

THE INTERNATIONAL JOURNAL OF BUSINESS & MANAGEMENT

Socio-Economic Impacts on Pilgrimage Tourism with Reference to Udupi Sri Krishna Temple, Karnataka

Naresh Nayak P.

Assistant Professor, Accommodation Operations,
Welcomgroup Graduate School of Hotel Administration, Manipal, Karnataka, India

Narayan B. Prabhu M.

Assistant Professor, Marketing, Strategic Management,
Welcomgroup Graduate School of Hotel Administration, Manipal, Karnataka, India

Abstract:

Pilgrimage, whether religious or secular, is experiencing resurgence around the world. This includes the motives for pilgrimage, activities during the pilgrimage, and the influence of tourism on it. The growth of pilgrimage tourism in India has been astonishingly impressive. Pilgrimages to these destinations bring enormous economic gains to local residents. This paper investigates pilgrimage tourism and its issues and challenges and socio economic development in Udupi through pilgrimage tourism at Sri Krishna Mutt, Udupi. This article also explains and supports the idea that the economic impacts of religious tourism should not be neglected or underestimated, although religious institutions have traditionally attempted to downplay this in the past. The data for this study were collected from local residents through questionnaire, interview, observation and secondary data.

Keywords: Pilgrimage tourism, socio-economic, udupi

1. Introduction

According to the World Tourism Organization, tourists are the people who "travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". Tourism is mainly popular as a global leisure activity. Tourism is a vital source of income for many countries and it generates income through the consumption of goods and services by tourists, the taxes levied on businesses in the tourism industry, and the opportunity for employment in the service industries associated with tourism. Some of the services offered by these industries include transportation services such as cruise ships and taxis, accommodation services such as hotels, restaurants, bars, and entertainment venues, and other hospitality industry services such as spas and resorts. The tourism requires having some of disposable income, time off from work and other responsibilities, proper transportation and accommodation facilities and legal clearance for travelling. More than all, sufficient health condition during the course of travel is required.

There are some countries which have legal restrictions on travelling abroad. Any projections of growth in tourism serve as an indication of the relative influence that each country will exercise in the future. Tourism products have become one of the most traded items on the internet with the advent of e-commerce. Tourism products and services have been made available through intermediaries, apart from direct selling. Space tourism is expected to be launched in the first quarter of the 21st century and the technological improvement is likely to make it possible for air-ship hotels, based either on solar-powered airplanes or large dirigibles.

Tourism in India is the largest service industry, with a contribution of 6.23% to the national GDP and 8.78% of the total employment in India. India witness's more than 5 million annual foreign tourist arrivals and 562 million domestic tourism visits. The tourism industry in India produced about US\$100 billion in 2008 and that is expected to increase to US\$275.5 billion by 2018 at a 9.4% annual growth rate. In the year 2009, 5.11 million foreign tourists visited India. Mu et al. "special tourist activity al. (2007) define religious tourism as leaning by spiritual culture, with the help of unambiguous eco-cultural environment, and it refers to such out of the usual tourist activities as worshipping, research, visiting the attractions and culture carried out by religious followers and lay tourists." Poria et al. (2003) view a religious tourism site as being simultaneously sanctified and secular. Generally, this term mostly refers to modern versions of religious pilgrimage (Rinschede, 1992) "whose participants are fortified either in part or solely for religious reasons" (Rinschede, 1992,). Accordingly, religious tourism encompasses visits to religious sites by both pilgrims and tourists who are encouraged either in part or entirely by religious reasons. Tourism and religion are historically related through the association of pilgrimage, from which modern tourism developed. The term religious tourism hugs a group of travellers between pilgrims and tourists on the one hand (Cohen, 1998), and between honourable and wish travellers with knowledge-based motivation on the other hand (Smith, 1992). Religious tourism has been seen as a new sort of religious

mobility (Rinschede, 1992); a form of cultural tourism (Rinschede, 1992), special interest tourism and heritage tourism (Jackson and Hudman, 1995). The relationship between tourism and journey has been examined from a variety of perspectives, for example, sociological– anthropological (Singh, 2004), psychological–behavioural (Fleischer, 2002) and geographical (Nolan and Nolan, 1992).

1.1. Main Objectives of the Research Paper

The purpose of this study is to find the socio economic impact on pilgrimage tourism. To analyse the resident tourist impact in and around Sri Krishna Mutt, Udupi, Karnataka. As it was difficult to study all the temples at Karnataka. So, as a case study of Shri Krishna temple- Udupi which is most popular pilgrimage centre in Karnataka is been studied in this research.

- To identify the socio, cultural, economic impacts of the pilgrimage tourism.
- To identify the Economic dimensions in pilgrimage tourism.

1.2. Udupi Sri Krishna Mutt

Udupi is a small district yet it attracts devotees from every nook and corner. Every day devotees used to come and have Darshan of Sri Krishna. Being it is a holy kshetra, the surrounding place, nature, and people everything is gentle and superb. It is a Unique place. Hence it is popular. The main entrance to temple is on the southern side. If we come by this way, we see on the right side a tank called 'Madhva Pushkarani'. It is fully covered by stone steps. And at the centre of this there is 'Mantapam'. Actually there is no front door to this temple. At the very outside through one window devotees may take: Darshan of Lord Sri Krishna. One idol is clearly visible from outside. Here we can see 'Gopurami' - which is just in front of this window.

As earlier said there is a Mantapam in the centre of Pushkarani, here Krishnapur, Puttige, and Kaniyoor mutts are worshipping on the evening of Utthana Dwadashi every year. This worship is called 'Kshirabdi Pooja'. Stone bridge is being used to move. It is a feast to observe the Teppotsava (floating festival) which will be held on Rathotsava night. This tank has a great history. Devotees with lot of earnestness, trust and devotion worship this tank. Here we see a shrine of Bhagirathi which is on the south west corner of the tank. This sacred tank is called by different names. It was known as 'Virajteerth', in Kritayuga, 'Ananth Sarovar' in Tretha & Dwaparyuga, and after Madhavacharya. It is being called as 'Madhava Sarovar'. Ever since the period of Madhvacharya, once in twelve years Bhagirathi is flowing into this tank. For the daily worship of Sri Krishna the same holy water is being used for Abhisheka. While coming out of this sarovar, just opposite to the tank we see entrance to Sri Krishna matt. Here quite opposite to this door we see an idol of Sri Channakeshav. Just behind the idol there is way to way to reach Garbhagriha. But this door is not always opened, it opens only on the day of Vijay Dashami. During this day bunches of fresh crop of paddy is stored. It is a custom which is following till the day. To the south of garbhagriha, there is Suryashalachaavadi and by the side of this, in some rooms golden palanquin and other valuable Jewellery are safely kept.

Towards the west there is idol of Sri Krishna. There is a window wherein we may take Darshan of God day and night. This window is called 'Navagraha' window. This window is covered by silver sheet and also these are 24 different images of God which are embossed is seen. Just opposite of this there is one Theerth Mantapam. Here every night Chamar Seva Pooja (The bushy tail of the bos Grunniens used as a fly-flap and as one of the emblems of princely rank) and Mantappooja are taking place. Here we may see chandrashala. The Darshan of the idol may be seen through the window at all times from outside the matt. This, is a place where Bhajanas and puranas are running. Further we may see here the idols of Sri Mukhyaprana and Garuda. These are on northern and southern sides. These are the idols brought from Ayodhya and installed by Sri Vadiraj Theerth.

To take an entry into sanctum sanctorum is through one door to reach this we have to move towards north. Here on the left side of the door, there is an idol of Madhvacharya. This is installed by Sri Vadiraj. In this garbhagudi there are two rooms. In one room this idol of Sri Krishna is seen. Numbers of wick lamps are burning here. It is said that among these, some are lighted by Sri Madhvacharya. These are continuously burning since then. In another room, which is bigger than the previous one, is a place, where daily 'Tarpana' is held by Swamiyaars. Here silver mantapam with a golden cradle is seen. At the end of the day, Ekanthaseva or Shayanotsava takes place. At the time of performing 'Raatri puja', every night, we may observe three rows of wick lamps. This is on the outer walls of the garbhagudi. On some special occasion these lights are lighted even during the early morning time. i.e., during the month of Kartik at the time of 'Paschima Jagan Pooja'. On the upper portion of the garbhagraha around the wall beautiful murals depicting 'Dashavtar' (Ten Avatharas of Vishnu) are seen. :

Tulsi Vrindavan and Deep stambha are also here. The first one is at the right of theerth, mantapam and other one is at north of garbhagraha. One kitchen is here, where for the purpose of Naivedyam to God is being cooked. Nearby this one 'Simhasan', is there, where idols of paryar Swamiyar are kept. This room is significant-one because, here only the original seat of Sri Madhvacharya is kept. This seat is used exclusively by paryar Swamiyar. This is a tradition. To perform pooja, and Naivedya, a pure water is necessary. Hence the well, which is on the northeast corner is kept safely. Water is unpolluted. Next to this is, one door. This is being used only when there is too much rush. A sandal 'pooja' is prepared in Naivedyashala for daily Pooja.

If we move from north entrance of the temple to northern side, we will reach a place 'Chouki' a dining hall, where, Swamiyaars along with invited guest takes 'Prasad' (meals) on the top of this building there is another dining hall which is meant for invited guests. It is a big hall and any number of men may have their meals here. This service is called 'Mrishtanna Pankti'. Thereby if we move towards south of chouki we see general kitchen. Further on eastern side of the chouki yet another specious hall is there, where in this general dining hall unlimited number of uninvited Brahmin guests and school children are given food service. On the top of this hall, another hall is there, here pilgrims may take food. Presence of subrahmanya installed by Sri Vadiraj theerth Swamiji of sodemutt is seen to the north of this general dining hall. Nearby this Vasanth mahal yard with mantapam is seen. This is also called Vasanth Pooja Mantapam. In this specious hall public lectures, dramas, cultural activities and religious

discourers are held. Thus here everything is clean, orderliness, neatness is found. The service in every wing is praise worthy. Pilgrims are given every facility.

Destination	Domestic	International	Total
Pilikula Nisarga Dhama	584,555	2,114	586,669
Udupi- Shri Krishna Temple	543,604	1,946	545,550
Malpe beach	571,346	4,140	575,486
Maravanthe beach	133,512	499	134,011
Someshwara beach	88,838	681	89,519
Rabindranath Tagore beach & Devbagh beach	202,711	759	203,470
Gokarna	456,538	4,536	461,074
Yana	106,064	4,689	110,753
Murudeshwara beach	427,880	14,361	442,241
Dandeli sanctuary	41,110	65	41,175
Om beach	201,020	11,393	212,413
Total	3,357,178	45,183	3,402,361
Contribution to tourist inflow in Dakshina Kannada, Udupi & Uttara Kannada districts in percentage	25%	91%	25%

*source: Department of Tourism, Karnataka

Table 1

2. Literature Review

The main impacts affected by tourist-host relationship are the demonstration effect, when the host's behaviour is modified in order to imitate tourists (Boissevain, 1979; Tsartas, 1992). One major impact on culture of a destination is the transformation of the material and non-material forms of local culture, which are called revitalization or commoditization (Mathieson and Wall, 1982). Evans (1976) postulated that cross-cultural communications between tourists and their hosts may promote adaptive changes in local culture while preserving or revitalizing local ethnic and cultural identity. Even in environmental studies, the implications of pilgrimage for sacred sites have not received the critical analysis that they merit. This, in part may be due to the late emergence of the field of environmental studies in India (Chapple, 1998, Gadgil & Guha, 1995) and the preoccupation of environmental studies with concerns of deforestation, rural environment and burgeoning urban problems and increasing pollution (Agarwal, 2000; Dwivedi & Khator, 1995; Gadgil & Guha, 1995). The scholarly discussion on discerning similarities and differences between the two forms of travel, pilgrimage and tourism, that has dominated the literature (Cohen, 1992; Graburn, 2001; Smith, 1992; Smith & Brent, 2001), seem to be inadequate in explaining the nature of such travel.

The recent interest in describing such contemporary travel to sacred sites (Nolan & Nolan, 1989; Vokunic, 1996) has led to proliferation of composite terms such as religious tourism, pilgrimage tourism, etc. (Rinschede, 1992; Santos, 2003; Singh, 2001; Tyrakowski, 1994). However, comparative studies and anthropological studies that have dominated the pilgrimage (and tourism) literature have limited explanation on the implications of increase in contemporary pilgrimage travel on the sacred sites, environmental concern being one of them. These changes relate tourism to cultural revitalization as dying customs are rejuvenated for tourists leading to increased cultural pride (Mathieson and Wall, 1982; Mckean, 1977; Boissevain and Inglott, 1979). In some cases a "cultural zoo" effect is experienced in which local customs become rarefied and divorced from social meaning (Greenwood, 1972). ParthaSarathy (2006) pilgrimage tourism has its own appeal due to various reasons firstly, it is widely believed that the places of worship have a special power and what certifies this is the many miracles that are reported by people visiting places. Religious tourism is a big revenue generator for different countries. The tourism sector employs the largest work force in the world. Religious tourism draws huge crowds in the form of tourists and hence has an edge over other kinds of tourism. There are various levels of religious tourism-international, national, regional and micro-level religious tourism.

All religions have their Holy places and places of worship. Such places are called by different names like Devalaya (House of God) Temple, Church, Masjid and Gurudwara which mean a building for religious prayers and house for communal worship. Since time immemorial people had to walk long distance with the help of animals or carts for pilgrimage. The pilgrimage (TirthYatra) was therefore a journey undertaken for betterment of the spiritual knowledge and peace. Travel or pilgrimage to religious places in India is considered an integral part of her culture and tradition. In traditional societies like ours, the pilgrimage journeys performed to God's grace and to learn moral values and to get respect in the individual community. Because sacred rituals and texts sanctified at certain places are associated with divine revelation. This is true in all religions. With this long and religiously embedded tradition, the flow of people started to places of religions importance in India. It has increased in the last couples of decades. The modern means of travel, like the road transport, railways and air travel, have increased tremendously consequently; the number of tourists and pilgrims visiting the various pilgrim centers also increased manifold in the country. The

South Indian tourism is mostly considered as pilgrimage and heritage tourist destination. The centuries old glorious temples and colorful religious festivals attract millions of domestic tourists in the under study region.

Pilgrimage tourism seems to be a newer academic concept but it is certainly not a new phenomenon (Dallen J. Timothy and Daniel H. Olsen, eds 2006). Based on a review of the literature, (Inés Hernández-Ávila.1996), this research defines a pilgrimage tourist as someone who visits a specific place out of the usual environment, with the intention of pilgrimage meaning and/or growth, without any overt religious compulsion, which could be religious or non-religious in nature, but within the Divine context, regardless of the main reason for travelling. In tourism marketing, almost all authors agree that pilgrimage tourists play the most significant role; hence marketers always try to learn the attitude and behaviour of pilgrimage tourists to effectively design and offer their tourism packages (IoanaJosan, 2009). The researchers have identified several characteristics of pilgrimage tourists. Notably, the preference of travelling alone or in groups; and the influence of reference groups and opinion leaders in making travel decisions (Jayashree B. Gokhale 1986) are the two vital ones that are most relevant to this paper and were frequently mentioned. It has also been observed by various authors that pilgrimage tourism in general has recently become an important subject of research in social and business areas (John Elsner 1992). The interest in pilgrimage tourism has affected a number of industries around the world (John Elsner 1992) including the tourism industry. Pilgrimage tourism seems to be a new concept but it is not a new phenomenon. Based on the literature review and interviews conducted with various stakeholders in various countries, this study defines a pilgrimage tourist as someone who visits a place out of his/her usual environment, with the intention of pilgrimage growth, without overt religious compulsion, which could be religious, non-religious, sacred or experiential in nature, but within the Divine context, regardless of the main reason for travelling.

A predominant theory of marketing argues that every market consists of groups or segments of customers with different needs and demands (Kamla-Raj 2010). It should be noted here that segments are unlikely to be mutually exclusive, and this would also apply to pilgrimage tourism. To further identify the pilgrimage tourist and analyse his/her purchasing behaviour, there is a need to build a typology of the pilgrimage tourist. Typology comes from the Greek work *typus* and describes various types of person based on his/her behaviour and attitudes (Kathryn Rountree Goddess 2002). This typology would help to understand the characteristics and motives of different typology of a pilgrimage tourist

3. Research Methodology

In this study, the socio cultural and the socio economic components was measured by asking respondents to rate the level of change associated with each item. The study utilized two of the Qualitative Research types which are known as Personal interview with the peoples who working in the temple, government offices like DC office, Karnataka State Tourism office of Udupi and the pilgrims who are visiting the temple and their booming capacity of the pilgrims who visit on the regular days as well as during the festivals.



Figure 1: Temple of Udupi District

4. Findings & Interpretation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	151	60.4	60.4	60.4
	No	99	39.6	39.6	100.0
Total		250	100.0	100.0	

Table 2: Visit to the temple on auspicious occasion



Figure 2: Visit to the temple on auspicious occasion

According to the survey conducted 60% people said yes because they are easily accessible to the temple and others are not because of the carrying capacity and their religious norm.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	205	82.0	82.0	82.0
	No	45	18.0	18.0	100.0
Total		250	100.0	100.0	

Table 3: Cultural changes around the temple in last 10 years

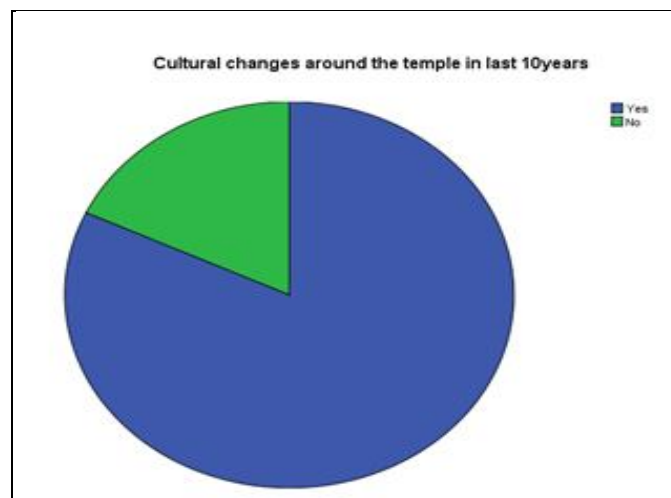


Figure 3: Cultural changes around the temple in last 10 years

According to the survey done it was found that there are cultural changes happened in and around the temple in the past 10years like different kind of people with different cultures and coming into the temple and staying around. This gives a knowledge sharing for the cultural change.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Oppose somewhat	23	9.2	9.2	9.2
Neither Oppose nor favour	49	19.6	19.6	28.8
Favour somewhat	118	47.2	47.2	76.0
Strongly Favour	60	24.0	24.0	100.0
Total	250	100.0	100.0	

Table 4: View towards temple tourism

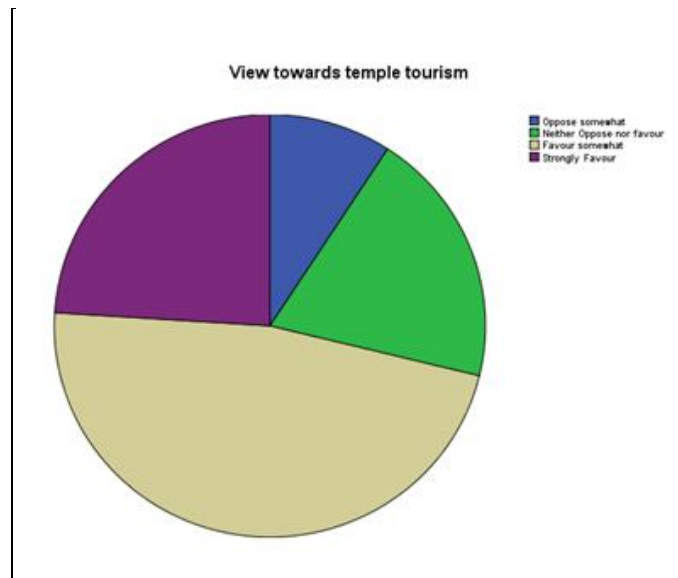


Figure 4: View towards temple tourism

According to the survey done it was found that 47% of people favour somewhat because they like to support the tourism development in and around Udipi. And 20% of people told neither oppose nor favour because of the culture shock happening in and around and they do not want to spoil their tradition and culture spoiled by the tourists. And clearly it was found that they don't support for the tourism development.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Low	65	26.0	26.0	26.0
Medium	65	26.0	26.0	52.0
High	57	22.8	22.8	74.8
Very high	63	25.2	25.2	100.0
Total	250	100.0	100.0	

Table 5: Quality of life General

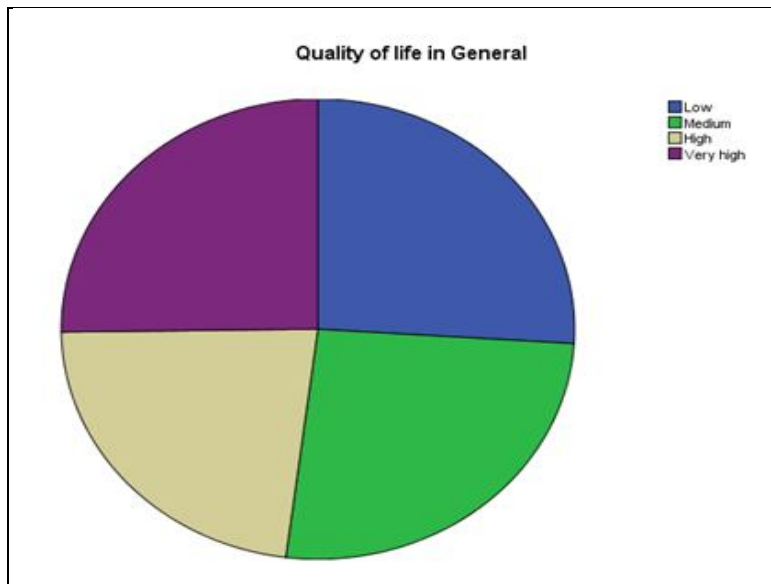


Figure 5: Quality of life General

From the research conducted the quality of life has been improving equally. Residents’ perception of the impact of tourism influences their satisfaction with particular life domains, and how their specific life satisfaction affects their overall life satisfaction. Findings of this research question also showed that the relationship between tourism impacts and the particular life satisfaction resulting from tourism are different according to tourism development stages

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Very low	20	8.0	8.0	8.0
Low	22	8.8	8.8	16.8
Medium	105	42.0	42.0	58.8
High	53	21.2	21.2	80.0
Very high	50	20.0	20.0	100.0
Total	250	100.0	100.0	

Table 6: Standard of living

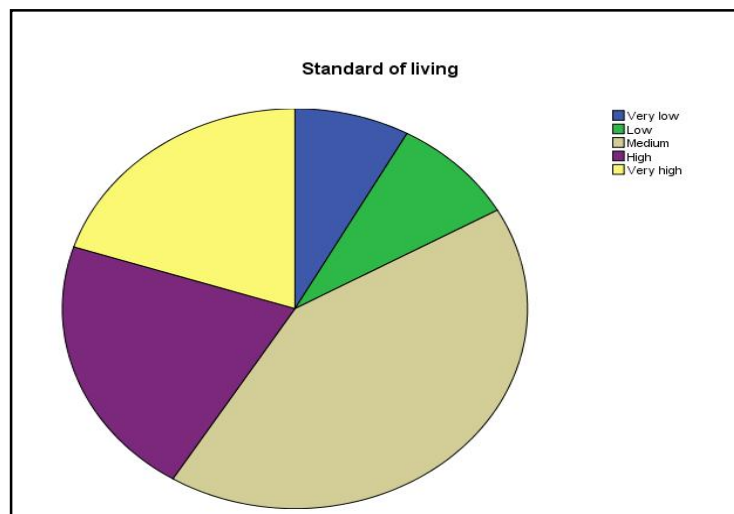


Figure 6: Standard of Living

From the above research the Community residents were asked to indicate their satisfaction with aspects of neighbourhood life: overall neighbourhood quality, neighbours, home, aesthetic quality, government, racial mix, school, and security from crime. And 42% of the residents mentioned medium that it has been improved gradually.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very low	36	14.4	14.4	14.4
	Low	47	18.8	18.8	33.2
	Medium	114	45.6	45.6	78.8
	High	51	20.4	20.4	99.2
	Very high	2	.8	.8	100.0
	Total	250	100.0	100.0	

Table 7: Traffic Condition because of tourist inflow

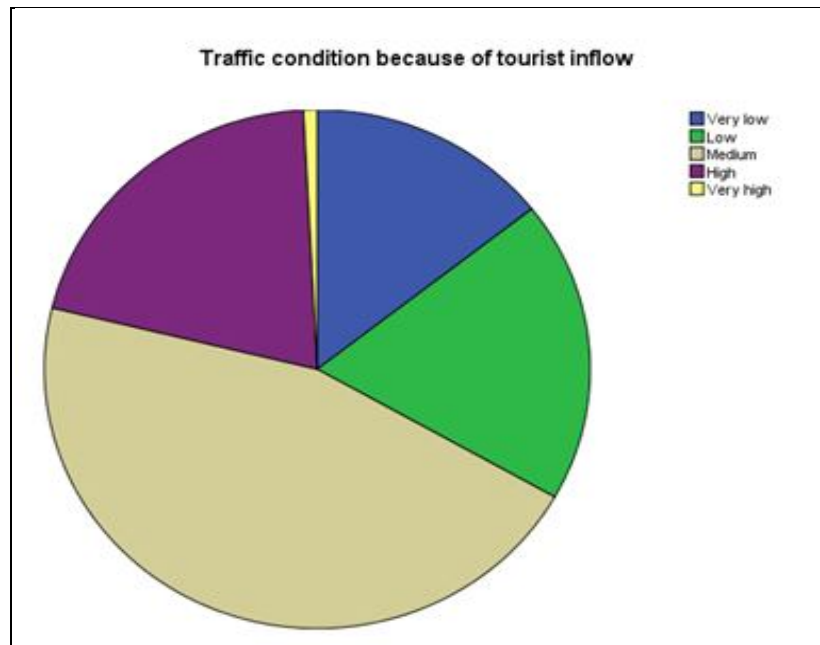


Figure 7: Traffic Condition because of tourist inflow

According to the survey done the traffic conditions has been gradually increased because of the development of the temple tourism in Udupi and they also because overcrowding and traffic congestion. The fumes from their cars increase the amount of air pollution and because they need extra facilities such as hotels it increases un-necessary visual pollution.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Medium	118	47.2	47.2	47.2
	High	67	26.8	26.8	74.0
	Very high	65	26.0	26.0	100.0
	Total	250	100.0	100.0	

Table 8: Use of Natural Resources

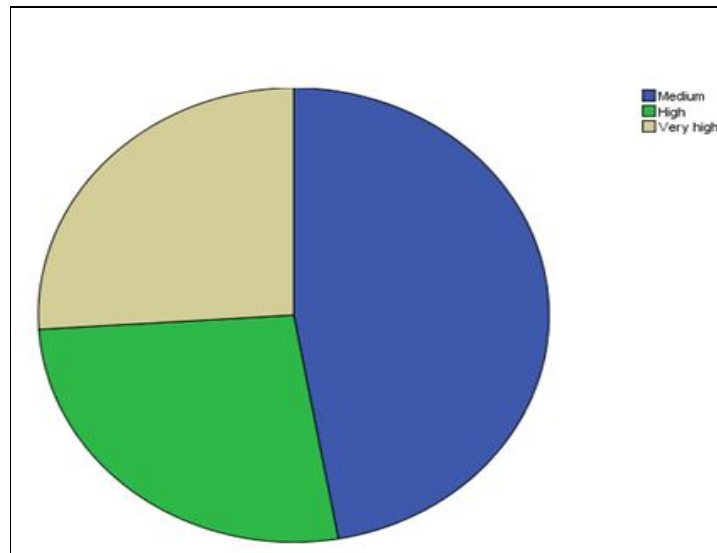


Figure 8: Use of Natural Resources

According to the survey the population has been increased because of the tourist inflow. The shops has been increased and people from other state started coming to Udipi for business purpose. Because of these activities natural resources has been exploited for construction purpose

5. Conclusion

The results of the foregoing study have clearly demonstrated that pilgrimage tourism at Sri Krishna Mutt, Udipi is playing a major role in socio-economic development. The residents do support the pilgrimage tourism and there have been changes in terms of infrastructure, educational level, inflow of traffic, resorts, revenue through parking, more jobs to local residents, up gradation in standard of living. It is often necessary, however, to develop and implement policies that take advantage of the potential benefits of pilgrimage tourism in socio-economic development. In some cases, this is simply a matter of increasing awareness so that the joint benefits to pilgrimage tourists and local communities can be —factored-inl at the planning stage. In other cases it may involve reducing leakages (or retaining pilgrimage tourist spending). In yet other cases —affirmative actionl may need to be taken to capture the benefits. In any event, there is a strong case for considering pilgrimage tourism as an important sector in socio-economic development.

6. References

1. Cohen, E. (1992). *Pilgrimages and tourism: Convergence and divergence*. New York: Greenwood Press.
2. Dallen J. Timothy and Daniel H. Olsen, eds (2006). *Tourism, Religion and Spiritual Journeys*. London and New York: Routledge
3. Inés Hernández-Ávila, (1996). *Mediations of the Spirit: Native American Religious Traditions and the Ethics of Representation*, University of Nebraska Press, Vol. 20, No. 3/4, pp. 329-352
4. Ioana JOSAN, (2009). *pilgrimage – a rudimentary form of modern tourism no. 2, vol. 4* pag. 160-168
5. Jayashree B. Gokhale (1986). *The Sociopolitical Effects of Ideological Change: The Buddhist Conversion of Maharashtrian Untouchables*. *The Journal of Asian Studies*, Association for Asian Studies, Vol. 45, No. 2, pp. 269-292
6. Jackson, R. H. and L. Hudman, (1994). "Pilgrimage tourism and English cathedrals: The role of religion in travel". *Tourist Review*, 50(4), 40–48.
7. John Elsner (1992). *Pausanias: A Greek Pilgrim in the Roman World* Oxford University Press
8. John Elsner (1992). *A Greek Pilgrim in the Roman World* Oxford University Press , *Past & Present*, No. 135, pp. 3-29
9. Kamla-Raj (2010). *Impact of Pilgrim Tourism at Haridwar*, 12(2): 99-105
10. Kathryn Rountree Goddess (2002). *Pilgrims as Tourists: Inscripting the Body through Sacred Travel*
11. Kathryn Rountree Goddess (2002). *Pilgrims as Tourists: Inscripting the Body through Sacred Travel*, Oxford University Press Vol. 63, No. 4 pp. 475-496
12. Mu, Z. Li, H. Jian-hong, W. Ji, L. Yan-geng, J & Xiting, L. (2007). *Religious Tourism and Cultural Pilgrimage: a Chinese Perspective*, in Raj, R & Morpeth, N. (eds.) *Religious Tourism and Pilgrimage Management – An International Perspective*, CAB International.
13. Nolan, M., & Nolan, S. (1992). *Religious sites as tourism attractions in Europe*. *Annals of Tourism Research*, 19 (1), 68-78.
14. Poria, Y., Butler, R., & Airey, D. (2003). *Tourism, Religion and Religiosity: A Holy Mess*. *Current Issues in Tourism*, 6(4).
15. Rinschede, G. (1992). *Forms of religious tourism*. *Annals of Tourism Research*, 19(1), 51-67.

16. Singh, T. (2007). Attitude towards ecotourism and environmental advocacy: Profiling the dimensions of sustainability. *Journal of Vacation Marketing*, 13 (2), 119-134.
17. Chapple, K. (1998), Towards an indigenous Indian environmentalism. In L.E. Nelson(ed.) *Purifying the Earthly Body of God* (pp. 13–37). Albany, NY: State University of New York Press.
18. Chapple, K and Tucker, M. (eds) (2000) *Hinduism and Ecology: The Intersection of Earth,*
19. *Sky, and Water.* Cambridge, MA: Harvard University Press.
20. Cohen, E. (1992) Pilgrimage and tourism: Convergence and divergence. In A. Morinis (ed.) *Sacred Journeys: The Anthropology of Pilgrimage* (pp. 47–61). Westport, CT: Greenwood Press.
21. Dwivedi, O.P. (2000) Dharmic ecology. In C. Chapple and M.E. Tucker (eds) *Hinduism and Ecology: The Intersection of Earth, Sky, and Water* (pp. 3–22). Cambridge, MA:
22. Harvard University Press.
23. Dwivedi, O.P. and Khator, R. (1995) India's environmental policy, programs, and politics. In O.P. Dwivedi and D.K. Vajpeyi (eds) *Environmental Policies in the Third*
24. *World: A Comparative Analysis* (pp. 47–70). Westport, CT: Greenwood Press. Eck, D. (1982) *Banaras: City of Light.* New York: Knopf.
25. Fuller, C. (1992) *The Camphor Flame: Popular Hinduism and Society in India.* Princeton, NJ: Princeton: University Press.
26. Gadgil, M. and Guha, R. (1995) *Ecology and Equity: The Use and Abuse of Nature in Contemporary India.* London, New York: Routledge.
27. Tyrakowski, K. (1994) Pilgrims to the Mexican highlands. In S.M. Bhardwaj, G. Rinshcede and A. Seivers (eds) *Pilgrimage in the Old And New World: GeographiaReligionum* (pp. 193–246). Berlin: Dietrich Reimer Verlag.
28. Boissevain, J. (1979). Impact of tourism on a dependent island: Gozo, Malta. *Annals of Tourism Research*, Vol. 6, pp. 76-90.
29. Boissevain, J. & Inglott, S.P. (1979). *Tourism in Malta.* In de Kadt, E.(ed.), *Tourism- Passport to Development?* Oxford University Press, Oxford.
30. Tsartas, P. (1992). Socio-economics impacts of tourist on two Greek Isles, *Annals of Tourism Research*, Vol. 19, pp. 516-533.
31. Graburn, N. (2001) *Secular ritual: A general theory of tourism.* In V.L. Smith and M. Brent (eds) *Hosts And Guests Revisited: Tourism Issues of the 21st Century* (pp 42–52). New York: Cognizant Communication Corp.
32. Mathieson, A. & Wall, G. (1982). *Tourism, economic, physical and social impacts* Essex: Longman Group Limited, London.
33. Mckean, Philip F. (1977). *Towards a theoretical analysis of tourism: economic dualism and cultural involution in Bali.* In Valene L. Smith (Ed.). *Hosts and Guests: The anthropology of tourism*, Philadelphia.