

Impact of Income, Gender and Age of the Tourist on Spiritual Tourism in Varanasi

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Abstract

Varanasi is the oldest city of the world. It is also known as Kashi. It is famous for spiritual tourism for all religions. Hindus visit here to see the temple of Lord Shiva and Ganga Aarti, Buddhist visit here for the Sarnath. This study highlights the impact of income, gender and age of tourists on spiritual tourism in Varanasi. Spirituality means belief and religion has been since and in future will be one of the major factors for tourism. Using the correct stimuli called spirituality the tourism industry can excel. The search for spirituality has always been and will remain a major motivator for tourist for exploring religious and spiritual destination. There were the main objective of this study to analyze the impact of income, gender and age of tourist on spiritual tourism in Varanasi. There were three hypothesis were formulated. 50 respondents were selected for data collection. In analysis part correlation test has been used. All three null hypotheses were rejected and all three alternative hypotheses were accepted. Therefore we can say that there is a strong impact of income, gender and age of tourist on spiritual tourism in Varanasi. This study will further help to others researchers who can do research on this topic with different variables and timeframe.

Keywords: Spirituality, Tourism, Cultural Tourism, Self actualization, Demography, Varanasi

1. Introduction

The word spirituality has been gotten from the Latin word 'spiritus' which signifies 'breath of life' (Principe, 1983) is connected with profound practices for God. There are two different view about spirituality; One is want or need to figure out the meaning and reason for one's own life to exist in the universe; Other is a conviction of matchless quality of God, who controls the entire universe (Hunsberger and Jacksan 2005: Mitroff and Dentan, 1999).The most acknowledged meaning of spirituality is an internal harmony or experience of a person that changes his/her direct of life (Clark 1958).

Profound the tourism industry is turning into a significant development region of the Indian tourism market with additional Indians selecting to go on journey to famous strict urban communities, for example, Varanasi in Uttar Pradesh and Puri in Odisha, another report has uncovered. As per tourism commercial center ixigo, there has been month-on-month, twofold digit development in lodging appointments on its site for various urban areas with strict associations. These incorporate Puri (60% development), which is celebrated for its Jagannatha Temple, Varanasi (48%), Tirupati in Andhra Pradesh (34%) and Shirdi in Maharashtra (19%), Tourism Trends Today revealed. "spirituality the tourism industry is on the ascent. Urban areas like Puri and Varanasi offer voyagers a customary

encounter, yet in addition empower them to revive at yoga retreats and Ayurveda spas," said Alope Bajpai, CEO and fellow benefactor of ixigo. "Taking a gander at the spike in inn appointments by means of ixigo, any reasonable person would agree that otherworldly tourism is currently being viewed as one of the strange tourism patterns in India," he added. "It is entrancing to see that youthful grown-ups are showing a seriously high tendency towards investigating native social encounters in our country." The ixigo concentrate likewise investigated outbound train searches to these strict urban communities and found Lucknow finished off the rundown with around 13% of searches, trailed by Mumbai (7%), Hyderabad (6%) and Delhi (5%). According to Bajpai, otherworldly the tourism industry is one of the greatest undiscovered business sectors for homegrown tourism: almost 60% of homegrown the tourism industry in India is religion-based.

"To help this impending pattern, the public authority has distributed unique financial plans for making framework around strict spots," he added. That last point gives off an impression of being upheld by a new report from the India Brand Equity Foundation (IBEF), which finished up "the public authority has ...been putting forth genuine attempts to support interests in the tourism industry area, for example, a five-year charge occasion presented for 2, 3 and 4-star lodgings situated around UNESCO World Heritage locales. The IBEF additionally assessed that the movement and the tourism industry area's commitment to the Indian economy is expected to increment from Rs 15.24 trillion (US\$234.03bn) in 2017 to Rs 32.05 trillion (US\$492.21bn) in 2028.

1.2 Spiritual Tourism in Varanasi

Spiritual tourism is rapidly growing in India as well as in Varanasi; as per the reports, Puri in Odisha and Varanasi in Uttar Pradesh are leading the list of holy destinations. Hotel bookings have also witnessed growth in certain holy destinations. While hotel bookings in Puri registered a 60 percent growth, Varanasi saw 48 percent growth, Shirdi 19 percent and Tirupati in Andhra Pradesh saw 34 percent growth. Varanasi is sacred, soulful, scrumptious and spectacular but most importantly, it is the spiritual capital of India. What Mecca is to Islam and Jerusalem to Christianity, **Varanasi is to Hinduism**. Lord Shiva's city has been known by many names such as Banaras, Kashi, Avimukha, Anandavana, Rudravasa, and Mahashmashana. The current name Varanasi comes from Varuna and Assi, the two tributaries of the Ganges that come together in the heart of the holy city. Here pilgrims come to wash away their sins in the sacred Ganges waters, to cremate their loved ones, or simply to die here in a hope to attain moksha (liberation from the endless cycle of rebirth and union with the divine). Varanasi is mystical and one of the most visited cities in India. However, it is definitely not for the faint-hearted. At first glance, it will enthrall you with its intensity, colours and chaos. But once you get past the initial culture shock and dig deeper, you'll see an immensely exhilarating and captivating side of the city. Here is how not only to survive but thrive in the spiritual Capital of India.

2. Review of Literature

Survey of Literature insufficient examination has been done in this field and the accessibility of current writing on profound the tourism industry in India is significantly lesser in amount, so with just the right amount of writing audit on the subject, we led our review. Peteet (1994) in Zinnbauer and Pargament (2005) expressed that legalism is associated with one's conviction and connected with a specific practice. Spirituality is more worried about the importance and reason for life. Essentially, Stifoss-Hanssen (1999) restricted holiness to religion and related otherworldliness with different aspects, for instance, the motivation behind life, presence, and local area. Pargament (1999) guaranteed that spirituality is situated

as a point of convergence of religion and its essential job comprises in the journey for what is consecrated. Considering spirituality the tourism industry, Haq and Medhekar (2019) have instituted the term as a demonstration of heading out locally or abroad to visit profound places like mosques, chapels, and sanctuaries. They likewise incorporate regular habitats, for example, backwoods, seas, lakes, profound nurseries, untamed life parks, professional flowerbeds, caverns, and shakes as means to satisfy the requirement for being appreciative to the Almighty, to acquire pardoning and inward harmony. A few contradicting sees, notwithstanding, have zeroed in on otherworldly the tourism industry as a singular peculiarity pointed toward investigating life past oneself to adjust the body-mind-soul, to acquire hesitance for profound improvement and to satisfy one's motivation throughout everyday life. Cheer, Belhassen, and Kujawa (2017) proposed a calculated structure for spirituality the tourism industry that illustrated two primary drivers: the strict and the mainstream. As per these creators, common drivers center around oneself foregrounding intentions like wellbeing, experience, and diversion to acquire an otherworldly advantage, maybe a more grounded association with the internal identity or the accomplishment of a superior type of cognizance of some sort. Strict drivers, then again, accentuate intentions that are underlined by strict adherence, ritualized practice, emphasis of character, and social daily schedule. Both common (inside self) and strict drivers (outside/institutional) add to the comprehension of the various components of profound tourism Spiritual and strict the tourism industry are still under research, there are unseen possibilities in the space ready to be found (Holman 2011: Sharpley and Jepson 2011: Raj and Morpeth 2007: Hall 2006: Tilson 2005). Otherworldly the tourism industry is another idea in the tourism industry and business research however not another peculiarity. (Browan 1998: Coher 1979: Burton 1855) countless ventures have acknowledged the impact of otherworldliness on their business including the tourism industry. (Rale 2004: Mitroff and Denton 1999) Several specialist acknowledged that otherworldliness turned into a significant area of concentrate in friendly and business research (Climino and Lattion 1999: Hill 2002: Konz and Ryan 1999: Pesut 2003). A profound vacationer is likewise a tourist who visit to any place of their own advantage with a rationale of profound development worried about his/her own confidence, there might be some other strict and non-strict impulse. (Biswajit satpathy and Debendra mahalik 2010) Religious the tourism industry has been assessed by the tourism industry as vacationers totally impacted or persuaded by any religion. These tourists are generally homegrown and their rationale assuming that visit is absolutely bound with religion just (Cochrme 2009: Shuo et al. 2009: Raj and Morpeth 2007: Turner 1973), Spirituality the tourism industry in actuality is a term that is more extensive in scope as it has got religion as a simple aspect of it and Spirituality causes an individual to investigate all the more then only one religion. Spirituality the tourism industry has been deep rooted for quite a while as a casual piece of the tourism industry. In the set of experiences, oral, archeological, and composed report proposes that individuals were impacted by profound experience and use to go for otherworldly activities. Each strict tourist as well as explorers looking for God or an incomparable force of God is a profound vacationer, yet every otherworldly tourist might be or may not be pioneers or strict tourist (Muhammad Farooq Haq, August 2011). The quantity of tourist visiting strict objective expands consistently (Griffin 2007), the purpose for that is the steady increment of vulnerability throughout everyday life, individuals begin looking through significance of life. (Richards and Fernander, 2007). While religion is the essential intention of explorers there might emerge not many optional results either during the visit or at the otherworldly objective (Swater 2006: Vukanic 1998). The demeanor and conduct of explorers, strict vacationer might change, adjust on their specific strict spot or strict

association (Poria, Butler and Airey 2003). In a country like India the social variety is excessively high and remembering that the division turns out to be profoundly complicated. The division in the tourism industry has a nature of being fundamentally unrelated, as the premise of division is need and request (Kotler, Bowen and Makens 2008) and it will shift with the differing religion and conviction and way of life and so on. There is a need to make a model that can distinguish the profound tourists based on their pay, way of life, conviction level, instruction level and barely any different kinds of segment that can influence the choice of otherworldliness. (Mc Kercher and Cros,2003).

2.1 Objective of Study

- To study the impact of income tourist on spiritual tourism in Varanasi
- To study the impact of Gender tourist on spiritual tourism in Varanasi
- To study the impact of age tourist on spiritual tourism in Varanasi

2.2 Hypothesis-

H₀₁: There is no significant relationship between income of tourist and spiritual tourism

H₁₁: There is a significant relationship between income of tourist and spiritual tourism

H₀₂: There is no significant relationship between Gender of tourist and spiritual tourism

H₁₂: There is a significant relationship between Gender of tourist and spiritual tourism

H₀₃: There is no significant relationship between Age of tourist and spiritual tourism

H₁₃: There is a significant relationship between Age of tourist and spiritual tourism

3. Research Methodology

3.1 Type of Research- Exploratory as well as descriptive

3.2 Study Area- Varanasi

3.3 Sampling Technique-Random Sampling

3.4 Sample Size-50

3.5 Primary Data- Through Structure questionnaire (Online Google form)

3.6 Secondary Data-Websites, Magazines, Books etc.

3.7 Statistical Tools- Correlation

3.8 Software used- SPSS 23.0

4. Data Analysis and its Interpretations

Table-1 Correlation			
		Income of Tourist	Spiritual Tourism
Income of Tourist	Pearson Correlation	1	0.782^{**}
	Sig. (2-tailed)		0.000
	N	50	50
Spiritual Tourism	Pearson Correlation	0.782^{**}	1
	Sig. (2-tailed)	0.000	
	N	50	50
** . Correlation is significant at the 0.05 level (2-tailed).			

Interpretations- From the above table-1, it is clearly shown that the value of Pearson correlation test is 0.782 and the p-value is 0.000. It indicates that the p value is less than the significance value 0.05, hence

reject the null hypothesis “There is no significant relationship between income of tourist and spiritual tourism”, and accept the alternative hypothesis “There is a significant relationship between income of tourist and spiritual tourism”, Therefore, we can conclude that there is a strong relationship between income of tourist and spiritual tourism that means higher income tourist visit more spiritual sites in comparison to low income of tourist.

		Gender of Tourist	Spiritual Tourism
Gender of Tourist	Pearson Correlation	1	0.717**
	Sig. (2-tailed)		0.000
	N	50	50
Spiritual Tourism	Pearson Correlation	0.717**	1
	Sig. (2-tailed)	0.000	
	N	50	50

******. Correlation is significant at the 0.05 level (2-tailed).

Interpretations- From the above table-2, it is clearly shown that the value of Pearson correlation test is 0.717 and the p-value is 0.000. It indicates that the p value is less than the significance value 0.05, hence reject the null hypothesis “There is no significant relationship between gender of tourist and spiritual tourism”, and accept the alternative hypothesis “There is a significant relationship between gender of tourist and spiritual tourism”, Therefore, we can conclude that there is a strong relationship between gender of tourist and spiritual tourism that means male tourist visit more spiritual sites in comparison to female tourist.

		Age of Tourist	Spiritual Tourism
Age of Tourist	Pearson Correlation	1	0.789**
	Sig. (2-tailed)		0.000
	N	50	50
Spiritual Tourism	Pearson Correlation	0.789**	1
	Sig. (2-tailed)	0.000	
	N	50	50

******. Correlation is significant at the 0.05 level (2-tailed).

Interpretations- From the above table-3, it is clearly shown that the value of Pearson correlation test is 0.789 and the p-value is 0.000. It indicates that the p value is less than the significance value 0.05, hence reject the null hypothesis “There is no significant relationship between age of tourist and spiritual tourism”, and accept the alternative hypothesis “There is a significant relationship between age of tourist and spiritual tourism”, Therefore, we can conclude that there is a strong relationship between age of tourist and spiritual tourism that means higher age group tourist visit more spiritual sites in comparison to young group tourist.

5. Conclusion and Discussion

The word spirituality has been derived from the Latin word ‘spiritus’ which means ‘breath of life’ (Prin-

cipe, 1983) is related to spiritual practices for God. The most accepted definition of spirituality is an inner peace or experiences of an individual that changes his/her conduct of life (Clark 1958). This study highlighted the spiritual tourism in Varanasi. It analyzed the impact of income, gender and age of the tourist on spiritual tourism in Varanasi. 50 tourists were selected and their views recorded through an online structured questionnaire. In the analysis part correlation technique has been used to analyze the respondents' views. In the analysis part correlation technique has been used to analyze the respondents' views. In the first findings, we can say that higher income people visited more in Varanasi in comparison to lower income people, it is fact that higher income people have not time for tourism but sometimes they want to plan and save time for spiritual tourism in Varanasi city. In the second findings, we can say that gender are also impact the spiritual tourism, in our finding male tourist visited more in Varanasi in comparison to female tourist for spiritual tourism. In the third and last finding, we can say that age are affect the spiritual tourism, old age tourist visited more in comparison to young tourist. Various other findings and reviews had also supported above hypotheses Therefore, we can conclude that spiritual tourism, attract the tourist and it also focused on regional development around the Varanasi City. This study will further help to other researchers who want to study on spiritual tourism in Varanasi. It will also help the government and others NGOs to make policies regarding spiritual tourism development in Varanasi and other cities of India. For the sake of above analysis there are a few ideas to beat the issue that are useful for the tourism industry as well as profound the tourism industry area to deal with spirituality the tourism industry in Varanasi. Absence of ad and marketing advancement is there, the spirituality destinations didn't get sufficient exposure. To get more unfamiliar tourism we require a savage work to broadcast our spirituality locales. The nature of neighborliness administrations in the profound objective isn't sufficient. To improve the experience of vacationers and for them to visit once more and hard-on exertion is expected from the side of the public authority. The quality and amount of facilities at profound objective are not sufficient. A work is expected around here too. There is unfortunate experience about strolling and trips at profound objective, because of cleanness and a few different reasons.

6. References

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