

## DOES DEMOGRAPHIC FACTOR AFFECT TOURIST BEHAVIOUR? FINDINGS FROM THE RELIGIOUS SITE OF JAGANNATH DHAM, INDIA

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**Abstract:** According to a report by UNWTO 'Asia and the Pacific region' is considered as the core of the world's religious tourism as half of the world's religious voyages take place in this region only. In this context the 'Great India temples' play a major role in attracting crores of pilgrims along with the tourists of varied interests. These tourists exhibit different types of behaviour during their travel. As the behaviour is largely dependent upon the tourists' nature (belief, trust, motivation), place of residence, state, age, education etc, hence analyzing the same will help the Destination Management Organisations (DMOs) for 'planning, development and marketing' of its products and services in a better way. The current research intends to find out the demographic profile of the tourists visiting Jagannath Dham, Puri (India) and analyse the 'socio-religious behaviour' of the tourists from their demographic characteristics to provide suggestive measures for the development of the destination. The responses from the tourists (404) were collected through a structured questionnaire via convenience sampling. Initially, the demographic profile was analysed through percentage analysis and later the behavioural analysis was carried out by testing the instrument's reliability through ( $\alpha$ ), and the sample's adequacy via KMO & Bartlett's test. Later the factors were reduced via PCA and analysed through Levene's test, ANOVA & Post-Hoc tests. From the analysis, it was observed that behavioural characteristics are significantly associated only with the 'state of the residence' and 'nature of residence' of the travelers. Whereas other demographic factors like age, education, gender, and marital status are not significantly affecting the tourist behaviour. The results revealed that people from 'all age groups' show a very little dependency on the temple staff but 'moderate to high interest' in local culture. While metropolitan tourists don't show much desire in partaking Mahaprashada (the religious food offering of the temple), the rural people are less 'adhering to rituals' in comparison to the metropolitan and semi-urban tourists. Apart from this, there were few other revelations based on which suggestions have been given which were if implemented will certainly result in attracting more number of tourist to the destination.

**Key words:** religious tourism, Jagannath Dham, tourist behaviour, religious belief

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### INTRODUCTION

According to Yeoman (2008), religious tourism can be defined as, "Travelling to visit a place, a building or a Shrine, which is sacred". Religious tourism is a direct result of the people's urge and motivation to participate in religious activities (Zhou, 2021; Avci and Kayar, 2021), as 60 percent of the world's population practice a 'religion' during their lifetime (UNWTO, 2011). Depending on one's faith and trust, people travel either to view the form of their God (pilgrimage) or get indulged in induced products like art, heritage, architecture, customs and tradition etc (SIGA, 2012; Ki, 2022). The several variants of religious tourism are pilgrimage tourism, faith tourism, spiritual tourism etc (Bari and Shaheen, 2020, Pageh et al., 2022). According to a recent report, the global religious tourism market in 2020 was approximately \$1,071 Million which is expected to grow at a rate of 6% and reach \$ 1704.2 million by 2028 (VMR, 2021). Another report by UNWTO identifies 'Asia and the Pacific region' as the core of the world's religious tourism and stated that about half of the world's religious voyages take place in this region only (Yasuda et al., 2018). As India is the home to 'five out of the ten' most visited holy places on earth, its contribution can't be ignored in the above milieu. Among these places are the 'Great India temples' which play a major role and attract crores of pilgrims & religious tourists annually (Sharma and Deshpande, 2017). Such a Hindu religious site of great importance situated at Puri (India) is, Jagannath Dham (abode of Lord Jagannath) which is also a part of the sacred *Chaar Dham* (four holy abodes of Lord *Vishnu*). It attracts more than 1.5 million tourists every year (OSB, 2020) and is among the ten most visited religious sites in India. The principal deities here are Lord Jagannath, Lord Balabhadra & Goddess Subhadra. Puri has garnered a significant place among the pilgrims due to the *Mahaprashada* (ecstatic religious food offering of the deity). Though indigenous food preparations change over time (Nair et al., 2020), the above religious food is still prepared in ancient techniques i.e. in earthen pots over wood fire hearths, keeping its 'Eno-gastronomic' value intact. Hence each & every tourist visiting here partakes *Mahaprashada* (religious food offering) with complete faith and utmost devotion. It is also the site for the famous Chariot Festival which is held annually

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with lots of pomp n' show and tourists from across the globe visit this small religious town of Puri to witness the religious grandeur and the divinity of this place. Furthermore due to the presence of several sacred water bodies including that of *Mahodadhi* (the Bay of Bengal) people arrive here for leisure, business & getting indulged in various religious activities along with pilgrimage. These tourists exhibit different types of behaviour during their travel.

As the behaviour is largely dependent upon the tourists' nature (belief, trust, motivation), place of residence, state, age, education etc, hence analyzing the same will help the Destination Management Organisations (DMOs) for 'planning, development and marketing' of its products and services in a better way. This will ultimately result in the growth of the destination (Van-Vuuren and Slabbert, 2011). But there are very fewer studies related to the 'tourist behaviour' in India and hardly any studies on the travelers visiting "Jagannath Dham", Puri. Hence the current research intends to analyse the 'socio-religious behaviour' of the tourists visiting the destination (Puri, India) from their demographic characteristics.

## LITERATURE REVIEW

The literatures were reviewed under three major areas i.e. benefits of analysing Tourist Behaviour, factors affecting tourist behaviour & analysing Religious tourist behaviour.

### Benefits of analysing Tourist Behaviour

Clawson and Knetsch (1966) and Goodall (1991) analysed the entire phenomenon associated with the tourist behaviour and stated that it is a result of various inter-connected steps like need assessment, consumption, post-travel experience & revisiting intentions etc. Therefore in-depth analysis of the tourist behaviour will not only help the DMOs (policymakers), DMCs, community, researchers etc but also the tourists arriving at the destination (Pearce, 2005). Similarly, Erasmus et al. (2001) in their model of consumer (tourist) behaviour have given an account of different pre & post-purchase phases and stated that analysis of the consumer behaviour is necessary for adapting to specific situations or specific products that are on offer. According to Juvan et al. (2017) one of the important factors taken into account while planning and formulation of marketing strategies is the analysis of behavioural characteristics of the travelers. As the tourists vary from each other in terms of their behaviour hence DMOs need to segment the tourists so that each of them could be provided with different products and services as per their expectation, need and motivation. Moutinho (1987) argued that recognising & analysing the behaviour of the tourists at different stages of travel is of utmost importance for the tour operators, as it will help them in evaluating the effectiveness of their marketing plans and assist them while developing and implementing tourism-related packages/activities.

### Factors affecting tourist behaviour

Moutinho (1987) stated that tourist behaviour is dependent upon various economic and sociological factors like income, education, social status etc. Kassarian (1971) and Bray (2008) in their studies on consumer behaviour presented that the behaviour is highly dependent & affected by the personality traits of the individual. As people acquire/ learn the traits/ characteristics over a period hence it relies on various environmental factors, In a nutshell, we can say that individuals' behaviour is dependent upon their age, experience and learning aspects. Similarly, Li et al. (2013) argued that tourist behaviour is dependent upon the "generation/ time- period" to which he or she belongs.

This signifies that people from different age groups have different histories, wishes & preferences and hence will exhibit different types of behaviour. According to Sinha and Nair (2021) tourist behaviour is affected by socio-demographic factors like age, gender, marital status, education & income etc. Similarly, Point (2022) identified that several factors that affect tourist behaviour are 'place of origin', 'education' and 'social factors'.

### Analysing Religious tourist behaviour

As far as measuring the tourist socio-religious behaviour is concerned Hu and Morrison (2002) stated that one of the major dimensions that can be taken into account is tourists' willingness to interact with the local community and fellow tourists. Similarly, Irimias et al. (2016) argued that other factors that can be used to analyze the religious tourist behaviour are moral obligation, firm religious belief, willingness to donate, purchasing sacred souvenirs etc. Öter and Çetinkaya (2016) studied the behaviour of the tourists visiting the holy site of "House of the Virgin Mary", Turkey, from their demographic characteristics like religion, age, gender etc, and found that young Muslim tourists connect superficially with the place. In the case of 'Euro Turks' & 'male students from younger age group', the superficiality is higher. As far as interest & respect is concerned it increases with age irrespective of the tourists' religion. Similarly, interest is higher among female Muslims in comparison to males. Another research by Liro et al. (2017) regarding the behaviour and motivation of the tourists (visiting the religious site of Krakow, Poland) stated that here tourists exhibit diversified motivation and behaviour. In their study based on the place of origin of the tourists, they found that visitors from Poland show a great interest in the cultural facilities, food outlets /restaurants, handicraft/souvenir shops, sanctuary etc apart from religious objects/buildings. Further Collins-Kreiner and Kliot (2000) analysed the behaviour of the Christian pilgrims visiting the holy sites in Israel and found that the major influencing factors are age, 'social & economic status' and religious affiliation, whereas the less influencing factors are gender, nationality and race. According to Sârbu et al. (2021) religious belief & participation in religious activities of the younger people are affected by gender, socio-economic status & relationship with parents. But there is hardly any research regarding the behaviour of the tourists travelling to Jagannath Dham, Puri (India). Hence the present study is an attempt to examine the socio-religious behaviour of the tourists from their demographic perspective and suggest quintessential measures for the policymakers and the temple authorities. So the present research has the following objectives;

## OBJECTIVES

1. To find out the demographic characteristics of the tourists visiting Jagannath Dham, Puri.

2. To analyse the tourist behaviour (socio-religious) from their demographic characteristics.
3. To identify significant demographic characteristics affecting Tourists' Behaviour & provide suggestive measures.

## RESEARCH METHODOLOGY

For achieving the desired results, a systematic research approach was adopted which has been presented in Figure-1. Initially after the reviewing the literature and identifying the research gap, objectives were finalised and hypotheses were formulated. Later a structured questionnaire was devised which had two major sections. The initial section was designed to collect the data related to the demographic characteristics of the tourists visiting Jagannath Dham, Puri like age, gender, marital status, education, state of residence & nature residence. The second section had a total of 17 questions which collected the responses of the tourists related to their socio-religious behaviour, via Likert Scale (values ranging from 5- Strongly Agree [SA] to 1-Strongly Disagree [SD]). A total of 416 tourists were surveyed outside the main entrance of the Jagannath Dham (temple) via convenience sampling, keeping the huge flux of tourists in mind. Later the data cleaning was carried out which resulted in a total of 404 samples which were further analysed as per the objectives. Based on the annual tourist footfall at Puri which is around 1.5 million (OSB, 2020) the sample size of 404 was considered adequate (Leedy and Ormrod, 2005). First of all, the demographic characteristics were studied through frequency and percentage analysis followed by the socio-religious behaviours. The behavioural instrument was first of all tested for reliability (Cronbach's alpha test) and then the factor reduction technique (PCA) was applied to arrive at fewer dimensions/ factors. So to find the sample's adequacy for factor analysis KMO & Bartlett's Test of Sphericity was carried out before it. Later, 'the obtained factors' were analysed from the demographic characteristics of the respondents through the use of Levene's test, ANOVA/ Robust tests & Post-Hoc tests. Hence a total of six hypotheses were framed which are as follows;

- H<sub>1</sub>1: Behaviours of the tourists are significantly associated with their age
- H<sub>1</sub>2: Behaviours of the tourists are significantly associated with their nature of residence
- H<sub>1</sub>3: Behaviours of the tourists are significantly associated with their marital status
- H<sub>1</sub>4: Behaviours of the tourists are significantly associated with their state of residence
- H<sub>1</sub>5: Behaviours of the tourists are significantly associated with their education
- H<sub>1</sub>6: Behaviours of the tourists are significantly associated with their gender

Apart from the primary data, the secondary data were collected from journal articles, books, conference proceedings, state government reports, websites of DMOs, educational institutions forums/websites, Ph.D. thesis, SIGA/FICCI reports, and Research firm publications, etc.

## DATA ANALYSIS AND INTERPRETATION

The collected data were analysed for each of the objectives separately and presented below.

### Objective 1: To find out the demographic characteristics of the tourists visiting Jagannath Dham, Puri

The data relating to the demographic characteristics of the tourists (sample size 'N'=404) were collected under six major headings namely; age, nature of residence, marital status, state, education and gender. The results were furnished through frequency and percentage measurement. (Table 1) From the analysis, it could be inferred that 49% of tourists are from the younger age group i.e. (up to 30 years of age). Similarly, people from urban/city areas constitute the majority of the crowd (68.4%). While the number of married people is greater than the unmarried ones, males ousted the females gender-wise. Further, it was observed that most of the tourists (44.8%) are graduates and a nearly similar percentage of tourists arrive from outside Odisha.

### Objective 2: To analyse the tourist behaviour (socio-religious) from demographic characteristics

For accomplishing the second objective of the research, the survey questionnaire was initially tested for reliability which gave a positive result i.e. the value of Cronbach's alpha was found to be 0.721 (i.e.  $\alpha > 0.6$ ). Hence it was considered suitable for further analysis (Tavakol and Dennick, 2011). Later the 17 variables/items used for collecting the data (related

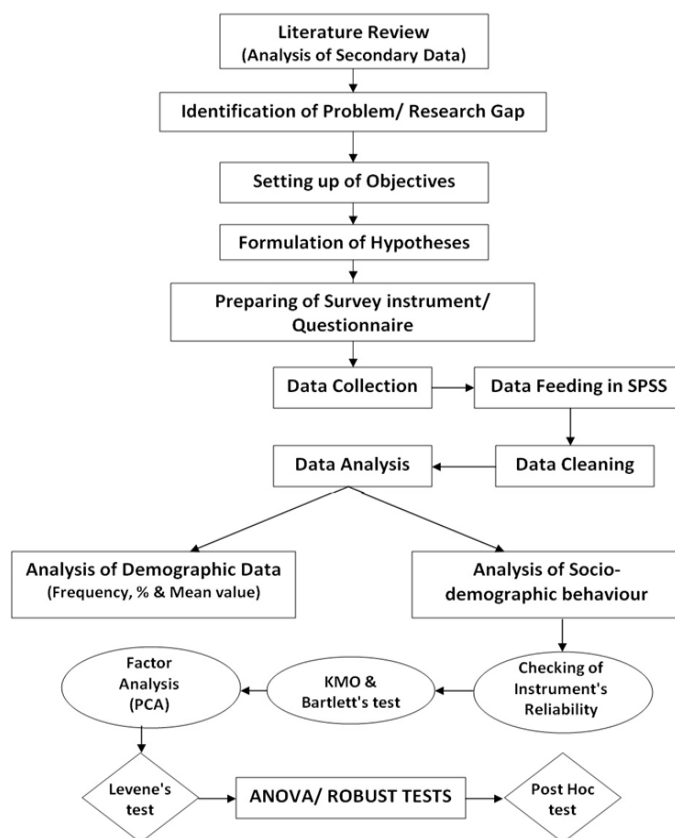


Figure 1. Flow chart of the research methodology

to the socio-religious behaviour of the tourists) were reduced through factor analysis. But prior to that, the sample's adequacy was checked through KMO and Bartlett's test which gave the following results i.e. KMO: - 0.608 and Bartlett's Test of Sphericity (sig.): -0.000. Therefore the data were found to be adequate for factor analysis (Rossoni et al., 2016).

Table 1. Demographic characteristics of the tourists visiting Jagannath Dham, Puri (Source: Primary Data) \*Total Sample Size (N) = 402

	Age			Nature of Residence				Marital Status	
	Up to 30 yrs.	31-50 years	51 years & above	Metropolitan	Urban/City	Semi-Urban	Rural/ Village	Single	Married
Frequency	197	145	60	23	275	48	56	171	231
Percentage	49%	36.1%	14.9 %	5.7%	68.4%	11.9%	13.9%	42.5%	57.5%
	State			Education				Gender	
	Odisha	Other East Indian States	Rest of India	Up to (10th) matriculation	Intermediate (+2)	Graduate (+3)	PG & above	Male	Female
Frequency	221	89	92	90	79	180	53	337	65
Percentage	55%	22.1%	22.9%	22.4%	19.7%	44.8%	13.1%	83.8	16.2

## 2.1 Factor Analysis for Behavioural Dimensions

The application of factor analysis resulted in 7 factors (dimensions) explaining about 60.1% of the variance (Table 2). While the maximum factor loading value was 0.866, the lowest was at 0.530. As the factor loadings were above the accepted limit (i.e. loading > 0.5), the extracted factors were subjected to further analysis (Walker and Maddan, 2013). These seven factors which represent the socio-religious behaviour of the tourists visiting Jagannath Dham, Puri are religious customs adherence, dependence on temple staff, interest in local culture, religious motivation, religious devotion, partaking Mahaprashada, and temple ritual adherence. The initial factor/dimension 'religious customs adherence' comprehended three variables & tourists possessing such behaviour are sincere towards following religious customs like remaining on empty stomach, dressing appropriately and donating while visiting the temple. The second dimension i.e. 'dependence on temple staff' included two variables and this behaviour explains the tourists' level of faith in the temple staff & guides while getting involved in the religious activities.

Table 2. Extracted behavioural factors/ dimensions through factor analysis (Source: Primary Data)

Factors/Dimensions		Variables/ Items	Factor Loading	Composite reliability ( $\alpha$ )
F1	Religious customs adherence	I dress in appropriate attire while visiting the temple	.718	0.834
		I prefer to visit the temple empty stomach	.671	
		I donate to the temple as a part of religious practice	.643	
F2	Dependence on temple staff	I prefer to obey the temple staff/priests	.721	0.769
		I take the help of temple guides while visiting the temple	.703	
F3	Interest in local culture	I like to interact with local people	.764	0.714
		I am excited to see the local culture	.626	
		I prefer to shop for Local handicraft products	.601	
		I prefer to consume local cuisine/food	.589	
F4	Religious motivation	I perform the funeral rites of my ancestors	.769	0.701
		I am excited to pay a visit to the Deities (Trinity)	.709	
F5	Religious devotion	I prefer to visit the temple during peak hours	.824	0.689
		I like to take Holy dips at the sacred water bodies	.642	
F6	Partaking Mahaprashada	I prefer to partake Mahaprashada	.866	0.711
		I prefer to have my daily meals at Jagannath temple	.530	
F7	Temple ritual adherence	I respect & attend the religious ceremonies of the Jagannath temple	.699	0.722
		I follow the ritual obligations in the temple	.586	

\*Note: KMO- 0.608, Bartlett-848.341,  $p < 0.001$ . Total Variance Explained 60.1 percent

'Interest in local culture' is the third behavioural dimension which represents the tourists' likeliness to interact with the local people, enjoy the local culture, purchase ethnic handicrafts & tasting the regional cuisine. Tourists with such behaviour are more attracted to the cultural diversity of the place. The next behavioural dimension is 'religious motivation' which signifies the tourists' motivational level for visiting Puri. Tourists with higher responses are strongly religious (devotees) and their primary motivation for arriving at Puri is 'paying a visit to Lord Jagannath and /or performing Pinda Daan (funeral rites of the ancestor)' to obtain the blessing of the almighty & attain Moksha (Salvation). 'Religious devotion' is the fifth dimension which depicts the tourist's level of willingness to undertake holy dips in the sacred water bodies & visit the temple during peak hours (Morning and evening Aarti i.e. waiving of Lamps in front of the deity). Tourists exhibiting such behaviour are highly dedicated to religious activities and never hesitate to participate irrespective of the heavy crowd during auspicious hours. Another behavioural dimension is 'Partaking Mahaprashada' which represents the tourists' inclination toward the temple's religious food offering. Tourists with such behaviour are highly amazed by the divinity of Mahaprashada hence they love to take it regularly during their stay at Puri instead of partaking it once as a custom. The seventh and final behavioural dimension 'temple ritual adherence' included two variables for measuring the tourists' desire to participate in the religious ceremonies of the temple & the sacred rituals. Tourists with higher responses possess a stronger desire for the religious festivals and rituals obligations while visiting holy places.

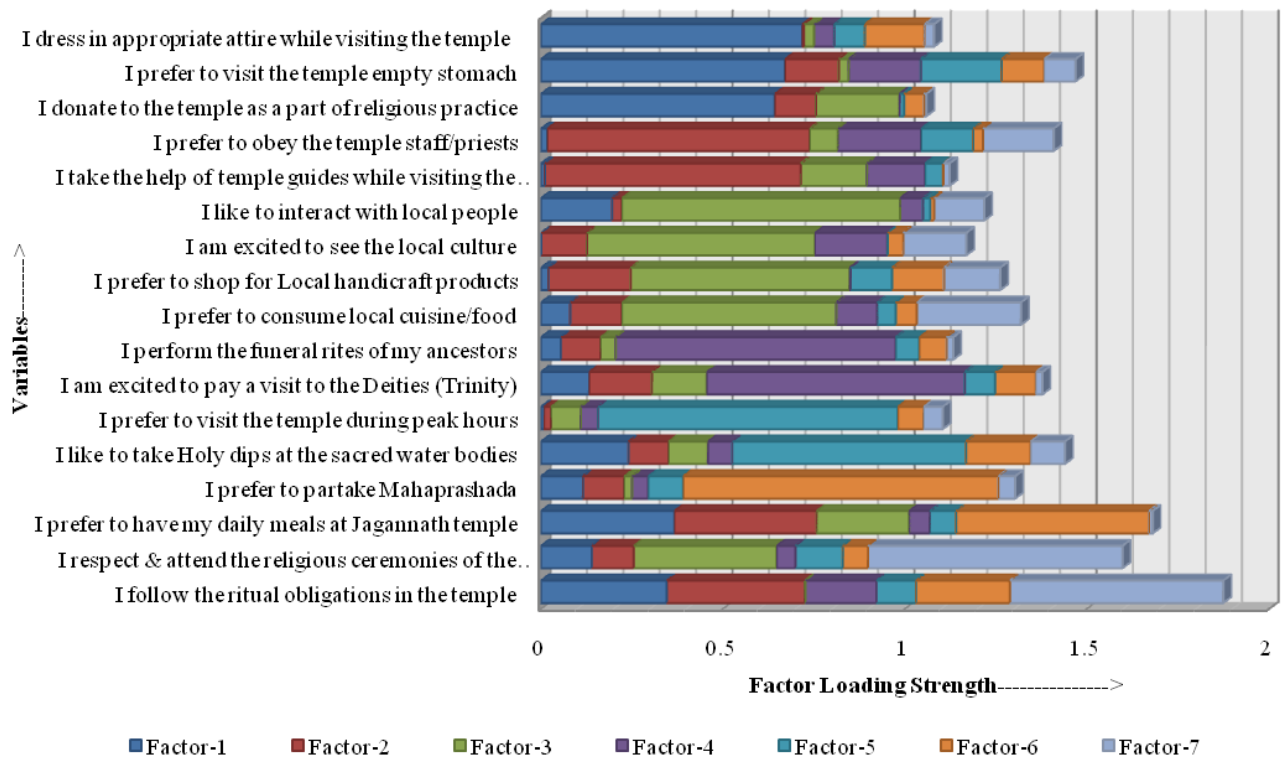


Figure 2. Extracted behavioural factors/ dimensions through factor analysis (Source: Primary Data)

**2.2 Analysing the Behavioural Dimensions from Demographic Characteristics:**

To accomplish the above, the seven behavioural factors/dimensions were studied against the six demographic characteristics of the respondents by using ‘One way ANOVA’/ *t*-test. The demographics which were considered for analysis were age, nature of residence, marital status, state, education & gender.

Table 3. ANOVA on behavioural dimensions for age (Source: Primary Data)

Factors / Dimensions		Levene Sig.	ANOVA/ Robust Test	Sig. Difference Among Groups	Age Groups Means for Significant Differences			
					Up to 30 years	31--50 years	51 years & above	
F1	Religious customs adherence	0.084	ANOVA	.148	No	Non Significant (4.398)		
F2	Dependence on temple staff	0.116	ANOVA	.676	No	Non Significant (2.139)		
F3	Interest in local culture	0.900	ANOVA	.192	No	Non Significant (3.853)		
F4	Religious motivation	0.002	Welch	.037	Yes	3.083	3.227	3.233
			Brown-Forsythe	.043				
F5	Religious devotion	0.160	ANOVA	.006	Yes	3.718	3.375	3.191
F6	Partaking <i>Mahaprashada</i>	1.000	ANOVA	.228	No	Non Significant (4.133)		
F7	Temple ritual adherence	0.295	ANOVA	.031	Yes	4.370	4.496	4.575

**2.2.1 ANOVA on behavioural dimensions for age**

From the application of ANOVA, it was revealed that out of seven behavioural dimensions only one dimension (F4) is giving significant results for 'Levene statistic' (Table 3). Hence for these dimensions, the mean difference was assessed using Welch & Brown-Forsythe test. For the rest of the dimensions, the significance value of ANOVA was used to check the difference in means. The test revealed that four out of the seven dimensions are not having significant differences in their values for different age groups. For ‘Religious customs adherence’ the mean value is 4.398, which means that tourists of all age groups are adhering to the religious customs. On the contrary, the tourists are not too much dependent on the temple staff for their visit (2.139) & this opinion of tourists is not changing with their age. Further, it was observed that the tourists are showing a considerably strong inclination towards local culture (3.853) irrespective of their age. Apart from this, tourists from all age groups love to Partake *Mahaprashada* (4.133).

But as far as ‘religious motivation’, ‘religious devotion’ & ‘temple ritual adherence’ are concerned, they are found to be varying with the age of the tourists. So to understand more about this difference, the Post Hoc test was applied.

Post Hoc test (Table 4) revealed that as far as ‘religious motivation’ is concerned, the tourists from the age group of ‘51 years & above’ are significantly higher (3.233) than the ones belonging to the age group of ‘up to 30 years’ (3.083). But in the case of ‘religious devotion’, the tourists ‘up to 30 years’ of age have significantly higher devotion levels (3.718) in comparison to the tourists above 31 years of age (3.375 & 3.191). As far as ‘temple ritual adherence’ is concerned tourists from the age group of ‘51 years & above’ strongly adhere (4.575) to the sacred rituals of the temple in comparison to the ones ‘up to 30 years’ (4.370) and this difference is significant. So here it was observed that four out of seven behavioural dimensions are not showing any significant relationship with the age groups hence the alternate hypothesis is rejected.

Table 4. Post Hoc Tests -In-Depth Analysis of Age with behavioural Dimensions (Source: Primary Data) \* Only significant results are reported

Factors / Dimensions		Post Hoc Test	Age Group	Age Group	Sig.
F4	Religious motivation	Tamhane's T2	Up to 30 years	51 years & above	0.045
F5	Religious devotion	Bonferroni	Up to 30 years	31--50 years	0.048
				51 years & above	0.018
F7	Temple ritual adherence	LSD (Least Square difference)	Up to 30 years	51 years & above	0.020

### 2.2.2 ANOVA on behavioural dimensions for Nature of Residence

To find out the significant difference in the behaviour of the tourists arriving from various places, the behavioural dimensions were analyzed against the tourists' nature of residence i.e. whether they belong to Metropolitan areas/ urban areas/ semi-urban or rural areas. The test results (Table 5) show that the Levene statistic is significant only for the first dimension i.e. Religious custom adherence, hence the value of Welch' & 'Brown-Forsythe' test was considered for analysis. For the rest of the behavioural dimensions, the significance value of ANOVA depicted the difference in mean values. Further it can also be seen that three behavioural dimensions i.e. religious custom adherence, interest in local culture and religious motivation, are showing non-significant results as far as their association with the nature of residence is concerned. It means these behaviours of tourists are not varying with their place of residence. From the analysis of mean values, it can also be stated that devotees remain very much adhered (4.398) to the religious customs irrespective of their 'nature of residence'. Similar is the case for their interest in local culture, which shows a mean value of 4.060, but the religious motivation is found to be moderate among the tourists from different residence groups (3.158). As the remaining four behavioural dimensions are showing significant differences in their values across the various residence groups, it was further analyzed via Post Hoc tests (Table 6).

Table 5. ANOVA on behavioural dimensions for Nature of Residence (Source: Primary Data)

Factors/ Dimensions		Levene Sig.	ANOVA/ Robust Test	Sig. Difference Among Groups	Nature of residence Means for Significant Differences				
					Metropolitan	Urban/City	Semi-urban	Rural/ Village	
F1	Religious customs adherence	0.026	Welch	0.239	No	Non Significant (4.398)			
			Brown-Forsythe	0.268					
F2	Dependence on temple staff	0.610	ANOVA	0.000	Yes	3.087	2.016	2.447	2.089
F3	Interest in local culture	0.111	ANOVA	0.360	No	Non Significant (4.060)			
F4	Religious motivation	0.069	ANOVA	0.494	No	Non Significant (3.158)			
F5	Religious devotion	0.711	ANOVA	0.036	Yes	3.000	3.607	3.166	3.580
F6	Partaking <i>Mahaprashada</i>	0.298	ANOVA	0.028	Yes	3.739	4.154	4.020	4.285
F7	Temple ritual adherence	0.341	ANOVA	0.001	Yes	4.434	4.105	4.402	3.994

Table 6. Post Hoc Tests: In-Depth Analysis of Nature of residence with behavioural Dimensions\* Only significant results are reported

Factors/ Dimensions		Post Hoc Test	Nature of Residence	Nature of Residence	Sig.
F2	Dependence on temple staff	Bonferroni	Metropolitan	Urban/City	.000
				Rural/ Village	.004
				Metropolitan	.032
F5	Religious devotion	Bonferroni	Urban/ City	Semi-Urban	.031
				Rural/ Village	.030
F6	Partaking <i>Mahaprashada</i>	Bonferroni	Metropolitan	Metropolitan	.024
F7	Temple ritual adherence	Bonferroni	Rural/ Village	Semi urban	.005
				Urban/ City	.013
				Semi-Urban	.013

From the Post Hoc tests it was found that, as far as dependence on temple staff is concerned, the Metropolitan tourists are significantly different from the tourists who are from urban and rural areas. Similarly, for religious devotion, the tourists from metropolitan areas are found to be of a different opinion from those of the urbanites and the urbanites also vary from the tourists of semi-urban areas. The willingness to Partake 'religious food offering' (*Mahaprashada*) is also found to be significantly different between the devotees of Metropolitan areas and villages. The final behavioural aspect i.e. 'adhering to the temple rituals' is also varying significantly between the tourists of Metropolitan and rural areas. Similarly, the urbanites are also varying from semi-urbanites and semi-urbanites to villagers in terms of their practice of adhering to temple rituals. Further, the analysis of the mean value shows that, while Metropolitan tourists are indecisive (3.087) about taking the help of temple staff, the urbanites and villagers prefer not to take any help from the staff & visit the temple on their own. The 'religious devotion' is also found to be more among the urban and rural tourists in comparison to metropolitan and semi-urbanites. Though the desire to partake *Mahaprashada* is found to be high among all the tourists, it is higher among the villagers (4.285) in comparison to the Metropolitan tourists (3.739). Further metropolitans and semi-urban tourists are showing strong adherence to the temple rituals (4.434 & 4.402) though tourists from Urban and rural areas also love to participate in the ritualistic activities of the temple (4.105 & 3.994). So based on the behavioural analysis of tourists with their 'nature of residences', it can be stated that the behaviour of the tourists visiting Jagannath Dham, Puri is significantly associated with their places of residence. Hence the alternate hypothesis is accepted.

### 2.2.3 Independent sample 't-test' on behavioural dimensions for Marital Status

The significant difference in the behaviour of the single and married tourists are analysed through the independent sample 't-test' (Table 7). It can be seen here that the value of Levene statistic is significant for three dimensions i.e. religious customs adherence, dependence on temple staffs & religious motivation. For the rest four dimensions, it was found to be non-significant. Hence keeping in mind the significance values of Leven statistic, the results of the t-test were interpreted.

Table 7. Independent sample 't-test' on behavioural dimensions for Marital Status

Factors / Dimensions		Levene Sig.	t-test Sig. (2-tailed )	Mean Values	
				Single	Married
F1	Religious customs adherence	.001	.004	4.261	4.498
F2	Dependence on temple staff	.004	.462	Non Significant (2.130)	
F3	Interest in local culture	.898	.632	Non Significant (4.058)	
F4	Religious motivation	.011	.024	3.081	3.208
F5	Religious devotion	.123	.003	3.745	3.350
F6	Partaking <i>Mahaprashada</i>	.501	.645	Non Significant (4.129)	
F7	Temple ritual adherence	.292	.169	Non Significant (4.138)	

It was observed that the mean values of three dimensions i.e. 'Religious customs adherence, religious motivation & religious devotion' were varying significantly with the marital status but for the rest of the dimensions, there is no significant difference in the mean values of single & married persons. As far as adherence to the religious customs of the temple is concerned, the married persons are found to be more interested (4.498) in following the religious customs of the Jagannath temple in comparison to the singles (4.261). Further, though both the married and single persons are found to be indecisive as far as religious motivation is concerned, the married persons are seen to be more decisive (3.208) in comparison to the singles (3.081). On the contrary, the religious devotion among the singles (3.745) is found to be higher than that of the married persons (3.350). The rest of the behavioural dimensions are not affected by the marital status of the respondents. This signifies that irrespective of their marital status, tourists possess a higher interest in local culture, partaking of *Mahaprashada* & adhering to temple rituals. But they don't feel like being dependent on the temple staff for visiting the temple. Hence it can be stated that the behavioural dimensions of tourists are not significantly associated with their marital status. Therefore the alternate hypothesis is rejected.

#### 2.2.4 ANOVA on behavioural dimensions for State

The seven behavioural dimensions were analyzed against three state groups i.e. Odisha, Other East Indian states & rest of India. The results of Levene statistics were found to be non-significant for 3 dimensions i.e. religious custom adherence, religious devotion & temple ritual adherence, for which the Significance value of ANOVA was considered for analysis. For the rest four dimensions, the value of Welch & Brown-Forsythe Test was analyzed (Table 8). The test results depicted that tourists' interest in local culture, their religious devotion, and willingness to adhere to the temple rituals, are not affected by their state of residence. From the mean values, it can be seen that all the tourists were very much interested (4.060) in the local culture of the region & moreover loved to follow the rituals of the temple (4.144). On the contrary, the tourists didn't possess a strong devotion (3.516) towards religious activities. The other behavioural dimensions show a significant difference in their mean values among the tourists from various state groups, hence were further studied through Post Hoc Tests.

Table 8. ANOVA on behavioural dimensions for State

Factors/ Dimensions		Levene Sig.	ANOVA/ Robust Test	Sig. Difference Among Groups	State Means for Significant Differences			
					Odisha	Other East Indian States	Rest of India	
F1	Religious customs adherence	0.127	ANOVA	.031	Yes	4.334	4.588	4.369
F2	Dependence on temple staff	0.016	Welch	.000	Yes	1.855	2.500	2.472
			Brown-Forsythe	.000				
F3	Interest in local culture	0.041	Welch	.530	No	Non Significant (4.060)		
			Brown-Forsythe	.502				
F4	Religious motivation	0.000	Welch	.000	Yes	3.278	3.016	3.005
			Brown-Forsythe	.000				
F5	Religious devotion	0.144	ANOVA	.068	No	Non Significant (3.516)		
F6	Partaking <i>Mahaprashada</i>	0.041	Welch	.000	Yes	4.366	3.887	3.809
			Brown-Forsythe	.000				
F7	Temple ritual adherence	0.904	ANOVA	.556	No	Non Significant (4.144)		

Table 9. Post Hoc Tests: In-Depth Analysis of state with behavioural Dimensions\* Only significant results are reported

Factors/ Dimension	Post Hoc Test	State	State	Sig
F1	Bonferroni	Odisha	Other East Indian States	.028
F2	Tamhane's T2	Odisha	Other East Indian States	.000
			Rest of India	.000
F4	Tamhane's T2	Odisha	Other East Indian States	.000
			Rest of India	.000
F6	Tamhane's T2	Odisha	Other East Indian States	.000
			Rest of India	.000

From the analysis of Post Hoc tests (Table 9), it can be stated that as far as adhering to the religious customs is concerned, Odisha tourists are showing a significant difference in their behaviour in comparison to the tourists from other East Indian states. But for other behavioural aspects like dependence on temple staff, religious motivation & Partaking of *Mahaprashada*, the Tourists from Odisha are different in their opinion from all other tourists coming from outside the state. For behaviour associated with 'religious customs adherence', the mean value for 'other East Indian



states' is higher (4.588), as against the tourists from Odisha (4.334). It means the tourists from the other East Indian states are more sincere about following the religious customs of the temple. Further, it was observed that, though all the tourists show a very little dependency on the temple staff, the Odisha tourists are the ones who have the least faith (1.855) in the temple staff and prefer to visit without shouting any assistance from them. On the contrary, the local (Odisha) tourists are a bit highly motivated (3.278) to visit Jagannath Dham in comparison to the tourists from outside the state, though all of them have a fair motivation to travel Puri. The willingness to partake *Mahaprashada* is found to be highest (4.366) among the tourists from Odisha, followed by the tourists from other East Indian states (3.887) & rest of the states in the country (3.809). This signifies that the desire for partaking *Mahaprashada* has decreased considerably among the tourists who are staying far away from the canopy of Lord Jagannath. Hence overall, it can be argued that behaviour of the respondents is significantly changing with their state of residence. So the alternate hypothesis is accepted.

### 2.2.5 ANOVA on behavioural dimensions for Education

From the analysis of education with behavioural dimensions, it was revealed that the Levene statistic is non-significant for all the dimensions hence the significance value of ANOVA was considered for analysis.

Table 10. ANOVA on behavioural dimensions for Education

Factors/ Dimensions	Levene Sig.	ANOVA/ Robust Test	Sig. Difference Among Groups		Educations Means for Significant Differences			
					Up to 10 <sup>th</sup> /Matric.	Intermediate (+2)	Graduate (+3)	P.G & above
F1 Religious customs adherence	0.343	ANOVA	.506	No	Non Significant (4.398)			
F2 Dependence on temple staff	0.984	ANOVA	.923	No	Non Significant (2.139)			
F3 Interest in local culture	0.789	ANOVA	.623	No	Non Significant (3.853)			
F4 Religious motivation	0.057	ANOVA	.426	No	Non Significant (3.158)			
F5 Religious devotion	0.303	ANOVA	.536	No	Non Significant (3.516)			
F6 Partaking <i>Mahaprashada</i>	0.666	ANOVA	.000	Yes	4.444	4.113	3.963	4.207
F7 Temple ritual adherence	0.357	ANOVA	.120	No	Non Significant (4.446)			

The results of ANOVA (Table 10) revealed that out of seven dimensions only one (Partaking *Mahaprashada*) is giving significant results. This signifies that the rest six behavioural dimensions i.e. religious customs adherence, dependence on temple staff, interest in local culture, religious motivation, religious devotion & temple ritual adherence are not changing with the education of the tourists. From the analysis of mean values, it can be stated that tourists are showing a great deal of adherence to the religious customs (4.398) & temple rituals (4.446), irrespective of their education. It means though tourists are having different levels of education, they respect the religious customs and rituals of the temple from the core of their hearts. Similarly, the tourists have a higher interest in local culture (3.853) irrespective of their level of education. As far as religious motivation and devotion are considered it was observed that all the tourists have a fair amount of motivation and devotion towards the deities and the religious activities of the temple, and their education doesn't have any impact on it. Further, it was also found that tourists from all education groups are showing very less faith (2.139) in the staff of the temple and mostly they prefer to visit the temple on their own. The only behavioural dimension (Partaking *Mahaprashada*) which shows a significant difference between the 'educations groups' is further analyzed through Post Hoc Tests. The results of Post Hoc tests (Table 11) illustrated that tourists with education 'up to 10<sup>th</sup>/matriculation' are different from the intermediate (+2) & graduate (+3) tourists in terms of their willingness to Partake *Mahaprashada*. While the willingness was found to be highest (4.444) in the case of visitors with the education of 'up to 10<sup>th</sup>', it was lowest among the intermediates (4.113) & graduates (3.963). Irrespective of the above difference tourists from all education groups are having a higher interest in Partaking *Mahaprashada* as the mean value stands close to (4.000). Hence overall we can argue that education has hardly any effect on the behaviour of tourists visiting Jagannath Dham. Therefore the alternate hypothesis is rejected.

Table 11. Post Hoc Tests: In-Depth Analysis of Education with behavioural Dimensions\* Only significant results are reported

Factors / Dimensions		Post Hoc Test	Education	Education	Sig.
F6	Partaking <i>Mahaprashada</i>	Bonferroni	Up to 10 <sup>th</sup> /Matriculation	Intermediate (+2)	.033
				Graduate (+3)	.000

### 2.2.6 Independent sample 't-test' on behavioural dimensions for Gender

The results of the t-test were interpreted keeping in mind the significance of the Levene statistic. Table 12 depicts that mean values of the first and third dimensions i.e. religious custom adherence & interest in local culture, are varying significantly with gender. For the rest of the dimensions, there is no difference in the mean for males and females. For religious customer adherence, the mean value for females (4.589) is high in comparison to males (4.362). This signifies that female tourists are more concerned about following the religious customs of Jagannath temple at Puri. On the contrary, males are more interested in local culture (4.120) in comparison to females (3.753). The rest of the five behavioural dimensions are not impacted by the gender of the respondents. It means that irrespective of their gender, tourists are hardly depending on temple staff (2.194) and they have a fair motivation level & devotion towards religious activities (3.162 & 3.459). Similarly, all the tourists agreed that they adhere to the rituals of the temple (4.143) & love to partake *Mahaprashada* (4.107). Hence in overall, it can be said that behavioural dimensions of tourists in Jagannath Dham are not dependent on their gender. Therefore the alternate hypothesis is rejected.



Table 12. Independent sample 't-test' on behavioural dimensions for Gender

Factors/ Dimensions		Levene Sig.	t-test Sig. (2-tailed )	Mean Values	
				Male	Female
F1	Religious customs adherence	.077	.030	4.362	4.589
F2	Dependence on temple staffs	.870	.311	Non Significant (2.194)	
F3	Interest in local culture	.454	.001	4.120	3.753
F4	Religious motivation	.749	.861	Non Significant (3.162)	
F5	Religious devotion	.026	.306	Non Significant (3.459)	
F6	Partaking <i>Mahaprashada</i>	.081	.476	Non Significant (4.107)	
F7	Temple ritual adherence	.038	.991	Non Significant (4.143)	

### Objective 3: To identify the significant demographic characteristics affecting Tourists' Behaviour and provide suggestive measures

The analysis of tourist behaviour from their demographic characteristics resulted in the following findings;

1. The socio-religious behaviour of tourists is *not significantly* associated with their age.
2. The socio-religious behaviour of tourists is *significantly* associated with their 'nature of residence'.
3. The socio-religious behaviour of tourists is *not significantly* associated with their marital status.
4. The socio-religious behaviour of tourists is *significantly* associated with their state of residence.
5. The socio-religious behaviour of tourists is *not significantly* associated with their education.
6. The socio-religious behaviour of tourists is *not significantly* associated with their gender.

Hence from the above findings, it can be concluded that the '**Nature of residence**' and '**State**' of the respondents are the only **two significant demographic factors** affecting the tourist behaviour. The rest of the demographic factors don't affect the socio-religious behaviour of the tourists significantly as only a few of the behavioural dimensions were influenced by these characteristics.

### RECOMMENDATION / SUGGESTIONS

On the basis of various findings, the following measures were suggested for the betterment of the destination as well as the cumulative development of the society. They are:

1. As the percentage of old aged tourists (51 years & above) is minimal i.e. 14.9%, hence the temple administration and local DMO must take necessary steps for attracting aged tourists such as senior citizen service centres, free shuttle vehicles, separate queues in the temple, assisted service providers, emergency free medical services etc.
2. Jagannath Dham, Puri receives only 22.9% of the tourists from across the country (apart from the east Indian states) and further a mere 5.7% of tourists from Metropolitan areas. It signifies the need for its marketing & promotion across the various states of the country along with the thriving metropolitan areas.
3. It was observed that 77.6% of the tourists arriving at Puri were literate hence it will be easier to create awareness as well as implement various rules and regulations related to cleanliness, crowd management and sustainability practices etc.
4. As people from all age groups were showing a very low dependency on the temple staff (due to the fear of cheating), hence the temple authority should promote **faith-building activities** like the appointment of official temple guides, rate fixation for different activities, 'etiquette & behavioural training' of temple staffs etc.
5. The tourists' moderate to high interest in local culture (3.853) irrespective of their age shows the potential of the cultural tourism market hence the local tourism authority should take necessary steps for encouraging residents to capture the entrepreneurship opportunities in the field of 'handicrafts', 'religious food' and 'rural tourism'.
6. Tourists from all age groups are partaking *Mahaprashada* (4.133) hence they must be made aware of the 'food tour facility' available for witnessing the preparation of the divine food offering, in turn adding a value-added religious service for the tourists.
7. As it was observed that people from the age group of '51 years & above' are having a stronger adherence to the temple rituals (4.575) in comparison to the younger ones, hence the temple administration should focus on crowd management & assisted service.
8. The desire to partake *Mahaprashada* is found to be less in the case of Metropolitan tourists (3.739) as well as tourists from outside Odisha, hence it is necessary to create awareness about the divinity of this religious food offering through local interpreters (guides).
9. The rural/village people are found to be less adhering to temple rituals (3.994) in comparison to the metropolitan and semi-urban tourists so there is a need to attract these segments of tourists to the temple festivals and rituals to increase their duration of stay at Puri (Odisha).

### CONCLUSION

Jagannath Dham, India has been a site of great religious importance since eternity. Apart from this, its image as a vacation destination has also been sought by several tourists (Sahoo, 2018). Hence behavioural difference among the tourists is quite obvious. So upon the analysis of the tourists' behaviour from their demographic profile, it was observed that behavioural characteristics are significantly associated only with the 'state of the residence' and 'nature of residence' of the travelers. Whereas other demographic factors like age, education, gender and marital status are not significantly affecting the tourist behaviour. Among the major findings were that the share of tourists arriving from across the country is less than 23% and the percentage of old aged tourists (51 years & above) is very minimal. Further people from 'all age groups' show a very little dependency on the temple staff but 'moderate to high interest' in local culture. Likewise the 'Metropolitan tourists' &

'tourists from outside Odisha' show a lesser desire to partake Mahaprashada in comparison to others whereas rural people are less adhering to rituals in comparison to the metropolitan and semi-urban tourists. Hence if the given suggestions were implemented then certainly the destination will be able to create a better image among the tourists and attract them positively.

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