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Socio-Economic Impact of Pilgrim Tourism in South India

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Abstract:

Human being an intellectual animal on the earth got success to make a drastic change in living style as compare to other lives on the earth. They are divided into number of sectors in various part of the world. All over the world, there are several groups of casts, cultures, geography etc. talking about India, it has a rich cultural heritage with combination of numerous casts, cultures, religions, states and languages. India is the country most popular for its several beautiful religious places where pilgrims' visits with huge numbers. Jean Darby; Cleft, Wallace (1996) expressed his views "A person who makes such a journey is called a pilgrim.^[1]" Thus, as a communal human involvement, journey has been anticipated as a Jungian model by Wallace Clift and Jean Dalby Clift. Now-a-days, the Pilgrimage is most improvement round the world. This includes the motives for journey, activities throughout the journey, and also the influence of business enterprise thereon. In current era, the traveller population ranged world-wide from terribly non secular orthodox pilgrims, through "traditional" pilgrim-tourists to lay tourists. India being having the high holy sites, society, politics, ideology, religious cultural heritage, there are several temples, religious places where pilgrims' frequently visits from different parts of the world. Especially, in south India pilgrims visits are more in numbers as there are lots of famous temples in southern part of India. Faith and beliefs in Indian pilgrims is major cause of it. Because of these visits of pilgrims', temple like Tirupati Balaji are having change in Socio-economic status of particular state and obviously to National level. Current research is based on few southern famous temples and their effect on society and economy of that particular part of the Nation.

Key Words: Culture, Religion, Pilgrim, beliefs, Society, Economy etc.

I. Introduction

"The Holy Land acts as a focal point for the pilgrimages of the Abrahamic religions of Judaism, Christianity, and Islam. According to a Stockholm University study in 2011, these pilgrims visit the Holy Land to touch and see physical manifestations of their faith, confirm their beliefs in the holy context with collective excitation, and connect personally to the Holy Land,^[2]" rightly pointed out by Michael Sebastian (2011-06-01) about the importance of pilgrims and holy lands of the temple. The current research tried to focus on the supports of pilgrim tourism on the economic development of the nation and its impacts on the spiritual business enterprise which should not be neglected or underestimated.



According to Karel Werner's Popular Dictionary of Hinduism, "most Hindu places of pilgrimage are associated with legendary events from the lives of various gods.... Almost any place can become a focus for pilgrimage, but in most cases they are sacred cities, rivers, lakes, and mountains.^[3]" Moreover, we can say that in India Pilgrims are delighted to undertake tours during their lifetime. Most Hindus visit inside their region or location, though this practice is not considered as compulsory.

Now-a-days, Pilgrim tourism business has become very popular in India. Pilgrim tourism business constitutes a crucial part of total business enterprise to the expansion and development of the place. It's a crucial section of the country's economy, particularly in terms of its contribution towards interchange earnings, generation of extra financial gain and creation of employment opportunities.

Pilgrimage business enterprise has emerged as associate degree tool for the employment generation, poorness alleviation and property human development. Pilgrim tourism enterprise promotes international understanding and offers support to native handicrafts and cultural activities.

II. Review of Literature

There are several studies which were conducted on the Pilgrim Tourism Enterprises. Few of them are as

Padin et al. (2016, p. 78): outline journey tourists as endeavour Pilgrim Tour as "a journey as an example, that evokes a passion resembling 'religious' zeal".

Tripathi et al. (2010, p. 495) use the terms Pilgrim Tour in his study as "heritage business, cultural business, non-secular business and journey interchangeably."

Ebadi (2014) finds with terribly totally different motivations with identical site to Pilgrim Tour as a non-secular journey for a few whereas encompassing journey (cultural or nostalgic) or business (adventure or cultural) for others.

Musa et al. (2017) additionally discuss totally different definitions Pilgrim Tour of and Pilgrim business and therefore the trend of spiritual sites being visited while not religious motivation.

Sánchez-Cañizares and Castillo-Canalejo (2014) mention that previous studies have found a link between non secular rituals as how to foster community-based business initiatives in Pilgrim Tourism Business.

Gupta and Gulla's (2010, p. 517) discussion "to promote business beside a religious visit" nearly makes it appear as if the religious visit doesn't constitute the class of business.

Voigt et al. (2011) and Musa et al. (2017) appear to treat religious and non-secular tourists as synonymous and interchangeable in a very range of the way, though they are doing appreciate the nuanced variations between these two.

Whereas discussing church Pilgrim Tour business (Kiely, 2013) and Muslim Pilgrim Tour business (Rahman et al., 2017), the authors appreciate that not all individuals are visiting to religious places escort religious motivation and will even have heritage and secular motivations.



Similarly, Woodside (2015, p. 375) touches upon the approach of Muslim non secular pilgrims at the pilgrim's journey are ready to "overcome the traveller gaze and to become a native-visitor" by exploit information and coaching to perform rituals within the prescribed manner.

Hartman et al. (2009) adopt Cohen's (2004) definition of a traveller of Pilgrim and mention that this excludes teams like individuals traveling for non-secular functions (e.g. missionaries) among others.

Shafaei and Mohamed (2015, p. 56) gift Haq and Jackson's (2009) definition of a religious traveller or Pilgrim which has each non secular and nonreligious tourists with a divine underpinning to their travel.

Harold Clayton Lloyd (2013): studied the motivation behind laic pilgrimages victimization psychologist archetypes, attempting to spot the variations between pilgrim tourists and mass-tour guests.

Shinde (2015, p. 180) refers to Rinschede (1992) and Shinde, (2007): "Religious business refers to modern patterns of visitation to places of non-secular, of spiritual or of non- secular importance or journey towards religious places wherever guests aim to fulfil religious wants and recreational needs".

Similarly, Rezaei et al. (2017, p. 159): discuss that post-revolution, Asian nation, Persia, Asian country or Asian nation as "[...] didn't invest several resources within the business trade as a majority of foreign travelers were visiting Iran for work or for non-secular reasons". Hence, sure authors nearly imply that folks traveling for non-secular reasons don't seem to be tourists.

Objectives of the study

- To analyse the social impact of Pilgrim Tourism Business on the group of Southern Part of India.
- To measure the economic effect of Pilgrim Tourism Business on the group of Southern Part of India.
- To find out the outcome of Pilgrim Tourism Business of the Southern Part of India on Indian Economy.

Hypothesis of The Study

- a. Pilgrim Tourism Business has major effect on the living standard of nearby locality.
- b. Pilgrim Tourism Business helps to increase the State and Nation Income of India.

Method of the Study

For this study, the required data is collected from varied sources to get the information concern with the religious places of Southern part of India and others too. The collected information from the reliable sources about the pilgrim visits and their donation to Indian famous southern temples are is measured with the graphical illustration and analysed with each parameters as it social and economic impact on both state and National level of India. There are major sixteen temples of Hindu which are called as most riches temples out of which five are located in Southern Part of India. These five temples are selected for current



study which are established at Thiruvananthapuram, Tirumala-Tirupati, Madurai, Pathanamthitta and Rameshwaram.

Source of Data Collection

The information for current study has been collected as a reliable data by two main sources as the primary Source and secondary source.

- Primary Source: The first information which were collected from the direct websites of chosen temples of Southern part of India
- The secondary Source: This information obtained from journals, textbooks and net and alternative supporting written material.

Pilgrim Tourism Places of South India

India is a land rich culture heritage. Religious beliefs has witnessed the increasing number of temples that aren't exclusively the destinations to hunt comfort at the feet of God however revisit the eyes of the believers. Since past times, Hindu dynasties have commissioned the temples that might be termed because the leading of their inclination towards art and culture moreover as components to create statement concerning their possessions of wealth. There are many temples that are reckoned to be places of large religion and miracle and therefore draw an oversized variety of devotees from all corners of the globe. Their sacred entities and their affluent design have attained them unequalled fame. However, several temples had to bear renovation with the assistance of the donations created by devotees (donations were created to point out feeling to the God). To visualize their religious entities obtaining decked out in better of everything, the devotees have given sacks of gold, silver and diamonds that have later become the possessions of temple trusts. This situation created a major change in the socio-economic environment of nearby locality, of the State where these temples are located and obviously of India. Following is the brief information of Pilgrim Tourism Places which were selected for current study:

1. Thiruvananthapuram, Kerala

Padmanabhaswamy Temple is found in Thiruvananthapuram, Kerala, India. The temple is made in Byzantine fusion of the endemic Kerala vogue and therefore the Tamil vogue (kovil) of design is related to the temples set within the near state of Madras, which includes high walls, and a 16th-century Gopuram. This is the richest temple within the country, the shrine of Lord Padmanabhaswamy possesses wealth of around \$20 billion in six vaults of Gold. The Golden idol of Mahavishnu, found during this temple price is around Rs. 500 Crore. The treasure that was reportable to be found in Padmanabhaswamy Temple includes antique gold ornaments, Golden Crowns, Golden Bow, Sack packed with Diamonds and thousands of antique jewellery adorned with diamonds and emeralds. The Gold jewellery adding charm to the divinity of the divinity is eighteen linear unit long and weighs around 2.5kg. V.A. Ponmelil explained his view on this temple as "The Supreme Principal Deity Para brahman, Maha Vishnu/Adi Narayana is enshrined in the "AnanthaShayanam" posture, the eternal yogic sleep on the serpent Adishesha.^[4]"

2. Venkateswara Temple

This is the second richest temple of India. Venkateswara Temple could be a landmark Vaishnavite temple located within the hill city of Tirumala at Tirupati in Chittoor district of



Andhra Pradesh, India. The Temple is devoted to Lord Sri Venkateswara, an incarnation of Hindu deity. It is believed that to possess appeared here to save lots of human race from trials and troubles of Kali Yuga. Therefore, the place has additionally got the name KaliyugaVaikuntham and therefore the Lord here is spoken as KaliyugaPrathyakshaDaivam. The temple is additionally legendary by different names like Tirumala Temple, Tirupati Temple, TirupatiBalaji Temple. Lord Venkateswara is understood by several different names: Balaji, Govinda, and Srinivasa.

May be until last decade, Tirupati temple was believed to be the richest temple within the country. However once the reports revealing the unbelievable quantity of assets possessed by Padmanabhaswamy Temple, Tirupati has gone right down to the second position in terms of possessing wealth. Everyday around 60,000 devotees' crowd visits at the Venkateswara Temple. The presiding divinity of the temple, Lord Venkateswara is clad with 1000kgs of Gold. The annual financial gain out of mercantilism laddus is around 11million bucks. It's calculable that the temple gets donation of around 650 large integer once in a year.

3. Meenakshi Temple

Meenakshi Temple is also known as Meenakshi Amman or Meenakshi-Sundareshwara Temple. It is one of the historic Hindu temples which set on the southern bank of the Vaigai River. This temple is located within the city of Madurai, Tamil Nadu, India. It is dedicated to Goddess Meenakshi known as a sort of Annapurna, and her consort, Sundareshwar, a sort of Shiva. The temple is located at the middle of the traditional temple town of Madurai mentioned within the Tamil Sangam literature, with the deity temple mentioned in sixth century cerium texts.

One of the few temples in Asian country that receives 20-30k folks a day, Meenakshi Temple earns revenue of around 60million once a year. The temple enshrines around 33,000 sculptures in its fringe. Divinity Meenakshi, the mate of Sundareshwar (Shiva) is that the principal divinity of the temple. There are fourteen gopurams within the temple that vary in heights from 45-50m. The temple homes two golden Vimanas which multiply the scenic wealthiest of this well-liked Hindu Shrine.

4. Pathanamthitta Temple

Pathanamthittais located in a city within the Central Travancore region Kerala, the state of south India. It is an executive capital of Pathanamthitta district. The city encompasses a population of 37,538. The Hindu pilgrim centre Sabarimala is located within the Pathanamthitta district. The main transport hub to Sabarimala, the city is understood because the 'Pilgrim Capital of Kerala'. Pathanamthitta District which is the thirteenth revenue district of the State of Kerala. It had been fashioned with impact from one Gregorian calendar month 1982 vide G.O. (M.S) No.1026/82/RD dated twenty nine October 1982, with headquarters at Pathanamthitta. Forest covers quite 0.5 of the District. Pathanamthitta District ranks the seventh in space (2652 sq. km.) within the State.

It has Visited by as several as forty to fifty million devotees once in a year Sabarimala Temple claims to be at the highest of the list in terms of devotees visiting the temple. The fascinating reality concerning with the temple is that exclusively men are allowed to enter this temple. Until date the revenue attained from Sabarimala Temple throughout journey



season was around Rs. 230 crore. Throughout the 2011-2012 journey season the whole financial gain was Rs 218 large integer.

5.Rameswaram

The bulk of the population concern as pilgrim visitors is in Rameshwaram. Service sector hyperbolic from seventieth in 1971 to 98.78% in 2001, whereas the agricultural sector reduced from twenty third in 1971 to 0.13% in 2001 due to increasing number of pilgrims. Rameshwaram is industrially backward city because it has been no demarcation for industrial land due to the pilgrim holiness and ecological fragile earth science. Being an island city, the standard occupation was fishing, however because of poor returns, the individuals in fishing community have bit -by -bit shifted to different professions. Banks like banking concern of India, Indian Bank and RDCC Bank have their branches in Rameshwaram and it may be a city and a second grade municipality within the Ramanathapuram district within the South Indian state of state. It is an Island separated from dry land Asian country and is concerning forty kilometres from Mannar Island, Sri Lanka. It is within the Gulf of Mannar, at the tip of the Indian ground. Rameshwaram is that the terminus of the railway line from urban centre and Madurai. Beside Varanasi, it's thought-about to be one among the holiest places in Asian country to Hindus, and a part of the Char Dham journey

Findings of the Study

- The interchange earnings from Pilgrims tourism business enterprise throughout the southern part is more as compare to the temples and Pilgrimstourism because two largest financial annual incomes temples are located in the southern part of India i.e. Padmanabhaswamy Temple and Venkateswara Temple.
- Except Rameshwaram as far as socio-economic conditions are concerned of these five pilgrim tourist places, employment is available in the temples in various form from cashier to cleaner. Hence, no need to move from places for earning if ready to work in the temples.
- Pilgrims tourism business is the third largest interchange wage earner for Asian country. The International tourist traffic within the country is calculable to be a pair of 64 million throughout the year 2000.
- However, in step with the planet Pilgrims tourism business, India's share in world business enterprise arrivals is simply 0.38%, accounting for 0.62% of the universal tourist receipts. This means that a lot of the tourist potential is nevertheless to be broached.
- With fast advances in Science & Technology, Pilgrims tourism business has non-hereditary the standing of associate degree business altogether industrialised countries. The high inflow of foreign tourist traffic has accelerated demand sure economic production and distribution activities.
- Pilgrims tourism business has emerged as associate degree business next in importance exclusively to information Technology business within the Services sector.
- The economic relief in Asian country and subsequent foreign investment opportunities, development of tourist facilities together with enlargement in air-line services, etc. offer associate degree impetus for a spurt in tourist arrivals as in South India.
- Pilgrims Tourism business plays an important role in achieving the national objectives of promoting social and cultural cohesion and national integration. Its contribution to



generation of employment is incredibly high. With the rise in financial gain levels and emergence of a robust social class, the potential for Pilgrims tourism business enterprise has full-grown considerably throughout the previous couple of years.

III. Suggestions

1. To increase the national Development of India, the Pilgrims tourism places of other parts of India should be developed and foreign tourists should be attracted towards it.
2. Pilgrims Tourism Places should be open as the tourist places which will help to increase the foreign Pilgrims tourism business.
3. In Rameshwaram, there must be try for availability of land to open the industrial sectors as other parts of southern temples are having so that the economic status of people in living this area can be good one.

IV. Conclusion

In this study concluded that, the major point as social-economic growth in various southern part of India where Pilgrims tourism business are at large scale. They effect on the social and economic life of people living at the same place and nearby locality. Pilgrims tourism business has good and positive impact at maximum Pilgrims tourist places except Rameshwaram. Hence, further study should be continued and Pilgrims tourist places of India Like Rameshwaram should be developed to increase the living style of people of these areas in all aspects.

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