also from abroad (mostly from Sri Lanka, Japan, and Spain) visiting to commemorate the relics of St. Francis Xavier. While church authorities made preparations on the spiritual aspects of the event, the government geared up to handle the logistics of housing thousands of pilgrims in Old Goa: taking into consideration traffic, safety, and also sanitation aspects. Further, in collaboration with the Archaeological Survey of India (ASI), extensive renovation and restoration of the Old Goa churches was carried out. Though the churches in Old Goa have undergone repairs on and off over the years, this was the first exercise carried out on an extensive scale during post liberalisation.

In the last 460 years despite the fact that this exposition has taken place 8 times privately and 17 times publically on irregular intervals, no scientific studies have been carried out on assessing the motives of travellers with respect to their pilgrimage travel. The present study was conducted to identify the underlying motives of such travellers and difference in terms of their socio economic profile, thereby contributing to the debate on spiritual tourism development. This present study also provides a base for successful tourism policies for promoting St Francis Xaviers Exposition as well as the Church of Bom Jesus where the relics of St Francis Xavier are kept as one of the most sought after World Heritage / spiritual tourism destinations. Therefore, the present study fills the gap by adding valuable knowledge and new perspectives, while also presenting possibilities for consideration. The paper offers valuable inputs for different stakeholders of the pilgrimage tourism industry; especially academic institutions, event organizers, academics, government officials, and also NGO's in the region under study.

### **Methodology**

Using a structured questionnaire, the data were collected during the exposition held at Old Goa from 1st November 2014 to 30<sup>th</sup> January 2015 from the visitors who attended the holy place. Once the visitors

completed their visit to the Holy relics, they were directed towards the religious museum. The questionnaires were distributed to the visitors at the entrance of the museum and collected at the exit. The selection of visitors was based on convenience as the majority of visitors were not interested due to lack of time, hence only those willing to spare time were selected. Around 360 questionnaires were distributed, of which 310 questionnaires were returned by the visitors, of which 7 were incomplete, and thus, only 303 useable surveys were received with a response rate of 84%. The majority of the respondents were from India (around 90%) and the remaining (10%) were from abroad, but no further analysis was carried out based on visitor's geographic location.

The survey questionnaire consisted of three parts. The first part assessed the respondent's basic demographic information, viz., age, gender, education, marital status, monthly income, and occupation. Along with this, another aspect categorised them into those who came only for pilgrimage and those who came for pilgrimage plus other purposes. The second part related to various travel motivational aspects: 23 statements were included on religious travel motivations as derived from the previous literature review on religious travel (Ambrosio, 2007; Digance, 2003; Turner & Turner, 1978; Tomasi, 2002; Turner, 1973). The participants were asked to rate the extent to which they agreed or disagreed with each statement on a 5-point Likert's scale. The third part related to various aspects of the facilities provided for religious tourism in and around Basalica Bom Jesus: 31 statements were included so the tourists could identify their perception before coming and their experience after completing the exposition ceremony. Based on the existing literature review of pilgrimage tourism, the study identified research questions, and appropriate hypothesis were formulated, which are outlined in the earlier sections.

Various statistical techniques were used for data analysis, which are similar to other studies carried out elsewhere. Chi-square test is applied to answer **RQ 1**, and identify associations between the two categories of tourists (those came for only Religious purposes Vs religious and other purposes) and their demographic characteristics. This is for the purpose of understanding who the visitors are. Exploratory Factor Analysis was applied to find the answer for **RQ 2** which tried to identify the motivational factors which prompted the tourists to visit the exposition. This is for the purpose of identifying why the visitors are coming. Mean Analysis, t-Test and F-tests were applied to find the

answer for **RQ 3**, where the linkages between motivational factors and the demographic characteristics of the tourists were analysed. Finally; Importance-Performance Analysis (IPA) was carried out to find the answer for **RQ 4**, - what the tourists perceived before coming to the exposition and what they experienced after visiting the exposition with respect to various facilities provided for pilgrimage tourism. The purpose of this analysis was to find out whether the visitors are happy or satisfied with the facilities available in Goa.

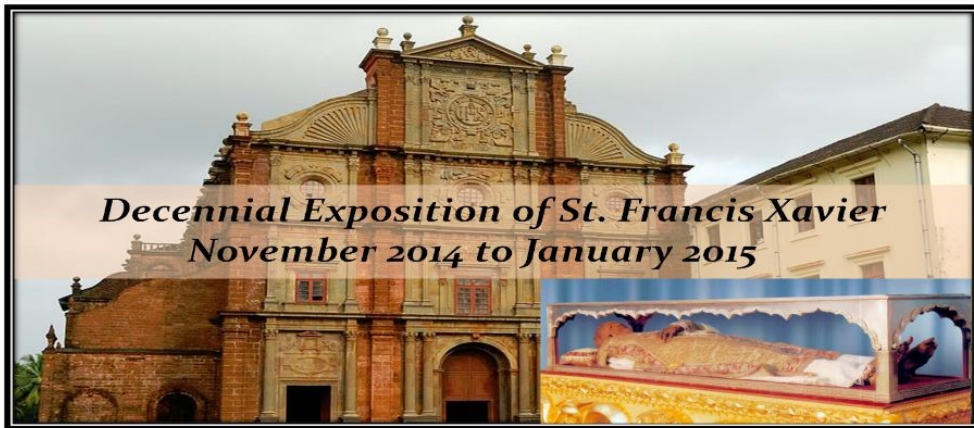
The original IPA developed by Martilla and James (1977) suggests that customer satisfaction can be measured by the difference between a consumer's expectation of a product or service and his/her actual experience after service delivery. IPA requires the simultaneous consideration of customer's assessments of the importance of salient attributes as well as their level of satisfaction with the service provided and the performance of the service providers. The IPA framework has been widely applied across various fields and contexts (D'Mello *et al.*, 2014, 2016a). In tourism, policymakers and management have used the IPA matrix to assess the competitive position of a tourism product, service, company or destination and to formulate the relevant strategies to achieve a competitive advantage over rivals (Deng, 2007; Enright & Newton, 2004; Hudson, *et al.*, 2004). The tool achieved significant popularity among tourism, hotel and leisure researchers who adopted the approach in studies of destination image (Joppe, *et al.*, 2001; Litvin & Ling, 2001; O'Leary & Deegan, 2005); destination policy (Evans & Chon, 1989); destination positioning (Pike & Ryan, 2004); and parks and protected areas (Hollenshorst, *et al.*, 1992; Hunt, *et al.*, 2003; Tonge & Moore, 2007; Wade & Eagles, 2003). The placement of each element on an importance-satisfaction scale is accomplished by using the means of importance and performance as the coordinates. Once these calculations are performed, they are plotted on a two dimensional grid called the *Importance-Satisfaction Matrix / Grid* (Joppe *et al.*, 2001; Kozak and Nield, 1998; Pizam and Ellis, 1999; Ryan, 1995).

In the original IPA, the entire matrix is divided in to four quadrants, and each element on the grid is then analysed by locating the appropriate quadrant in which it falls (see Figure 2). The four quadrants are named as A, B, C and D. Those elements falling under **Quadrant A - Concentrate here** are rated high in terms of their importance but performance is rated low therefore timely action is required to increase resources. This is a critical area for research allocation with the goal being to achieve customer satisfaction. Elements

**Plate 3 : Goa Tourism promoting 2014 Exposition**

**The Decennial Exposition of St. Francis Xavier, Goa**

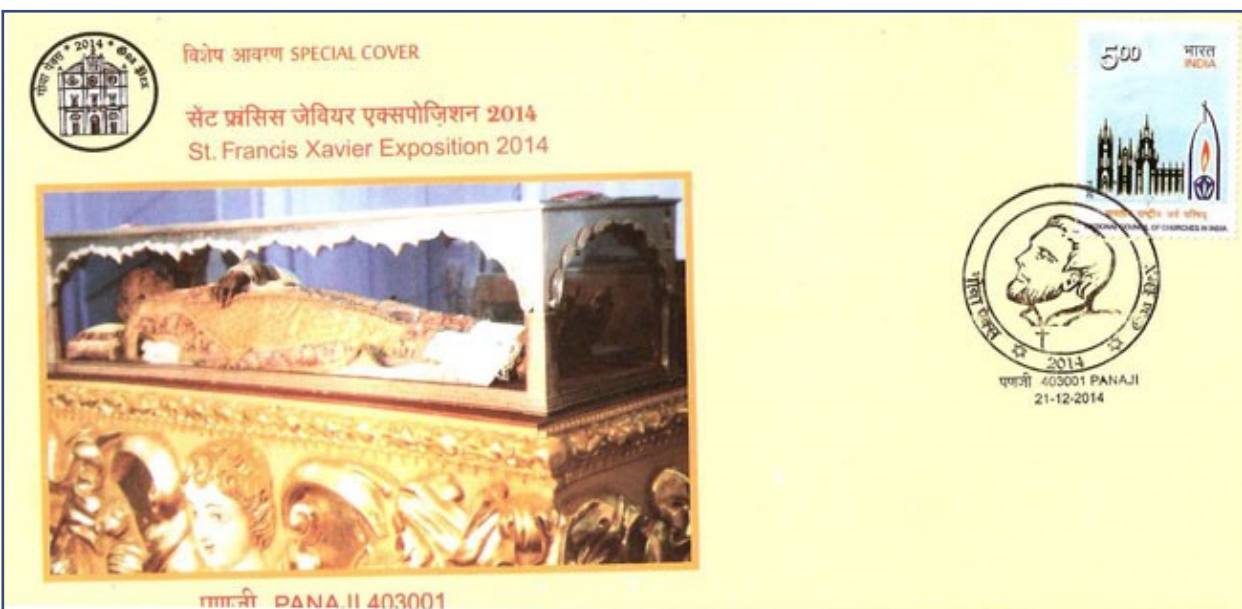
Date: 14.03.2014



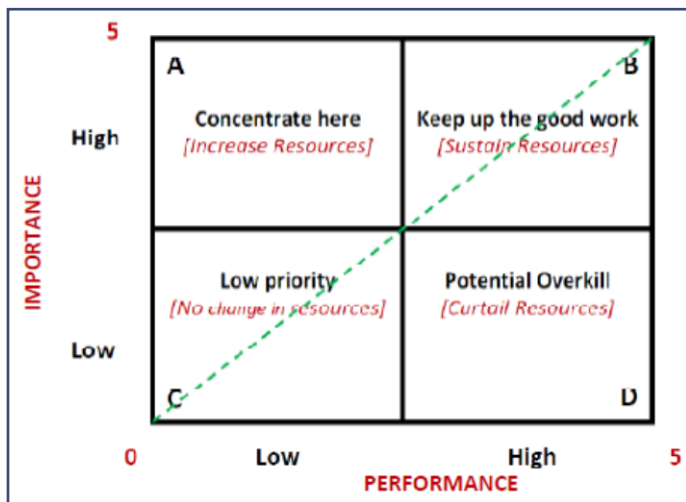
The sacred relics of St. Francis Xavier are preserved and kept in the Basilica of Bom Jesus in Old Goa. The feast of St. Xavier is

<http://www.goatourism.gov.in/events/details/118/318>

**Plate 4 : Commemorative Stamp, 2014 Exposition**



<http://i1151.photobucket.com/albums/o638/kbdessai/Goa%20Pex/gp5.jpg>

**Figure 2: Importance - Performance Matrix**

Source: Importance-Performance Matrix: Chen 2014.

under **Quadrant B - Keep up the good work** are rated high in terms of both importance and performance therefore only sustaining resources are required and one must work hard as well as continue to invest resources in order to maintain quality of these areas. Elements under **Quadrant C - Low Priority** are rated low with respect to importance as well as performance. Usually nothing is done about this area until the point when respondents begin to view this area as more important, hence no change in resources are required. Elements under **Quadrant D - Potential overkill** are rated low in terms of importance but high when it comes to performance and usually the areas require no action or improvement and no further investment of resources. The

findings indicate the infrastructural facilities that satisfy the needs of the tourists and prioritises those that require further development, or require improvement.

The modified IP Analysis (Abalo *et al.*, 2007; Deng, 2007; Azzopardi and Nash, 2013; Chen, 2014) diagonally divides the elements under study into two, those elements above the diagonal line come under *Category A* where more concentration is required and those below the diagonal come under *Category B* which is 'low priority or keep up the good work or potential overkill' (see Figure 2).

The scale used for this purpose was a 5 point Likert Scale, where 1 is very unimportant / very unsatisfactory, 2 is unimportant / unsatisfactory, 3 is important / satisfactory, 4 is above average importance / above average satisfaction, 5 is very important / very satisfactory. If the mean value is between 3 and 5, it indicates that tourists agree that the infrastructure is important / satisfactory. Values between 1 and 2 mean that tourists consider it to be unimportant / unsatisfactory. Gap Analysis indicates the difference in values between Satisfaction Mean (perceived mean after the trip) and the Importance Mean (estimated / expected mean before trip) (Tonge and Moore, 2007; Hanim and Redzuan, 2010). If the Gap value is **zero** or **positive** it indicates that the tourists' actual experience from use of infrastructure / facilities / services / amenities is equal to or more than their expectations, indicating **satisfaction**. If the value is **negative** it means that their expectations were higher than their actual experience indicating **dissatisfaction**.

**Table - 1: Demographic Profile**

Demographic Characteristic (N = 180 + 123 = 303)		Purpose of Travel			Total (%)	$\chi^2$ ( $\rho$ )
		Only Religious	Religious + Others	Total		
Age	20-29	47	27	74	25	5.79 (0.12)
	30-39	20	26	46	15	
	40-49	40	24	64	21	
	50 and Above	73	46	119	39	
Gender	Male	92	62	154	51	0.015 (0.90)
	Female	88	61	149	49	
Income	Less than 2000USD	103	72	175	58	1.448 (0.49)
	2000-20000 USD	60	44	104	34	
	Above 20000 USD	17	7	24	8	
Marital Status	Unmarried	88	60	148	49	0.010 (0.92)
	Married	92	63	155	51	
Education	Up to 12 <sup>th</sup>	56	30	86	29	1.70 (0.43)
	Graduation	43	34	77	25	
	Post Graduation	81	59	140	46	

## Analysis And Discussion

### Demographic Profiles and Basic Motivation:

Although the general demographic profiling (see Table 1) of visitors indicates that there exists balanced concentrations of visitors in various category; viz.; (1) elders in the age group of 50 and above with 39% share, (2) male with 51% share, (3) moderate income earners having income less than 2000USD with 58% share, (4) married people with 51% share, and (5) academically highly qualified with post graduates having 48% share; there was no significant association / difference between the motivational aspects ('only religious' and 'religious plus others') among the visitors and various demographic characteristics of the visitors; viz.; age ( $\chi^2 = 5.79$ ,  $p > 0.05$ ), gender ( $\chi^2 = 0.015$ ,  $p > 0.05$ ), income ( $\chi^2 = 1.488$ ,  $p > 0.05$ ), marital status ( $\chi^2 = 0.010$ ,  $p > 0.05$ ), and education ( $\chi^2 = 1.70$ ,  $p > 0.05$ ).

Based on the above observations made based on the information from Table 1; the formulated hypothesis

( $H_1$ ) of RQ1 that 'There is no significant difference which exists between **purpose** (Religious only and Religious plus others travel purpose) and **demographic variables** (age, gender, income, marital status, and education)' is **accepted**, which clearly corroborates with similar studies carried out earlier, that age, gender, income level, marital status, and education do not influences purpose of travel towards pilgrimage tourism.

### Factor Analysis of Travel Motivations

The result of factor analysis based on 23 perception related items from the survey data gave five underlying dimensions (see Table 2); viz.; **F1 - Experience Religion**, **F2 - Social Exploration**, **F3 - Escape**, **F4 - Experience Belief**, **F5 - Shopping**. These five factors explained 56.92 % of the variance in motivations, although this percentage is a little less than the 58 percent which Lankford (1994) and Lankford & Howard (1994) considered to be an acceptable level.

**Table – 2: Factor Analysis**

FACTOR ANALYSIS(overall $\alpha = 0.76$ , $n = 23$ )		F1	F2	F3	F4	F5
<b>F1</b> <b>(Experience Religion)</b> ( $\alpha = 0.79$ )	To seek peace	0.721				
	To appreciate/experience the grandeur of the churches	0.589				
	To seek spiritual comfort	0.661				
	To appreciate & experience ancient architecture	0.589				
	To experience the mystery of religion	0.604				
	To experience a different culture	0.602				
<b>F2</b> <b>(Social Exploration)</b> ( $\alpha = 0.83$ )	To attend the Religious festival		0.768			
	Sightseeing		0.644			
	To share experience with other believers /pilgrim		0.595			
	To satisfy my curiosity		0.558			
	It's a chance to see Goa		0.667			
	For a holiday		0.594			
<b>F3</b> <b>(Escape)</b> ( $\alpha = 0.83$ )	To escape from routine life			0.843		
	To relieve daily stress			0.788		
	To relieve boredom			0.721		
<b>F4</b> <b>(Experience Belief)</b> ( $\alpha = 0.08$ )	For Religious fulfillment				0.685	
	To experience the holy atmosphere				0.409	
	To fulfill a life-long desire				0.642	
	To pay respect to the Saint's relics				0.531	
	To redeem myself				0.605	
<b>F5</b> <b>(Shopping)</b> ( $\alpha = 0.42$ )	To Purchase religious items					0.800
	To Purchase local products					0.621
Kmo Measure Of Sampling Adequacy		0.903				
Eigen Value		7.42	1.76	1.38	1.32	1.16
Variance Explained		32.48	7.65	6.03	5.70	5.05
Total Variance Explained		56.92%				

Though two factors **F1 - Experience Religion** and **F4 - Experience Belief**, appear to be similar, the difference lies in the purpose for which visitors travel. The 6 perceptions coming under the former are those associated with the middle area '*religious tourism*' in the continuum developed by Smith (1992), applicable to all categories of visitors whose very purpose is to seek knowledge or experience faith. The 5 perceptions coming under the latter are only applicable to those visitors who travel to sacred places strictly for religious purposes, which comes under the beginning of the continuum (Smith, 1992). The 7 perceptions of **F2 - Social Exploration** refer to visitor intentions of seeking social life of Goa. The 3 perceptions in **F3 - Escape** refer to visitor intentions of getting away from daily routine and a stressful life, and finally the 2 perceptions in **F5 - Shopping** refer to visitor intentions of experiencing the products and services available in Goa.

The overall reliability ( $\alpha = 0.76$ ) of all the 23 motivational factors gave a satisfactory value: **F1 - Experience Religion** ( $\alpha = 0.79$ ), **F2 - Social Exploration** ( $\alpha = 0.83$ ) and **F3 - Escape** ( $\alpha = 0.83$ ), were higher than the overall ( $\alpha = 0.76$ ) whereas **F4 - Experience Belief** and **F5 - Shopping** gave very low reliability indicator levels. Exploratory factor analysis (Table 2) is used to answer RQ2; i.e.; identify latent motivational factors of travellers to St. Francis Xavier's exposition. This analysis was conducted to assess the dimensionality of the 23 items. Kaiser's (1960, 1974) overall measure of sampling adequacy is 0.85, indicating that the data are appropriate for the principal components model. Values of 0.6 and above

are required for a good factor analysis (Tabachnick & Fidell, 1989). An examination of the scree plots derived from principal component analysis with varimax rotation indicated that a four-factor solution was appropriate for these data.

#### *Mean test of factors across demographic profile*

In order to answer RQ3, mean test analysis was carried out to explore average differences in perceived motivational factors across demographic profiles. Results (see Table 3) showed that except for **F3 (Escape)**, all other factors, viz., **F1 (Experience Religion)**, **F2 (Social Exploration)**, **F4 (Experience Belief)**, and **F5 (Shopping)** were not found to be different across various demographic profiles.

**F3 (Escape)**, was perceived differently across the age variable. Examining this more closely suggests that visitors who are in the age group 40-49 years found escape from busy and routine life as a more important driver for travel to sacred sites ( $F= 3.52, p<0.05$ ). Working Adults (in the age group of 20 – 49) are more inclined towards travelling for religious purposes with a view of escaping from busy life than their elders. Hence, the formulated hypothesis ( $H_2$ ) of RQ3, that '*There is no significant difference which exists between perceived motivational factors with respect to demographic variables (age, gender, income, marital status, and education)*' is **accepted** with an exception of **F3 (Escape)** which was perceived differently, which clearly corroborates with similar studies carried out, that age influences travellers' motivations for religious travel.

Table – 3: Mean Analysis, \* $p < 0.05$

Demographic Profile		Factors driving resident perception				
		F1	F2	F3	F4	F5
Age	20-29	2.86	2.56	2.36	2.67	3.22
	30-39	2.72	2.54	2.26	2.68	3.18
	40-49	2.85	2.66	2.45	2.57	3.32
	50 and Above	2.68	2.47	2.11	2.61	3.36
	<b>F-Value</b>	<b>1.55</b>	<b>0.985</b>	<b>3.52*</b>	<b>0.565</b>	<b>0.775</b>
Education	Up to 12 <sup>th</sup>	2.80	2.65	2.30	2.55	3.28
	Graduation	2.63	2.45	2.24	2.67	3.35
	Post Graduation	2.82	2.52	2.52	2.65	3.26
	<b>F-Value</b>	<b>2.203</b>	<b>1.538</b>	<b>0.157</b>	<b>1.171</b>	<b>0.282</b>
Gender	Male	2.74	2.52	2.24	2.60	3.33
	Female	2.79	2.56	2.29	2.65	3.25
	<b>t-value</b>	<b>-0.68</b>	<b>-0.40</b>	<b>- 0.53</b>	<b>- 0.68</b>	<b>0.84</b>
Income	Less than 2000USD	2.75	2.51	2.29	2.66	3.29
	2000-20000 USD	2.78	2.57	2.20	2.59	3.31
	Above 20000 USD	2.84	2.64	2.33	2.53	3.18
	<b>F-value</b>	<b>0.232</b>	<b>0.538</b>	<b>0.594</b>	<b>0.959</b>	<b>0.265</b>
Marital Status	Unmarried	2.78	2.61	2.29	2.58	3.27
	Married	2.75	2.46	2.24	2.67	3.31
	<b>t-value</b>	<b>0.40</b>	<b>1.82</b>	<b>0.489</b>	<b>- 1.53</b>	<b>- 0.369</b>

**Importance-Performance Analysis (IPA).**

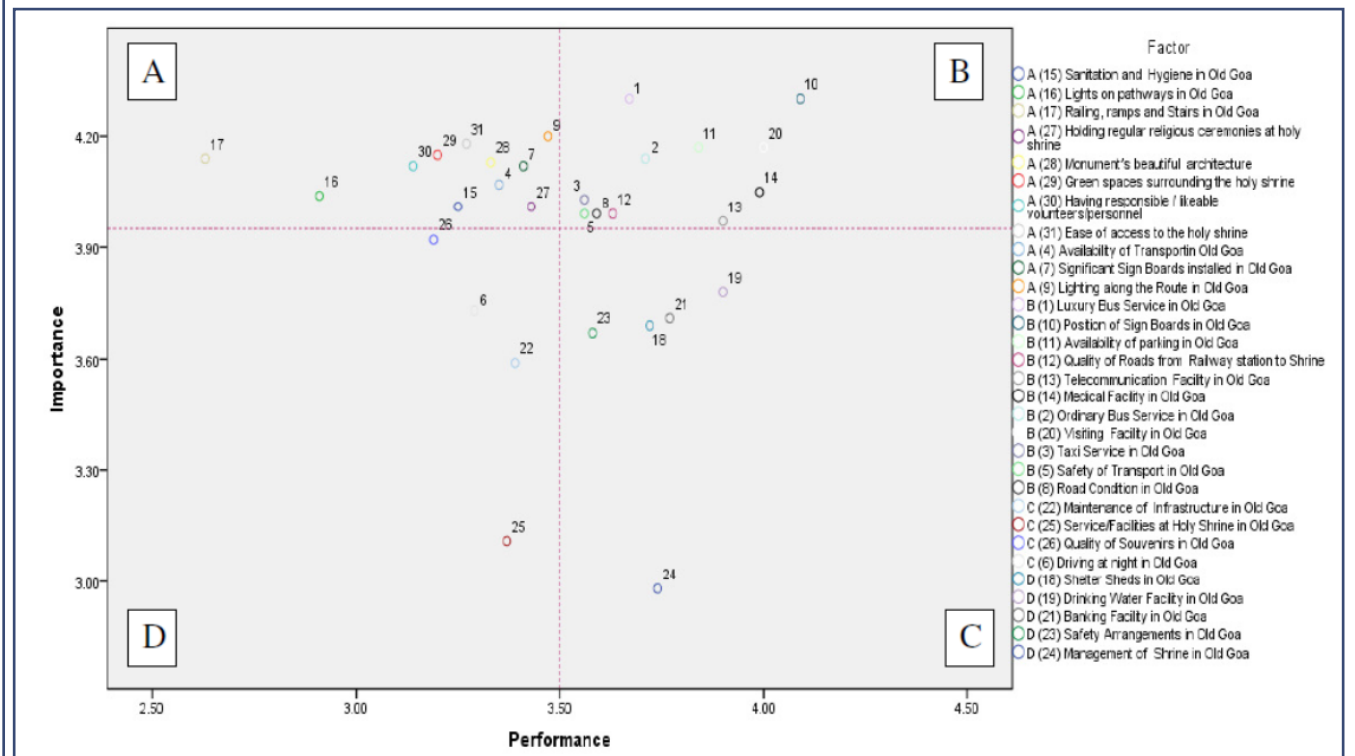
The IPA method usually defines a two dimensional grid with the horizontal axis indicating the visitors' perceptions of the service providers' performance on a given attribute. The vertical axis indicates the importance of the attribute to the visitor. The visitors' importance and satisfaction values are plotted on the grid, which is divided into four quadrants that are formed based on the mean scores of the importance and satisfaction attribute ratings, viz., Quadrant **A** (*Concentrate here*), Quadrant **B** (*Keep up the good*

*work*), Quadrant **C** (*Low priority*), and Quadrant **D** (*Possible overkill*). The IPA can be effectively used to point out a destination's strengths and weaknesses. The use of this method has significant management implications for decision-makers at any destination. The IPA provides significant support to policy-makers, both as a forward-looking instrument aiming to audit the state of health of the tourist destination and to define the main area of intervention, as well as a backward-looking instrument aiming to evaluate the impact of the programs and strategies implemented.

Table – 4: Importance - Performance Analysis

Factor	Variables	Importance	Performance	Gap (P) – (I)	p	Original	Diagonal
<b>Basic Services [F1]</b>	1. Luxury Bus Service in Old Goa	4.30	3.67	-0.63	0.00*	B	A
	2. Ordinary Bus Service in Old Goa	4.14	3.71	-0.43	0.00*	B	A
	3. Taxi Service in Old Goa	4.03	3.56	-0.47	0.00*	B	A
	4. Availability of Transport in Old Goa	4.07	3.35	-0.72	0.00*	A	A
	5. Safety of Transport in Old Goa	3.99	3.56	-0.43	0.00*	B	A
	6. Driving at night in Old Goa	3.73	3.29	-0.44	0.00*	C	A
	7. Significant Sign Boards installed in Old Goa	4.12	3.41	-0.71	0.00*	A	A
	8. Road Condition in Old Goa	3.99	3.59	-0.40	0.00*	B	A
	9. Lighting along the Route in Old Goa	4.20	3.47	-0.73	0.00*	A	A
	10. Position of Sign Boards in Old Goa	4.30	4.09	-0.21	0.00*	B	A
	11. Availability of parking in Old Goa	4.17	3.84	-0.33	0.00*	B	A
	12. Quality of Roads - Railway station to Shrine	3.99	3.63	-0.36	0.00*	B	A
<b>Infrastructure [F2]</b>	13. Telecommunication Facility in Old Goa	3.97	3.90	-0.07	0.24	B	A
	14. Medical Facility in Old Goa	4.05	3.99	-0.06	0.28	B	A
	15. Sanitation and Hygiene in Old Goa	4.01	3.25	-0.76	0.00*	A	A
	16. Lights on pathways in Old Goa	4.04	2.91	-1.13	0.00*	A	A
	17. Railing, ramps and Stairs in Old Goa	4.14	2.63	-1.51	0.00*	A	A
	18. Shelter Sheds in Old Goa	3.69	3.72	0.03	0.52	D	B
	19. Drinking Water Facility in Old Goa	3.78	3.90	0.12	0.00*	D	B
	20. Visiting Facility in Old Goa	4.17	4.00	-0.17	0.00*	B	A
21. Banking Facility in Old Goa	3.71	3.77	0.06	0.34	D	B	
<b>Shrine Related [F3]</b>	22. Maintenance of Infrastructure in Old Goa	3.59	3.39	-0.20	0.00*	C	A
	23. Safety Arrangements in Old Goa	3.67	3.58	-0.09	0.14	D	A
	24. Management of Shrine in Old Goa	2.98	3.74	0.76	0.00*	D	B
	25. Service/Facilities at Holy Shrine in Old Goa	3.11	3.37	0.26	0.00*	C	B
	26. Quality of Souvenirs in Old Goa	3.92	3.19	-0.73	0.00*	C	A
	27. Holding regular ceremonies in the holy shrine	4.01	3.43	-0.58	0.00*	A	A
	28. The monument's beautiful architecture	4.13	3.33	-0.80	0.00*	A	A
	29. The green spaces surrounding the holy shrine	4.15	3.20	-0.95	0.00*	A	A
	30. Having responsible and likeable volunteers	4.12	3.14	-0.98	0.00*	A	A
	31. Ease of access to the holy shrine	4.18	3.27	-0.91	0.00*	A	A

Figure – 3: Importance-Performance Matrix (Original Grid Analysis)



Top left **Quadrant A** Concentrate here. Top right **Quadrant B** Keep up the good work.  
Bottom right **Quadrant C** Low Priority. Bottom left **Quadrant D** Possible Overkill.

The result of the IPA (see Table 4) to assess what visitors *perceived (Importance)* and *experienced (Performance)* at the location with respect to various facilities provided indicates that of the total 31 constructs/statements; almost 13 are in Quadrant A; 15 are in Quadrant B, and only 2 in C and 1 in D. The 31 statements are factorized in to 3; (F1) **Tourist Services**, (F2) **Infrastructure**, (F3) **Shrine Related**. Of the total 13 in Quadrant A; 4 are tourist services, 3 are infrastructure and 6 are shrine related (see Figure 3).

Examining the GAP (column 4 in Table 4), visitors are not at all happy with 26 out of 31 variables. Similarly, 25 out of 31 variables are statistically significant. In total, the tourism infrastructure facilities provided for the 17<sup>th</sup> Exposition of St Francis Xavier's at the Old Goa location were a complete failure. If we examine the Diagonal / Modified IPA (last column of Table 4 & Figure 4), almost 26 out of 31 variables are falling under Upper Section A, leaving only 5 items outside. These quantitative results match exactly with the qualitative result obtained in his study by Wilson (1997), hence we can say that there exists a wide gap between what the visitors perceived before coming and what they experienced after completing the visit to the venue of the exposition; therefore with respect to the

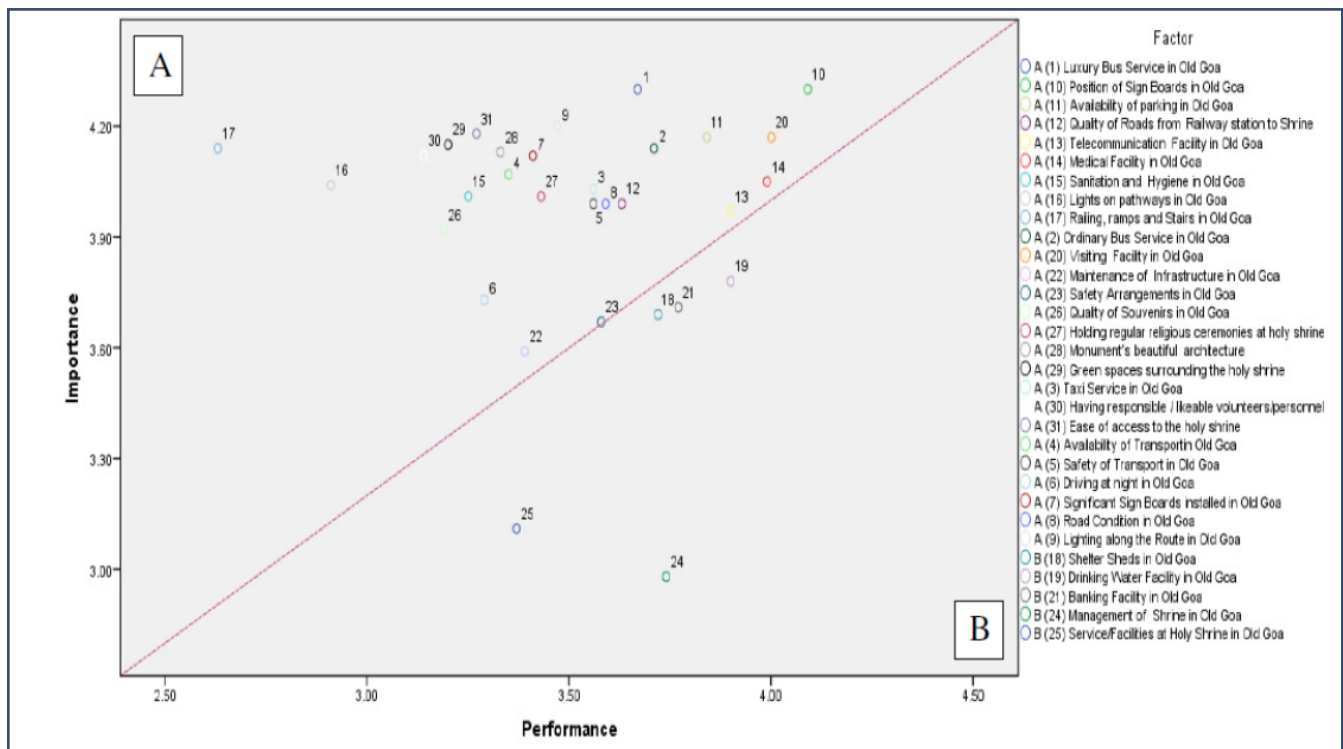
third hypothesis; viz.; **H<sub>3</sub>**: *There is no significant difference that exists between what the visitors perceived (Importance) and experienced (Performance) with respect to the tourism facilities available, it is rejected* and it is concluded that the majority of the visitors felt that most of the facilities are either not sufficient / not maintained / not up to the expectations / not at all acceptable / or sometimes not even existing.

## Conclusion

Spiritual pilgrimage is a fast growing, yet under-researched, phenomenon. In a world dominated with more secular beliefs, a large number of people seek meaning in life through visits to religious sites to explore the meaning of life and attain self identity. There is a need to research and understand the motives of travellers who visit open religious sites (which allow believers of all faiths and religions and also non-believers, eg, Christian churches, Sikh gurudwara, Buddhist monasteries, Hindu temples like Sabarimala, etc) as well as sacred pilgrimage sites which allow only those who belong to the religion / faith (eg. Islamic site such as Mecca, Hindu sites like



Figure – 4: Importance-Performance Matrix` (Modified Grid Analysis)



Above the diagonal line: *Upper Section A / High Priority, concentrate here.*

Below the diagonal line: *Lower Section B / Low Priority, Keep up the Good work*

Guruvayur, etc). Through this study, an attempt was made to explore and examine the motives of visitors to a secular pilgrimage site and in so doing, explored insights that might be useful to increase the body of knowledge of pilgrimage based tourism.

The *first* part of the analysis was carried out on the relationship between various demographic factors and primary motives towards pilgrimage tourism, and the results showed that none of the demographic attributes of travellers, i.e., age, education, gender, income, marital status, have any significant impact on travel motives. The *second* and *third* parts of analysis were carried out to understand the underlying factors which motivate travellers to sacred sites, leading to the identification of 5 Factors, i.e., **F1 (Experience Religion)**, **F2 (Social Exploration)**, **F3 (Escape)**, **F4 (Experience Belief)**, and **F5 (Shopping)**. Out of the 5 Factors, only **F3 (Escape)** was perceived differently with respect to the age groups of travellers, suggesting working adults, especially in age group 40-49, look on travel to sacred sites as an avenue to escape from routine life, as compared to elderly travellers whose purpose was mainly religious. This clearly corroborates with similar studies carried out earlier, that age

influences travellers' motivations for religious travel. *Finally*, the tourism facilities available in Goa in general and Old Goa in particular need proper attention, or else in the coming years attraction towards Goa as a tourist destination may get damaged beyond repair. It is high time that the DMOs takes appropriate corrective measures for improving and maintaining internationally acceptable standards of tourism facilities in Goa.

As stated in the literature, understanding travel motivations is essential for the creation of an enjoyable tourism product and therefore, this research provides a base for successful tourism policies. Past research has shown the different travel motives for religious tourism; however no research has shown how and how much these perceptions and attitudes change according to the demographic profile of the travellers. This research is limited to religion based tourism activity in Goa which is comparatively in a nascent stage as compared to other religious destinations in other countries, but it is suggested that the conclusions may be transferrable to other destinations.

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## Appendix A : Tourist Arrivals & Population in Goa

This information is provided for the purpose of comparing the fixed population of Goa with the transient population of visitors coming to Goa. Different colours indicate the decennial comparison between fixed and floating populations. It is clear from these data that the floating population coming to Goa is much higher than

the fixed population since 1990, hence the DMO's must focus on maintaining and indeed, improving the tourism infrastructure facilities to ensure positive impacts on the future tourism industry in Goa.

Table 5 : Tourist Arrivals and Population in Goa

Tourists				Decennial Population			
Year	Domestic	Foreign	Total	Year	Males	Females	Total
				<b>1900</b>	227,393	248,120	475,513
				<b>1910</b>	230,923	255,829	486,752
				<b>1921</b>	221,429	248,065	469,494
				<b>1931</b>	241,936	263,345	505,281
				<b>1940</b>	259,591	281,334	540,925
				<b>1950</b>	257,267	290,181	547,448
				<b>1960</b>	285,625	304,372	589,997
				<b>1971</b>	401,362	393,758	795,120
<b>1985</b>	682,545	92,667	775,212	<b>1981</b>	510,152	497,597	1,007,793
<b>1986</b>	736,548	97,533	834,081				
<b>1987</b>	766,846	94,602	861,448				
<b>1988</b>	761,859	93,076	854,935				
<b>1989</b>	771,013	91,430	862,443				
<b>1990</b>	776,993	104,330	881,323				
<b>1991</b>	756,786	78,281	835,067	<b>1991</b>	594,790	575,003	1,169,793
<b>1992</b>	774,568	121,442	896,010				
<b>1993</b>	798,576	170,658	969,234				
<b>1994</b>	849,404	210,191	1,059,595				
<b>1995</b>	878,487	229,218	1,107,705				
<b>1996</b>	888,914	237,216	1,126,130				
<b>1997</b>	928,925	261,673	1,190,598				
<b>1998</b>	953,212	275,047	1,228,259				
<b>1999</b>	960,114	284,298	1,244,412				
<b>2000</b>	976,804	291,709	1,268,513				
<b>2001</b>	1,120,242	260,071	1,380,313	<b>2001</b>	687,248	660,420	1,347,668
<b>2002</b>	1,325,296	271,645	1,596,941				
<b>2003</b>	1,725,140	314,357	2,039,497				
<b>2004</b>	2,085,729	363,230	2,448,959				
<b>2005</b>	1,965,343	336,803	2,302,146				
<b>2006</b>	2,098,654	380,414	2,479,068				
<b>2007</b>	2,208,986	388,457	2,597,443				
<b>2008</b>	2,020,416	351,123	2,371,539				
<b>2009</b>	2,127,063	376,640	2,503,703				
<b>2010</b>	2,201,752	441,053	2,644,805				
<b>2011</b>	2,225,002	445,935	2,670,937	<b>2011 (P)</b>	740,711	717,012	1,457,723
<b>2012</b>	2,337,499	450,530	2,788,029				
<b>2013</b>	2,629,151	492,322	3,121,473				
<b>2014</b>	3,544,634	513,592	4,058,226				
<b>2015</b>	4,756,422	541,480	5,297,902				
<b>2016*</b>	2,585,092	342,033	2,927,125				

\* Figures are till second quarter of 2016

Source: Department of Tourism, Government of Goa / Directorate of Census Operations, Goa.

## Appendix B : Timeline of Private and Public Expositions (1554 – 2014)

A total of 25 expositions have been carried out, of which 8 were private and 17 were public (see Table 6).

6 : Timeline of Private and Public Expositions (1554 – 2014)	
Year (*)	Private and Public Expositions
1554	March 16-18: <b>1<sup>st</sup></b> time body was exposed publicly in an open coffin
1624(70)	February 10-19: After canonisation, the body was taken and deposited in the chapel of St. Francis of Borja, in 1655 it was taken to the Basilica of Bom Jesus.
1654(30)	Coffin was opened secretly for Fr. Espinola, Bishop in Goa and appointed Apostolic Vicar of the East
1678(24)	Coffin was opened at the request of Governor Antonio Pais de Sande
1683(5)	Coffin was opened and Conde de Alvor placed his staff at the side of the Saint praying for <i>protection of Goa from an attack by Marathas</i>
1690(7)	Coffin was opened and S. Joao de Brito touched a bieretta to the body of the saint which he sent to his mother
<i>The coffin may have been opened several times, resulting in abuses and signs of desiccation, and for 54 years the coffin remained closed. It was finally opened again in 1744</i>	
1744(54)	December 12 <sup>th</sup> : Coffin was opened for the new Viceroy Dom Pedro Miguel de Almeyda and new Archbishop of Goa Dom Fr. Lourenco de S. Maria, accompanied by Provincial Andre Pereyra, Praepositor, Procurator General, Secretary, and Brother Sacristan.
1751(7)	March 16 <sup>th</sup> : Coffin was opened for the new Viceroy Marquis of Tavora, his wife Marquess D. Leonor, and the Archbishop. March 17 <sup>th</sup> : Coffin was opened for former Governor of India D. Luiz Caetano de Almeida
1782(31)	February 10-12: The <b>2<sup>nd</sup></b> public Exposition for the purpose of physical verification as there were charges against the Jesuits that the body was not in Goa or had been replaced with another body. More than <b>40,000 visitors</b> kissed the body.
1859(77)	December 3 <sup>rd</sup> 1859 - January 7 <sup>th</sup> : The <b>3<sup>rd</sup></b> public Exposition, again for physical verification. More than <b>200,000</b> visitors kissed the body.
1878(19)	December 3 <sup>rd</sup> 1878 - January 5 <sup>th</sup> : The <b>4<sup>th</sup></b> public Exposition, again for physical verification. Around 15 miraculous healings were verified. Huge amount was spent on renovation and modification of the churches.
1890(12)	December 3 <sup>rd</sup> 1880 - January 3 <sup>rd</sup> : The <b>5<sup>th</sup></b> public Exposition, more than <b>171,000 visitors</b> and huge amount of donation also received. Around 57 miraculous healings reported and verified.
1900(10)	December 7 <sup>th</sup> - 10 <sup>th</sup> : The <b>6<sup>th</sup></b> public Exposition, the body was placed in a glass case.
1910(10)	November 10 <sup>th</sup> - December 28 <sup>th</sup> : The <b>7<sup>th</sup></b> public Exposition, around 12 miraculous healings were verified. More than <b>500,000 visitors</b> kissed the body.
1922(22)	December 3 <sup>rd</sup> 1922 - January 7 <sup>th</sup> : The <b>8<sup>th</sup></b> public Exposition, to mark the 3 <sup>rd</sup> Centenary of Canonization. Around <b>500,000 visitors</b> kissed the body.
1931(9)	December 3 <sup>rd</sup> 1931 - January 10 <sup>th</sup> : The <b>9<sup>th</sup></b> public Exposition, <b>Postal authorities released stamps.</b>
1942(11)	May 6 <sup>th</sup> – May 13 <sup>th</sup> : The <b>10<sup>th</sup></b> public Exposition, to mark the 4 <sup>th</sup> centenary of the arrival of St. Francis Xavier
1950(8)	January 22 <sup>nd</sup> : Coffin was opened privately for his Eminence Cardinal Gilroy - Archbishop of Sidney and Papal Legate to the 1 <sup>st</sup> Plenary council of India.
1952(2)	June 23 <sup>rd</sup> : Coffin was opened privately in the presence of the Patriarch, Archbishop–Coadjutor, In-charge of the Government to examine the body December 3 <sup>rd</sup> – 1953 January 6 <sup>th</sup> : The <b>11<sup>th</sup></b> public Exposition, <b>Commemorative stamps were also released</b>
1961(9) & 1962	The Governor General Manuel Antonio Vassalo e Silva privately opened the coffin and deposited his staff at the feet of the Saint, in 1961, praying that Xavier should assume control and Goa should be saved from an attack by the Indian government.
1964(3)	November 24 <sup>th</sup> 1964 - 1965 January 6 <sup>th</sup> : The <b>12<sup>th</sup></b> public Exposition after Goa is liberated from Portuguese rule. The Central GOI sanctioned Rs.17,00,000 for renovation. More than <b>520,000 visitors</b> kissed the body of the Saint
1974(10)	November 23 <sup>rd</sup> 1974 - January 5 <sup>th</sup> : The <b>13<sup>th</sup></b> public Exposition, around <b>930,765 visitors</b> kissed the body of the saint and received huge amount of donations.
1984(10)	November 21 <sup>st</sup> 1984 - January 13 <sup>th</sup> : <b>14<sup>th</sup></b> public Exposition, around <b>1,129,017 visitors</b> kissed the body of the Saint.
1994(10)	November 21 <sup>st</sup> 1994 - January 7 <sup>th</sup> : <b>15<sup>th</sup></b> public Exposition, around <b>1,078,174</b> visitors kissed the body of the Saint.
2004(10)	November 21 <sup>st</sup> – 2005 January 2 <sup>nd</sup> : <b>16<sup>th</sup></b> public Exposition, around <b>1,110,150</b> visitors kissed the body of the Saint.
2014(10)	November 22 <sup>nd</sup> – 2015 January 4 <sup>th</sup> : <b>17<sup>th</sup></b> public Exposition, more than <b>1,000,000</b> visitors kissed the body of the Saint.
<i>Figures within parenthesis indicate the years between Expositions.</i>	
<i>The last 5 Expositions have been held at regular 10 year intervals.</i>	
<i>Blue shaded periods are the years in which private expositions were taken place.</i>	
<i>Source: I. P. Newman Fernandes (2014). St Francis Xavier &amp; Old Goa – A Historical Guide; Koinia Publications, Goa</i>	

## Epilogue: The Politics of St. Francis Xavier's Relics

This information is provided for the purpose of understanding the political aspects surrounding with the body of St. Francis Xavier.

When he died in 1552 near Shangchuan Island in China, the native Chinese people never allowed any 'decent' burial because they were against the conversion practices which Francis followed at that time. Historical writings (mainly accounts which may be distorted or skewed towards elevating his divinity) say that his body was not decayed when it was removed from its burial place to bring it back to Goa (which was under full control of Portuguese rule by then). Goa was the closest Portuguese colony at that time and the aura of divinity was used as a means of controlling the subjects who were converted to Christianity under Portuguese rule. This aura / veil of divinity helped the Portuguese to rule Goa for almost three and half century; the age-old instrument of divinity being used for controlling the masses - 'have nots' being influenced by the 'haves'

Eight private expositions or openings of the coffin were done to appease the ruling Portuguese Monarchy and their senior military and religious leaders, clearly indicating the political scenario at that time. Two times it was opened to prevent the recapturing of Goa from Portuguese rule. The first was in 1683 when Marathas tried to attack Goa but failed. The second was during 1961-62 when the Indian government tried and succeeded in making Goa an independent region.

The Portuguese removed almost all valuables when surrendering to the Indian army and before leaving Goa. However, they left behind relics, churches, monasteries and convents. It is understood that this was done intentionally to complete division among the people - the age old technique of dividing and ruling / influencing the masses. Leaving these artefacts will surely maintain favourable thoughts towards Portugal in the minds of people who were converted to Christianity.

**Plate 5 : Basilica of Bom Jesus, Old Goa where the sacred relics of St. Francis Xavier are preserved.**



[https://commons.wikimedia.org/wiki/File:Church\\_of\\_St.\\_Francis\\_Xavier,\\_old\\_goa.JPG](https://commons.wikimedia.org/wiki/File:Church_of_St._Francis_Xavier,_old_goa.JPG)