# Mapping of Religious Tourism and Pilgrimage Market

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## DECLARATION BY STUDENT

I hereby declare that the data presented in this Dissertation report entitled, "Mapping of Religious Tourism and Pilgrimage Market" is based on the results of investigations carried out by me in the Commerce Discipline at the Goa Business School, Goa University under the Supervision of Professor K. B. Subhash and the same has not been submitted elsewhere for the award of a degree or diploma by me. Further, I understand that Goa University or its authorities will be not be responsible for the correctness of observations experimental or other findings given the dissertation.

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# COMPLETION CERTIFICATE

This is to certify that the dissertation report **"Mapping of Religious Tourism and Pilgrimage Market"** is a bonafide work carried out by Mr Parth Ravindra Rahalkar under my supervision in partial fulfilment of the requirements for the award of the degree of **Master of Commerce** in the Commerce Discipline at the Goa Business School, Goa University.

Date: 26-04-2024

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**ABBREVIATIONS**

| Entity | Abbreviation used | Entity | Abbreviation used |
|---|---|---|---|
| Escape | ES | Shopping | SP |
| Prestige | PG | Infrastructure | IS |
| Emotional | EL | Influence of pull factors | PLA |
| Family get-together | FT | Visiting behaviour | VB |
| Social | SL | Revisit | RVT |
| Family pressure | FP | Personal Integrative | PI |
| Knowledge | KG | Altruism | AI |
| Influence of push factors | PHA | Social Benefits | SB |
| Amenities | AN | Economic Benefits | EB |
| Accommodations | AD | Hedonic Benefits | HB |
| Accessibility | AB | Attitude | AU |
| Attractions | AT | Habits | HT |
| Entertainment | ET | Willingness to create content | WN |

# Mapping of Religious Tourism and Pilgrimage Market

## Abstract

Though Goa being one of the most sought after tourism destination, not much is done for identifying and promoting religious tourism and pilgrimage, but in 2023 Goa government emphasised on exploring and capitalising the immense potential for religious tourism and pilgrimage (Gracias 2023; Travel and Tour World 2023; TravelWorld 2023; The Times of India 2023). Religious places hold a profound significance in the lives of people across culture and societies, serving as sanctuaries for spiritual solace, communal gatherings, and cultural heritage. Around the world, religious tourism and pilgrimage witnessed a tremendous growth potential, but witnessed a drastic decline during the pandemic period, tourism in general (Pillai et al 2021) and religious tourism and pilgrimage (Mróz 2021, Raj 2023) in particular, and Goa is not an exception.

The present study examines the push and pulls factors influencing visiting behaviour towards religious places along with a willingness to create content on social media through a quantitative study of 263 respondents along with demographic profiles. Primary data was collected through the snowball sampling method and a new model was developed which gives 48% R2 and along with content creation it moves up to 73%. Furthermore, the study has tried to find the situation of religious places during 3 phases of COVID-19 as a qualitative study titled as Nostalgia, Trauma, and Recovery while interviewing 4 different category respondents from 9 locations. The most affected people were businessmen and people mostly visited during special occasions. Continuing that, same 9 locations were taken to see the presence of 5 A's of tourism through a personal visit in which ratings are given according to attention to be given and mapping of the places for a one-day tour is provided.

**Keywords:** Covid, visiting behavior, Push and Pull, 5 A's of tourism, Goa.

# CHAPTER 1 : INTRODUCTION

## 1.1 Introduction

Tourism is an important sector in this world. If one can see it from a commerce point of view it is connected with business as well as separate discipline, attractions, GDP, prestige, heritage, emotions, people, family time, etc. Usually, people like to spend their time with family for a vacation and choose different destinations. Goa does not only attract Indian tourists but also has more number for foreign tourists during its peak seasons like Christmas and New Year. Most people like traveling to Goa to relax from their daily work routine. Goa is always famous for its number of beaches, clubs, casinos, alcohol, late-night parties, cashews, waterfalls, etc. Goa is highly dependent on these factors as it is their biggest source of income. Every year millions of domestic as well as foreign tourists visits India. But apart from all this, Goa also has a lot of potential for religious tourism as well. In total Goa has around 120+ temples, 72+ Masjids, and over 170 churches which makes it all 3 major religious destinations. Over the years its natural culture started declining due to massive tourist activities. Goa needs to protect its religious sites as well. Pilgrimage plays an important role in our life. It is deeply connected to the belief that one has in God. There are multiple reasons why people want to visit the religious places. Some are due to the external environment and some are due to attractiveness. It all depends on person to person how they feel. Some people visit for study purposes while some due to family traditions and for performing rituals. Some go to enjoy themselves with their friends and family members whereas some go for getting emotionally connected to the god. Some people visit to get a break from their daily routine and some just to post things on social media. Some go to visit the food stalls nearby while some just like to participate in activities like singing and dancing programs. But as of January 2024, the situation of Goa is not the same the image of Goa is very different in reality. The tourists who mostly visit the casinos and beaches are ruining the culture of Goa. The continuous increase in accident rates

due to drinking and rash driving and also not keeping the place clean is a major issue. One can find only particular age groups people mostly youngsters in Goa due to this change in traditions and promotions of these beaches on social media. As our duty, we should change this image of Goa and bring all age groups people to visit the natural beauty and highly potential religious places of all 3 major religions and show that we still preserve our culture. Recent news says that the Goa government is trying to push religious tourism by renovating the places. Religious places hold a profound significance in the lives of individuals across cultures and societies, serving as sanctuaries for spiritual solace, communal gatherings, and cultural heritage. These revered places have played a pivotal role in shaping human behaviour and societal dynamics since time immemorial. According to the report of The Navahind Times (Sunday, October 8, 2023) Single Faith Spiritual Tour Circuits and Multi-Faith Spiritual Tour Circuits – would be developed. Goa has the potential for religious tourism as it has some of the oldest temple, churches and some finest architectural styles. (Government of Goa, 2020) mentions the role of GTDC in the Development of new tourism products like Adventure, Heritage & cultural tourism, monitoring of service quality, hygiene, safety standards, and other obligations under O&M contracts, etc. (*Annexures - Social Welfare_231008_122709.Pdf*, n.d.) The scheme under Mukhyamantri Dev Darshan Yatra Yojana is in action to make an easy gateway towards religious places in Goa. (*Goas-Immense-Potential-for-Religious-Tourism-Must-Be-Tapped*, n.d.) Girish Kulkarni said that -Digitizing content about temples and organizing events can help in documenting and preserving the rich cultural heritage of these sacred places. As today's young generation is more into the digital world it becomes easy to attract them and provide knowledge about the place through digital media.

## 1.2 Background of the study

Many studies have been done when it comes to religious tourism. most of the studies are related to the behaviour of the visitors. In a study in Thailand by Lertputtarak, S., & Supitchayangkool, S. (2021) studied the factors influencing the visit to the temple as their quantitative study along with qualitative study about how the selected temple can be converted into tourism attractions after doing renovation about different factors which may affect people's behaviour towards visit and they can get more attracted towards the temple. The study used exploratory factor analysis of the push and pull factors of the religious visit where 5 of each were taken. The papers tell the main reasons why people want to visit the temples and in which areas the government needs to work so that the temple could attract more visitors. Shaikh, i. R., pillai, s. K. B., & castanha, j. (2022) a study done earlier on nostalgia , trauma and recovery which peaks about the different phases of pre- covid during covid and post covid. The study is based on qualitative data where the author has tried to find out the emotions of the people when it comes to religious visits to the Hazrat hamza shrine in goa during different periods. What was the situation earlier when people are remembering those nostalgic moments, how they survived during the lockdown period when they were not allowed to enter the shrine, and how they recover back from the trauma? The author had taken 4 different types of respondents namely caretakers visitors businessmen and residents. A paper by Pillai, S.K.B (2023) shows about a study done in goa focuses on the 5 A's of tourism namely accommodation, attraction, activities, amenities, and accessibility. These are the main factors behind the success of the religious places. The author has tried to find out whether there has been any improvement in Basilica Bom of Jesus church over the past 37 years taking into consideration these 5 A's of tourism. A study done in Bodhgaya by Piramanayagam, s. (2021)) shows mapping of the  Buddhist sites like a route map for the visitors. The study was subjected to exploratory factor analysis and has

found a pattern where 3 independent variables are going towards one dependent variable which is behaviour intensions.

## 1.3 Research Question, Objective, Hypothesis

Every study starts with Research question, objective, and a base hypothesis .The following are Research question which are divided into two parts that is quantitative and qualitative study. The hypothesis is shown as significantly impacting the behavior.

### 1.3.1 Factors influencing visiting behaviour and how they react. (Quantitative study)

**RQ1: "**What are the factors influencing the visiting behaviour and are they happy?" the main part of the study is to understand what are the different push and pull factors because people tend to visit religious places and how they feel after the visit.

**O1: "**To understand various factors influencing visiting behaviour and do they revisit." the revisit of the people to the shrine depends on how the factors are influencing

**H1: "**There is significant influence of the factors when it comes to religious visit as well as revisit." The hypothesis will be tested using the Structural Equation Model with the help of Smart PLS software.

**RQ2: "**How do the visitors react based on their experience?" this question speaks about the social media trending life that is going on in this technological world and why people like to share the experience of their visit on different platforms.

**O2: "**To identify various factors influencing respondent's social media reactions." Different factors can influence people to post stories about their visits to different religious places.

**H2: "**There is significant impact of various factors on respondents when it comes to content creation on social media." The hypothesis will be tested using the Structural Equation Model with the help of Smart PLS software.

**RQ3:** Is it possible to develop a comprehensive model to see whether visiting behvaiour and revisit to religious places is influenced by various factors which intern leads to content co creation which is based on what visitors feel after visiting religious places". This question will help us to know the results of combination of satisfaction and reaction level together in one model.

**O3: "**To see the possibility of developing combined model of factors influencing visiting behaviour and how they react on social media.

**H3: "**There is significant impact when tried to combine 2 models i.e. factors influencing visiting behaviour and content co creation." The hypothesis will be tested using the Structural Equation Model with the help of Smart PLS software.

## 1.3.2 Nostalgia, Trauma, and Recovery (Qualitative Study)

**RQ1:** "What was the situation of the religious places pre-during-post covid." The impact of covid along with every industry was also Hugh on religious tourism. The question is asked about how people were thinking in different phases i.e. pre covid, during covid and post covid.

**O1:** "To do a qualitative study of Nostalgia, Trauma and Recovery of religious places (unknown)" The objective is to find the condition of the people when it comes to religious visits during 3 different periods. How they are remembering the memories before COVID-19, how they dealt with when lockdown was there, and how they are recovering after that. There is no hypothesis to be tested in this study.

## 1.3.3 Responsible Vs Irresponsible or Sustainable Tourism (Qualitative Study)

**RQ1:** "What is the current position of Goan religious places (unknown)?" To promote our places first we have to ask question to ourself is are the places in the right condition or not so that steps can be taken accordingly.

**O1:** "To understand the situation of religious places of Goa by considering 5 A's of tourism as factors." The 5 A's of tourism will help to know whether the necessities that a tourist place should offer are present or not. No hypothesis is developed for this study.

## 1.4 Research Gap

Goa has a lot of potential religious tourism which is still untapped. This study tries to look into the matter how religious places in Goa can be promoted with the help of past literature papers. The whole study is divided into 3 parts.

**1.4.1**: To start promotion of the places first we need to understand why people want to visit the religious places. This study includes Who are the visitors and with the help the of demographic profiles, using chi square test and cross tabulation we find that whether there is any significant relationship between the demographic profiles when it comes to gender, location etc. This Quantitative study speaks about the major pull and push factors which influences people towards visiting religious places in Goa which are taken from the base paper in Thailand. Current study uses SEM through Smart PLS model to understand whether there is any significance of factors or not which is new addition to the study as this model is never used before. Later on, this study also finds how the visitors react to it on social media. Today's generation are highly influenced by these social media platforms. Different models are proposed to check whether the factors are influencing visitor's willingness to post content on social media or not.

**1.4.2** : Covid 19 had a huge impact on tourism industry. Along with that it also impacted religious places as it was a lockdown. This study tries to understand the situation of religious places pre , during and post covid taking base paper from Goa where study was done on Hazrat hamza shrine. This study gives more contribution to the previous study as it includes temples, churches and masjids 3 each so that all 3 major religions in Goa are covered. This is a qualitative study in which 4 target people to whom questions asked are visitors, caretakers,

businessman and residents.

**1.4.3** : Before promotion of any religious place, we haver be careful with the current situation of that place. A Case Study of Basilica of Bom Jesus talks about the conditions of the place based on 5 A's of the tourism. Addition to this study, contribution is done taking into consideration all 3 major religions i.e., temples, churches and masjids 3 each. This study helps to find what more can be done to make a religious place as a tourist destination. This study is done through personal visit and observation by the author similar to previous study.

## 1.5 Model Development

### 1.5.1 factors influencing visitors behaviour to visit religious places

*Fig 1.1 new model development for objective 1*
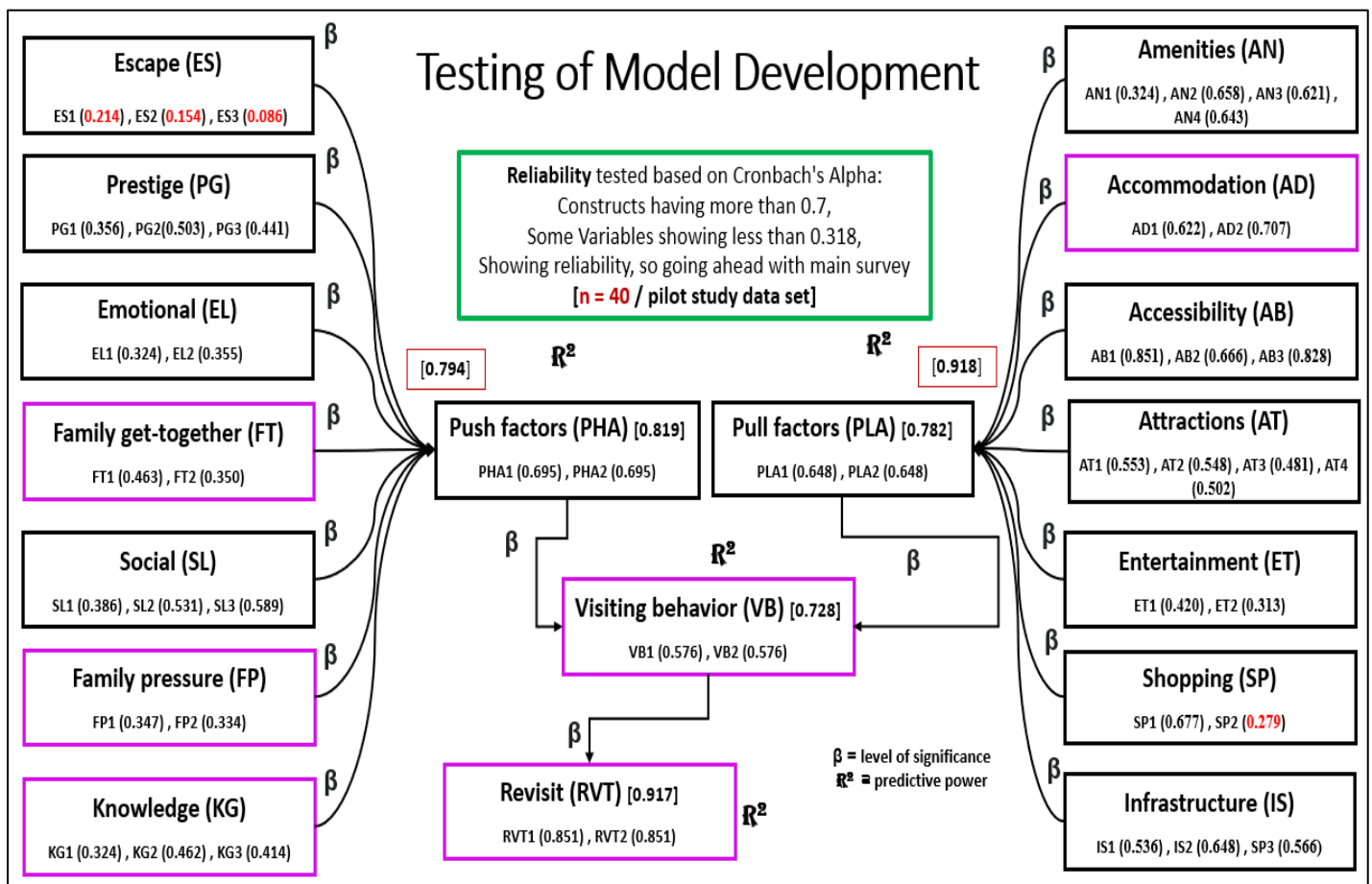


***Source**: Author's compilation*

The 14 independent variables shown in the model are as follows:

**Push factors** : are those biological, emotional, or external factors that push a person towards visiting a religious place.

1. Escape(ES): it gives an escape from the daily noisy environment while reducing mental stress and peace of mind.

2. Prestige (PG): the feeling of to be one of them who have visited the place and post the pictures on social media and have prestige of visiting a place which is trending.

3. Emotional (EL): this factor tells how a person feels when he enters the shrine to get emotionally connected to God, share his personal feelings, and perform rituals.

4. Family get-together (FT): every person wants to spend his time with family which can be done by taking them on a pilgrimage tour or celebrating different festivals in religious places.

5. Social (SL): an extrovert person always likes to meet new people in religious places, gets to know different thoughts by making connections with them, and also travels with friends.

6. Family pressure (FP) : A negative way of visit which shows peer pressure of a person due to family and traditions which has to be followed by the next generation.

7. Knowledge (KG) : specially the research scholars will like to visit the religious places for study purpose and also historians, archaeologist teams to understand the history behind the structure or the shrine.

**Pull factors** : are related to the shrine's uniqueness, attractions and specialities which pulls us towards that place.

1. Amenities: These are the extra facilities provided by religious places that attract visitors such as food, parking, washrooms, etc. It is one of the important factors of the 5 A's of tourism.

2. Accommodations: if people are traveling from a very far distance they need to rest in between .for that accommodation by the shrine or near the places is important. Also, if it's a family room or dormitory and the cleanliness of the rooms.

3. Accessibility: to reach the destination how convenient it is and what are the different ways that are required along with available Google map location are important factors of the visit.

4. Attractions: wholly depending on the structure of the religious place whether its unique construction, the history behind it, the carvings done following with culture and tradition, etc attracts visitors towards it.

5. Entertainment: different types of cultural programs and festivals are celebrated during the seasons. This can attract visitors for entertainment purposes.

6. Shopping: every visitor likes to go shopping near a religious place .it can be a miniature of the shrine or else other specialties at a reasonable price. Some visitors can come specially for shopping at the religious place.

7. Infrastructure: related to the construction area of the shrine was a proper parking facility, the safety of the place as well as ventilation plays important roles in crowded areas.

As can be seen, the different independent factors are going towards Push factors (PHA) and Pull factors (PLA) and further trying to find out which among the factors i.e. pull or push is influencing more on visiting behaviour of the visitors. After that visiting behaviour tells are the people happy to visit the religious place again or not.

The constructs marked with purple colour are addition to the factors taken earlier in the studies .also the other factors are reconstituted according to the new study.

### 1.5.2 How they react?

How people show their reaction on social media platforms and what influences them to do so.

*Fig 1.2 Content co creation model development for objective 2*
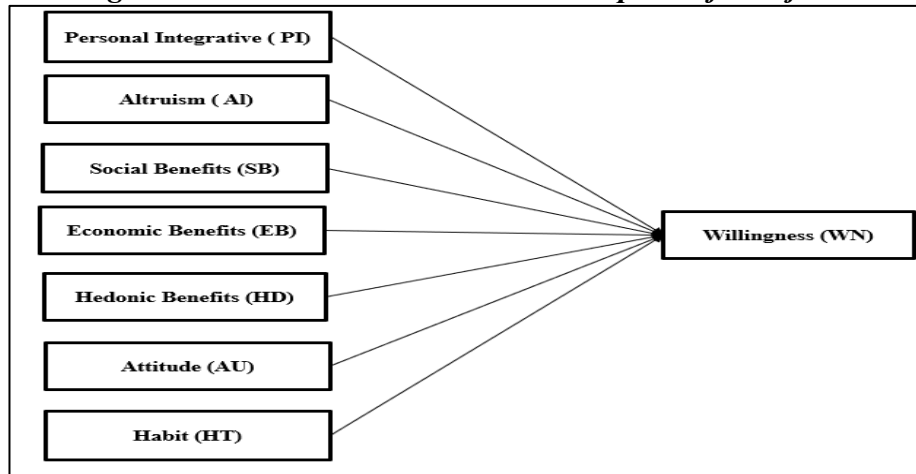
The 6 independent variables are shown in the above picture are as follows:

Personal integrative (PI): they are those constructs from which by doing an activity we get other benefits like society status increases and also satisfaction can be considered after providing knowledge to other people. When people start feeling that they are an important part people are giving high positions to them in terms of what they feel is personal integrative.

Social benefits (SB): they are the benefits where people want to get recognized by the public and get some attention from them. It can be related to self-esteem as well as the image and the respect that a person wants and gets from society.

**Altruism (AL):** it is something that satisfies us by helping other people. When a person helps another person through his experiences so that same mistake won't be repeated by others and they can make better decisions in life that is altruism.

**Economic benefits (EB):** it is related to the satisfaction that u get but only in terms of monetary value. after doing an activity when a person gets rewards in terms of money or because of monetary benefits he gets pushed to do a certain activity that comes under economic benefit.

**Hedonic benefits (HD):** these are the outcomes that we get or experience when we do some exciting things, that may be entertaining or spread happiness among people as well as give joy to us.

**Attitude (AT)**: this is something that can be positive and negative also. Attitude can be identified by a person's behaviour towards doing an activity or the way he does that. This can differ from person to person and the object or activity to which it is applied.

**Habits (HB):** the pattern that he gets from routine daily activities or by default. Certain habits we develop unknowingly here some we do for some benefit. habits are dependent variable that depends on factors in our daily routine. habits can be also good or bad.

**Willingness (WN)**: it tells a person about his feelings and whether he wants to do certain things or not in the future. whether he is open to changes or willing to participate in an activity based on his habits that's why willingness is a dependent factor on habits.

As can be seen, the 6 independent factors i.e. Personal integrative (PI), Social benefits (SB), **Altruism (AL),** Economic benefits (EB), Hedonic benefits (HD), and  Attitude (AT) are responsible and go towards building our depending factor which is  Habits (HB) and future habits leads to our Willingness (WN)  to create the content.

## 1.5.3 Combined model

The below model is tried to check whether the satisfaction level is driving towards the habit of the visitors to post the content on social media or not. The model tries to combine the factor influencing people's behaviour towards visiting religious place and are they happy or not after visiting along with revisit and it connects to the content co creation model with the motive of getting higher reliability so that model can be explained in  a better way.

*Fig 1.3 combined model for objective 3*
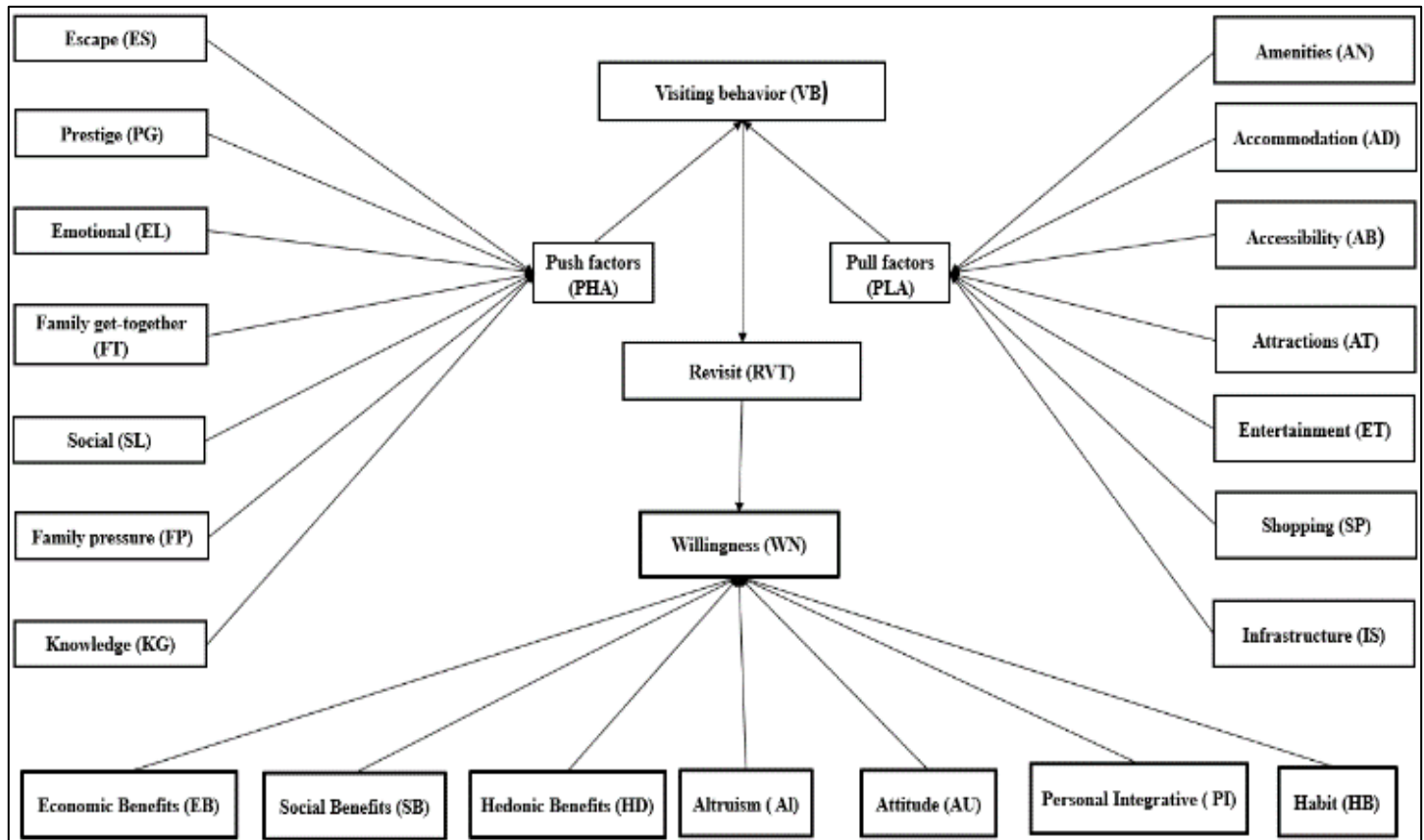
## 1.6 Chapterisation scheme

The full research is divided into total 6 chapters which are as follows:

## Chapter 1: Introduction

Introduction chapter includes Introduction, Background of the story, Research Question, Objective, Hypothesis, Research Gap, Model Development of factors influencing visitors behaviour to visit religious places and how they react, Combined model.

## Chapter 2: Literature Review

This chapter include previous studies done in different are of religious tourism which is divided into 3 parts. First part speaks about studies done related to factors influencing religious visiting behaviour along with factors influencing willingness to create content on social media platforms.2nd part shows earlier study done about impact of covid on religious places in 3 different phases as nostalgia , trauma and revovery.3rd part speaks about situation of location

over the time period considering 5 A's of tourism. This chapter gives us research gap for future study .

**Chapter 3: Data Analysis and Results**

This chapter shows the different tests which were conducted. The Cross Tabulation was used to show the demographic profile of the respondents comparing weekly and monthly visitors. . For Objective 1, the Structural equation modelling (SEM) is used to know whether factors affecting visiting behaviour, Cronbach's Alpha (CA), Composite Reliability (CR) & Average Variance Extracted (AVE), Path Coefficient & T-values, R2, Q2. For Objective 2, Structural equation modelling (SEM) is used to check factors influencing visitor's willingness to create content, Cronbach's Alpha (CA), Composite Reliability (CR) & Average Variance Extracted (AVE), Path Coefficient & T-values, R2, Q2.

**Chapter 4 : Nostalgia ,Trauma and recovery (Qualitative Study)**

This chapter speaks about another study done to find the situation during different phases of covid that is pre ,during and post. Different variety people are questioned from 9 different locations to find different patterns and themes.

**Chapter 5 : Responsible Vs Irresponsible or Sustainable Tourism (Qualitative Study)**

This chapter speaks about the presence of 5 A's of tourism of 9 different locations of 3 major religion found in Goa. Also, it includes the new tabular pattern which provides % score for the locations in accordance with present situation and how much work to be done.

**Chapter 6 : Summary ,Findings, and Conclusion**

The final chapter includes the introduction, findings from demographic profiles, literature review ,factors influencing visiting behaviour along with willingness to create content , nostalgia ,trauma and recovery and Responsible Vs Irresponsible or Sustainable Tourism, summary and conclusion., managerial implications, theoretical implications and scope for further research.

## CHAPTER 2 : LITERATURE REVIEW

## 2.0 Introduction

The existing literature review is available regarding the factors affecting the religious visit of the people. Different papers across the globe to understand the situations in different places. The main source used for study is the international journals of Religious Tourism and Pilgrimage. Below it is shown how the factors are used by the different authors in different papers each individually.

## 2.1 Factors influencing peoples behaviour towards religious visits.

Previous work shows that a total of 10 influencing factors are taken from a study done in Thailand which is titled The Collection of Knowledge, Potential, and Direction of Temple Development for Promoting Buddhism-based Tourism in Chonburi and Sriracha, Thailand.

The factors are broadly classified as push factors and pull factors. Push factors are those biological, emotional, or external factors that push a person towards visiting a religious place whereas on the other hand Pull factors are related to the shrine's uniqueness, attractions, and specialties which pull us towards that place. Each factor is explained in detail below according to the study done by Lertputtarak, S., & Supitchayangkool, S. (2021)

The push factors consist of a total 5 factors:

### 2.1.1 Escape

Nikjoo (2015) studied that many people want to escape from their daily routine. The sub-variables under this are: a) Escaping the hustle and bustle of everyday life b) To have a time when the mind is calm and relaxed. et al.'s study (2014:16) according to this study done it says that relaxation from daily routine and escape are kept before other factors like fun and knowledge when it comes to religious visit. Escape can be a major reason specially for elders which are doing nine to 5 jobs on daily basis as it helps them to get relaxed after daily schedule both physically and mental peace as well as it releases stress. Berenika Seryczyńska (2019)

speaks about escapism in going into an illusional world. In 2015 a Portuguese esteem had conducted a study in which it said that escape from daily routine was ranked $6^{th}$ for 1140 pilgrimage surveyed. All these studies tell us that a person can go into self-assessment if he escapes from this world mentally where he can get peace. Escapism not only gives you break from this noisy environment but focus on your mental health as well. This little escape towards God can bring lot of changes in your personal life. The following hypothesis is framed as follows:

*H1a : There is significant impact of Escape on respondents when it comes to visiting religious places.*

**2.1.2 Prestige**

Lertputtarak, S., & Supitchayangkool, S. (2021) says Prestige is something that internally depends on person to person. Some people like to be recognized or just to show off that they have also visited that place which is trending now. The sub-variables under this are: a) To visit various important places in Buddhism. b) To elevate the social status of those who value Buddhism. Crompton and McKay (1997) have included prestige among their major push factors in their study on motivations on pilgrims on Portuguese inner way to Santiago de Compostela. Along with it status of the people in the society as well as reputation is a key factor . McIntosh, (1955) has also included in his study that prestige can be an influencing factor which has feeling of recognition from others ,appreciation and reputation at a level. This factor can be dependent based on what work people are doing. Travellers of different religious tourism as their daily job or excitement may feel this highly important push factor . The following hypothesis is framed as follows:

*H1b : There is significant impact of Prestige on respondents when it comes to visiting religious places.*

**2.1.3 Ego-enhancement**

Lertputtarak, S., & Supitchayangkool, S. (2021) says a psychological way by which a person attributes all success to internal causes may be towards learning something or devotional practices. Sub variables under this are: a) Gaining experience and learning in culture and Buddhism. b) Creating satisfaction that fulfills one's desire for Buddhist tourism. c) Visiting temples helps to develop the mind and wisdom. d) Paying respect to the monks. Nikjoo (2015) says that it tries to gather knowledge about their world. Ego enhancement comes among ultimate travel motivation where earlier studies have been done. Studies says that when main motivation is ego enhancement people tends to visit cultural events where they can satisfy their mind. The following hypothesis is framed as follows:

*H1c : There is significant impact of Ego-enhancement on respondents when it comes to visiting religious places.*

**2.1.4 Fun**

Lertputtarak, S., & Supitchayangkool, S. (2021) speaks that a person always wants to relax and enjoy with his family having fun activities near the temples. Sub variables under this are: a) Recreation b) Fun with the activities of the temple. Lertputtarak, S., & Supitchayangkool, S. (2021) a study done in thailand shows that people tend to visit the temples due to fun activities and enjoy with firnmds and famly members . The following hypothesis is framed as follows:

*H1d : There is significant impact of Fun on respondents when it comes to visiting religious places.*

**2.1.5 Relationship**

Lertputtarak, S., & Supitchayangkool, S. (2021) talks closer to the fun activities sometimes we like to visit places with our relatives friends and family members as a get-together. sub variables under this are:

a) Having fun with traveling companions. b) Going to places that friends have visited before c) Meeting new friends while participating in Buddhist activities. Lertputtarak, S., &

Supitchayangkool, S. (2021) speaks about relationship is a social activity where its deeply concerned with connecting to different poelple who visit the shrine and being social among them to share the views and thoughts and getting knowledge about what hey feel. Old friednds can havce get together or else new friends can be made as strong push fractors for those who like to be recogniserd and increase their contacts in this society. The following hypothesis is framed as follows:

*H1e : There is significant impact of Relationship on respondents when it comes to visiting religious places.*

The pull factors consist of a total 5 factors:

### 2.1.6 Accessibility

Lertputtarak, S., & Supitchayangkool, S. (2021) says one of the 5 A's of tourism is Accessibility which tells how easily you can reach the shrine. The condition of the road, how much inside it is from the main road, can big vehicles go inside, etc. Sub variables under this are: a) Ease of travel b) Public relations signs showing directions for transportation. Nikjoo (2015) says accessibility can be given highest priority when it comes to attracting tourists. the convenient access can be the determinant to set a standard for accessibility along with google map locational a study done in Iran showed that getting a visa can be considered as major accessibility variable. The following hypothesis is framed as follows:

*H1f : There is significant impact of Accessibility on respondents when it comes to visiting religious places.*

### 2.1.7 Infrastructure

Lertputtarak, S., & Supitchayangkool, S. (2021) says is the place safe to visit for all types of domestic as well as foreign tourists or not along with cleanliness and parking variables under this are:

a) Safety b) Availability and cleanliness of places. c) Parking. Nikjoo (2015) after ego enhancement people give more attention towards infrastructure of the religious place. People will choose that destination which gives them more comfort and where they are relaxed. infrastructure may include convenience in transportation, accommodation, sanitation etc. The following hypothesis is framed as follows:

*H1g : There is significant impact of Infrastructure on respondents when it comes to visiting religious places.*

## 2.1.8 Entertainment

Lertputtarak, S., & Supitchayangkool, S. (2021) says as part of enjoyment many activities are available inside as well as nearby the tempests variables under this are: a) A variety of activities within the temple. b) Doing activities that are suitable for sharing with family or people traveling together. c) Seeing the lives of people in communities near the temple. d) Staying in the temple for Dharma practice. Kwok Shing Chan (2020) says that a study done in China found out that entertainment can be in educational way also. entertainment can be gaming as well as non-gaming way in which there are chances of gambling. Best example can be at the time of festivals variety of entertainment can be seen all over the world like joy rides , cultural programs, talent hut competitions etc. The following hypothesis is framed as follows:

*H1h : There is significant impact of Entertainment on respondents when it comes to visiting religious places.*

## 2.1.9 Attraction

Lertputtarak, S., & Supitchayangkool, S. (2021) says one of the most important factors is Attraction as it provides and attracts various field visitors even if they are atheists. sub variables under this are: a) The beauty and uniqueness of the temple. b) The atmosphere inside the temple. c) Reputation, and image of the temple. d) Receiving good service from temple staff. e) Thai art, culture, and traditions. f) Historical sites. g) Participation of people in communities

and temples h) History of local communities. Kwok Shing Chan (2020) has divided these attractions into 5 groups namely nature, cultural which may include the traditions, recreation, events and entertainment. The following hypothesis is framed as follows:

*H1i : There is significant impact of Attraction on respondents when it comes to visiting religious places.*

### 2.1.10 Shopping

Lertputtarak, S., & Supitchayangkool, S. (2021) says the least important but very important especially from a woman's point of view is shopping near the temple. Sub variables under this are: a) Ability to pay for travel. b) Inexpensive products sold within the temple. c) Community's local products sold within the temple area. Rufus Olufemi Adebayo (2020) tries to related the consumer or visitor behavior when it comes to shopping around religious places. This study was done in South Africa and found that shopping is done of a part of people for faith, beliefs etc. The following hypothesis is framed as follows:

*H1j : There is significant impact of Shopping on respondents when it comes to visiting religious places.*

## 2.2 Content co-creation

The below are the different constructs taken from various papers to show how these studies have shown the factors which can influence a behavior about performing an activity of different fields.

### 2.2.1 Altruism

Sheldon & Lyubomirsky,(2006) rightly said in their study that altruism can be brought into the picture as a positive feeling, and expressing gratitude is a good example of it. Fehr & Gaechter, (2000) says it can be a feeling of satisfaction by helping other people. altruism is always for other people and acts as for ourselves. Sometimes there can be egoistic reasons, such as relaxing from our sadness or changing our mood (Cialdini et al., (1987); Maner et al., (2002)).

Altruism is considered as focusing on others. It is also linked with social relationships. there is a relation between altruism to the Internet and new social media tools (Lee et al., 2011). Altruism is among the most tested factors in motivation (Hsu & Lin, 2008; Lee et al., 2011). The following hypothesis is framed as follows:

*H2a : There is significant impact of Altruism on respondents when it comes to content creation on social media.*

### 2.2.2 Personal Integrative

Nambisan, S., & Baron, R. A. (2007) has developed in his studies four types of benefits among which one is personal integrative. This process is termed as second outcome which is connected with our activity. A duty performed because of which our other values and benefits are increasing with reputation in the society as well as self-efficacy. Status in society also gets higher stage These are measured based on the satisfaction got after the usage of the products. Katz et al., (1974) also said that it increases confidence among the people. Fuller et al., 2004; Jeppesen and Molin, (2003) status can be gained by giving expert advice over the years and usage of the product. Those who have a little less knowledge may lack the potential for personal integration. Also, satisfaction can be achieved by influencing other participants to buy a product. The higher the connection with the community people higher the status of an individual. The following hypothesis is framed as follows:

*H2b : There is significant impact of Personal Integrative on respondents when it comes to content creation on social media.*

### 2.2.3 Social Benefits

Some people may like to be recognised in this world and be famous among the public. The growing digital technology makes it easier for a person to get social benefits aft6er doing particular activity. They are also important in one's life to navigate challenges and get the required resources from the society. Rebecca Poch & Brett Martin (2014) referred social

benefits as a positive feedback and verbal reinforcement. Study refers YouTube as a better platform where people share the content for other to be social. Hoisl et al., 92007) says that social benefit is considered as status in the society along with image and respect. Hung et al., (2011) image and reputation of a person significantly affects one's self esteem in a positive manner. The following hypothesis is framed as follows:

*H2c : There is significant impact of Social Benefits on respondents when it comes to content creation on social media.*

## 2.2.4 Economic Benefits

Economic benefits refer to the positive outcomes that contribute to the financial well-being of individuals, businesses, and nations. A thriving economy generates increased employment opportunities, leading to higher income levels and improved standard of living for citizens. Robust economic activity stimulates innovation and technological advancements, fostering long-term growth and competitiveness. Governments often experience enhanced tax revenues, allowing them to invest in infrastructure, education, and healthcare, further promoting societal development. Overall, economic benefits play a crucial role in creating a stable and prosperous environment for individuals and communities. in this social world technology plays an important role. With the help of platforms like YouTube people are making a career of it and making high amounts of money from it. it can be an important driver towards posting content on social media. so, when people get economic benefits from doing an activity, they get attracted to it and make it a habit. The following hypothesis is framed as follows:

*H2d : There is significant impact of Economic Benefits on respondents when it comes to content creation on social media.*

## 2.2.5 Hedonic Benefits

Dhar & Wertenbroch, 2000; Voss et al., (2003) says Hedonic benefits are those outcomes that we get from doing an activity like joy, entertainment, excitement, wonder, etc. Venkatesh et

al., (2012) have used hedonic benefits as one of the factors in studying mobile banking. He refers to those benefits like fun and pleasure we might get after doing some activity. they may differ from person to person and depending on the activity which motivates them the most.it is the most important construct as it provides quality as well as mental peace which the people get after performing an activity. Hedonic benefits also significantly push a person to buy a product again as it gives fun. Kuo and Feng, (2013) mentioned that it's a type of happiness that one can feel from community life. The following hypothesis is framed as follows:

*H2e : There is significant impact of Hedonic Benefits on respondents when it comes to content creation on social media.*

## 2.2.6 Attitude

Attitude shows a person's reaction to a thing whether positive or negative. attitude is usually depicted through the behaviour and expression of feelings in different ways. Dabholkar, (1994) Attitude plays a major role in making different choices behaviour and behavioural intentions. Zanna and Rempel (1998) state that the contents of attitude have a combination of beliefs and affective feelings about the attitude object. Attitude towards a certain object is formed, stored in memory, and readily accessible which will not only ease the decision-making process but also enhance the quality of decision-making (Fazio, 2000). Attitude can differ from person to person as well as the thing to which it is applied. One person can have different attitudes when it comes to different people, places, activities, etc. The following hypothesis is framed as follows:

*H2f : There is significant impact of Attitude on respondents when it comes to content creation on social media.*

## 2.2.7 Habits

Habits are behavioural patterns that shape our daily routines and actions. Formed through repetition, they can be both beneficial and detrimental to our well-being. Cultivating positive

habits contributes to personal growth and success while breaking negative habits requires conscious effort and commitment. Habits often operate subconsciously, influencing our decisions and actions without us being fully aware. Understanding and intentionally shaping our habits can lead to positive transformations in various aspects of our lives. , a consumer having a HINT that would allow him/her to optimize a task can be called a habit (Verplanken et al., 1998). Kahneman & Tversky, (1979); Kim & Kankanhalli, (2009); Samuelson & Zeckhauser, (1988) has said that habits can be formed without rational data which we need to explain by behavioural economic and psychological literature. The following hypothesis is framed as follows:

*H2g : There is significant impact of Habits on respondents when it comes to content creation on social media.*

### 2.2.8 Willingness to create content

The willingness to create content is the driving force behind creative expression and communication. It reflects an individual's openness to share ideas, insights, and perspectives with an audience. Cultivating a strong willingness to create content fosters innovation, fosters learning, and contributes to the richness of diverse voices in various fields. A study done in Ghana shows how social ties moderate the willingness to interact. People's willingness can be shown as their motivation to participate in any activity to create value. Prahalad and Ramaswamy (2004) have said that dialogue relates to their activity participation and willingness.

## 2.3 Nostalgia , Trauma and Recovery

Shaikh, I. R., Pillai, S. K. B., & Castanha, J. (2022)

This paper shows the 3 different phases of everyojes like.Nostalgia , trauma ,and recovery.when covid 19 struct the world it had huge ipact on religious tourism as well. The phases were dvided as :

**Nostalgia (pre covid) :** remembering the past memories with shrine and how evryone used to travel with their familyies to have fun together by clicking pictures as their memories.

**Trauma (during covid) :** the dark phase of lockdown where no one was allowed to visit or enter the shrine and there was a fear among the people as well.

**Recovery (after covid) :** after the lockdown is everything again back on track as it was earlier or there has been any cvhanges or related to recovery rate is dicussed.

The study speaks about research conducted in Hazrat Hamza shrine in Goa where qualitative data is used for the study in which different people were asked questions related to the phases.the target respondents for the survey were visitore , resdents , caretakers and businesmen.the response were were recorded related to the the 3 phases and how they deal wiyth it. the study has found that people who visit the shrines have a higher level of faith, and the visitors rely more on God and less on safety measures.

## 2.4 Responsible Vs Irresponsible or Sustainable Tourism

**2.4.1** Pillai, S.K.B (2023)

A study done in Goa related to the development of the religious place first thing we must know its real potential and current scenario while taking into consideration 5 A's of Tourism. The 5 A's taken in this study are accessibility, amenities, attractions, accommodations, activity. The study was done through personal visit and observations by the author over different decades to see that what progress that place has made with respect to these 5 A's, have they developed these facilities or sustained what they had or they are irresponsible in preserving the religious place properly. The 5 A's are explained in brief as blew:

**Accessibility**: basically, how easy it is for a traveler to reach a destination is accessibility. a well-developed infrastructure, road facilities, is the location available on google maps or not, the way of transport e.g. air water or land with transport facilities i.e. bus, taxi, and how far it is from the main road.

**Amenities**: they are the other facilities provided by the place or near the place which gives joy to the visitors. Eateries / Restaurants, shopping mall, ATM Facilities, washroom facilities inside as well as outside the shrine, parking availability etc.

**Attraction**: it's purely based in the uniqueness of the structure or the shrine which attracts a person towards visiting it .it can be the story behind the structure, how different colors are used, how well the carving is done, how mesmerizing the surrounding is etc.

**Accommodation**: people always like to travel where close to it there are accommodation availability as if they are tired, they can rest there. facilities like hotel rooms, home stays, dormitory etc. can attract tourists to visit the place.

**Activity**: for entertainment and fun some activities are arranged by the shrine or near the shrine so that visitors will not get bored along with their family members. A park nearby or adventurous activities may help to committee to attract the visitors.

Fabio Forlani (2021) has done a study in Italy about Mapping and Evaluating the Attractiveness of Pilgrim Routes from an Experiential Perspective which shows what is the situation of the paths of the shrines in Italian religious places and how they can be developed based non study done.it talks about the conditions of the road to reach the destination by taking into consideration 5 A's of tourism namely attractiveness , atmosphere ,accessibility, amenity and attitude. A table is drawn to show what are the major things which are key factors and which bad things needs to be developed and taken into consideration for the developmental activity of the roads for the pilgrimage. A matrix is best way in which it  shows which sector should be given more focus of funds can be provided to fix them.

Jim Ayorekire (2020) a study done in Uganda talks about Opportunities and Challenges of Religious Tourism Development from Policy, Planning and Institutional Perspective in which

the author has identified the key religious tourism sites and tried to and has tried to compare them with respect to significance of the religious place for what it is famous for, what are the different activities which takes place in the shrine -along with Level of tourism facilities and services development. After that SWOT analysis concept is applied and tried to find out where the place is lacking and creating a base for further study about what can be done to correct these. The strengths of the places have to be maintained and be careful with the threats.

# CHAPTER 3 : DATA ANALYSIS

## 3.0 Introduction

Based on the research questions objectives and hypothesis , the followings tests are performed to answer our questions and check for hypothesis. The analysis is divided into 3 parts as different chapters where quantitative data is explain in chapter 3 and qualitative in chapter 4 and chapter 5.chapter 3 talks about the analysis of objective 1 i.e. factors influencing visiting behvaiour and do they revisit or not. Before that demographic analysis of respondents is done to check whether there is any difference between the respondents of weekly and monthly visitors of religious places when it comes to gender, age ,occupation, educational status , marital status , religion , monthly income and location for which total of 263 respondents were taken . After that factor analysis is done with different tests like CA,CR,P values ,Factor loading ,R2 ,Q2 , F2 etc. Same study is used for $2^{nd}$ objective which speaks about what are the different factors which influence visitors to react on social media i.e. content co creation. The $3^{rd}$ objective speaks about combined model and tries to find if it gives better picture or not.

## 3.1 Who they are?

This part speaks about the demographic profiles of the respondents who are visiting religious places due to various push and pull factors. The study tries to compare the demographic profiles with the frequency of visit and tries to find whether there is any significance or not when it comes to visiting religious places. The frequency taken are weekly visits and monthly visits. The results are obtained by using the chi-square test for independence.

**Table 3.0 Demographic analysis**

| Demographic profiles | | Chi square | (P value) | Frequency of visit | | | |
|---|---|---|---|---|---|---|---|
| | | | | Weekly [N=135] | | Monthly [N=128] | |
| | | | | # | % | # | % |
| Gender | Male | 1.695 | 0.193 | 58 | 42.96 | 44 | 34.38 |
| | Female | | | **77** | **57.04** | **84** | **65.63** |
| Age | Up to 30 years | 1.005 | 0.316 | **114** | **84.44** | **101** | **78.91** |
| | Above 30 years | | | 21 | 15.56 | 27 | 21.09 |
| Occupation | Student | 3.257 | 0.354 | **98** | **72.59** | **81** | **63.28** |
| | Employed (Govt) | | | 7 | 5.19 | 12 | 9.38 |
| | Employed (Private) | | | 22 | 16.30 | 27 | 21.09 |
| | Unemployed | | | 8 | 5.93 | 8 | 6.25 |
| Educational level | Up to 10th | 1.089 | 0.780 | 6 | 4.44 | 8 | 6.25 |
| | Up to 12th | | | 19 | 14.07 | 14 | 10.94 |
| | Graduation | | | **59** | **43.70** | **54** | **42.19** |
| | Post Graduation | | | 51 | 37.78 | 52 | 40.63 |
| Marital status | Married | 0.127 | 0.721 | 20 | 14.81 | 22 | 17.19 |
| | Unmarried | | | **115** | **85.19** | **106** | **82.81** |
| Religion | Hindu | 14.077 | **0.001** | **87** | **64.44** | **104** | **81.25** |
| | Christian | | | 40 | 29.63 | 14 | 10.94 |
| | Muslim | | | 8 | 5.93 | 10 | 7.81 |
| Monthly income | Below ₹50,000 | 3.034 | 0.219 | **101** | **74.81** | **96** | **75.00** |
| | ₹50,000 to ₹100,000 | | | 26 | 19.26 | 18 | 14.06 |
| | Above ₹100,000 | | | 8 | 5.93 | 14 | 10.94 |
| Location | North Goa | 0.687 | 0.407 | **110** | **81.48** | **98** | **76.56** |
| | South Goa | | | 25 | 18.52 | 30 | 23.44 |

*Significant at 0.05  *Source: Author's compilation*

The above table shows the demographic profiles of the respondents which are gender ,age ,occupation, educational level, marital status ,religion ,monthly income and location which is based on Frequency that is visits weekly basis and visits monthly basis of respondents visiting religious places. The total number of the respondents were 263 respondents out of which 135 were those people who visit the religious places on weekly basis and remaining 128 visit the religious places on monthly basis. These respondents are categorised based on their demographic profiles along with percentages of total.

In the case of gender (X2 =1.695, P<0.05) we can see that the P value is greater than 0.05 which means that there is no significant difference between monthly visits and weekly visits of respondents visiting religious places.

In the case of age (X2 =1.005, P<0.05) Also we can see that P values 0.316 which is less than 0.05 so there is no significant difference between the frequency of is it that is weekly and monthly respondents visiting religious places.

Also, when it comes to the occupation (X2 = 3.257, P<0.05) of the people the P value is 0.354 again proving that there's an insignificant difference between the frequency of respondents visiting religious places.

Educational level (X2 =1.089, P<0.05) also says that the P value is 0.780 making no difference between the frequency of respondents visiting religious places when it comes to whatever educational degree they are pursuing.

The marital status (X2 =0.127, P<0.05) also speaks values 0.721 making it insignificant for married and non-married people to visit religious places.

When we compare the demographics by religion (X2 =14.077, P>0.05) we can see that the P values 0.001 which is less than 0.05 making there a significant difference between the frequency of the visits that is weekly and monthly so here we reject the null hypothesis and accept the alternative for this. It may be because of the number of respondents from the Hindu religion, making it 87 respondents weekly and 104 respondents monthly visits which is higher than Christian and Muslim religion . This is because Goan population has approx. 60% Hindu ,30% Christians and remaining Muslims.

When comes to monthly income (X2 =3.034, P<0.05) as well as location (X2 =0.687, P<0.05), the P value is higher than 0.05 making it the insignificant difference between the frequency of respondents visiting religious places.

Hypothesis: There is significant difference that exists between the frequency of visits that is weekly and monthly visitors concerning gender, age, occupation, educational level, marital status, monthly income, and location religion.

Hence the hypothesis is rejected as there is no significant difference exists between the frequency of visits concerning gender, age ,occupation ,educational level ,marital status ,monthly income and location except for religion which is due to population size of Goa containing 60% Hindu.

## 3.2 What influences them?

The below table shows how the factors are related to each other within the construct. Different tests like Factor Loading, Cronbach's Alpha test, Composite Reliability and Average Variance Extracted.

**Table 3.1 Measurement Model Assessment**

| Code | Statements | loading | CA | CR | AVE |
|---|---|---|---|---|---|
| **Escape** | | | | | |
| ES1 | It provides an escape from this noisy environment | 0.855 | | | |
| ES2 | It reduces my mental stress | 0.734 | 0.772 | 0.825 | 0.675 |
| ES3 | To relax after my daily routine | 0.87 | | | |
| **Prestige** | | | | | |
| PG1 | I want to be one of the few people who have visited these places | 0.843 | | | |
| PG2 | To post pictures on social media | 0.828 | 0.798 | 0.803 | 0.712 |
| PG3 | To visit places trending on social media | 0.86 | | | |
| **Emotional** | | | | | |
| EL1 | To feel emotionally connected to God | 0.819 | 0.732 | 0.879 | 0.779 |
| EL2 | To get satisfaction of performing duty towards God | 0.941 | | | |
| **Family get-together** | | | | | |
| FT1 | I take my relatives to a pilgrimage | 0.86 | **0.469** | **0.488** | 0.65 |
| FT2 | To celebrate festivals together with family | 0.749 | | | |
| **Social** | | | | | |
| SL1 | To have fun while travelling with my friends | 0.781 | | | |
| SL2 | To interact with new people | 0.87 | 0.799 | 0.804 | 0.715 |
| SL3 | To listen to new ideas from different people regarding the place | 0.882 | | | |
| **Family pressure** | | | | | |
| FP1 | I visit due to peer pressure. | 0.878 | **0.638** | **0.647** | 0.733 |
| FP2 | Due to family tradition | 0.834 | | | |
| **Knowledge** | | | | | |
| KG1 | To research and study about the place. | 0.78 | | | |
| KG2 | To experience supernatural activities | 0.882 | 0.782 | 0.856 | 0.686 |
| KG3 | To understand the history of the structure | 0.819 | | | |
| **Influence of push factors** | | | | | |
| PHA1 | Overall, these push factors drive me towards religious visit | 0.917 | 0.721 | 0.762 | 0.778 |
| PHA2 | I often visit due to these push factors | 0.846 | | | |
| **Amenities** | | | | | |
| AN1 | I see availability of place for any sort of function where festivals can be celebrated | 0.744 | 0.844 | 0.843 | 0.684 |

| | | | | | |
|---|---|---|---|---|---|
| AN2 | I check the washroom facilities | 0.865 | | | |
| AN3 | I search for availability of Parking | 0.848 | | | |
| AN4 | I look at the Food availability and quality | 0.845 | | | |
| **Accommodations** | | | | | |
| AD1 | I check if family rooms or dormitory is provided | 0.911 | 0.766 | 0.772 | 0.81 |
| AD2 | I examine the cleanliness of the surrounding and rooms if any | 0.889 | | | |
| **Accessibility** | | | | | |
| AB1 | I check the mode of transport i.e., water, air, road | 0.913 | 0.883 | 0.885 | 0.81 |
| AB2 | I confirm the condition of the route | 0.886 | | | |
| AB3 | I see if I can find the location on google maps | 0.901 | | | |
| **Attractions** | | | | | |
| AT1 | I like to see the beauty and uniqueness of the religious place | 0.863 | 0.844 | 0.845 | 0.681 |
| AT2 | I like if religious sites having some history | 0.848 | | | |
| AT3 | I check the reputation and image of the place | 0.78 | | | |
| AT4 | I get attracted towards carving art, culture and traditions of the place | 0.807 | | | |
| **Entertainment** | | | | | |
| ET1 | I love cultural programs held in the religious place | 0.929 | 0.769 | 0.814 | 0.81 |
| ET2 | I love to visit during different festivals | 0.87 | | | |
| **Shopping** | | | | | |
| SP1 | I see if there any shops available nearby | 0.887 | 0.732 | 0.732 | 0.788 |
| SP2 | I look for availability of a miniature of the structure | 0.889 | | | |
| **Infrastructure** | | | | | |
| IS1 | I verify if the place safe to visit or not | 0.832 | 0.825 | 0.831 | 0.74 |
| IS2 | I check if there is proper parking facility or not | 0.876 | | | |
| IS3 | I ensure that there is proper ventilation inside the religious place | 0.873 | | | |
| **Influence of pull factors** | | | | | |
| PLA1 | Overall, these pull factors attracts me towards religious visit | 0.927 | 0.823 | 0.826 | 0.85 |
| PLA2 | I often visit due to these pull factors | 0.916 | | | |
| **Visiting behaviour** | | | | | |
| VB1 | I often visit the religious place | 0.886 | 0.749 | 0.751 | 0.799 |
| VB2 | I feel happy after visiting | 0.901 | | | |
| **Revisit** | | | | | |
| RVT1 | I will revisit the shrine due to these factors | 0.909 | 0.771 | 0.774 | 0.814 |
| RVT2 | I will also recommend others to visit | 0.895 | | | |

***Source***: *Author's compilation*

**Factor loading**: Partially square structural equation modeling is used for the above study in which different factors are taken into consideration firstly the factor loading which shows how much variation is explained by the items in the particular construct also the factor loading values ideal should be acceptable the limit of 0.7. In the above table, we can see that all the values of factor loading of push as well as pull factors are showing results more than 0.7 which is acceptable.

**Cronbach's alpha** : When we talk about the reliability and validity of the construct in the above case it is used Cronbach's Alpha and composite reliability for the test also while using average variance extracted and discriminant test who's that how close the deleted items are grouped as one construct if the construction value about 0.7 it shows that the construct has good Reliability. In the above study, we can see that almost every other factor shows more than 0.7 Cronbach's Alpha except for the family get-together construct which shows 0.469, and family pressure which shows 0.638 which is unacceptable and unreliable. The composite reliability is a more edition done to the Cronbach's Alpha as many times Cronbach's Alpha underestimates the scale of Reliability. So, to confirm this composite reliability test, we use the Composite reliability value about 0.7 suggests good reliability and for items consistently measured the same latent construct. In our study, we can see that the composite reliability of every other factor is more than 0.7 as suggested, and has also converted family get-together and family pressure constructs from Cronbach Alpha into more than 0.7 which was earlier less.

**Average variance extracted (AVE**) :The average variance extracted that is AVE measures how much the variance is explained by each construct ways on its items so idly an AVE value above 0.5 states that the construct explains more variance due to fewer measurement errors. In the above table, we can see that all the values are showing more than 0.5 of all the construct average variance extracted which shows that the construct explains more variance due to fewer measurement errors.

**Table 3.2 Discriminant validity using Fornell -Larcker criterion**

| | AB | AD | AN | AT | EL | ES | ET | FP | FT | IS | KG | PG | PHA | PLA | RVT | SL | SP | VB |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| AB | **0.9** | | | | | | | | | | | | | | | | | |
| AD | 0.756 | **0.9** | | | | | | | | | | | | | | | | |
| AN | 0.65 | 0.75 | **0.827** | | | | | | | | | | | | | | | |
| AT | 0.614 | 0.531 | 0.421 | **0.825** | | | | | | | | | | | | | | |
| EL | 0.13 | 0.126 | 0.143 | 0.2 | **0.882** | | | | | | | | | | | | | |
| ES | 0.185 | 0.229 | 0.275 | 0.259 | 0.425 | **0.822** | | | | | | | | | | | | |
| ET | 0.416 | 0.352 | 0.344 | 0.63 | 0.325 | 0.359 | **0.9** | | | | | | | | | | | |
| FP | 0.251 | 0.301 | 0.443 | 0.286 | 0.209 | 0.196 | 0.167 | **0.856** | | | | | | | | | | |
| FT | 0.275 | 0.345 | 0.362 | 0.355 | 0.429 | 0.326 | 0.365 | 0.457 | **0.806** | | | | | | | | | |
| IS | 0.715 | 0.635 | 0.66 | 0.558 | 0.189 | 0.303 | 0.447 | 0.324 | 0.327 | **0.86** | | | | | | | | |
| KG | 0.221 | 0.265 | 0.356 | 0.425 | 0.307 | 0.41 | 0.366 | 0.529 | 0.397 | 0.389 | **0.828** | | | | | | | |
| PG | 0.232 | 0.288 | 0.464 | 0.237 | 0.219 | 0.351 | 0.176 | 0.618 | 0.423 | 0.326 | 0.556 | **0.844** | | | | | | |
| PHA | 0.278 | 0.344 | 0.343 | 0.288 | 0.253 | 0.341 | 0.315 | 0.366 | 0.276 | 0.312 | 0.298 | 0.339 | **0.882** | | | | | |
| PLA | 0.384 | 0.365 | 0.442 | 0.399 | 0.314 | 0.373 | 0.432 | 0.314 | 0.443 | 0.449 | 0.311 | 0.338 | 0.494 | **0.922** | | | | |
| RVT | 0.312 | 0.265 | 0.217 | 0.478 | 0.486 | 0.437 | 0.481 | 0.141 | 0.422 | 0.319 | 0.312 | 0.194 | 0.322 | 0.468 | **0.902** | | | |
| SL | 0.343 | 0.354 | 0.431 | 0.361 | 0.336 | 0.379 | 0.321 | 0.567 | 0.481 | 0.408 | 0.593 | 0.549 | 0.337 | 0.362 | 0.318 | **0.845** | | |
| SP | 0.517 | 0.556 | 0.604 | 0.579 | 0.248 | 0.375 | 0.465 | 0.395 | 0.363 | 0.645 | 0.464 | 0.404 | 0.362 | 0.404 | 0.313 | 0.375 | **0.888** | |
| VB | 0.212 | 0.236 | 0.162 | 0.409 | 0.415 | 0.413 | 0.515 | 0.098 | 0.36 | 0.289 | 0.178 | 0.099 | 0.323 | 0.414 | 0.694 | 0.207 | 0.325 | **0.894** |

***Source**: Author's compilation*

**Discriminant validity**: Discriminant validity tells us how each construct is different from the other which is used in the above study it is also measured using two types of tests: Heterotrait-monotrait ratio (HTMT) and Fornell-Larcker criterion, the latter one is commonly used. As can be seen from about table all the highest values from each construct should be at the top of the column which is achieved perfectly with the help of Fornell-Larcker criterion.

**Table 3.3 Structural Model Assessment**

| | Beta values | T statistics | P values | Hypothesis | $F^2$ |
|---|---|---|---|---|---|
| ES -> PHA | 0.218 | 3.025 | **0.003** | Supported | 0.042 |
| PG -> PHA | 0.076 | 0.948 | 0.343 | Unsupported | 0.004 |
| EL -> PHA | 0.076 | 1.038 | 0.299 | Unsupported | 0.005 |
| FT -> PHA | 0.013 | 0.173 | 0.863 | Unsupported | 0 |
| SL -> PHA | 0.064 | 0.717 | 0.474 | Unsupported | 0.003 |
| FP -> PHA | 0.299 | 2.451 | **0.014** | Supported | 0.033 |
| KG -> PHA | **-0.022** | 0.283 | 0.777 | Unsupported | 0 |
| AN -> PLA | 0.260 | 3.118 | **0.002** | Supported | 0.034 |
| AD -> PLA | **-0.063** | 0.637 | 0.524 | Unsupported | 0.002 |
| AB -> PLA | **-0.009** | 0.094 | 0.925 | Unsupported | 0 |
| AT -> PLA | 0.072 | 0.721 | 0.471 | Unsupported | 0.003 |
| ET -> PLA | 0.237 | 3.042 | **0.002** | Supported | 0.047 |
| SP -> PLA | 0.035 | 0.359 | 0.72 | Unsupported | 0.001 |
| IS -> PLA | 0.155 | 1.622 | 0.105 | Unsupported | 0.013 |
| PHA -> VB | 0.157 | 2.313 | **0.021** | Supported | 0.023 |
| PLA -> VB | 0.336 | 5.214 | **0.000** | Supported | 0.106 |
| VB -> RVT | 0.694 | 12.711 | **0.000** | Supported | 0.93 |

***Source**: Author's compilation*

**Table 3.4 Coefficient of determinants**

|  | R-square | Q² predict |
|---|---|---|
| PHA | 0.222 | 0.151 |
| PLA | 0.303 | 0.246 |
| VB | 0.19 | 0.143 |
| RVT | 0.482 | 0.127 |

***Source****: Author's compilation*

**Path Coefficient**: While doing the structural modeling will look at different parameters first is the path Coefficient or beta which examines the linkage between the independent and dependent variables in the above study it shows us how both Independent and dependent variables are interlinked to each other. The significance is taken at 0.5 or 5% in this study. We can see that the P values marked with red are less than 0.5 which shows that there is a significant relationship between the dependent and independent variables.

**$R^2$:** also known as the coefficient of determinants explains the proportion of variance in the dependent variable that is an accountant to independent variable normally it is said that the higher the reliable value the revalue mater it is that means higher the better it is explained. The above table shows that $R^2$ is increasing and for the final construct R square is showing 0.48 which means the 48% is explained by the variables.

**$Q^2$:** When we add more independent variables to our proposed model our $Q^2$ with increase and decrease if we remove some independent variables so to measure the substance impact of each independent variable on the dependent variable a new test which is f square is used the effect size can be classified as small effect medium effect or large effect which depends on the square value. If square value is more than 0.02, 0.15 and 0.35 respectively. In the above table we can see that most of the Q2 are falling between small and medium effect.

**Model 1: factors influencing visitors behavior**

The below model is developed to check how different factors influence visitors' behavior towards visiting religious places and whether are they happy to revise it or not. The factors are divided into two parts: push factors and pull factors. different push factors such as Escape,

Prestige, emotional, family getting together, social, family pressure, and knowledge all go towards push factors giving an R square of 0.22 in which knowledge shows a negative beta market with dotted line. Similarly, amenities, accommodation, accessibility, attractions, entertainment, shopping, and infrastructure go towards pull factors in which accommodation and accessibility show a negative beta value market with dotted line and the R square of pull factors is 0.303. The push factors and pull factors then go towards the visiting behavior showing the R square as 0.190 which ultimately goes to the final construct which is revisit giving an R square of 0.48 which tells that 48% of the study is explained.

*Fig .3.1 Objective 1 model*
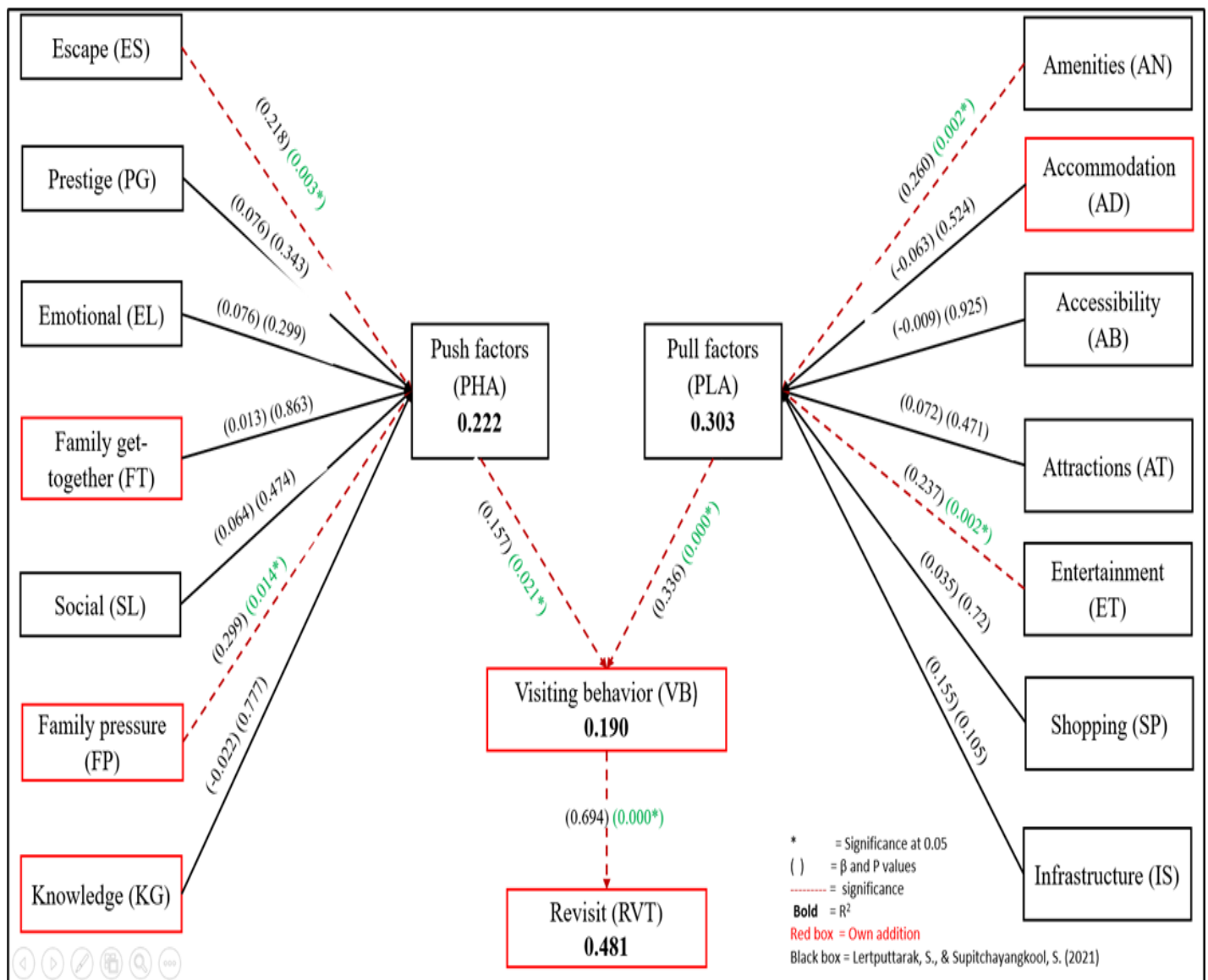


*Source: Author's compilation*

### 3.3 Content Co-creation

The below table explain about the objective 2 which speaks about content co-creation and

relation within the constructs while using different tests like Factor Loading, Cronbach's

Alpha , Composite Reliability and Average Variance Extracted.

**Table 3.5 Measurement Model Assessment**

| Code | Statements | Loading | CA | CR | AVE |
|---|---|---|---|---|---|
| | **Personal Integrative** | | | | |
| PI1 | I post review of my experience if public/social recognition is attached to it | 0.873 | **0.65** | **0.653** | 0.74 |
| PI2 | I post to impress and show off my activities to friends | 0.848 | | | |
| | **Altruism** | | | | |
| AI1 | I want to help others with my own experiences | 0.857 | 0.826 | 0.831 | 0.742 |
| AI2 | I want to enable others to make a good decision | 0.893 | | | |
| AI3 | I want to help the religious place to improve their services | 0.834 | | | |
| | **Social Benefits** | | | | |
| SB1 | I meet new people when I post my reviews | 0.896 | 0.716 | 0.722 | 0.778 |
| SB2 | To enhance the strength of my affiliation with the religious community | 0.868 | | | |
| | **Economic Benefits** | | | | |
| EB1 | I receive reward for posting my experience on social media | 0.945 | 0.861 | 0.872 | 0.878 |
| EB2 | I want to make money for posting my positive experience | 0.928 | | | |
| | **Hedonic Benefits** | | | | |
| HB1 | Sharing personal experience is really enjoyable and fun | 0.815 | **0.65** | **0.686** | 0.738 |
| HB2 | Posting reviews is a fun way to kill time | 0.9 | | | |
| | **Attitude** | | | | |
| AU1 | Posting reviews is thrilling and gives nice experience | 0.914 | 0.787 | 0.789 | 0.824 |
| AU2 | I feel positive about posting reviews | 0.902 | | | |
| | **Habits** | | | | |
| HT1 | It became a habit to post once I visit any religious place | 0.927 | 0.857 | 0.866 | 0.875 |
| HT2 | I am addicted to create content after my every visit to any religious place | 0.943 | | | |
| | **Willingness to create content** | | | | |
| WN1 | I provide my reviews as soon as I come out of religious place | 0.918 | 0.89 | 0.903 | 0.82 |
| WN2 | I intend to continue posting reviews of religious place I visit | 0.936 | | | |
| WN3 | I think my content is useful for religious place committee and the visitors | 0.861 | | | |

***Source**: Author's compilation*

* To see the reaction of the visitors on social media one more study was conducted as content

co-creation in which partially square structural equation modelling was used and the results are

as follows.

**Factor loading**: The factors loading shows how much variation is explained by each item in each of the latent constructs. The factor loading ideally should be within the acceptable limit of 0.7. The above table shows factor loadings of different constructs and as can be seen all the constructs are showing values more than 0.7 so it is acceptable.

**Cronbach's alpha** : To check the reliability and validity of the data Cronbach's alpha and composite reliability are used using average variance extracted and discriminant tests. Cronbach Alpha shows how closely related items are grouped as one construct. If a particular construct has a Cronbach Alpha value above 0.7, it shows that that particular construct has good reliability. In the above table, we can see that most of the constructs are showing values above 0.7 except personal integrative which shows Cronbach Alpha values of 0.65, and hedonic benefits also showing 0.65. The composite reliability test is also one edition to the Cronbach Alpha as sometimes the Cronbach Alpha test underestimates the scale of Reliability. Composite reliability also says that ideally value should be higher than 0.7 above we can see that every other factor has values higher than 0.7 except for personal integrative which is 0.6 and hedonic benefits also showing 0.68.

**Average variance extracted (AVE)** : The average variance extracted is used to measure how much is the variance explained by each construct based on its items. A value of about 0.5 tells that the construct explains more variance due to fewer measurement errors. The above table depicts that all the constructs have values more than 0.5 so we can see that indicates more variance of the constructs.

**Table 3.6 Discriminant validity Assessment using Fornell -Larcker criterion**

|    | AI | AU | EB | HB | HT | PI | SB | WN |
|----|----|----|----|----|----|----|----|----|
| AI | **0.862** | | | | | | | |
| AU | 0.533 | **0.908** | | | | | | |
| EB | 0.262 | 0.495 | **0.937** | | | | | |
| HB | 0.461 | 0.728 | 0.587 | **0.859** | | | | |
| HT | 0.402 | 0.639 | 0.663 | 0.631 | **0.935** | | | |
| PI | 0.449 | 0.568 | 0.631 | 0.618 | 0.685 | **0.861** | | |
| SB | 0.585 | 0.581 | 0.499 | 0.578 | 0.562 | 0.61 | **0.882** | |
| WN | 0.445 | 0.683 | 0.644 | 0.664 | 0.81 | 0.682 | 0.541 | **0.906** |

**Discriminant validity**: Discriminant validity explains each construct is different from the other and it is measured using two different types of tests in the above table Fornell Larcker Criterion is used. The discriminant validity should show the highest value on the top of the column as can be seen in the above table.

**Table 3.7 Structural Model Assessment**

|  | Beta values | T statistics | P values | hypothesis | f-square | R-square | Q² predict |
|---|---|---|---|---|---|---|---|
| PI -> WN | 0.139 | 2.098 | **0.036** | Supported | 0.026 | | |
| AI -> WN | 0.050 | 1.427 | 0.154 | Unsupported | 0.007 | | |
| SB -> WN | **-0.064** | 0.913 | 0.361 | Unsupported | 0.005 | | |
| EB -> WN | 0.116 | 2.099 | **0.036** | Supported | 0.023 | | |
| HB -> WN | 0.087 | 1.17 | 0.242 | Unsupported | 0.009 | | |
| AU -> WN | 0.182 | 2.421 | **0.016** | Supported | 0.048 | | |
| HT -> WN | 0.477 | 6.232 | **0.000** | Supported | 0.323 | 0.73 | 0.706 |

*\*Source: Author's compilation*

\*Structural modeling tests are done to see how well the data is explained for that the following tests were done.

**Path Coefficient**: Path coefficient or beta value which examines the linkage between the independent variables and the dependent variables. It is considered that the significance level is at 0.05 or 5%. As can be seen from the above table there are 50- 50 chances where the P value is showing less than 0.05 and more than 0.05. The ones with less than 0.05 are supported and the rest are unsupported.

**$R^2$:** the R2 also known as the coefficient of determinants explains the proportion of variance in the dependent variable which is accounted for the independent variable. Ideally, it is said that the higher the r2 better it is. In the above table, we can see that R2 is showing 0.73 for the final construct which means that 73% is explained by the data showing a good sign.

**$F^2$**: is used when we add more independent variables to the proposed model so R2 will increase and decrease as we make changes that is we add or remove some of the variables. The effect size is classified into three different categories where 0.02 is a small effect, 0.15 is a medium

effect and 0.35 is a large effect. In the About table, we can see that the F2 is distributed all over the scale where the least is 0.05 and the large scale is 0.323 for the final construct.

$Q^2$: Q2 indicates whether or not the proposed model has predictive relevance so it is used to measure the model's predictive power based on the independent variables. Again, higher the Q2 better it is. The above table shows Q2 as 0.706 which is close to the $r^2$ showing a high predictive power of the proposed model.

**Model 2: Content co-creation**

The below model is developed to check how the visitors react on social media platforms about their visit to religious places and what factors influence their willingness to create the content. Yes, can we see different independent constructs like economic benefits 0.139, social benefits -0.064, hedonic benefits 0.087, altruism 0.050, attitude 0.182, personal integration 0.139, and habit 0.447 go towards willingness. All the constructs show positive beta values except for social benefit which shows negative 0.064. Finally, the willingness shows R square as 0.73 which means 73% of the data is explained.

*Fig 3.2 Objective 2 Model*
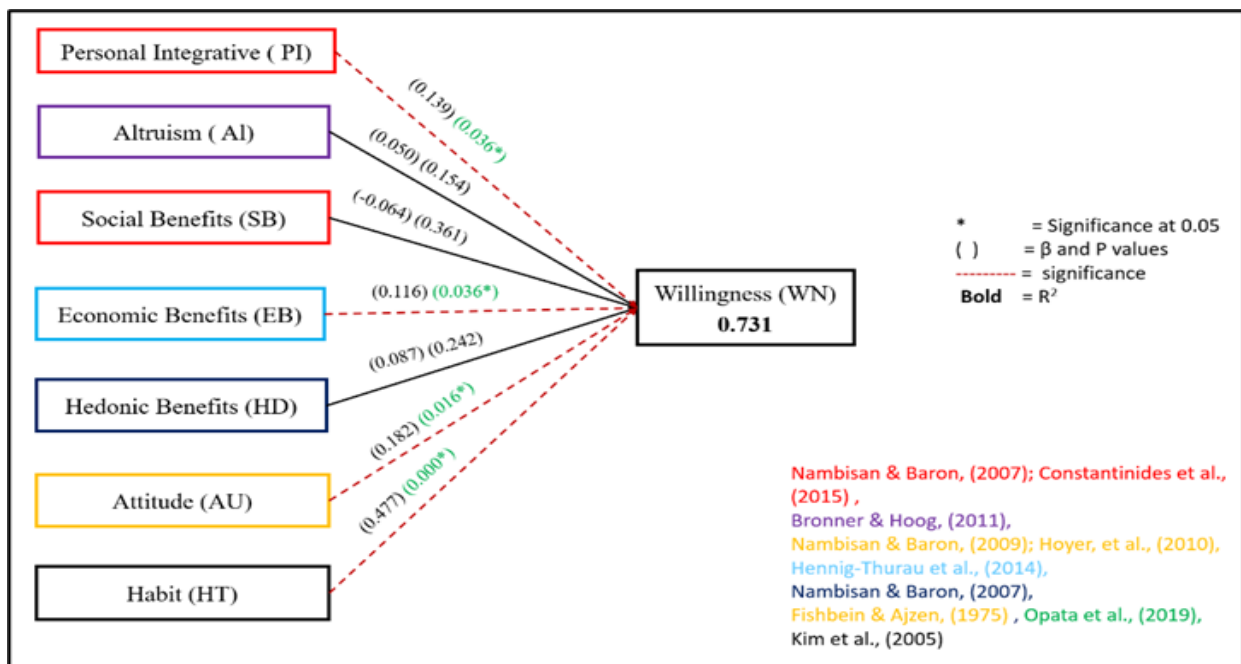


*Source: Author's compilation*

## 3.4 Combined model

The study tries to check whether the 2 models (model 1 and model 2) combined gives better picture about the study or not. Below are the different tests performed to check the relation between 2 models.

**Table 3.8 Structural Model Assessment**

|  | Beta values | T statistics | P values | Hypothesis | f-square |
|---|---|---|---|---|---|
| ES -> PHA | 0.218 | 3.025 | **0.003** | Supported | 0.042 |
| PG -> PHA | 0.076 | 0.948 | 0.343 | Unsupported | 0.004 |
| EL -> PHA | 0.076 | 1.038 | 0.299 | Unsupported | 0.005 |
| FT -> PHA | 0.013 | 0.173 | 0.863 | Unsupported | 0 |
| SL -> PHA | 0.064 | 0.717 | 0.474 | Unsupported | 0.003 |
| FP -> PHA | 0.299 | 2.451 | **0.014** | Supported | 0.033 |
| KG -> PHA | **-0.022** | 0.283 | 0.777 | Unsupported | 0 |
| AN -> PLA | 0.260 | 3.118 | **0.002** | Supported | 0.034 |
| AD -> PLA | **-0.063** | 0.637 | 0.524 | Unsupported | 0.002 |
| AB -> PLA | **-0.009** | 0.094 | 0.925 | Unsupported | 0 |
| AT -> PLA | 0.072 | 0.721 | 0.471 | Unsupported | 0.003 |
| ET -> PLA | 0.237 | 3.042 | **0.002** | Supported | 0.047 |
| SP -> PLA | 0.035 | 0.359 | 0.72 | Unsupported | 0.001 |
| IS -> PLA | 0.155 | 1.622 | 0.105 | Unsupported | 0.013 |
| PI -> WN | 0.139 | 2.163 | **0.031** | Supported | 0.028 |
| AI -> WN | 0.050 | 1.199 | 0.231 | Unsupported | 0.005 |
| SB -> WN | **-0.064** | 1.008 | 0.313 | Unsupported | 0.007 |
| EB -> WN | 0.116 | 2.133 | **0.033** | Supported | 0.023 |
| HB -> WN | 0.087 | 1.215 | 0.224 | Unsupported | 0.01 |
| AU -> WN | 0.182 | 2.311 | **0.021** | Supported | 0.046 |
| HT -> WN | 0.477 | 6.252 | **0.000** | Supported | 0.318 |
| PHA -> VB | 0.157 | 2.314 | **0.021** | Supported | 0.023 |
| PLA -> VB | 0.336 | 5.214 | **0.000** | Supported | 0.106 |
| VB -> RVT | 0.694 | 12.68 | **0.000** | Supported | 0.928 |
| RVT -> WN | 0.035 | 0.876 | 0.381 | Unsupported | 0.003 |

***Source**: Author's compilation*

**Table 3.9 coefficient of determinants**

|  | R-square | Q² predict |
|---|---|---|
| PHA | 0.222 | 0.151 |
| PLA | 0.303 | 0.246 |
| VB | 0.19 | 0.143 |
| RVT | 0.481 | 0.127 |
| WN | 0.731 | 0.706 |

*Source: Author's compilation*

**Path Coefficient**: Different tests are performed for structural modeling starting with Path Coefficient or beta calculation which examines the connection between Independent and dependent variables. Here the significance level is at 0.05 or 5% wherein the hypothesis decision is based on the value if it is less than 0.05 then it is supported or unsupported. From the above table,11 out of 25 constructs show a significance value that is less than 0.05 and the rest are insignificant so are unsupported.

$R^2$: The R2 test also known as the coefficient of determinants explains the proportion of variance in the dependent variable which is accounted for the independent variable. It is said that the higher the r2 better it is for the study. The above table shows that R2 is increasing and finally giving us the value of 0.73 or 73% which is an acceptable value.

$F^2$: adds more independent variables to our proposed model Here, the values are divided into 3 effects small effect if the value exceeds 0.02, medium effect if above 0.15, and large effect if the value exceeds 0.35. The above table shows that most of the values are between 0.02 and 0.15 making it a small effect or medium effect.

$Q^2$: Q2 indicates whether or not the proposed model has predictive relevance. The Q2 measures the model's predictive power based on independent variables. Q2 also gives the final value as 0.706 or 70% which is a good value.

## Model 3 Combined Model

A combined model is developed to check whether combining two different studies that are factors influencing religious visits with goes towards content co-creation gives better clarity or not.

The below picture is a combination of both studies that is factors influencing religious visit and further goes to content co creation that is how they react on different social media platforms. As can be seen all the individual factors are going towards push factors and pull factors out of which knowledge, accommodation and accessibility are giving negative Beta value marked with dotted line and further contributing towards visiting behavior of the visitors and if they're ready to revisit or not. Willingness to create content is also influenced by many individual factors where social benefit is negatively impacting the willingness. Both the studies are connected from revisit behavior which goes towards willingness to create content on social media platform which is giving r2 value as 0.73 which means 73% of the result is explained by the data.

*Fig 3.3 Objective 3 Model*
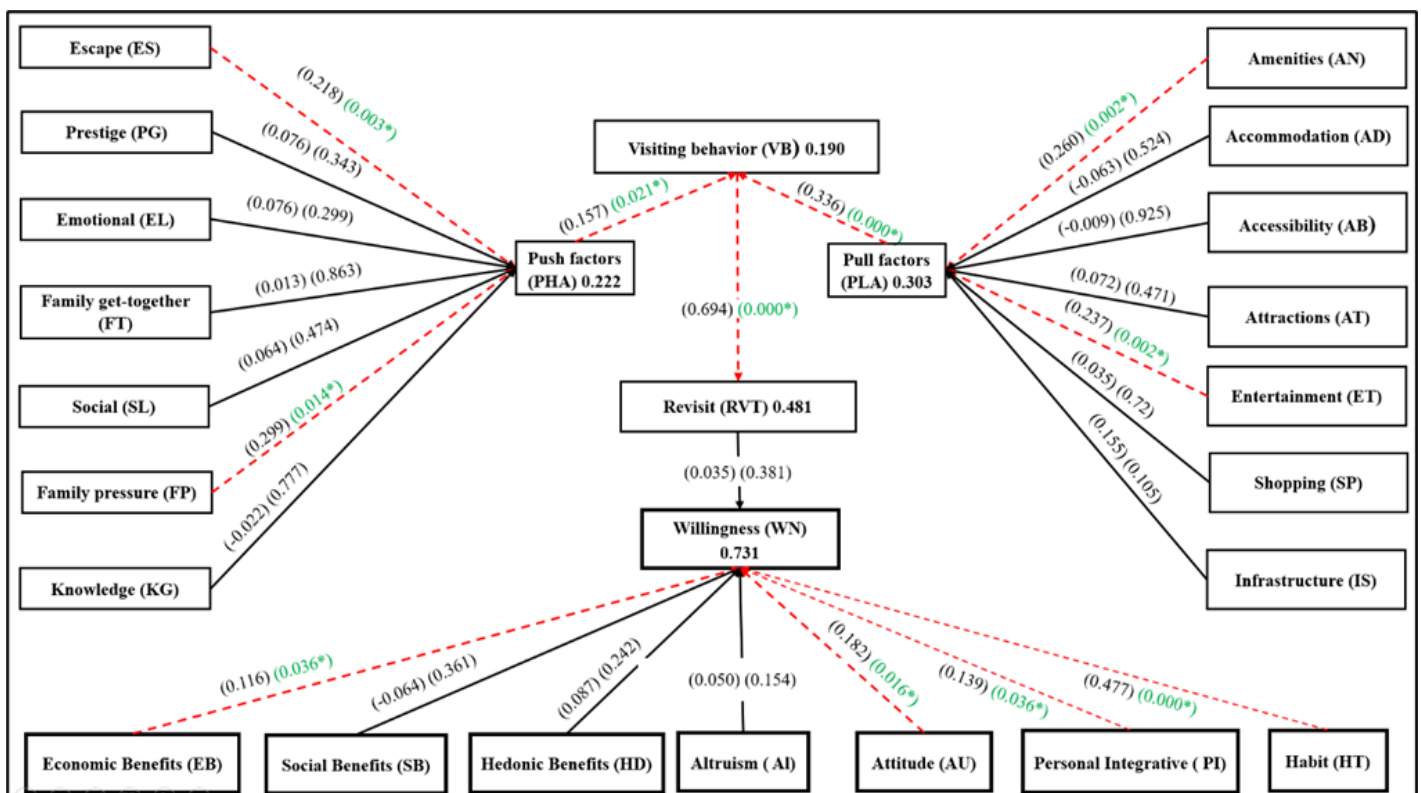


*Source: Author's compilation*

## 3.5 Conclusion

Overall, the study has shown that there is no significant difference between weekly and monthly visitors when it comes to demographic profiles of the respondents, Gender, Age, Occupation, Educational level, Marital status, Monthly income, and Location except for religion as it showing p-value at 0.001 when we consider significance at 0.05 level and which can be because Hindu respondents are double the other religion. After that, we got objective 2 as factors influencing visiting behaviour in which family pressure and together were showing lower values for Cronbach alpha. The structural model assessment gave 7 out of 17 P values as significant i.e. less than 0.05 level. the proposed model is shown and as can be been seen the final construct revisit is giving 0.48 r square making it a fit model and further study can be done to get a higher value. The next part talks about content co-creation where personal integrative and hedonic benefits are giving less value to Cronbach Alpha. Further we can see that almost 50-50 P values are significant and insignificant. the model explains it better as all individual constructs go towards willingness where only social benefit shows a negative beta value. Finally, the willingness is showing R2 as 73% giving a fit model. A combined model is also proposed where both the models are combined which gives better clarity as r2 keeps on increasing. Finally, the study says that this model can be used for further studies with some different constructs and questions which may give better r2.

## <u>CHAPTER 4 : NOSTALGIA , TRAUMA AND RECOVERY</u>

## 4.0 Introduction

Earlier studies have shown that people have experienced three distinct time frames or phases, namely, pre-Covid period, Covid period, and post-Covid when it comes to visiting religious places. Previous studies gave these phases names as Nostalgia, Trauma, and recovery. Past literature shows that how people reacted during these phases while visiting religious places. Recently a study done in Goa by Shaikh, I. R., Pillai, S. K. B., & Castanha, J. (2022) speaks about the Hazrat Hamza shrine where different categories of people were asked how they felt during these phases .

 That study had shown the results in a statement format as it had only one location. The current study given below covers 3 locations each from 3 different religions i.e. Hindu, Christian, and Muslim where 3 temples, 3 churches, and 3 masjids were taken into consideration. 4 types of people namely visitors, residents, caretakers, and businessmen were questioned about their feelings during these phases. In total 36 respondents (4 * 9 locations) namely for visitors (V1-V9) , residents (R1-R9), caretakers (C1-C9) and businessmen (B1-B9) were taken for the overall study. Further responses are given below. The current study tries to show the responses in a tabular manner as a new way of analysing the qualitative data. The new way of showing the qualitative data in tabular format is developed which gives better clarity and explains the responses more easily.

3 charts are made based on 3 phases i.e. Nostalgia , Trauma and recovery wherein each phase distribution of religion is shown. The phase goes towards the 3 religion and further the religion goes towards 3 individual places in it. when we further extend the chart, it goes towards the responses of the 4 different category people .4th chart shows the compilation of the 3 phases and talks about each shrine what was the situation overall with taking all responses of different people.

**4.1 Nostalgia**: it means how people liked to remember those old memories when they used to travel with their families and friends to different religious places on special occasions as well as just for fun .when people see the photographs taken at those places, they feel Nostalgic and feels like to visit the place again and feel that happiness again. The picture shown below speaks about the first phase and how the respondents feel when they remember their old memories i.e. Nostalgia when they were visiting religious places along with their family and friends and had a great time together before COVID-19. The below respondents overall tell that the visitors and residents feel very happy after they memories how they used to visit earlier during regular and special occasions and used to celebrate festivals together.(V1,V2,V3 ) said that mostly they visited during special days and festivals.(V3,V4,V5) mostly used to visit during naamaz timings afternoon and regularly.(V8,V9) Also told that they used to visit on special occasions. (R1) Said that large number of people were seen before covid specially during special occasions.(R7,R9) told that they were visiting for Sunday masses with family. The caretakers (C8) also said that a huge crowd was there earlier and jam-packed during the festive season.(C2) Said that most people visited during special occasions only.(B2) Business people also spoke about how the business was booming during special occasions when a lot of people used to buy from the stores.(B7) people said that often people sued to stay in the hotels during peak tourist season

**Fig 4.1 Nostalgia**



| | | |
|---|---|---|
| | **Shri Bodgeshwar Temple** | V1: I used to visit the temple once a week and always during special occasions.<br>R1: There were a large number of people earlier, especially during the festive season.<br>C1: On normal days there were not many people who visit daily.<br>B1: Business was not fully dependent on the temple but got a boost during the festive season. |
| **Temple** | **New Hanuman Temple** | V2: I used to visit once a week which is Saturday as it is Hanuman day.<br>R2: I normally used to visit once a week on Saturday for the rituals.<br>C2: Mostly there were not many people during the weekdays except for Saturday when most people used to visit for Abhishek.<br>B2: I used to get most of our earnings on Saturdays as people buy pooja thali from us for god. |
| | **Mahalasa Narayani Temple** | V3: I used to travel on a weekly basis whenever there were activities conducted like music shows.<br>R3: I used to travel occasionally whenever any program or rituals are there.<br>C3: Almost everyday the temple is filled with people from locals as well as from other parts of Goa.<br>B3: I always used to get earning from daily basis as there are regular visitors who purchase something or the other from me. |
| | **Masjid e Inaam** | V4: I used to visit daily for the afternoon namaaz<br>R4: I along with my family used to visit whenever the timings for the namaaz were there.<br>C4: People come here for namaaz daily so always during the namaaz time it's crowded.<br>B4: We used to get normal business as daily visitors often tend to buy something. |
| **Masjid** | **Jama Masjid** | V5: I used to visit on daily namaz timings that is afternoon.<br>R5: People usually come here every day for the namaaz<br>C5: A high crowd was there almost all the days, especially during Eid.<br>B5: Normally visiting people buy some or other things from me |
| | **Verna masjid** | V6: I rarely visit the masjid, as daily at home namaaz is said.<br>R6: I visit with my family on daily basis for the namaaz<br>C6: Usually people visit during the namaz time and also some people travel to see the structure<br>B6: I get business on a normal basis as there are travelers who tend to stay here. |
| | **St Alex Church** | V7: We used to visit mostly during morning masses which gives a good healthily positive start for us.<br>R7: We used to visit every Sunday mass with our full family.<br>C7: The festivals were celebrated with a lot of joy, especially during Christmas, and the church was crowded<br>B7: The rooms were highly occupied and were in high demand during the peak season being Calangute a famous tourist spot. |
| **Church** | **Mae de Deus Church** | V8: I usually travel with my family every year during Christmas time.<br>R8: We go to the church on a daily morning mass<br>C8: A lot of people gather here during daily mass and are fully packed during the festive season<br>B8: Normally we get good business as the area is famous for tourists and people visiting the church are high in number. |
| | **Our Lady of Pilar Church** | V9: We used to visit the church during special occasions.<br>R9: We always used to visit during the Sunday masses.<br>C9: People used to travel daily here and the normal crowd was always there.<br>B9: The hotel was always filled with visitors for religious purposes and to practice rituals in church. |

*Source: Author's compilation

**4.2 Trauma**: when covid 19 pandemic came it had huge impact on every industry. The most difficult phase was for the business people but also for the people as daily devotees were not allowed to visit the religious places and it had become like trauma to them. The disturbing experience which people had where they were not allowed to walk off their home and visit the places feels like trauma to them. The picture shown below tells the sad story about phase 2 i.e. Trauma when everything was under lockdown due to covid pandemic and most people were not allowed to travel and enter religious places. The visitors said that it was not allowed for them to enter the shrine( V1,V2), somewhere it was allowed but with a very small population with safe distancing  . The caretakers (C2,C9) said that only a few people like priests were visiting to perform daily rituals towards God and the caretakers had taken proper precautions like sanitizers and cleanliness during that phase(C2,C6). The shrine was not open to visitors (V3,V8). The business people (B7,B4) had a huge impact almost everywhere because of people not traveling and no tourists . Businesses had to shut down (B8) for a while and had incurred huge losses. Most of the residents said that they were performing  the duties and rituals from home itself (R8,R3).

*Fig 4.2 Trauma*



| | | |
|---|---|---|
| Trauma | Temple | **Shri Bodgeshwar Temple** — V1: The temple was closed and could not attend on special occasions also. R1: Nobody was allowed to visit the temple and due to the fear we were at home. C1: The temple was closed and yes precautions like masks and sanitizers were kept at the entrance. B1: Yes it affected a lot, especially during peak season also there was no business. |

**New Hanuman Temple**
V2: I was at home and even couldn't visit during my regular Saturdays which I used to visit earlier.
R2: I was not allowed to enter and we were doing prayers at home itself
C2: Yes the temple was closed but regular pooja was performed with taking proper sanitary precautions like sanitizers.
B2: Businesses were closed during the covid and had to go through a tough situation as no other alternative was available.

**Mahalasa Narayani Temple**
V3: I was not able to attend during the lockdown as the temple was closed.
R3: I used to do prayers from home as it was not allowed to visit
C3: We had taken proper precautions like sanitizers and masks compulsory during the later stage of the lockdown
B3: Yes the business was fully dependent on the visitors as the temple is at non-prime location so we had to stop our business.

**Masjid e Inaam**
V4: Though it was lockdown still we were visiting as a small group of people
R4: We used to visit during the pandemic also as fear was less and were taking all the precautions like safe distancing
C4: We used to carry our daily namaz practice even during lockdown
B4: It was a bad effect of not having visitors as people were not allowed to travel so had a huge impact on the business

**Jama Masjid**
V5: I was not allowed to visit during the lockdown as the masjid was closed to the visitors
R5: I was visiting the masjid during lookdown also but while taking proper precautions
C5: The masjid was closed for the visitors but we were practicing daily namaz with proper precautions
B5: It had a huge impact on the business as there were no visitors

**Verna masjid**
V6: Visitors were not allowed during the lockdown
R6: We were practicing daily namaaz one by one each day as the masjid was closed to a huge crowd
C6: We used to practice namaz daily basis with proper precautions like sanitizer and safe distancing
B6: There was not much impact on business due to visitors but overall yes had to close down for a long time.

**St Alex Church**
V7: The church was closed down and no one was allowed during the lockdown
R7: We were also not allowed to enter the church so we prayed at home itself
C7: We were staying beside the church itself with Father so daily we were practicing our rituals and due care was taken
B7: Business had a huge impact as main tourist locations were closed and had to suffer big losses

**Mae de Deus Church**
V8: Visitors were not allowed to enter the church but the outside area was open
R8: We did all the rituals at home only during regular prayer time
C8: We used to come in the morning for daily mass while taking proper precautions
B8: The business had to be shut down due to big losses as there were no visitors and had to shift to other business

**Our Lady of Pilar Church**
V9: I did not travel during the lockdown to the church and not on any occasions
R9: I used to travel very rarely but overall it was not allowed
C9: We used to stay in the church residing area itself and used to do mass regularly day by day each one while taking all precaution
B9: There was not much impact on the business as some people were traveling but yes special occasions boom was missing.
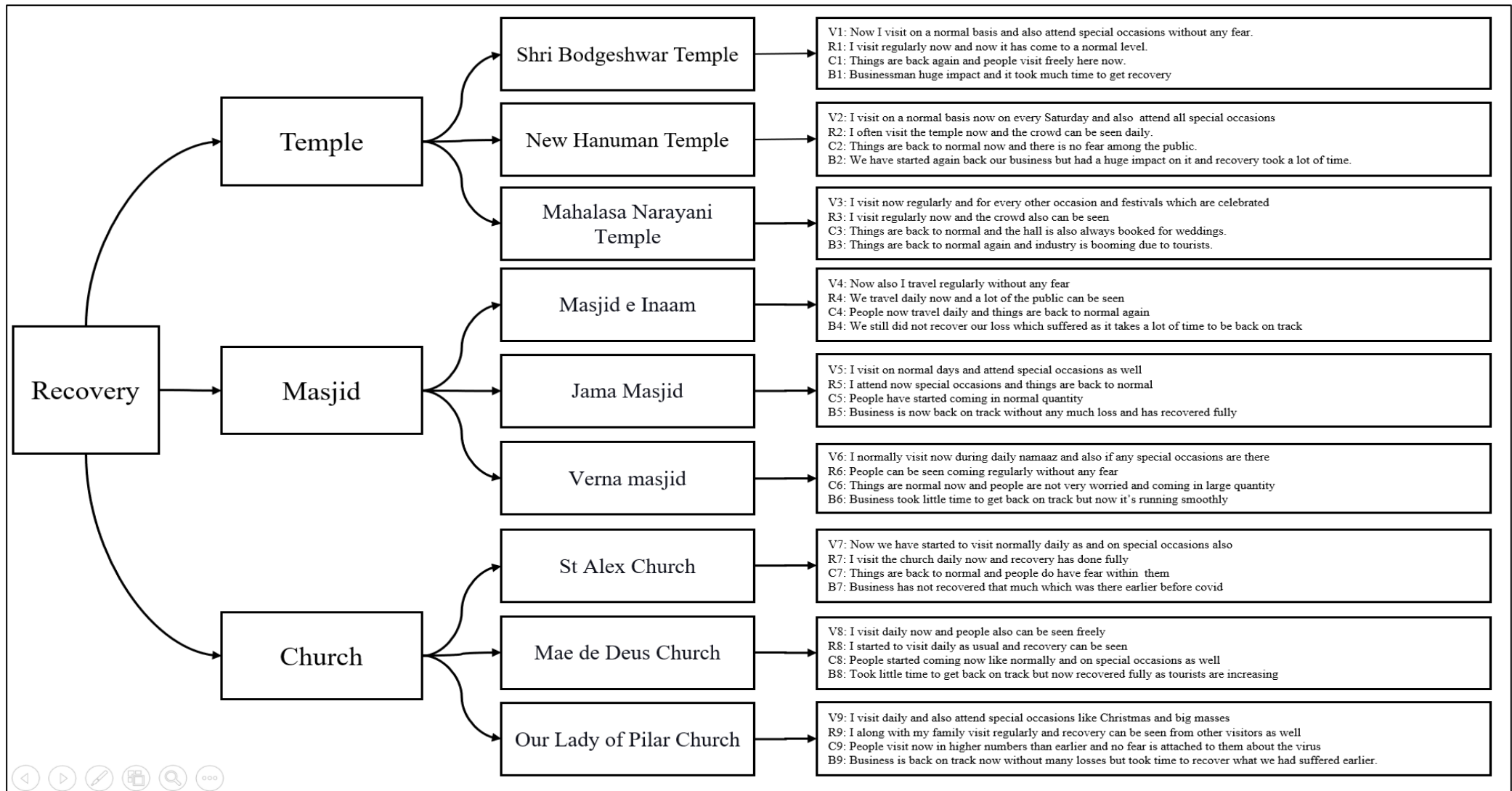
***Source**: Author's compilation*

**4.3 Recovery:** every industry had to recover them from the trauma phase where after the lockdown was over people had to get back on track. The time taken by each sector differs from each sector as different types of difficulties are faced by them. Coming out of the trauma zone and back on track is called as recovery phase. The picture shown below talks about the third phase of Recovery where the current situation is explained after the opening of the lockdown and how people feel now. Visitors (V1,V2) said that now everything is back on track and people are visiting in huge crowds like how they were visiting earlier without any fear. Residents (R7,R8) also said that recovery can be seen as people are visiting the shrines again like normally how they do. The caretakers (C3) also said that now during the festive season, there is a huge crowd more than earlier also and halls are always booked for weddings . The most difficulty is faced by businessmen as it takes a lot of time for most of them to come back on track and to recover their losses . They said that (B8) increase in the tourist activities and number of tourists helped them to get back on track and recover the losses.(b7) said that thy had a huge loss among all and has not recovered to that level which was earlier before covid.
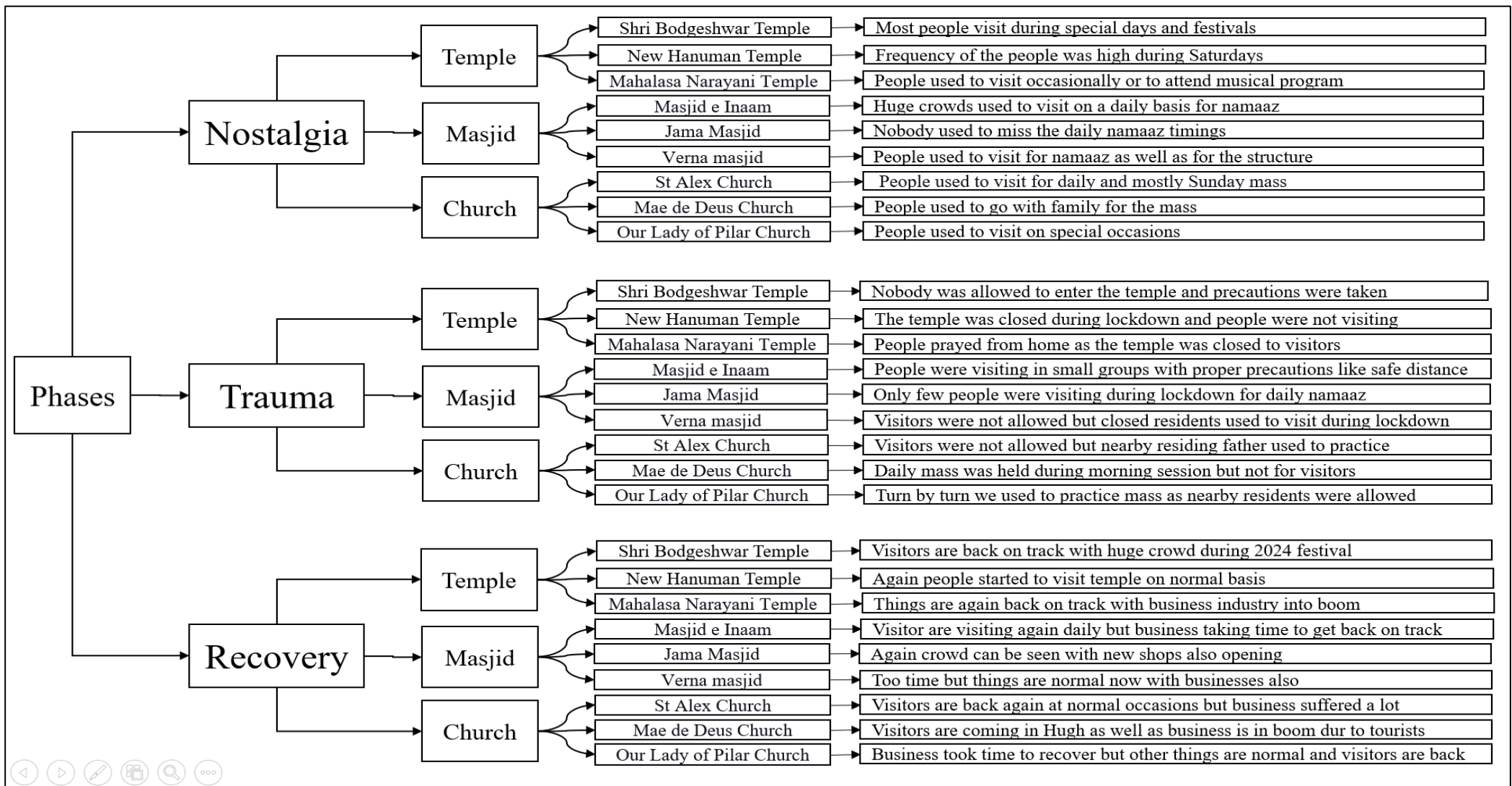
*Fig 4.3 Recovery*

**Recovery**

**Temple**

**Shri Bodgeshwar Temple**
V1: Now I visit on a normal basis and also attend special occasions without any fear.
R1: I visit regularly now and now it has come to a normal level.
C1: Things are back again and people visit freely here now.
B1: Businessman huge impact and it took much time to get recovery

**New Hanuman Temple**
V2: I visit on a normal basis now on every Saturday and also attend all special occasions
R2: I often visit the temple now and the crowd can be seen daily.
C2: Things are back to normal now and there is no fear among the public.
B2: We have started again back our business but had a huge impact on it and recovery took a lot of time.

**Mahalasa Narayani Temple**
V3: I visit now regularly and for every other occasion and festivals which are celebrated
R3: I visit regularly now and the crowd also can be seen
C3: Things are back to normal and the hall is also always booked for weddings.
B3: Things are back to normal again and industry is booming due to tourists.

**Masjid**

**Masjid e Inaam**
V4: Now also I travel regularly without any fear
R4: We travel daily now and a lot of the public can be seen
C4: People now travel daily and things are back to normal again
B4: We still did not recover our loss which suffered as it takes a lot of time to be back on track

**Jama Masjid**
V5: I visit on normal days and attend special occasions as well
R5: I attend now special occasions and things are back to normal
C5: People have started coming in normal quantity
B5: Business is now back on track without any much loss and has recovered fully

**Verna masjid**
V6: I normally visit now during daily namaaz and also if any special occasions are there
R6: People can be seen coming regularly without any fear
C6: Things are normal now and people are not very worried and coming in large quantity
B6: Business took little time to get back on track but now it's running smoothly

**Church**

**St Alex Church**
V7: Now we have started to visit normally daily as and on special occasions also
R7: I visit the church daily now and recovery has done fully
C7: Things are back to normal and people do have fear within them
B7: Business has not recovered that much which was there earlier before covid

**Mae de Deus Church**
V8: I visit daily now and people also can be seen freely
R8: I started to visit daily as usual and recovery can be seen
C8: People started coming now like normally and on special occasions as well
B8: Took little time to get back on track but now recovered fully as tourists are increasing

**Our Lady of Pilar Church**
V9: I visit daily and also attend special occasions like Christmas and big masses
R9: I along with my family visit regularly and recovery can be seen from other visitors as well
C9: People visit now in higher numbers than earlier and no fear is attached to them about the virus
B9: Business is back on track now without many losses but took time to recover what we had suffered earlier.

*Source: Author's compilation*

**4.4 Combined picture:** earlier pictures were showing detailed responses by the different categories. The below picture shows the combined version of all the responses of a particular religious place during all 3 phases that is Nostalgia, Trauma, and Recovery of all 9 locations. The author has tried to find out the overall common pattern that can be seen from all categories of people about a place during different phases. All combined a pattern can be seen that most people feel happy when they remember how they were visited earlier after looking at the old memories in pictures study has shown these types of responses in a tabular manner. the current study has focused on giving a creative look to the responses and finding whether any similarities are there or not when it comes to different locations according to religion as well as the type of respondents that are different categories of people. Detailed explanation of the findings according to the temples, churches, and masjids is given below after the pictures.

*Fig 4.4 Combined picture*

| Phases | | | |
|---|---|---|---|
| **Nostalgia** | Temple | Shri Bodgeshwar Temple | Most people visit during special days and festivals |
| | | New Hanuman Temple | Frequency of the people was high during Saturdays |
| | | Mahalasa Narayani Temple | People used to visit occasionally or to attend musical program |
| | Masjid | Masjid e Inaam | Huge crowds used to visit on a daily basis for namaaz |
| | | Jama Masjid | Nobody used to miss the daily namaaz timings |
| | | Verna masjid | People used to visit for namaaz as well as for the structure |
| | Church | St Alex Church | People used to visit for daily and mostly Sunday mass |
| | | Mae de Deus Church | People used to go with family for the mass |
| | | Our Lady of Pilar Church | People used to visit on special occasions |
| **Trauma** | Temple | Shri Bodgeshwar Temple | Nobody was allowed to enter the temple and precautions were taken |
| | | New Hanuman Temple | The temple was closed during lockdown and people were not visiting |
| | | Mahalasa Narayani Temple | People prayed from home as the temple was closed to visitors |
| | Masjid | Masjid e Inaam | People were visiting in small groups with proper precautions like safe distance |
| | | Jama Masjid | Only few people were visiting during lockdown for daily namaaz |
| | | Verna masjid | Visitors were not allowed but closed residents used to visit during lockdown |
| | Church | St Alex Church | Visitors were not allowed but nearby residing father used to practice |
| | | Mae de Deus Church | Daily mass was held during morning session but not for visitors |
| | | Our Lady of Pilar Church | Turn by turn we used to practice mass as nearby residents were allowed |
| **Recovery** | Temple | Shri Bodgeshwar Temple | Visitors are back on track with huge crowd during 2024 festival |
| | | New Hanuman Temple | Again people started to visit temple on normal basis |
| | | Mahalasa Narayani Temple | Things are again back on track with business industry into boom |
| | Masjid | Masjid e Inaam | Visitor are visiting again daily but business taking time to get back on track |
| | | Jama Masjid | Again crowd can be seen with new shops also opening |
| | | Verna masjid | Too time but things are normal now with businesses also |
| | Church | St Alex Church | Visitors are back again at normal occasions but business suffered a lot |
| | | Mae de Deus Church | Visitors are coming in Hugh as well as business is in boom dur to tourists |
| | | Our Lady of Pilar Church | Business took time to recover but other things are normal and visitors are back |

*Source*: Author's compilation

## 4.5 Conclusions

The overall findings from the above pictures are divided into religion wise shrines as Temples , Masjids and Churches and accordingly mentioned in below statements. All 4 respondents are combined and overall, what happened to them during the phases are said below.

**4.5.1 Temples :** From the Hindu community, the 3 temples considered for the study were namely shri Bodgeshwar Temple , New Hanuman temple and Mahalasa Narayani Temple. Overall, in Nostalgia phase the temple people said that people visited during the special occasion as well as festivals also . People said (V1 ,V2) that most crowd was during the God's Day. Whenever there were different cultural programs like musical program (V3) people were high in number. Business people also earned good number of profits during the God's Day(B2,B3). During Trauma phase all three temples were closed down due to pandemic and people were not allowed to enter the temple that's why the visitors and the residents were performing the rituals from home (R2,R3) and the business people had a huge impact . They had to suffer lot of losses as there were no people to buy from them (B2 ,B3). During the recovery phase ,the visitors are back on track now with a huge crowd can be seen during the festive season. The business people took time to recover where is in some places due to the tourists,  business is doing well (B3).

**4.5.2 Masjids :**  For Muslim community, the author has considered 3 Masjid that is Masjid e Inam ,Jama Masjid and Verna Masjid. During the Nostalgia phase all the respondents (R1,R2,R3) said that they were visiting the Masjid on daily basis for the Namaz usually during afternoon Namaz .Business people (B4,B5) also said that the business was running good as visitors tend to buy something or the other from them. During the Trauma phase that is lockdown ,strangely the people were still visiting in smaller groups while taking all the precautions like safe distancing, sanitizers etc(R4,R5,R6,C4,C5,C6) .this is the unique patterns which is found by the author when compared all the three religions. Just that business people

had to suffer losses as tourist were not visiting the Masjid (B4,B5). The recovery phase says that ,the people are visiting normally with huge crowd along with new shops can this seen around the Masjid but business people took more time to recover the loss(B4).

**4.5.3 Churches :** For the Christian community, the author has identified three churches namely St. Alex Church , Mae de Deus church and Our Lady of Pilar Church. During the nostalgia, people said that they used to visit mostly for morning masses especially during Sunday mass and during special occasions(V7,V9) .The residents also said that they used to visit for daily masses in the early morning(V7). The business people said that there was a huge crowd as the industry was booming during that time(B7,B8,B9). During the Trauma that is lockdown ,people were not allowed to visit the church but the nearby residing Father used to go for daily mass(C7). The Tourist people were not allowed to enter the church. Business people also suffered a huge loss due to no visitors. During Recovery phase, visitors are back again for all the special occasions as well as normal daily mass. Business industry took time to recover but are in good position because of the tourists(B9).

# CHAPTER 5 : RESPONSIBLE VS IRRESPONSIBLE OR SUSTAINABLE TOURISM

## 5.0 Introduction

As the title says, in this chapter we try to find about the responsible vs irresponsible or sustainable tourism of Goan religious places and about their current scenario while taking into consideration 5 major A's of tourism namely Accommodation, Attraction, Amenities, Activities and Accessibility.

Earlier studies have taken into consideration only a few places. A previous study done in Goa by Pillai, S.K.B (2023) speaks about the situation of 5A's in Basilica Bom of Jesus, a church in Old Goa over the different periods. The current study focuses on 9 different locations which not very famous in the culture and of all 3 major religions: Hindu, Muslim, and Christian. The study chose 3 locations i.e. 3 temples, 3 Masjids, and 3 Churches. The study is conducted by the authors through personal visits to all 9 religious places taking pictures of the current scenario for better clarity making a bigger study and comparing all 9 locations, the new points system is created by the author.

A new form of judging is created while giving points to the situation of location namely 2 points for excellent, 1 point for satisfactory, and 0 points for needs improvement along with colour code as **GREEN** for excellent, **YELLOW** for satisfactory, and **RED** for needs improvement based on which ranking is given so that which place to be given priority for development can be considered. different images are taken from the 5 parameters to check whether they are present or not in the particular location. Furthermore, the study tries to provide a 1-day tour for the visitors as a first step towards promoting religious tourism considering the same 9 places and making a route map accordingly.

The 9 places are spread all over Goa covering North and South Goa so anyone can follow the map in between their regular tour also. in the future, a proper detailed route will be provided

for those who are coming by flight as well as for those who are coming to Goa by train. Both the options are provided from North as well as South Goa with Google map distance and approximate time required which is subject to traffic and season.

## 5.1 Accessibility

Basically, how easy it is for a traveler to reach a destination is accessibility. a well-developed infrastructure, road facilities, is the location available on google maps or not, the way of transport e.g. air water or land with transport facilities i.e. bus, taxi, and how far it is from the main road.

*Fig 5.1 Accessibility*
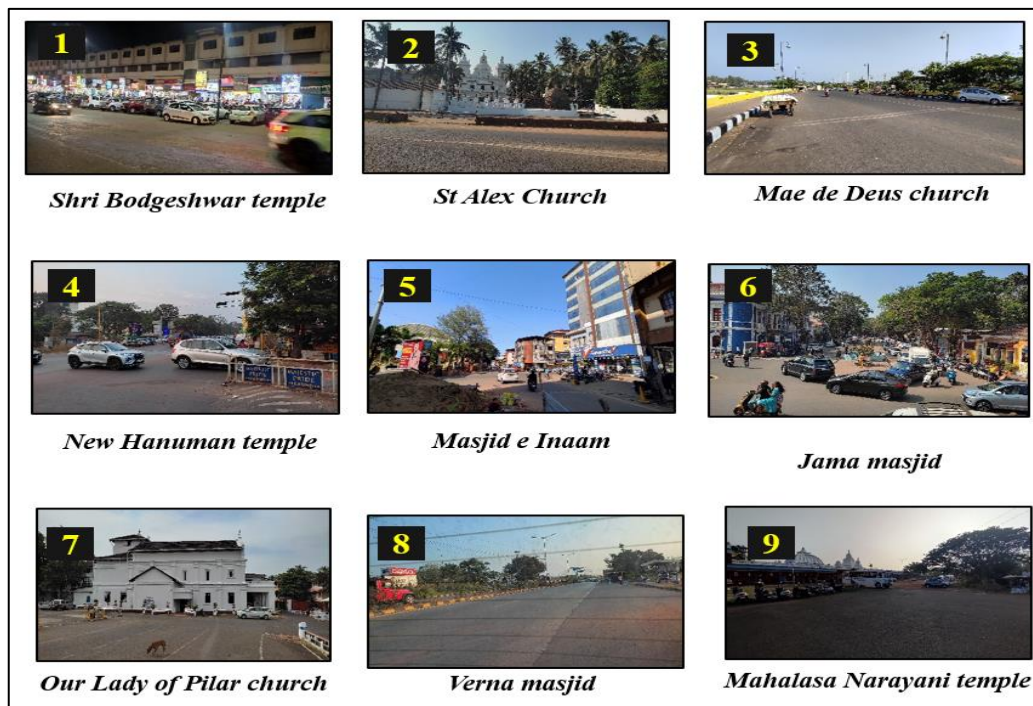


*\*Source: Author's compilation*

Shri Bodgeshwar temple *(picture 1)* has the best accessibility overall as the main Mapusa bus stand is just next to it. buses from all over Goa as well as outside Goa come there. along with it, there is availability of taxes, rickshaws, and pilot bike service with the temple being very close to the main road. Temple is open from 7:30 am-9:30 pm with an extension given at the time of festivals. Alex church of Calangute *(picture 2)* is at a prime location where a circle is

connected to 3 sides namely Calangute beach, Baga beach, and Panjim side. The bus stops straight at the entrance of the church but the frequency of the busses is a little less and may take 15 minutes. Taxis are also available but being a beach spot people prefer more of rent a bike service. The church is open from 8:30 am-1 pm and 3:30 pm-5:30 pm every day except Saturday and Sunday after the mass making it a little difficult to enter the church at any other time. Mae de Deus church *(picture 3)* has open access as it's on Saligao Road connecting to Calangute and where bus stops along with rental bike service are available. It's a prime route for the people so there is always availability for the busses after 15 mins. timings for the church are 9 am-12:30 pm and 3 pm-5 pm and closed on Sundays making little difficult for visitors inside the church.

 Maharudra Mandir now called as New Hanuman Temple *(picture 4)* after a recent renovation is situated in Porvorim. Easily accessible as the bus stop where regular buses are available and makes only a 5-minute walkable distance from the bus stop. frequency of the buses is every one bus after 5misnas it's on the main NH17.rikshaws are also available if anyone has a walking problem but are very few in numbers. The timings for the temple are not mentioned but it is open throughout the day especially on Saturday being lord Hanuman Day.Masjid e Inaam *(picture 5)* is situated at middle of Panjim city. A highly crowded place making it congested to travel. Although the buses are available till the masjid, the frequency is still very low. The road near the masjid is always dug out due to smart city construction making it difficult to walk. People may find it difficult to locate as no big board sign is shown near the place and it's inside a normal building so can't be made out based on the structure. pilot taxi services are available from the main Panjim bus stand. Timings for the masjid are not mentioned but since it's only a prayer hall, one can visit during namaz time. Jama masjid *(picture 6)* is situated at main Panjim city which is very much close to masjid e Inaam. The Masjid is easily accessible as the main tourist spot at Panjim church lot of busses stops. just 2 mins walkable distance from the bus

stop with other available transport like rent a bike, taxi services are there for the help. Currently, the masjid is going under construction n and renovation so might be a little difficult to enter the masjid but it is accessible as daily namaz is conducted at a specific time. the masjid is situated in a building with not much attraction than devotional activity.

Our Lady of Pilar church *(picture 7)* is situated at Pilar inside the main road from Panjim to Margao. Among all the religious places taken this place is hidden as it's little inside from the main road but the access here is very easy. Big hoardings and proper directions are shown and bus service is also available every after 10mins. the church is 15 15-minute walkable distance from the bus stop. A well-constructed road with a lot of space for big vehicles to enter if going by private vehicle. The time for the church is 6 am-7 pm every day. Rarely do you get to rent a bike or taxi service here as it's not among the main locations where tourists travel. Verna masjid is situated at Verna *(picture 8)* which is the main road to Margao. As next to it, is the Verna industrial estate so continuous bus transport is available along with taxi services as the road joins Dabolim airport. buses are available every 10 minutes and the bus stop is just next to the masjid making it easily accessible. Though timings are not mentioned anywhere but it's open at the time of Namaz. proper parking is also o available for private vehicles too. Mahalasa Narayani temple *(picture 9)* is located near the Verna industrial estate making it an easily accessible religious place. It's the biggest religious place in this full list but the disadvantage is bus service is not available till inside. A walk will be too long for the visitors so the best way to get there will be by private vehicle or by available taxi service. The temple is open from 8:30 am-8 pm being extended during the festival or celebration season.

## 5.2 Accommodations

People always like to travel where close to it there are accommodation availability as if they are tired, they can rest there. facilities like hotel rooms, home stays, dormitory etc. can attract tourists to visit the place.

*Fig 5.2 Accommodations*



Shri Bodgeshwar temple | St Alex Church | Mae de Deus church

New Hanuman temple | Masjid e Inaam | Jama masjid

Our Lady of Pilar church | Verna masjid | Mahalasa Narayani temple
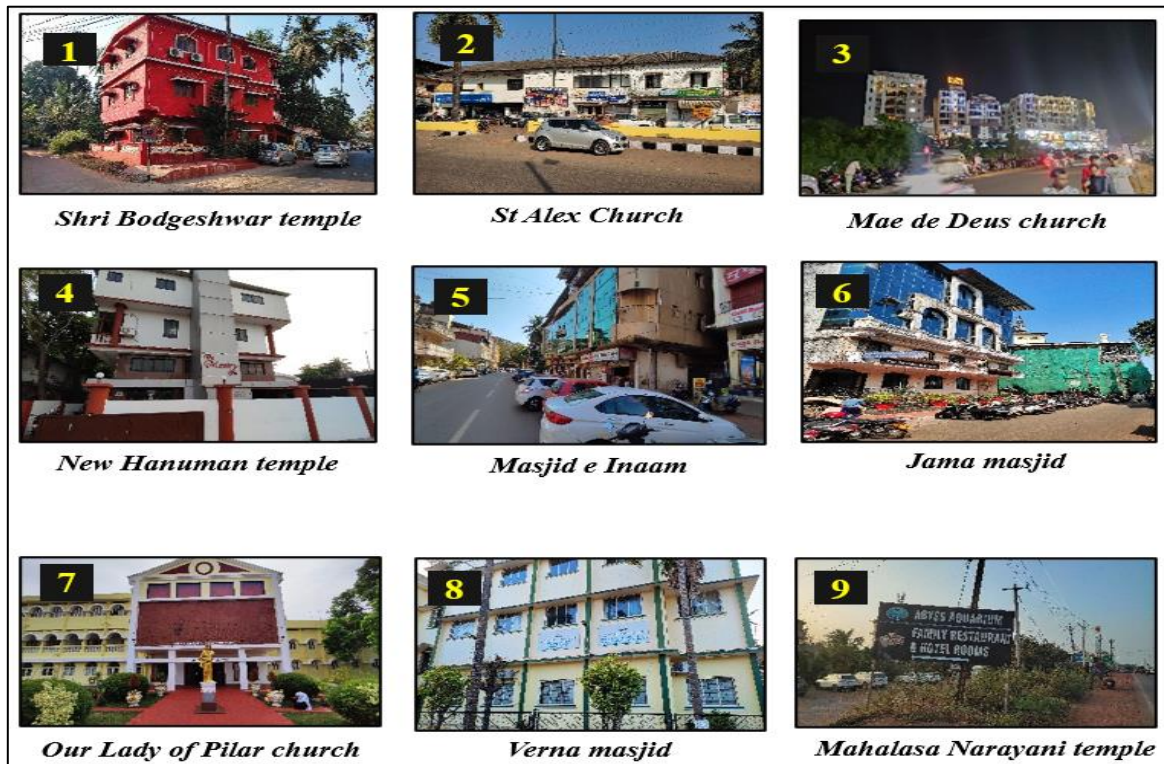
*Source: Author's compilation*

Shri Bodgeshwar temple *(picture 1)* consist of many accommodation facilities nearby.as its situated near the big Mapusa city so many 3–4-star hotels are available but at little higher rate for the tourists. guest house is also available. very few availabilities of guest house and homestays are available as the area is highly developed as very less residential areas are available nearby. St. Alex church of Calangute *(picture 2)* has plenty number of hotels and other accommodations. Calangute being the highest populated destinations during the peak tourist season making it always ready to enter hotel rooms. Due to high demand for the accommodation getting a cheap hotel room is next to impossible here. many hotels are available near the church but one should also check for plenty for homestays and guesthouses available and its almost available everywhere making it side business as well as main business for the people where you can stay at reasonable rate than the hotel rooms. Mae de Deus church of Saligao *(picture 3)* lacks the accommodations as mostly it comes under residential area where

roads are smaller to build hotels so very few hotels are available with few guesthouses near the church. Though some villas as guesthouse and cottages are available but at very high cost. Maharudra Mandir /Hanuman Temple situated in Porvorim *(picture 4)* where very few hotels are available nearby but you can get guesthouses and homestays in plenty. Overall, in Porvorim hotels available but are very expensive as Porvorim has started becoming a tourist place due to its development like mall and other big company outlets. Masjid e Inaam *(picture 5)* situated at prime location in Panjim so many hotels are available around the shrine. The price of the hotel being expensive as being the Capital Goa and many foreigners try to stay at Panjim for the night. No home stays are available as mostly are residential area and the main road being filled with resturan5ts and other amenity shops. Jama masjid situated *(picture 6)* at Panjim has accommodation just next to the masjid building. Other hotels are also available around the shrine worth reasonable prices. It's a little difficult to get homestays or villas for rent as most residential buildings are there.

Our Lady of the Pilar church *(picture 7)* situated at Pilar is the only shrine among these 9 places in which accommodation facilities are available inside the premises of the church itself. It has a huge area and with all the food facilities as well. The rates are reasonable and mostly available during all seasons. But outside the shrines, you'll not find any big hotels as the area is little inside the main road and not much developed but homestays and guesthouses are available in plenty. Verna masjid situated at Verna *(picture 8)* has an accommodation facility just next to the masjid. Guesthouses are available with washroom facilities for visitors. A big hotel is also available with a restaurant inside and other amenities. Being the industrial estate area mostly part is covered with industries so negligible homestays and guesthouses are available but hotels are there. Mahalasa Narayani temple at Verna *(picture 9)* is situated a little away from the main road inside the industrial area so NO hotels are available within a short

radius but as you come on the main road, you will find hotels with restaurants in it. It's difficult to get homestays as the area is covered with industries.

## 5.3 Attractions

It's purely based in the uniqueness of the structure or the shrine which attracts a person towards visiting it .it can be the story behind the structure, how different colors are used, how well the carving is done, how mesmerizing the surrounding is etc.

*Fig 5.3 Attractions*
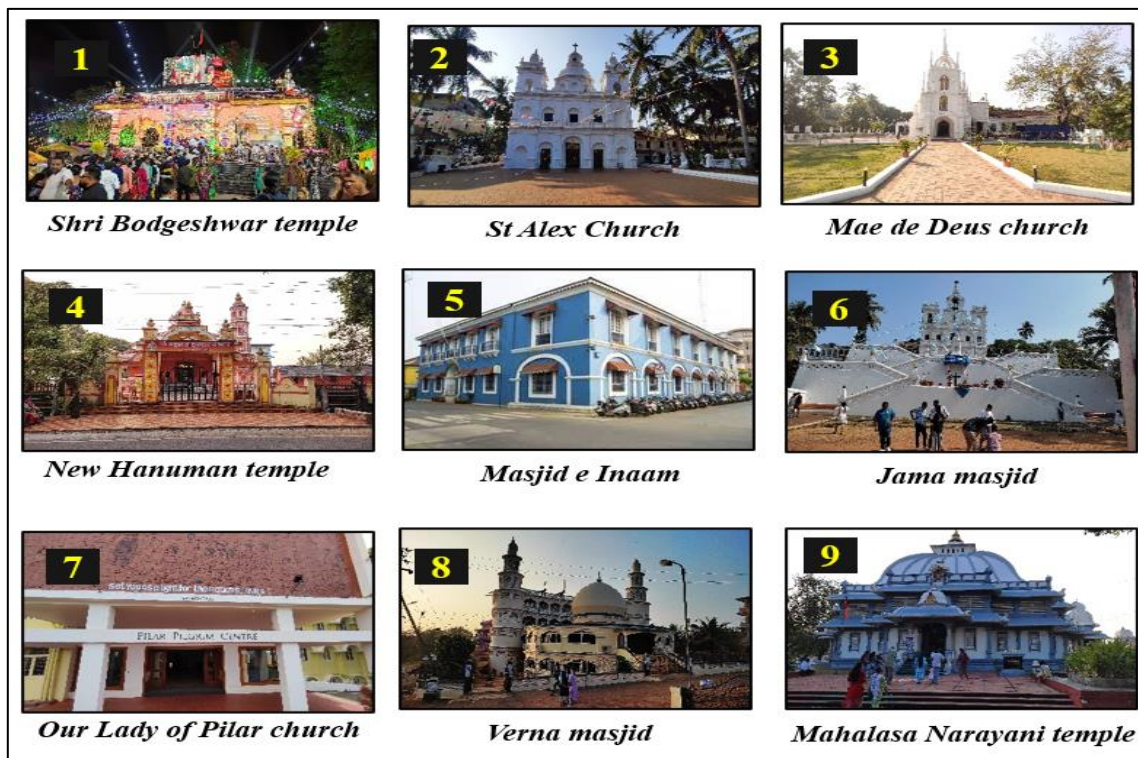


*Source: Author's compilation*

Shri Bodgeshwar temple *(picture 1)* at Mapusa has a unique attraction when it comes to the construction of the temple. The specialty of the temple is its open from all 4 sides making it airy and comfortable with ventilation for the visitors. The idol can be seen from very far away as no obstructions are there in between. Other attractions are a garden for the children to play in and close to it there is a drama theatre where shows are performed regularly. Mapusa market is also another attraction where hundreds of variety shops are available for shopping. St Alex

Church of Calangute *(picture 2)* has a very big area among the selected churches. It has all the information about Christianity displayed all over the walls of the passage of the church. Another attraction is the photogenic area where plants are grown. Around the church, you will find a beautiful circle with a dolphin-carved sculpture that was recently built. The shopping malls are nearby with high-quality and standard brands available. Mae de Deus church at Saligao *(picture 3)* has a cinematic structure outside the church but inside it is smaller when compared to other churches. Other nearby attractions are the stalls outside the church where a variety of dishes are available.

 The New Hanuman temple *(picture 4)* is the latest construed and renovated religious place among selected ones. It has punchy colours making it attractive and the peacefulness inside the temple with huge area for meditation and devotional practices. The idol is smoothly carved with black stone and looks beautiful to watch. Another attraction is the Goa Cricket Association Cricket ground next to it where Ranji matches are played. Masjid e Inaam *(picture 5)* is situated at Panjim but it's inside a normal building making it not very attractive as it's just a worship place. Other attractions near the masjid are its library where all information about Muslims is available with reference. A museum of tac is also available nearby to watch for. All types of shops are available for shopping with the main attraction being the capital city Panjim Market. Jama masjid *(picture 6)* has been under renovation and construction since February for 6 months but the Masjid is open with a small passage to enter. This Masjid is also inside the building now but the main attraction near that is the famous Our Lady of conceptual church of Panjim. Also, the feast is celebrated here during the season, and a shopping area is also available.

 Our Lady of Pilar church at Pilar *(picture 7)* is the biggest church among the chosen ones but the structure is not so attractive. The main attractions of the church are its inside area and a small bird and fish Centre beside it. It also has a big pilgrimage centre where a lot of

information is available. Its photogenic views are perfect for shooting a video or a movie Verna masjid situated at Verna *(picture 8)* has the best structure among the chosen ones. Also, it's the biggest masjid among the 3 chosen. Its beautiful construction with soothing colours makes it more attractive. Other attractions are the aquarium just next to the masjid and the industrial area where big companies have their plants. Mahalasa Narayani temple at Verna *(picture 9)* is the latest constructed temple. It's the most beautiful temple with a huge area outside as well as inside the temple. The structure and the carving of the temple with the light colours make it attractive. Other attractions are the school inside the temple and cultural programs that happen inside the temple daily. An industrial area is also next to it where different company plants are available.

## 5.4 Amenities

They are the other facilities provided by the place or near the place which gives joy to the visitors. Eateries / Restaurants, shopping mall, ATM Facilities, washroom facilities inside as well as outside the shrine, parking availability etc.

*Fig 5.4 Amenities*



*Source: Author's compilation*

Shri Bodgeshwar temple *(picture 1)* being in the middle of Panjim city has a lot of amenities around it. Many veg and non-veg restaurants are available with large no. of cafes. Has many branches of different banks with close by ATM facilities. Washrooms are available near the temple with a hall to celebrate occasions and a Mapusa market for shopping. Plenty of parking is available for big travellers as well. The petrol pump is also next to the temple. St Alex Church of Calangute *(picture 2)* also being situated in a prime location and consists of many restaurants right next to the backside of the church. Pure veg restaurants are also available with other food stalls and cafes. The Calangute shopping area is also 10 minutes away from the church and the parking area is also reserved for the church visitors by the committee members. ATM facility is also available nearby and washrooms are available. A petrol pump is also available nearby Mae de Deus church at Saligao *(picture 3)* has the main road connected with it which is fully packed after the evening with different variety of food stalls. Other restaurants are also available veg and non-veg with ATMs close by the church. Local shopping is available in little and lot of parking space for the visitors. washroom facilities are available inside the church and the Petrol pump is also very close to the church.

 The New Hanuman temple *(picture 4)* in Porvorim has just next to it the availability of a small cafe where snacks are available. Also, close restaurants and takeaway parcels are available both veg and non-veg. the biggest mall in Goa is also available 10mins away from the temple where everything is available. Washroom facilities are not available inside the temple. ATM facilities and petrol are very close to the temple. The parking area is enough for the visitors in normal circumstances but during festival season might be a problem. Masjid e Inaam *(picture 5)* at the centre of the Panjim has many restaurants just down from the masjid where everything is available with small cafes. Washroom facilities are available inside the masjid. Other shopping areas are also available with Panjim market just 5 minutes away from it. ATM facilities are available with by petrol pump. Unfortunately, a parking area for a 4-wheeler is not available

as work in progress is always going on but 2-wheelers can be parked. Jama masjid *(picture 6)* has availability of restaurants and cafes nearby. The shopping area is just 5 minutes away from the masjid where a variety of items are available. ATM facilities are available near the masjid but there's a problem with parking facilities. 2-Wheelers can be parked easily but since it's a narrow road will be difficult to enter with big cars. washroom facilities are available within the masjid and outside also. A petrol pump is also accessible nearby.

Our Lady of Pilar church *(picture 7)* has an available cafe inside the church area being open on certain days only. Apart from that it has restaurants inside the church premises are outside also many hotels are available with other food stalls. Clean washrooms are also available inside the church with a huge parking area for the visitors making it comfortable for big buses. Shopping is available for the items shown inside the shrine. ATM facilities are available just outside the shrine with a petrol pump 5 mins away. Verna masjid in Verna *(picture 8)* has restaurants just outside the masjid where all types of foods are available. Domino's Pizza is also available. Washroom facilities are available inside the masjid and outside also in a guesthouse. ATM facilities are available with a petrol pump also nearby. The shopping area is not available it is a fully industrial area. Huge parking is available so no issues for big vehicles also. Mahalasa Narayani temple in Verna *(picture 9)* has food available inside the temple only where the canteen is available. Apart from that outside also small eateries are there. Washroom facilities are available inside as well as outside of the temple. Shopping is not possible in an industrial area. A huge parking area is available with proper markings for big buses. ATM facilities are 5 minutes away with a petrol pump nearby.

## 5.5 Activities

For entertainment and fun some activities are arranged by the shrine or near the shrine so that visitors will not get bored along with their family members. A park nearby or adventurous activities may help to committee to attract the visitors.

**Fig 5.5 Activities**
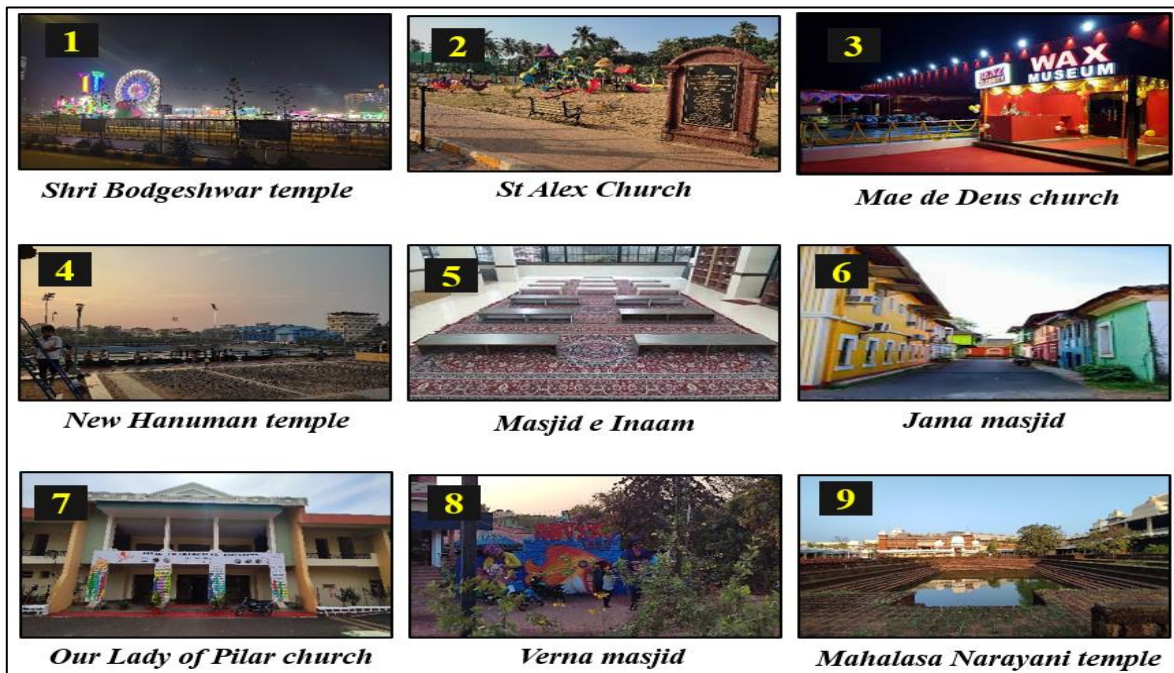


*Source: Author's compilation*

Shri Bodgeshwar temple *(picture 1)* has many activities available usually but during the festival season lot of activities are available as can be seen in the picture. A big fair is organized which has lot 9f activities to do. Apart from that occasionally programs are conducted and singing and drama shows are organized in nearby theatres . Alex Church of Calangute *(picture 2)* has a park nearby for the kids as well as an open gym for the elderly where football is also available. A beach area is also available nearby with other water sports available there. Mae de Deus church *(picture 3)* has a fun activity which is visiting the wax museum where celebrity statues are created. Also, prayers are held inside the church daily basis.

New Hanuman temple *(picture 4)* has nearby a beautiful park which has an open gym for the elders and a small ride for the children and a big walking track with a special area for meditation and exercise along with a beautiful fountain with colours at night. Inside the temple also devotional programs are organized daily where it's open to everyone. Goa Cricket Ground is also nearby where you can enjoy watching Ranji as well as local league matches during the night. Masjid e Inaam *(picture 5)* has the daily activity of namaz where a lot of people gather

together to perform duty towards God and also some lectures are held on Fridays. Other than that, visiting the library is only available. No more attractive activities are there nearby Jama masjid *(picture 6)* is as on march is going under construction and renovation still you can participate in daily namaaz activities. Other than that, newly coloured houses which are photogenic and famous among tourists can be also explored.

Our Lady of Pilar church *(picture 7)* has a lot of activities to do like attending the masses and joining the. Program in the centre. The area is so big that can be used for shooting some cinematic scenes as well as short movies. You can also visit the small bird and animal watch centre where some mammals are kept with care. Verna masjid *(picture 8)* has a namaaz activity where everyone can participate as it very a huge area. Other than that, nearby you can visit the aquarium where a lot of fish of different species are kept. You can also visit the industrial area. Mahalasa Narayani temple *(picture 9)* has a small garden inside for small kids as well and you can participate in the singing and devotional programs organized there. The location also gives good photographic vibes and shooting can be done with prior permission.

## 5.6 Tabular pattern

Below a new way of looking at the 5 A's of tourism is developed by the author by giving it points based on its current situation. The 9 locations are names from L1 to L9 one after the other according to the route given below. As can be seen point system is given in which 2 points are given for excellent position 1 for satisfactory level and 0 for more improvement level with color effects also as green, yellow, and red respectively. The table also shows the overall score of each A of tourism where under accessibility, L1 has the highest percentage among all. Under the accommodation, L1, L4, and L7 have the highest percentage among all. When it comes to attractions, L4 and L9 have a 100% presence score. Under amenities, L2 has the highest percentage and lastly, under activities L7 and L9 have 100% scores.  The average percentage after including all the 5 A's of tourism is also provided in which L1 has the highest percentage

of presence of the 5 A's of tourism and L5 and L6 have the lowest average percentage with

which we can say that more work needs to be done to develop these areas for The Pilgrimage.

**Table 5.1 coding for locations**

| | |
|---|---|
| L1 | Shri Bodgeshwar temple |
| L2 | St Alex Church |
| L3 | Mae de Deus church |
| L4 | New Hanuman temple |
| L5 | Masjid e Inaam |
| L6 | Jama masjid |
| L7 | Our Lady of Pilar church |
| L8 | Verna masjid |
| L9 | Mahalasa Narayani temple |

***Source***: *Author's compilation*

**Table 5.2 Tabular Analysis coding**

| Condition | Code | Score |
|---|---|---|
| Excellent | 🟩 | 2 |
| Satisfactory | 🟨 | 1 |
| Needs improvement | 🟥 | 0 |

**Table 5.3 Tabular Analysis**

| Tourism Indicators | L1 | L2 | L3 | L4 | L5 | L6 | L7 | L8 | L9 |
|---|---|---|---|---|---|---|---|---|---|
| **Accessibility** | | | | | | | | | |
| Public Transportation (bus) | 2 | 2 | 1 | 2 | 1 | 2 | 2 | 2 | 2 |
| Condition of buses | 1 | 1 | 1 | 2 | 1 | 1 | 2 | 2 | 2 |
| Fare of the buses | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Private Taxi | 1 | 2 | 2 | 1 | 1 | 2 | 0 | 1 | 1 |
| Fare of the taxi | 2 | 0 | 0 | 0 | 1 | 0 | 0 | 0 | 0 |
| Private & Govt. Tour Operators | 2 | 2 | 2 | 1 | 2 | 2 | 0 | 0 | 0 |
| Main highway road to the Shrine | 2 | 2 | 2 | 2 | 1 | 1 | 1 | 2 | 1 |
| Roads in and around the Shrine | 2 | 0 | 2 | 2 | 0 | 2 | 2 | 2 | 1 |
| Overall score (%) | 88 | 69 | 75 | 75 | 56 | 75 | 56 | 69 | 56 |
| **Accommodation** | | | | | | | | | |
| Hotel with rooms nearby | 2 | 2 | 0 | 1 | 2 | 2 | 2 | 2 | 2 |
| Guesthouses / Homestay nearby | 1 | 2 | 1 | 2 | 1 | 1 | 1 | 0 | 2 |
| Tariff of the hotels | 2 | 0 | 0 | 2 | 1 | 0 | 2 | 0 | 0 |
| Overall score (%) | 83 | 66 | 16 | 83 | 66 | 50 | 83 | 33 | 66 |
| **Attractions** | | | | | | | | | |
| Inside the shrine | 2 | 2 | 1 | 2 | 0 | 0 | 2 | 0 | 2 |
| Near the shrine | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 0 | 2 |
| Carvings of the structure | 2 | 1 | 2 | 2 | 0 | 0 | 0 | 2 | 2 |
| Religious places (Churches) | 1 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| Religious places (Temples) | 2 | 1 | 1 | 2 | 2 | 2 | 2 | 2 | 2 |
| Religious places (Mosques) | 2 | 1 | 1 | 2 | 2 | 2 | 0 | 2 | 2 |
| Overall score (%) | 83 | 75 | 75 | 100 | 67 | 66 | 66 | 66 | 100 |
| **Amenities** | | | | | | | | | |
| Eateries / Restaurants | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Shopping mall | 2 | 2 | 1 | 2 | 2 | 2 | 0 | 0 | 0 |
| Souvenir Shops | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| ATM Facilities | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Toilets inside the shrines | 0 | 2 | 2 | 0 | 2 | 2 | 2 | 2 | 2 |
| Toilets outside the shrines | 1 | 2 | 1 | 0 | 1 | 2 | 2 | 2 | 2 |
| Parking Area | 2 | 2 | 2 | 2 | 0 | 0 | 2 | 2 | 2 |
| Petrol pump nearby | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Overall score (%) | 81 | 100 | 88 | 75 | 81 | 88 | 88 | 88 | 88 |
| **Activities** | | | | | | | | | |
| Recreational Facilities | 2 | 1 | 1 | 2 | 0 | 0 | 2 | 2 | 2 |
| Meditation Facilities | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 | 2 |
| Video Shooting location | 1 | 2 | 2 | 1 | 0 | 0 | 2 | 0 | 2 |
| Overall score (%) | 83 | 83 | 83 | 83 | 33 | 33 | 100 | 67 | 100 |
| **Average percentage** | 84 | 79 | 67 | 83 | 61 | 62 | 79 | 65 | 82 |

*Source: Author's compilation*

## 5.6 Mapping the Route for 1 day Pilgrimage
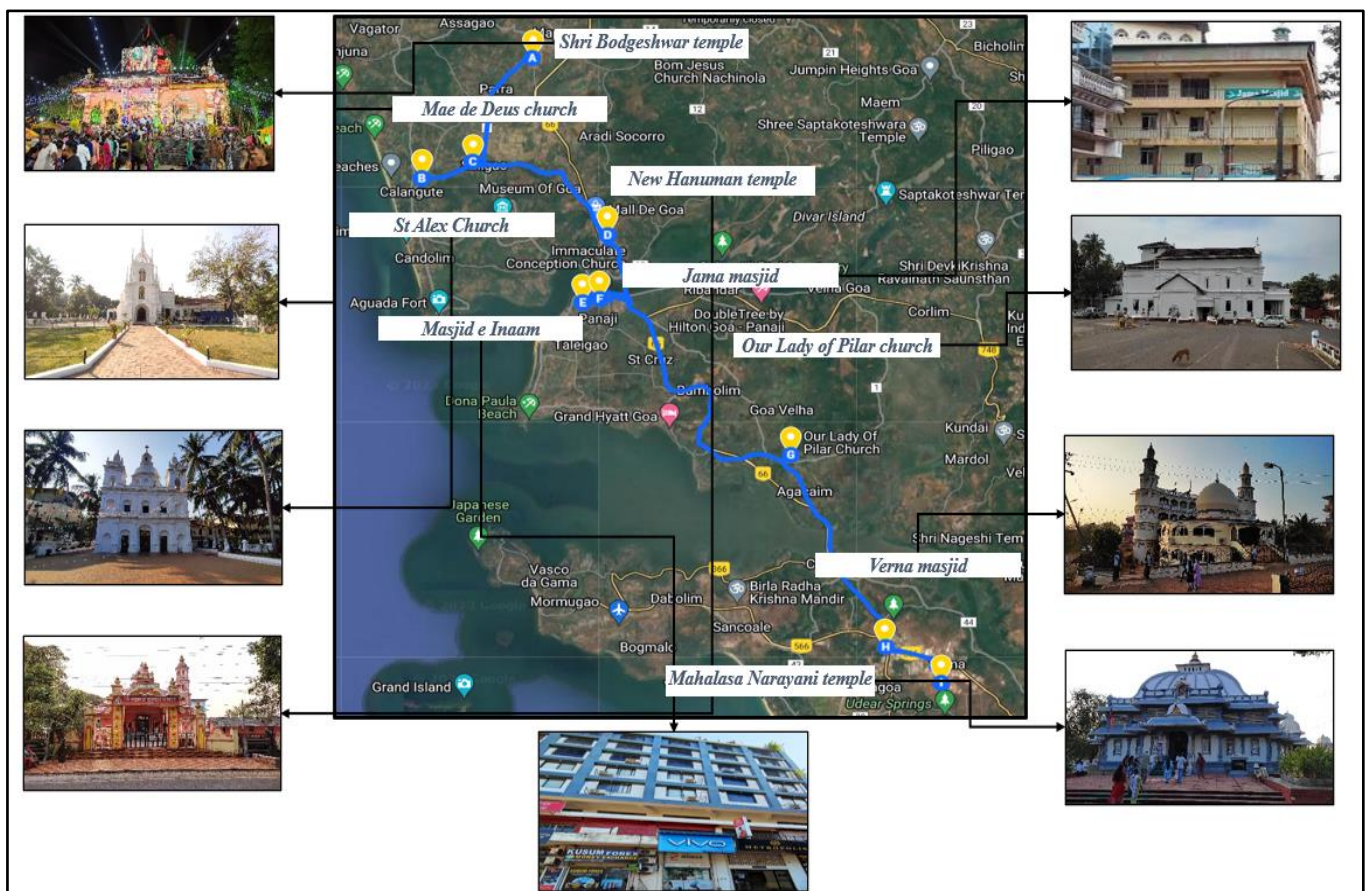


*Source: Author's compilation*

The above picture shows a one day religious tour starting from north Goa to South Goa covering capital city places also.Taking into consideration all 3 major religions in Goa, the religious places in Goa are spread all over Goa. As a first step towards promotion of the religious tourism in Goa, this study tries to provide a road map that covers all 9 places. One day can be kept for religious tourism in Goa in which a trip through both ways can be done. North to south and south to north. This map can be also used as a substitute map where along with this other places also can be covered. From the north side, the tour starts with Shri Bodgeshwar temple and ends on the south side at Mahalasa Narayani temple. The start point depends upon the tourist and their flight or train reservation from which point. North Goa has Thivim Railway Station and the first destination Is 10km away from it and Mopa Airport from where is 21 km away. On the south side, we have Madgaon Railway Station and Dabolim Airport which both are around 15-16 km away from the starting point of the south. The total traveling time from one end to another covering all the destinations is around 62km and 105 minutes approximately depending on traffic and season. The distance, time, and route map are provided in the annexure.

## CHAPTER 6 :  SUMMARY, FINDINGS AND CONCLUSION

## 6.0 Introduction

Currently Goa has a very bad image in the society. Daily different types of drug cases, accidents , bad tourists can be seen in the newspapers.to change this image this study was conducted to show the religious image of Goa which is still untapped. The current study tries to focus on the aspect that apart from beaches, later night clubs, alcohol, there is high potential for religious tourism as well taking into consideration that Goa comes under historic religious places in all religions.

 The literature review talks about how different studies are done all over the world and some in Goa as well to see what had happened in past and where still gap is remaining. Some questions or patterns are also taken from the past papers to check and applying the same style or with some additions into current situation and location.

The full study is divided into 3 parts as first part tells us that what influenced the people to visit religious places that is factors influencing visiting behaviour of the people and are they read to revisit or not. Along with it demographic study of the respondents is also done to check whether there is any difference between the respondents of weekly and monthly visitors when it comes to demographics like age,gender,erducatio0nal qualification, marital status, locations, monthly income and religion. Further extension the study found out that how the people react on different social media platforms after visiting religious places as  apart of content co creation. Different factors influencing  willingness to create content is shown here. A combined model is also proposed to see if it gives better idea about factors influencing visiting behaviours and which goes towards content co-creation.

The 2<sup>nd</sup> part of the study speaks about the conditions  of people during 3 different phases of covid that is pre covid , during covid and after covid which is named as Nostalgia, Trauma and Recovery. The study focuses on 3 religions as Hindu , Muslim and Christianity wherein in 3

religious places from each religion are taken into considearatin.4 different category people were asked their situation during these phases which included residents, visitors, caretakers and businessman. New tabular format is made to show the responses in a different manner to understand it better .

The 3<sup>rd</sup> stage speaks about the responsible vs irresponsible or sustainable tourism in Goa. To promote Goan places situation of those 9 places needs to be known properly to take necessary decisions. The author has taken picture himself through personal visit to all 9 places and taken the pictures to check the situation of the places of the 5  A's of tourism as accessibility , accommodation , activities, amenities and attractions. Further extension to this , mapping of these 9 places is done for a one day tour.

## 6.1 Summary

The study provides demographic profiles of the respondents which are categorized based on weekly and monthly visitors. The study speaks about the push and pull factors influencing visiting behavior and has found that escape, family pressure, amenities, and entertainment have significant impacts as push and pull factors which again significantly impact visiting behavior and revisit with 48% R square. Content co-creation on social media also gives 73% R square and when combined gives better clarification and increases the value of model 1.

Another part of the study speaks about the phases of covid where 9 locations were taken into consideration of all 3 major religions found in Goa. The study found that people lied about discussing how they used to travel with family earlier but during COVID-19 when in trauma situations especially business people suffered a lot. After the reopening everything is back to normal people are again visiting and celebrating special occasions.

 The final part of the study speaks about the situation of the 9 locations related to 5 A's of tourism by making a tabular format showing % scores for each location and suggesting the

requirements according to the level of presence of 5 A's. Also, the study provides a day tourism map spread all over Goa for a pilgrimage.

## 6.2 Findings

### 6.2.1 Findings from the literature review

The main purpose of the literature review is to find out the studies done in different parts of the world and try to find the gap in those and see whether we can apply that in our country. For the first objective the earlier studies were mainly done in Thailand where exploratory factor analysis was done related to factors influencing vising behaviour Certain questions are taken from this paper and a gap was found as no study was done while using Structural Equation Modelling and the model was not available. Current study too that gap has developed a model with some addition of constructs. The past study had only 10 constructs and the current study has 14 constructs along with the extension of the model to visiting behaviour and revisit **( table 3.2 pg 30)**. For objective 2, content co-creation had earlier papers but all the constructs were taken in different studies. The current study tries to combine all the constructs and put them together as one model to find how they influence the willingness to create content. The study is applied to religious visiting behaviour and how they react to social media**(table 3.8 pg 40)**. For the 2nd part of the study, the past papers had done a study on Hazrat Hamza Shrine which is in Goa. That study focuses on only 1 shrine for the 3 phases pre-, during, and post covid. The current study focuses on 9 places from 3 major religions in Goa as found as a research gap. Questions asked for the different categories of people are taken from previous studies and changed according to the study **(fig 4.4 pg 50)**. The 3rd objective literature is taken from a study done in Goa itself where the author had done a study on a church while taking the 5 A's of tourism as a base. The current study is the expansion of the previous study where the author has enlarged his scope to 9 places in Goa. The parameters of each A's of tourism are little changed along with the new addition of tabular scores **(table 5.2 pg 66).**

**6.2.2 Findings from demographic profile**

Demographics deals with the questions of who the respondents are and tries to find whether there is any relation between weekly visitors and monthly visitors of religious places when it comes to demographics like age, gender, educational qualification, marital status, locations, monthly income, and religion. as per the findings it is observed that all the demographics profile values are showing insignificant except for religion showing value as 0.001 which says that there is significantly different between different religions when it comes to religious visit. This can be due to the number of respondents bending towards the Hindu religion if we compare the frequency with others **(table 3.0 pg 28)**.

**6.2.3 Findings from Objective 1**

Objective 1 speaks about what influences the visitors to visit religious places. The findings tell us that most of the factors positively influence the visit by looking at the model except for knowledge, accommodation, and accessibility showing negative beta values marked with dotted lines. the P values of 7 factors show a significance value that is less than 0.05 and the final r2 gives around 48% reliability so we can conclude that the model is fit to be used for further study **(table 3.4 pg 34)**.

**6.2.4 Findings from Objective 2**

Objective 2 talks about content co-creation which means how the respondents react on different social media platforms after visiting religious places. the findings are all the factors show a positive impact on willingness to create the content except for social benefit showing a negative Beta value. The developed model explains that the final construct gives giving r2 value of 73% making it fit the model and accepted for further study. Almost 50% of the P values are showing values less than 0.05 making it significant **(table 3.7 pg 38)**.

### 6.2.5 Findings from Objective 3

Objective 3 talks about whether the combined model gives better clarity or not. Finding says that when we tried to combine 2 models of the study that are factors influencing religious visiting behaviour along with content co-creation then it gave a better r2 of 73% and we can also see that 11 connections are showing significant P values The new model is having total combined of 4 negative beta values which are negatively influencing the decisions **(table 3.9 pg 41)**.

### 6.2.6 Findings from Nostalgia, Trauma and Recovery

This study tries to find out the situation of 9 different places from responses of 4 different categories of people from each location. the findings tell us that pre covid everybody was traveling and visiting religious places with their friends and families during normal days as well as for special occasions and festivals and now they are remembering those nostalgic moments and feeling happy to remember those memories. When COVID lockdown struck the nation that time thing was closed even religious places. Only priests and a few of the close residents were allowed to enter the shrine just to practice the daily rituals but the visitors and residents were not visiting the shrine due to fear. The caretakers overall said that they had taken all precautions like masks, sanitizer, and safe distancing. The huge impact was on the business people where they had to shut their businesses due to the lockdown not a single person was coming to visit the shrine and that's why nobody was buying anything and was a Trauma phase. During the recovery time as slowly, the lockdown opened and if we talk about the current situation then visitors and residents are now visiting normally daily as well as for special occasions and festivals in huge numbers. Caretakers also said that now everything is back to normal and how people were visiting before now increased more because of tourism. The only people who suffered a lot were business people as it took a lot of time to back and track them and recover all the losses, they had incurred during the Trauma Phase **(fig 4.4 pg 50)**.

**6.2.7 Findings from Responsible vs irresponsible or sustainable tourism**

Overall, all 9 places photos were taken to find out the situation of the presence of 5 A's of tourism . as can be seen while comparing all the places and scores given based on excellence, satisfaction, and needs improvement, location 1 which is Shri Bodgeshwar Temple Mapusa has highest % of score saying that it has maximum potential for promoting that place as a tourism spot. On the other side locations 5 and 6 which are Masjid e Inaam and Jama masjid respectively have the lowest average % and work needs to be done in these areas for the development of tourism spots. The pictures are taken by the author showing the availability of 5 A's as accessibility, accommodation, activities, amenities, and attractions. government should take proper measures to correct that location that lacks these 5 A's of tourism which will make the visitors get attracted towards it **(table 5.2 pg 66)**.

## 6.3 Conclusion

**6.3.1 Part 1 :** The full study is divided into 3 parts. The first part has a total of three phases, the first phase tells us about the **factors influencing the visiting behavior** towards the religious places in which demographic profiles are also calculated. The second phase talks about **content co-creation** in which the willingness of a visitor to create content on different social media platforms is calculated and the third phase talks about a **combined model** of both the previous phases to check whether it's giving better clarity or not. The first part tells that there is no difference between the weekly and monthly visitors when it comes to the demographic profiles except for religion showing a P value of less than 0.05. Model 1 shows how the different factors influence the visiting behavior and previous decisions of the visitors which gives us an R square value of 48% so the model is fit to be used. After which the second model speaks about different factors influencing the willingness of people to create content giving us an R square value of

73% again model is fit to be used for the study and when we combine both these models it again gives a 73% are square making it more reliable.

**6.3.2 Part 2:** Part 2 of the study speaks about three phases of **Nostalgia trauma and recovery** which deals with the situation of the nine locations considering four different categories of people during COVID, during COVID, and after COVID. The overall summary tells that before COVID everyone was having fun while visiting religious places. During COVID everything was under lockdown as no one was allowed to enter the Shrine after COVID slow recovery was happening, only the business people suffered losses, and took a lot of time to recover.

**6.3.3 Part 3:** The third part of the study speaks about the presence of 5 **A's of tourism** in these 9 locations which tells us that location 1 has having highest average percentage when calculated and locations 5 and 6 lacking behind others so more concentration needs to be given in those places. After this, a route map is prepared for a one-day tour for the visitors which covers all three religious places that are temples, masjids, and churches. Overall, we can conclude that Goa has a lot of potential for religious tourism, and if we promote it the right way then Goa also can become a tourist destination for people from all categories and not only youngsters who come here just to enjoy. The above study tells what people think about the religious places why they want to visit, what was the situation and the current presence of the 5 A's of tourism. After considering all these measures, authorities can work on this to make Goa a better religious tourism destination.

## 6.4 Managerial Implications

**Part 1:** This part speaks about the **factors influencing visiting behavior** of people in religious places. The new model developed tells us which factors are positively and negatively influencing the behavior, the authority should look into the matter and work according to the demand from the visitors and do sectors which are positively influencing the visit. According

to P values escape, family pressure, amenities, and entertainment and significant impact, and showing our hypothesis correct so can work on this. Today's world contains co co-creation also gives benefits to the people as well as a platform for religious places to promote themselves so these factors also can be taken into consideration. The content creation model shows that personal integrative, economic benefits and attitudes of people are significantly impacting the willingness to create content. Compensation can be provided by the committee to the people promoting these religious places on social media platforms so that it reaches a vast community.

**Part 2:** The covid 19 had a huge impact specifically on business people. There should be always a backup or different business plans available with people who are not completely dependent on tourists who are visiting religious places. Government authorities and the Shrine committee can intervene to make an organized market to cut off the Monopoly and help each other during these types of situations.

**Part 3:** The Goa government should plan a budget to promote these religious places which are unknown and try to develop the locality according to the 5A of tourism which lacks the presence around the place. Different types of activities should be conducted to attract the youths and children as well.

## 6.5 Theoretical contributions

**Part 1** : current study has identified and added 4 new factors which can give a significant impact on behaviour of people towards visiting religious places. Earlier study by Lertputtarak, S., & Supitchayangkool, S. (2021) had in total 10 independents factors and current study had added family pressure , family get together , knowledge and  accommodations as new individual factors. also, model is developed  for the first time while taking these factors which also tells whether people like to revisit fo0r not. further the current study also has taken factors from different earlier studies and tried to check cheek how it influences willingness of people

to create content on social media platforms after religious visited combined model is also new addition done to get a better clarity.

**Part 2 :** current study has identified 9 unknown locations to see what was the situation of these places during different phases of covid that is pre covid , during covid and post covid. earlier study by Shaikh, I. R., Pillai, S. K. B., & Castanha, J. (2022) had taken only 1 place  into consideration when study was done in Goa. current study is done with expansion over all the places from Goa as well as 3 different religious places .also current study has found a new pattern which was not done earlier about the impact on businesspeople and how different religious places differed during the pandemic.

**Part 3 :** earlier study by Pillai, S.K.B (2023) had taken only 1 location that is church to see the 5 As's presence but current study tries to identify the same across 3 religious and 3 shrines from each religion making it total 9 locations all over Goa.in addition to that a new tabular format showing percentage of the situation is developed to get a better picture on which location to be given utmost importance in development. Along with it a route map is also suggested for the religious tourist people where all 3 religions are taken where earlier study by Piramanayagam, S. (2021) had taken only 1.

## 6.6 Suggestions

The above studies and past literature suggest that very little research is being conducted in the state of Goa, especially regarding religious tourism. The only difference when it comes to the frequency of Weekly visitors and monthly visitors is the Religion that people are following and no other demographic profile has a significant impact on religious tourism. The new model gives 48% R square, so this model can be used in further studies with different constructs and changes in the questions to make it more relevant. Also, content co-creation is giving 73% of R square with factors mostly positively influencing the willingness to create content. The combined model gives better clarity to the study and can be used for different types of studies

as well. During the three phases of COVID-19, people feel Nostalgic when they remember the earlier visits to religious places and were scared to visit during the lockdown and after that coming back on track slowly. So, the study suggests that whenever the Shrine is under lockdown business people will be most affected by it. When comparing the 5 A's of tourism of 9 different locations, the study suggests that the government should give more focus on religious tourism and those places having the lowest average percentage when compared to all the nine places. Funds can be provided along with the religious communities to promote Goa as a religious tourism to the tourist people. A one-day pilgrimage map can be provided by the government through different channels and social media for those people who want to visit different religious places in Goa all three religions are spread across all over the Goa. The way and time required to travel to all these places are given in the Annexure below.

## 6.7 Further Research

Since the first model gives 48% R square, further research can be done using a different set of questionnaires and constructs to get a better R square. The same model can be used after making adjustments and modifications in the questionnaire for different factors influencing the visiting Behaviour for any of the tourist places apart from religious places also, to understand why people want to visit those places. The qualitative part which is Nostalgia trauma and recovery along with the 5 A's of tourism which is responsible vs irresponsible or sustainable tourism can be applied all over the world for different religious places as well as tourist destinations to make a better place for the visitors.

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## Annexure 1 : Questionnaire

**INFORMED CONSENT** :
I understand that the proposed study is for obtaining responses for the purpose of assessing the perceptions and opinions of people from different geographical locations about **MAPPING OF RELIGIOUS TOURISM AND PILGRIMAGE MARKET**.
I also understand that the data so collected will ONLY be used for academic and research purposes and strict confidentiality will be followed in keeping the data so collected.
I agree to participate the survey and provide my perceptions and opinions for completing the proposed study.

**Questionnaire: "**Factors influencing the visiting behavior"
What are the push factors i.e., external factors such as escape, prestige, emotional, family get-together, social, family pressure, knowledge which push me towards visiting religious places?
Tick the column of each statement on a scale of strongly agree to strongly disagree.

| Code | Escape | 1 | 2 | 3 | 4 | 5 |
|------|--------|---|---|---|---|---|
| ES1 | It provides an escape from this noisy environment | | Lertputtarak, S., & | | | |
| ES2 | It reduces my mental stress | | Supitchayangkool, S. (2021) | | | |
| ES3 | To relax after my daily routine | | | | | |
| | **Prestige** | 1 | 2 | 3 | 4 | 5 |
| PG1 | I want to be one of the few people who have visited these places | | Lertputtarak, S., & | | | |
| PG2 | To post pictures on social media | | Supitchayangkool, S. (2021) | | | |
| PG3 | To visit places trending on social media | | | | | |
| | **Emotional** | 1 | 2 | 3 | 4 | 5 |
| EL1 | To feel emotionally connected to God | | Lertputtarak, S., & | | | |
| EL2 | To get satisfaction of performing duty towards God | | Supitchayangkool, S. (2021) | | | |
| | **Family get-together** | 1 | 2 | 3 | 4 | 5 |
| FT1 | I take my relatives to a pilgrimage | | Own | | | |
| FT2 | To celebrate festivals together with family | | | | | |
| | **Social** | 1 | 2 | 3 | 4 | 5 |
| SL1 | To have fun while travelling with my friends | | Lertputtarak, S., & | | | |
| SL2 | To interact with new people | | Supitchayangkool, S. (2021) | | | |
| SL3 | To listen to new ideas from different people regarding the place | | | | | |
| | **Family pressure** | 1 | 2 | 3 | 4 | 5 |
| FP1 | I visit due to peer pressure. | | Own | | | |
| FP2 | Due to family tradition | | | | | |
| | **Knowledge** | 1 | 2 | 3 | 4 | 5 |
| KG1 | To research and study about the place. | | Own | | | |
| KG2 | To experience supernatural activities | | | | | |
| KG3 | To understand the history of the structure | | | | | |

| Code | Influence of push factors | 1 | 2 | 3 | 4 | 5 |
|------|--------------------------|---|---|---|---|---|
| PHA1 | Overall, these push factors drive me towards religious visit | | Own | | | |
| PHA2 | I often visit due to these push factors | | | | | |

What are the pull factors i.e., amenities, accommodation, accessibility, attraction, entertainment, shopping, infrastructure which pull me towards visiting these places? Tick the column of each statement on a scale of strongly agree to strongly disagree.

| Code | Amenities | 1 | 2 | 3 | 4 | 5 |
|------|-----------|---|---|---|---|---|
| AN1 | I see availability of place for any sort of function where festivals can be celebrated | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| AN2 | I check the washroom facilities | | | | | |
| AN3 | I search for availability of Parking | | | | | |
| AN4 | I look at the Food availability and quality | | | | | |
| | Accommodations | 1 | 2 | 3 | 4 | 5 |
| AD1 | I check if family rooms or dormitory is provided | | own | | | |
| AD2 | I examine the cleanliness of the surrounding and rooms if any | | | | | |
| | Accessibility | 1 | 2 | 3 | 4 | 5 |
| AB1 | I check the mode of transport i.e., water, air, road | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| AB2 | I confirm the condition of the route | | | | | |
| AB3 | I see if I can find the location on google maps | | | | | |
| | Attractions | 1 | 2 | 3 | 4 | 5 |
| AT1 | I like to see the beauty and uniqueness of the religious place | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| AT2 | I like if religious sites having some history | | | | | |
| AT3 | I check the reputation and image of the place | | | | | |
| AT4 | I get attracted towards carving art, culture and traditions of the place | | | | | |
| | Entertainment | 1 | 2 | 3 | 4 | 5 |
| ET1 | I love cultural programs held in the religious place | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| ET2 | I love to visit during different festivals | | | | | |
| | Shopping | 1 | 2 | 3 | 4 | 5 |
| SP1 | I see if there any shops available nearby | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| SP2 | I look for availability of a miniature of the structure | | | | | |
| | Infrastructure | 1 | 2 | 3 | 4 | 5 |
| IS1 | I verify if the place safe to visit or not | | Lertputtarak, S., & Supitchayangkool, S. (2021) | | | |
| IS2 | I check if there is proper parking facility or not | | | | | |
| IS3 | I ensure that there is proper ventilation inside the religious place | | | | | |

| Code | Influence of pull factors | 1 | 2 | 3 | 4 | 5 |
|------|---------------------------|---|---|---|---|---|
| PLA1 | Overall, these pull factors attracts me towards religious visit | | Own | | | |
| PLA2 | I often visit due to these pull factors | | | | | |

| Code | Visiting behaviour | 1 | 2 | 3 | 4 | 5 |
|------|--------------------|---|---|---|---|---|
| **VB1** | I often visit the religious place | | | Own | | |
| **VB2** | I feel happy after visiting | | | | | |
| | **Revisit** | 1 | 2 | 3 | 4 | 5 |
| **RVT1** | I will revisit the shrine due to these factors | | | Own | | |
| **RVT2** | I will also recommend others to visit | | | | | |

### Factors Influencing visitor's willingness to create content

1. Are you aware of various platform available to share your experience or to provide your feedback in form of reviews, opinions, post, rating, etc.?
   - Yes
   - No

2. In which platform you prefer to share your experience about your visit in form of reviews, opinions, post, rating, etc.?
   - On religious place website or page
   - On social media like what's app, Instagram, Facebook etc.
   - Other Platform (Please specify):

Tick the column of each statement on a scale of strongly agree to strongly disagree.

| | **Personal Integrative** | 1 | 2 | 3 | 4 | 5 |
|------|--------------------------|---|---|---|---|---|
| PI1 | I post review of my experience if public/social recognition is attached to it | | Nambisan & Baron, (2007); Constantinides et al., (2015) | | | |
| PI2 | I post to impress and show off my activities to friends | | | | | |
| | **Altruism** | 1 | 2 | 3 | 4 | 5 |
| AI1 | I want to help others with my own experiences | | Bronner & Hoog, (2011) | | | |
| AI2 | I want to enable others to make a good decision | | | | | |
| AI3 | I want to help the religious place to improve their services | | | | | |
| | **Social Benefits** | 1 | 2 | 3 | 4 | 5 |
| SB1 | I meet new people when I post my reviews | | Nambisan & Baron, (2009); Hoyer, et al., (2010) | | | |
| SB2 | To enhance the strength of my affiliation with the religious community | | | | | |
| | **Economic Benefits** | 1 | 2 | 3 | 4 | 5 |
| EB1 | I receive reward for posting my experience on social media | | Hennig-Thurau et al., (2014) | | | |
| EB2 | I want to make money for posting my positive experience | | | | | |
| | **Hedonic Benefits** | 1 | 2 | 3 | 4 | 5 |
| HB1 | Sharing personal experience is really enjoyable and fun | | Nambisan & Baron, (2007) | | | |
| HB2 | Posting reviews is a fun way to kill time | | | | | |
| | **Attitude** | 1 | 2 | 3 | 4 | 5 |
| AT1 | Posting reviews is thrilling and gives nice experience | | Fishbein & Ajzen, (1975) | | | |
| AT2 | I feel positive about posting reviews | | | | | |
| | **Habits** | 1 | 2 | 3 | 4 | 5 |
| HB1 | It became a habit to post once I visit any religious place | | Kim et al., (2005) | | | |
| HB2 | I am addicted to create content after my every visit to any religious place | | | | | |
| | **Willingness to create content** | 1 | 2 | 3 | 4 | 5 |
| WN1 | I provide my reviews as soon as I come out of religious place | | | | | |

| WN2 | I intend to continue posting reviews of religious place I visit | Opata et al., (2019) |
|---|---|---|
| WN3 | I think my content is useful for religious place committee and the visitors | |

**Demographic Profile (Please Tick)**

| Gender | Male | | | Female | |
|---|---|---|---|---|---|
| **Age** | Up to 30 | | | Above 30 | |
| **Education** | Up to 10th | Up to 12th | Graduation | Post Graduation | |
| **Marital Status** | Married | | Unmarried | | Widow |
| **Monthly Income** | Below Rs. 50,000 | | Rs. 50,000-Rs.1,00,000 | More than Rs. 1,00,000 | |
| **Occupation** | Student | Employed (Govt.) | Employed (Private) | Unemployed | House Wife |
| **Location** | North Goa | | | South Goa | |
| **Religion** | Hindu | | Christian | Muslim | Other |
| **Visit** | Yes | | | No | |
| **Frequency** | Daily | Once in a week | Once in a month | Once in 6 months | Once in a year |

**Questionnaire : Qualitative data**
**Reference :** Shaikh, I. R., Pillai, S. K. B., & Castanha, J. (2022).

| **I. Visitors** |
| --- |
| A. Pre Covid |
| 1. Did you visit the shrine pre covid? |
| 2. Did you attended any special occasion? |
| B. During Covid |
| 1. were you able to visit during covid? |
| 2. Did you attended any special occasions during the covid? |
| C. Post Covid |
| 1. what is the frequency of visit now and why? |
| 2. Are u able to attend special occasion without any restrictions? |
| **II. Residents** |
| A. Pre-Covid |
| 1. Did you visit the shrine before covid? |
| 2. Was there large number of visitors back then? |
| B. During Covid |
| 1. Were you able to visit the shrine? |
| 2. Was there a sense of fear attached? |
| C. Post-Covid |
| 1. Do you visit the shrine as usual now? |
| 2. Do you think that there is a recovery happening? |
| **III. Caretaker / priest / committee** |
| A. Pre – Covid |
| 1. Were there regular visits of people to the religious site before covid-19? |
| 2. Were there high number of people on normal days? |
| B. During Covid |
| 1. Was the shrine closed during covid? |
| 2. Were proper precautions were taken during covid? |
| C. Post Covid |
| 1. Are things back to normal now? |
| 2. Do you think people are anxious about the spread of the virus even now? |
| **IV. Businesses** |
| A. Pre Covid |
| 1. Was the business fully dependent on the visitors visiting the shrine? |
| 2. Did the demand shoot up during special occasions? |
| B. During Covid |
| 1. Did the closing of the shrine affect the business? |
| 2. Any other survival alternative did you opt to survive? |
| C. Post Covid |
| 1. Has the business recovered? |
| 2. Has your business changed after the event? |
| 3. Do you think the coming special occasions will bring back the same number of customers |
| like before or will the crowd anxiety bring down the visitor count now? |

**Annexure 2 : Route map**

| Individual distance | | | | | | |
|---|---|---|---|---|---|---|
| Sr.No. | Shrine | Location | Railway | | Airway | |
| | | | Distance (km) | Time (min) | Distance (km) | Time (min) |
| 1 | Bodgeshwar Temple | Mapusa | 10.7 | 20 | 21 | 28 |
| 2 | St. Alex church | Calangute | 19.1 | 31 | 29.1 | 38 |
| 3 | Mae De Deus Church | Saligao | 17.3 | 28 | 27.3 | 35 |
| 4 | New Hanuman Temple | Porvorim | 18.3 | 26 | 28.3 | 33 |
| 5 | Masjid-e-Inaam | Panjim | 23 | 34 | 28.9 | 35 |
| 6 | Jama Masjid | Panjim | 23 | 31 | 28.2 | 34 |
| 7 | Our lady of Pilar Church | Pilar | 24.6 | 34 | 16.7 | 24 |
| 8 | Verna Masjid | Verna | 15.2 | 23 | 14.5 | 19 |
| 9 | Mahalasa Narayani Temple | Verna | 15 | 24 | 16 | 21 |

| | | |
|---|---|---|
| (yellow) | Thivim Railway Station | North |
| (orange) | Mopa Airport | |
| (blue) | Madgaon Railway Station | South |
| (green) | Dabolim Airport | |

| Connecting distance starting from North | | | | | | |
|---|---|---|---|---|---|---|
| Sequence | Shrine | Location | Thivim Railway Station | | Mopa Airport | |
| | | | Distance (km) | Time (min) | Distance (km) | Time (min) |
| 1 | Bodgeshwar Temple | Mapusa | 10.7 | 19 | 21 | 28 |
| 2 | St. Alex church | Calangute | 6.7 | 13 | 6.7 | 13 |
| 3 | Mae De Deus Church | Saligao | 2.2 | 5 | 2.2 | 5 |
| 4 | New Hanuman Temple | Porvorim | 6.8 | 12 | 6.8 | 12 |
| 5 | Masjid-e-Inaam | Panjim | 5.8 | 10 | 5.8 | 10 |
| 6 | Jama Masjid | Panjim | 1 | 3 | 1 | 3 |
| 7 | Our lady of Pilar Church | Pilar | 13.4 | 19 | 13.4 | 19 |
| 8 | Verna Masjid | Verna | 11 | 15 | 11 | 15 |
| 9 | Mahalasa Narayani Temple | Verna | 3.6 | 6 | 3.6 | 6 |
| Total Travel journey | | | 61.2 | 102 | 71.5 | 111 |

| Connecting distance starting from South | | | | | | |
|---|---|---|---|---|---|---|
| Sequence | Shrine | Location | Madgaon Railway Station | | Dabolim Airport | |
| | | | Distance (km) | Time (min) | Distance (km) | Time (min) |
| 1 | Mahalasa Narayani Temple | Verna | 15 | 23 | 16 | 21 |
| 2 | Verna Masjid | Verna | 3.1 | 5 | 3.1 | 5 |
| 3 | Our lady of Pilar Church | Pilar | 9.5 | 12 | 9.5 | 12 |
| 4 | Jama Masjid | Panjim | 13.5 | 18 | 13.5 | 18 |
| 5 | Masjid-e-Inaam | Panjim | 1 | 3 | 1 | 3 |
| 6 | New Hanuman Temple | Porvorim | 6.1 | 12 | 6.1 | 12 |
| 7 | Mae De Deus Church | Saligao | 6.8 | 12 | 6.8 | 12 |
| 8 | St. Alex church | Calangute | 2.2 | 5 | 2.2 | 5 |
| 9 | Bodgeshwar Temple | Mapusa | 6.7 | 12 | 6.7 | 12 |
| Total Travel journey | | | 63.9 | 102 | 64.9 | 100 |

**Annexure 3 : Other proposed Models for content co creation with lower R$^{2.}$**