

PROJECT PROPOSAL
SIKH PILGRIMAGES TOURISM IN DELHI
WITH SPECIAL REFERENCES TO
CHALLENGES AND POTENTIAL

NAME:

ENROLMENT NO.:

SUBJECT CODE: MTM 16

INTRODUCTION

The practice of pilgrimage in India is so deeply embedded in the cultural psyche that the entire subcontinent may actually be regarded as one grand and continuous sacred space. Earliest sources of information on the matter of sacred space comes from the Rig Veda and Atharva Veda. While the act of pilgrimage is not specifically discussed in these texts, mountain valleys and the confluences of rivers are spoken of with reverence, and the merits of travel to such places are mentioned. Following the Vedic period, the practice of pilgrimage seems to have become quite common, as is evident from sections of the great epic, the Mahabharata (350 BC), which mentions more than 300 sacred sites spanning the subcontinent. Hindus call the sacred places to which they travel as tirthas and the action of going on a pilgrimage as tirtha-yatra. The Sanskrit word tirtha means river ford, step to a river, or place of pilgrimage. In Vedic times, the world may have concerned only those sacred places associated with water, but by the times of the Mahabharata, tirtha had come to denote any holy place, be it a lake, mountain, forest, or cave.

The number of pilgrimage sites in India is extremely large but some primary pilgrimage sites include the four Dhams, the Seven Sacred cities and their primary temples, Ashtvinayakas, twelve Jyotirlingas, Svayambhu and Pancha Bhutta linga Temples, the Shakti Pithas, the Kumbha Mela sites, major Vaishnava sites, the Nava Graham Sthalas, the Seven Sacred Rivers, the four Muths of Sri Adi Sankaracharya, the Arupadaividu, Dargah of Hazrat Nizamuddin Auliva, Jama Masjid, Dargah of Muinuddin Chishti, Hazrathbal Mosque, Haji Ali Mausoleum, Church of St. Catejan, Church of the Sacred Heart, Patna Sahib, Sachkhand Sahib, Hemkund Sahib, Little Mount and certain other places that do not fit into any of the categories listed here. In India all temples, Gurudwaras, Mosques and Churches are considered sacred places. As is evident from the list these sites are not related with one religion only and therefore, they attract people of

different religions for pilgrimage. Further, many of such places are visited by pilgrims of various religions. It is worth mentioning that Delhi has many important religious places which are quite popular at national level. Some of these places are well known at the international level as well. Some of such places are Akshardham Mandir, Gurudwara Bangla Sahib, Gurudwara Sis Ganj, Hazrat Nizam-ud-din Shrine, ISKON Temple, Jama Masjid, Birla Mandir, Gurudwara Rakab Ganj, Ahimsa Sthal, Chhatarpur Temple, etc.

REVIEW OF RELATED LITERATURE

Review of literature is a vital part of any research. It helps the researcher to know the areas where earlier studies had focused on and certain aspects untouched by them.

Caprihan and Shivakumar (2002) in their article observed that tourists' decisions worldwide were negatively influenced by unfavourable conditions like terrorist attacks, war, epidemics and calamities etc. It revealed that the Indian government adopted various measures like subsidies, tax breaks, shifts in marketing strategies and increased advertising to minimise negative impact of unfavourable conditions. However, India adopted age old tourism strategies those targeting only two countries U.K. and USA. The author emphasized on the adoption of innovative and customized tourism strategies by Indian government.

Singh (2002) in his paper gave a brief overview of tourism policy in India. The author highlighted that traditional tourism policies in India were neither elaborate nor appropriately executed. Further, these policies were domestic tourism oriented rather than international tourism oriented. The study concluded that India had huge potential to develop tourism but the absence of appropriate process of policy formulation and implementation seemed to be the main hurdle in tourism development.

Singh (2002) in his research paper highlighted the need for managing the impact of tourist and pilgrim mobility in the Indian Himalayas. The objective of this study was to reduce ecological degradation and erosion of cultural values in Garhwal Himalayas with the help of management of visitors. The study revealed that heavy flow of pilgrims and tourists during the peak season from April to June lead to problems relating to accommodation, catering, sewage, sanitation, water supply, tariff and ecological degradation. It also revealed that at religious places, entrepreneurs did not differentiate between pilgrims and tourists. Thus, they did not differentiate between their needs and abilities to pay for accommodation and food. The study suggested the need for travel regulation, education of visitors, marketing of alternative destinations and targeted marketing to get rid of problems relating from mass tourism and pilgrimage in Garhwal.

Bansal and Gautam (2003) in their study described the role of heritage tourism in Himachal Pradesh. They stated that globally 37 per cent tourism was cultural motivated and growing at the rate of 15 per cent annually. They considered that Himachal Pradesh had large number of heritage sites with status of first heritage village of India.

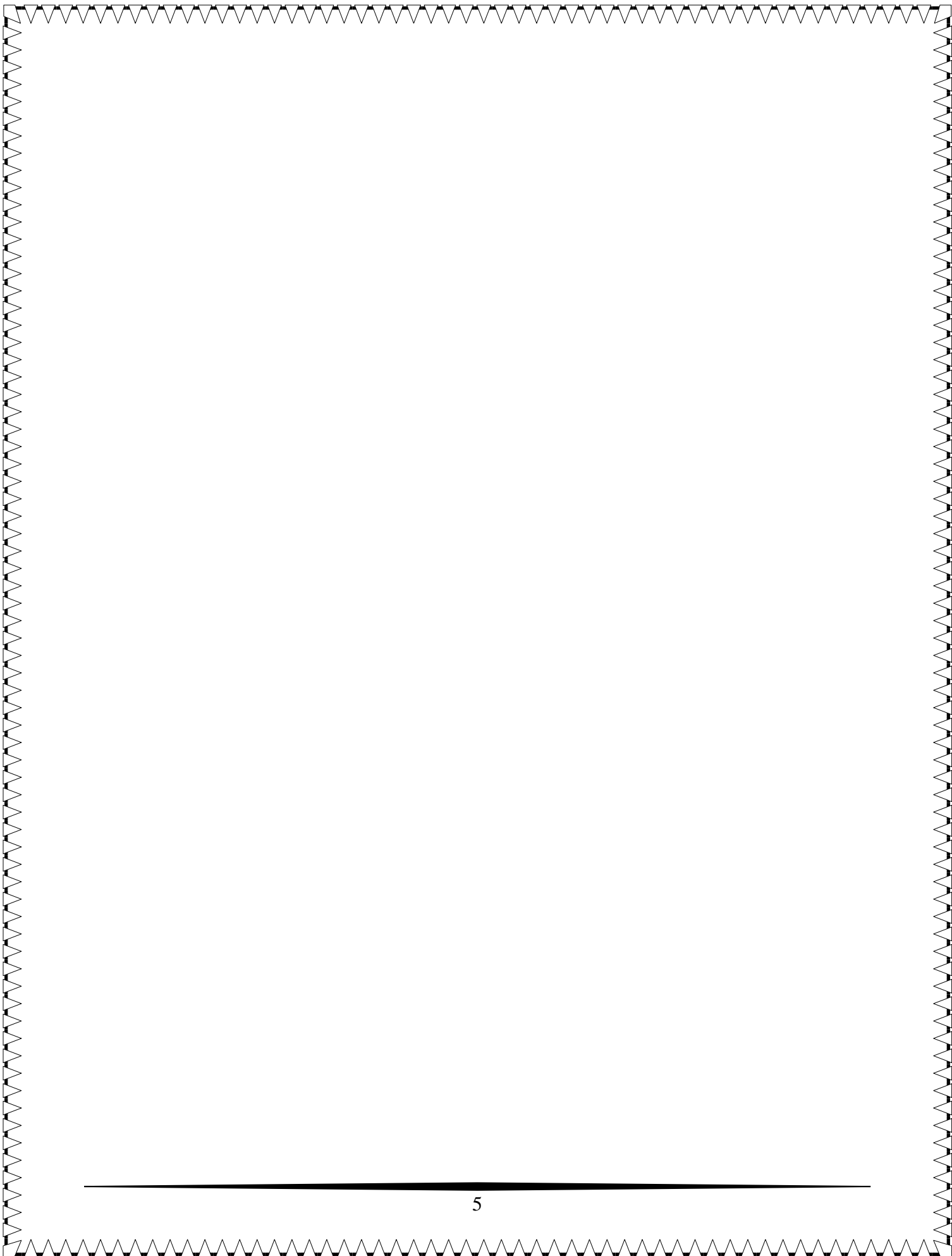
They also highlighted four types of heritage tourism products in Himachal Pradesh namely natural, manmade but not for tourists, manmade and built to attract visitors and lastly special events. The authors described that lack of resources, lack of expertise, lack of ready product, mutual lack of knowledge and minimal marketing were the main reasons affecting heritage tourism in Himachal Pradesh. They suggested the introduction of entrance fees from tourists visiting heritage centres and separate heritage management board to preserve and promote the heritage sites.

Bar and Hatab (2003) in this study examined the present condition of tourism in Palestine by comparing unique characteristics of modern day tourism and traditional pilgrimage tourism.

They stated that tourism and pilgrimage tourism stood at opposite ends of a continuum with wide range of journey within these two ends. They highlighted five factors i.e. motives, duration, religious affiliation and social background, travellers' reaction and services used by tourists which differentiated pilgrims from tourists. The authors revealed that the main reason behind modern tourists' travelling was cultural curiosity, education and desire to enrich themselves. Despite this they found that pilgrims preferred to visit holy sites only during religious festivals. The study concluded that while pilgrims most of the time visited only religious places the modern tourists visited the holy places and secular places equally.

Batra (2003) in his study highlighted different Buddhist pilgrimage sites like Lumbini, Bodhgaya, Sarnath, Rajgir, Nalanda and Kushinagar situated in India. He stated that these pilgrimage sites had their importance at the international level. The researcher viewed that India had tremendous potential to attract a large number of tourists from Far East and South-East Asia but due to lack of proper roads, basic amenities, infrastructure facilities and inadequate promotional efforts on the part of both the central and state government the growth rate of Buddhist tourism in India was very slow.

Biju (2003) in his paper stated that eco-tourism was both nature based and ecologically sustainable. It entailed minimum impact on environment because as required less infrastructure facilities and services when compared with conventional tourism. Thus eco-tourism had three main key elements like natural environment, environment friendly visitors and involvement of local community. However, ecotourism activities lead to an unnecessary pressure on natural resources worldwide which required appropriate environmental planning and management of natural areas for sustainable development of ecotourism.



RATIONALE OF THE STUDY

India is a home of different religions having large number of world famous pilgrimage sites. Thus, it provides excellent opportunities for pilgrimage tourism. Due to enough sacred sites the prospects of pilgrimage tourism in Delhi is very bright. However, the pace of growth of domestic tourism in India is far from satisfactory. It is worth mentioning that there is a lack of basic tourism infrastructure facilities like, food, accommodation, transportation, drinking water and sanitation etc. in most of the pilgrimage places in Delhi. Further, the state governments in these states have started taking a keen interest in developing pilgrimage tourism. Moreover, the survey of literature on tourism has revealed that no comprehensive research work has been undertaken to study the growth and potential of pilgrimage tourism in Delhi. Considering these facts and importance of pilgrimage tourism activities for the Delhi and at the national level, the above study is an attempt to evaluate the Sikh pilgrimage tourism in Delhi.

OBJECTIVES OF THE STUDY

- To find out the potentials and attractions of Sikh Pilgrimage Tourism in Delhi
- To highlight the importance of religious places with tourism activities
- To find out the constraints and problems in achieving sustainable pilgrimage tourism
- To find out the potential and scope of further development for Sikh pilgrimage tourism in state Delhi

RESEARCH METHODOLOGY

Research methodology is a way to systematically investigate the research problem. It gives various steps in conducting the research in a systematic and a logical way. It is essential to define the problem, state objectives and hypothesis clearly. The research design provides the details regarding what, where, when, how much and by what means enquiry is initiated.

Research Design

The study will basically exploratory in nature. The study shall to analyze the tourists (both local and foreign) responses regarding Sikh religions places and any development recommendations about the tourism i.e. Sikh pilgrimage tourism.

Primary Data Sources

- Personal meeting with Sikh pilgrimages management officials.
- Personal visits to Delhi's Sikh pilgrimage places.

Secondary Data Sources

Secondary data sources mainly covered government publications, brochures of venue local magazines, local analysis reports by state and central government. Personal visit to Delhi Tourism Development Corporation office, information center, library books and meeting with tourism officials in New Delhi (Headquarter).

Data Analysis

The data collected from the tourists through questionnaire and personal meetings with the officials of tourism department of Delhi tourism department will be suitably framed in tabular form and make the statistical analysis. From this structured data, required information will be extracted, analysis, tabulated and illustrated with the help of statistical tools like factor and discriminate analysis.

SCOPE OF THE STUDY

- Analysis on the basis of responses provided in the questionnaire by various respondents, i.e. local's hosts domestic and international pilgrims.
- Study of perception, preferences, satisfactions and further recommendations suggested by respondents.
- A brief introduction, scope, potential, current status and historical analysis of destination will be carried out with feed back received through respondent's questionnaire.

LIMITATIONS OF THE STUDY

Following are some limitations of the study

- This sample may not be a true representative of entire population
- The frequency of responses obtained through questionnaire is moderate, hence it is study based on answers received.
- This sample is evaluated through different aspects of same problems received thus a common outcome is developed.

CHAPTERIZATION

CHAPTER I: INTRODUCTION

CHAPTER II: ATTRACTIONS OF DELHI FOR SIKH PILGRIMAGE TOURISM

CHAPTER III: ROLE OF RELIGIOUS PLACES WITH TOURISM ACTIVITIES

CHAPTER IV: CHALLENGES IN ACHIEVING SUSTAINABLE PILGRIMAGE TOURISM

CHAPTER VI: POTENTIAL AND SCOPE OF FURTHER DEVELOPMENT

CHAPTER VI: CONCLUSIONS AND SUGGESTIONS

REFERENCES

- Kreiner, N. and Kliot, N., “Pilgrimage Tourism in the Holy Land: The Behavioural Characteristics of Christian Pilgrims”, *GeoJournal*, Vol.50, 2000, pp.55-67.
- Caprihan, V. and Shivakumar, K., “Redefining Tourism Marketing Strategies”, *South Asian Journal of Social Political Sciences*, Vol.3, No. 1, Dec.2002, pp. 139-143.
- Singh, S., “Tourism in India: Policy Pitfalls”, *Asia Pacific Journal of Tourism Research*, Vol.7, No.1, 2002, pp.45-59.
- Bansal, S. P. and Gautam, P., “Heritage Tourism in Himachal Pardesh”, *Parbandh: Journal of Management and Research*, June 2004, pp. 80-85.
- Bar, D. and Hattab, K., “A New Kind of Pilgrimage: The Modern Tourist Pilgrim of Nineteenth-Century and Early Twentieth-Century Palestine”, *Middle Eastern Studies*, Vol. 39, No. 2, April 2003, pp. 131-148.
- Batra, A., “Indian Tourist Sites-In the Footprints of the Buddha”, *ABAC Journal*, Vol.23, No.2, May-August 2003, pp.46-57.
- <http://greenpilgrimjerusalem.org/symposium2013/wp-content/uploads/sites/3/2013/01/409.13.-Hindu-Pilg-Trsm-Rana-Apr-13.pdf>

- <http://www.capertravelindia.com/himachal-pradesh/religious-tourism.html>
- https://www.theseus.fi/bitstream/handle/10024/51755/Nieminen_Katri.pdf?sequence=1
- PILGRIMAGE TOURISM MANAGEMENT ISSUES AND CHALLENGES WITH
REFERENCE TO TAMIL NADU : S. VIJAYANAND
- Biju, M. R., “Global Tourism: The Evolutionary Process”, South Asian Journal of Social
Political Sciences, Vol.3, No.1, Dec.2002, pp.144-147.