

Demographic Characteristics Influencing Satisfaction Level of Pilgrims: A Case of Northern Shrines

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ABSTRACT

Pilgrimage tourism in India is extremely popular. Major sites of pilgrimage (dhams) like Shri Mata Vaishno Devi, Amarnathji, Shri Shiv Khori, Budha Amaranth and temples under Kangra valley Shrines like Jwalaji, Chitpurni, Chamunda Devi have existed in this region. Even though there has been a lot of research in religious tourism and still there is very limited research that identifies the distinctiveness in behaviour among tourists with different demographic factors. The present study attempted to explore the perception of religious tourism behaviour with different sociodemographic backgrounds. The present study was an attempt made to measure the satisfaction level of the pilgrims regarding different services available to them at various shrines and to find out various problems faced by them. But due to resource, time and cost constraints it was not possible to select all the shrines of Northern India, so the three shrines of Northern India namely Shri Mata Vaishno Devi, Jwalaji and Shiv Khori has been selected as these three shrines are geographically identical with respect to pilgrimage. The aim of the research was to ascertain the satisfaction level of pilgrims visiting the holy shrines as per their demographic profile.

KEYWORDS: Demography, Pilgrimage, Satisfaction, shri Mata vaishno Devi

INTRODUCTION

Over the centuries tourism has always been one of the popular modes of recreations for mankind. The importance of tourism as an instrument for economic development and employment generation, particularly in remote and backward areas, has been well recognized in the world.

It is a basic and most desirable human activity which deserves the praise and encouragement of all peoples and all governments (Rome, 1963). The sphere of tourism is highly diversified and fragmented (Mieden, 1985). Its area of operation is wide spread in terms of domestic tourism, international tourism, medical Tourism health and recreation, agriculture tourism historical tourism, ethnic tourism educational tourism and most important is pilgrim tourism and all these operate under the common domain (Middleton, 1994).

Tourism in India: Growth Perspective

India is a land of contrasts from tropics to snow. It is the second most populous and seventh largest country in the world with a wide variety of tourist attractions which makes its presence on the world tourism map. No region in the world is more colorful and picturesque than India. Its ancient monuments and buildings designed by great craftsman of by gone days, its tradition, culture, philosophy, festivals, religion and art testify to one of the oldest and richest civilization and are of absorbing interest. In ancient time, tourism was confined to pilgrimage only. People used to travel to holy places situated all over the country. People also traveled to participate in fairs, exhibition and festivals. Because of this, the concept of "Atithi Devo Bhavah" (Guest is God) and "Vasudhaiva Kutumbkam" (All World is a Family)

started. Tourism as an industry brings many advantages as it not only benefits the urban agglomerations but also boosts the rural economy. Indian tourism marketers have traditionally attempted to sell their services rather than market those services (Zafar U. Ahmed et al. 2002). India is covered with holy sites associated with the exploits of the gods, the waters of a sacred river, or the presence of holy men.

Pilgrim Tourism in India

Pilgrims are persons in motion, passing through territories not their own and seeking something we might call completion, or perhaps the word clarity will do as well a goal to which only the spirit's compass points the way (Richard, 2004). As the pilgrims of all castes, classes of different states and countries have devotion and faith in the matter of religious worship. It is believed that there is a sacred aim behind this and that aim is to fulfill the desire of obtaining –Punya|| and to get rid of –Paap|| apart from their personal motives. The pilgrims coming from different areas and castes stay together and all of them observe the rules and tradition of that faith of religious recitations, sacred fasts, restriction of food and diet. Travel for religious purposes has assumed an increasing significance these days. It is a well-established custom in many parts of the world. In India due to diversity of culture and emotions people give utmost importance to

spiritual matters and visit holy places. India being a second largest populated country in the world generates huge revenue through its pilgrimage places (Jha, 1978). The tourism traffics both domestic and international for various purposes like ethnic, socio-cultural understanding; pleasure, environmental change, and religious purpose have been increased significantly since recent time. It is the pilgrimage or –tirath yatra|| or tourism for religious purpose that has caused people to travel for regeneration of spirit, mental peace and quick cultural exchange. India is known as a country of fairs and festivals. It is said that there is hardly a day in the course of a year when a fair or festival is not being celebrated in some part of the country. These fairs and festivals are a source of wonder and amazement to tourist and in turn provide a huge source of revenue and employment to the country. The major source of revenue in India in tourism comes from pilgrim tourism. India has its own importance in terms of pilgrimage. However major sources of crowd generation are Kumbh mela, held once after twelve years in Nasik, Ujjain, Haridwar and Allahabad, accumulate huge number of devotees in a single day around 8 million. Similarly twelve jyotirlingas which are wide spread throughout the country also have regular visitors to these places like Haridwar, Mathura-Vrindawan, Varanasi, Puri, Madurai, Nasik, Tanjavar, Guruvayur, Kanchipuram, Dwarka, Rameshwaram, Nathdwara Ajmer, Amritsar, Anandpur Sahib, Jwalaji, Chitpurni, Chamunda Devi, Mata Vaishno Devi, Shri Amarnathji, Shiv khori and many more. India has been the birthplace of many religions like Hinduism, Jainism, and Buddhism etc. leading to the devotion of Gurus, Mahatmas and Pirs visiting far of places of religious importance with great hardships. The pilgrimage destinations and religious centers ought to have facilities and aesthetic requirements which not only meet the pilgrim's religious and spiritual needs but also keep them generating a desire to visit the destination time and again. In spite of all the hypes and publicities about foreign tourism, domestic tourism accounts for nearly ninety percent of tourism in India. Out of this ninety percent, over eighty percent falls in the category of pilgrim tourists. It is indeed an irony and a pity that till recently this segment of tourism has received very little notice and attention. One of the reasons for this apathy could be the fact that this segment of tourism consists largely of poor and inarticulate sections of society who are driven by faith and devotion to visit places of pilgrimage, and perform rites and rituals, which their forebears have been doing for ages. Indian soil is dotted with pilgrimages and there is hardly any place in India which is not held sacred for one reason or other (Stanley, 1991). Most researches identify religious tourism with the individual's quest for shrines and locales, where the visitors seek to experience the sense of identity with sites of historical and cultural meaning such as religious festivals or religious tourist attractions associated with historical or cultural events. Others, however, denote religious tourism as a type of tourism, whose participants are motivated in part or exclusively for religious reasons (Fleischer et al. 1995) and closely or loosely connected with holiday making or with journeys undertaken for social, cultural or political reasons.

Pilgrim Tourism in Northern India

Being a country of the pious, India is dotted with pilgrimages which are wide spread throughout the country. Pilgrimage tourism in India is extremely popular. Great religions like Hinduism, Buddhism and Sikhism have originated on the Indian soil. There are seven main sacred cities in India

Varanasi, Puri (Jagannath temple), Mathura, Ayodhya, Dwarka, Haridwar and Kanchi. Many of the great spiritual teachers are associated with these sacred places. Probably the greatest concentration of pilgrims in any region in the world occurs in India's mountain regions of Jammu and Kashmir, Himachal Pradesh and Uttar Pradesh, where millions of pilgrims each year arrive the major entry point into the Pahari region. Major sites of pilgrimage (dhams) like Shri Mata Vaishno Devi, Amarnathji, Shri Shiv Khori, Budha Amaranth and temples under Kangra valley Shrines like Jwalaji, Chitpurni, Chamunda Devi have existed in this region since the beginning of Hindu civilization, if not before. Apart from this Sri Harmandir Sahib temple, Hemkund Sahib, most revered shrines for Skihs and Buddhist Shrines also have several pilgrim spots in Punjab and Himchal Pradesh apart from Sarnath in Bihar. Today tourism accounts for nearly half of the domestic product of hill areas of Jammu and Kashmir, Himachal Pradesh and Uttar Pradesh. Sixty per cent of the tourists are pilgrims; almost entirely from other parts of India (Goswami et al. 2003). These pilgrim places not only contribute to the economy of the state but also provide an employment opportunity to local people and therefore need a careful marketing strategy so as to overcome different constraints that hamper its growth.

Rationale of the Study

Even though there has been a lot of research in religious tourism and still there is very limited research that identifies the distinctiveness in behaviour among tourists with different demographic factors. The present study attempted to explore the perception of religious tourism behaviour with different sociodemographic backgrounds. The present study was an attempt made to measure the satisfaction level of the pilgrims regarding different services available to them at various shrines and to find out various problems faced by them. But due to resource, time and cost constraints it was not possible to select all the shrines of Northern India, so the three shrines of Northern India namely Shri Mata Vaishno Devi, Jwalaji and Shiv Khori has been selected as these three shrines are geographically identical with respect to pilgrimage. The management of the shrine Jwalaji has different structure from the shrines Shri Mata Vaishno Devi and Shiv Khori. Though these two shrines are similar in management structure but the same for Shiv Khori has been constituted recently. Moreover, these three shrines have been selected as per convenience from research point of view. Thus it focused and concentrated on all the above issues for the pilgrims visiting the holy shrines of Shri Mata Vaishno Devi, Jwalaji and Shiv Khori for identifying a better initiative in the area of pilgrim satisfaction.

Objective of the Study

The aim of the research was to ascertain the satisfaction level of pilgrims visiting the holy shrines as per their demographic profile.

Hypotheses of the Present Study

H0 (1) There is no significant variation in satisfaction level among the pilgrims as per their domicile.

H0 (2) There is no significant variation in the satisfaction level derived by different income groups visiting the shrines.

Sampling Design used

Day-wise list of the number of pilgrims visiting Shri Mata Vaishno Devi (Katra), Shiv Khori (Reasi) and Jwalaji

(Kangra) shrines was prepared based on data taken from the Published Annual Reports and the Personal interview conducted with the supervisory bodies governing the management of these shrines. An average pilgrimage per day to Shri Mata Vaishno Devi was (20,000), Shiv Khori (1,000) and Jwalaji (4,000). Thus the total Pilgrimage (per day) was 25,000 to these three shrines. Quota sampling was used to decide the sample size. The size of sample was computed on Quota basis i.e. 3 per cent of the total population, so a sample of 750 respondents was selected and further sample size for each shrine was calculated by using proportional method of sample allocation.

Total Sample Size from each shrine (nh) = $n/N \times Nh$

Where

nh = Sample Size to be taken from each shrine

n = Total sample to be taken

N = Total Population (Pilgrimage/day) visiting all the shrines

Nh = Pilgrimage / day visiting to individual shrine

| Name of the Shrine | Sample Size |
|------------------------|-------------|
| Shri Mata Vaishno Devi | 600 |
| Shiv Khori | 30 |
| Jwalaji | 120 |

These respondents were selected randomly from Jammu Railway Station, Udhampur, Bus stand at Jammu, Katra, Ransoo the base camp for Shiv Khori and from Kangra the District Head Quarter and Jwalamukhi the base camp for Jwalaji. Further the population was divided into local and non-local pilgrims for each shrine. The size of sample for local pilgrims at Shri Mata Vaishno Devi was (138) and for non-local pilgrims it was (462), and for Shiv Khori the size of sample was (15), and for Shiv Khori the size of sample was 15

Results and Discussions

Table 1 shows the demographic profile of the respondents. A perusal of the Table 4.1 revealed that the largest majority of the sample respondents were male in all the three shrines. It was 76% in case of Shri Mata Vaishno Devi, 75% at Jwalaji and 73% at Shiv Khori. As far as marital status is concerned, 77% of the pilgrims were married at Shri Mata Vaishno Devi, 76% at Jwalaji and 63% at Shiv Khori. Based on the domicile, 23% of pilgrims at Shri Mata Vaishno Devi, 24% at Jwalaji and 50% at Shiv Khori were local while for non local respective figures at Shri Mata Vaishno Devi, Jwalaji and Shiv Khori were 77%, 76% and 50%.

Table1: Demographic Profile of the Pilgrims visiting the Holy Shrines

| Gender | Shri Mata Vaishno Devi | | Jwalaji | | Shiv Khori | |
|------------------------|------------------------|------|---------|------|------------|------|
| | No | %age | No | %age | No | %age |
| Male | 460 | 76% | 90 | 75% | 22 | 73% |
| Female | 140 | 24% | 30 | 25% | 8 | 27% |
| Marital Status | | | | | | |
| Married | 465 | 77% | 89 | 76% | 19 | 63% |
| Unmarried | 135 | 23% | 31 | 24% | 11 | 37% |
| Domicile | | | | | | |
| Local | 138 | 23% | 31 | 24% | 15 | 50% |
| Non- Local | 462 | 77% | 89 | 76% | 15 | 50% |
| Age (in Years) | | | | | | |
| 17- 30 | 133 | 24% | 31 | 26% | 11 | 37% |
| 30- 45 | 217 | 36% | 51 | 42% | 8 | 27% |
| 45- 60 | 223 | 37% | 36 | 30% | 9 | 30% |
| Above 60 | 27 | 5% | 2 | 2% | 2 | 6% |
| Education | | | | | | |
| Under Graduate | 226 | 37% | 55 | 45% | 7 | 24% |
| Graduation | 255 | 43% | 47 | 40% | 13 | 43% |
| Post graduation | 119 | 20% | 18 | 15% | 10 | 33% |

each for both local and non-local pilgrims. Similarly the sample was divided into local and non-local pilgrims at Jwalaji with (31) and (89) respectively.

Tool used for Data Collection

Data were collected from the sample respondents on the pre-structured and pre-tested questionnaire and personal interview method.

Analysis of Data

The data were analysed through various statistical tools, account of which has been given below:

Tabular and Discriminant analysis was carried out to study the pilgrim's demographic and traveling profile. Mean scores were used to rank the respondents satisfaction level towards the fifty three attributes accessing the satisfaction level of pilgrims from different services.

T-test was used to test the statistical significance of the variations in satisfaction level among the pilgrims as per their domicile and to check the significance variation in the satisfaction level derived by different income groups one way ANOVA was used.

Limitations

- Due to financial and time constraints it was not possible to collect the data from all the Northern Shrines.
- Only one respondent from the whole group who had past travel experience to some such religious places was selected due to time and money constraints.
- Only those respondents who returned from darshan were contacted.
- Because of limited time period and lack of financial resources it was not possible to draw a long term model for the tourism industry.

| Income(in Rs) | | | | | | |
|---------------|-----|-----|----|-----|----|-----|
| Up to 15000 | 58 | 10% | 11 | 9% | 2 | 7% |
| 15000- 30000 | 222 | 37% | 75 | 62% | 14 | 47% |
| 30000- 45000 | 180 | 30% | 27 | 23% | 8 | 26% |
| 45000 & above | 140 | 23% | 7 | 6% | 6 | 20% |
| Occupation | | | | | | |
| Agriculturist | 43 | 7% | 22 | 18% | 1 | 3% |
| Professional | 100 | 17% | 37 | 31% | 8 | 27% |
| Business | 136 | 23% | 26 | 22% | 8 | 27% |
| Service | 205 | 34% | 28 | 23% | 12 | 40% |
| Others | 116 | 19% | 7 | 6% | 1 | 3% |

Source: Field Survey

The majority of the pilgrims at Shri Mata Vaishno Devi were in the age group of 45- 60 years 37% which was followed in by 30-45 years 36%, 17-30 years 24% and above 60 years 5% and in case of Jwalaji 2% were above 60 years, 30% in the age group of 45- 60 years, 42% in the age group of 30-45 and 26% were between 17-30 years. At Shiv Khori it was 6% above 60 years, 30% were in by the age group of 45- 60 years, 27% were in the age group of 30-45 years and 37% were between 17-30 years.

The above figures indicated that majority of the pilgrims were in middle age group who lead the group, had sufficient experience and knowledge of traveling to these sacred places.

Education-wise it was discernible that 43% of the pilgrims at Shri Mata Vaishno Devi and Shiv Khori while 40% of the pilgrims at Jwalaji were graduates. 37%, of the pilgrims at Shri Mata Vaishno Devi, 45% of the pilgrims at Jwalaji and 24% of the pilgrims at ShivKhori were undergraduates whereas 20% of the pilgrims at Shri Mata Vaishno Devi, 15% of the pilgrims at Jwalaji and 33% of the pilgrims at ShivKhori were post graduates. At Shri Mata Vaishno Devi it was discernible that there were 10% pilgrims who had income up to 15000, 37% had income between 15000- 30000, 30% had income between 30000- 45000 and 23% pilgrims had income 45000 & above. However in case of Jwalaji 9% pilgrims had income up to 15000, 62% had income between 15000- 30000, 23% had income between 30000- 45000 and 6% pilgrims had income of 45000 & above and in Shiv Khori 7% pilgrims had income up to 15000, 47% had income between 15000- 30000, 26% had income between 30000-45000 and 20% pilgrims had income between 45000 above. As far as the occupation of the visitors was concerned it was discernible that 7% pilgrims visiting Shri Mata Vaishno Devi were agriculturist, 17% professional, 23% businessman, 34% pilgrims were from service class and 19% were from other class. At Jwalaji 18% pilgrims were agriculturist, 31% professional, 22% businessman, 23% were from service class and 6% were from other class. However, in case of Shiv Khori 3% pilgrims were agriculturist, 27% professional, 27% businessman, 40% pilgrims were from service class and 3% were from other class.

Table 2 shows the overall satisfaction level of the pilgrims at different shrines. It was discernible that 75% of the sample respondents at Shri Mata Vaishno Devi were satisfied while the satisfaction figures for Shiv Khori and Jwalaji were 73% and 66%.

Table 2: Overall Satisfaction Level of the Pilgrims at Different Shrines.

| Satisfaction Level | Shri Mata Vaishno Devi | | Jwalaji | | Shiv Khori | |
|--------------------|------------------------|------|---------|------|------------|------|
| | No. | %age | No. | %age | No. | %age |
| Satisfied | 450 | 75% | 80 | 66% | 22 | 73% |
| Dissatisfied | 150 | 25% | 40 | 34% | 8 | 27% |

Source: Field Survey

To analyze the role of demographic variables in predicting satisfaction level of pilgrims visiting the holy shrines, discriminant analysis was used. The dependent variable was satisfaction level and the independent variables were gender, marital status, age, education, occupation and income. A perusal of the Table 3 revealed that among the independent variables the best predictor for satisfaction level in case of pilgrims visiting Shri Mata Vaishno Devi was occupation with a higher coefficient of (0.704) followed by annual income (0.562), age (0.298), gender (-0.178), marital status (-0.149) and education (0.043). In case of Jwalaji the best predictor for satisfaction level was age with a higher coefficient of (0.705) followed by marital status (.381), education (.349), annual income (0.345), gender (.286) and occupation (.118). However, in case of ShivKhori the best predictor for satisfaction level was income with a higher coefficient of (.559) followed by education (.428), occupation (.431), age (.131), marital status (-.122) and gender (.090).

Table3: Better Predictor among demographic variables in predicting Satisfaction Level of Pilgrims

| Variable | Standardized Coefficients for Canonical Variables | | |
|----------------|---|---------|------------|
| | Shri Mata Vaishno Devi | Jwalaji | Shiv Khori |
| Age | .298 | .705 | .131 |
| Gender | -.178 | .286 | .090 |
| Marital Status | -.149 | .381 | -.122 |
| Education | .043 | .349 | .428 |
| Income | .562 | .345 | .559 |
| Occupation | .704 | .118 | .431 |

Source: Field Survey

T-test was used to test the statistical significance of the variations in satisfaction level among the pilgrims as per their domicile.

Table 4: Independent Samples Test for Statistical Significance of the Variations in Satisfaction Level among the Pilgrims as per their Domicile (Shri Mata Vaishno Devi)

| | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | |
|-----------------------------|---|------|------------------------------|--------|-----------------|-----------------|-----------------------|---|--------|
| | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | |
| | | | | | | | | Lower | Upper |
| Equal variances assumed | 6.791 | .009 | -1.232 | 598 | .219 | -.05176 | .04202 | -.13429 | .03077 |
| Equal variances Not assumed | | | -1.282 | 239.71 | .201 | -.05176 | .04038 | -.13131 | .02779 |

Table 4 presents the output from the independent Samples T-test. Since the significance value for the Levene test was less (typically lesser than 0.05), the results that do not assume equal variances for both groups were used. A low significance value for the t test (typically less than 0.05) indicates that there is a significant difference between the two group means. But in this case, the significance value for the t test was .201 that indicated that no significant difference exists between the two group means. In other words we can say that our null hypothesis was accepted and it can be concluded that there is no significant variation in satisfaction level among the pilgrims as per their domicile.

Table 5 presents the output from the independent Samples T-test. Since the significance value for the Levene test was more (typically greater than 0.05), the results that assume equal variances for both groups were used.

Table .5: Independent Samples Test for Statistical Significance of the Variations in Satisfaction Level among the Pilgrims as per their Domicile (Jwalaji)

| | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | |
|-----------------------------|---|------|------------------------------|-------|-----------------|-----------------|-----------------------|---|--------|
| | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | |
| | | | | | | | | Lower | Upper |
| Equal variances assumed | 1.598 | .209 | -.586 | 118 | .559 | -.05799 | .09900 | -.254 | .13805 |
| Equal variances Not assumed | | | -.597 | 54.16 | .553 | -.05799 | .09720 | -.253 | .13686 |

A low significance value for the t test (typically less than 0.05) indicates that there is a significant difference between the two group means. But in this case, the significance value for the t test was .559 that indicated that no significant difference exists between the two group means. In other words we can say that our null hypothesis was accepted and it can be concluded that there is no significant variation in satisfaction level among the pilgrims as per their domicile.

Table 6 presents the output from the independent Samples T-test. Since the significance value for the Levene test was less (typically lesser than 0.05), the results that do not assume equal variances for both groups were used.

Table 6: Independent Samples Test for Statistical Significance of the Variations in Satisfaction Level among the Pilgrims as per their Domicile (ShivKhor)

| | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | | | | |
|-----------------------------|---|--------|------------------------------|--------|-----------------|-----------------|-----------------------|---|--------|
| | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference | Std. Error Difference | 95% Confidence Interval of the Difference | |
| | | | | | | | | Lower | Upper |
| Equal variances assumed | 12.088 | .002 | 1.673 | 28 | .105 | .26667 | .15936 | -.05978 | .59311 |
| Equal variances Not assumed | 1.673 | 24.944 | .107 | 26.667 | .15936 | -.06159 | .59492 | 1.673 | 24.944 |

A low significance value for the t test (typically less than 0.05) indicates that there is a significant difference between the two group means. But in this case, the significance value for the t test was .107 which indicated that no significant difference exists between the two group means. In other words we can say that our null hypothesis was accepted and it can be concluded that there is no significant variation in satisfaction level among the pilgrims as per their domicile.

To check the significance variation in the satisfaction level derived by different income groups one way ANOVA was used. Table 7 presents the output from the analysis. In one-way ANOVA, the total variation is partitioned into two components; Between Groups represents variation of the group means around the overall mean. Within Groups represents variation of the individual scores around their respective group means. Sig. indicates the significance level of the F-test. Small significance values (<.05) indicate group differences. In this case, the significance level is .118 which is more than the level of .05 we had set, so the null hypothesis is accepted and it is concluded that there is no significant variation in satisfaction level among the pilgrims as per their income.

Table 7: ONE WAY ANOVA for Statistical Significance of the variations in Satisfaction Level among the Pilgrims as per their Income (Shri Mata Vaishno Devi)

| Source of variation | Sum of Squares | d f | Mean Square | F | Sig. |
|---------------------|----------------|-----|-------------|-------|------|
| Between Groups | 1.102 | 3 | .367 | 1.966 | .118 |
| Within Groups | 111.398 | 596 | .187 | | |
| Total | 112.500 | 599 | | | |

Table 8 presents the output from the analysis. Since the significance level is .158 which is more than the level of .05 we had set, so the null hypothesis is accepted and it is concluded that there is no significant variation in satisfaction level among the pilgrims as per their income.

Table 8: ONE WAY ANOVA for Statistical Significance of the variations in Satisfaction Level among the Pilgrims as per their Income (Jwalaji)

| Source of variation | Sum of Squares | d f | Mean Square | F | Sig. |
|---------------------|----------------|-----|-------------|-------|------|
| Between Groups | 1.164 | 3 | .388 | 1.765 | .158 |
| Within Groups | 25.502 | 116 | .220 | | |
| Total | 26.667 | 119 | | | |

Table 9 presents the output from the analysis. Since the significance level is .081 which is more than the level of .05 we had set, so the null hypothesis is accepted and it is concluded that there is no significant variation in satisfaction level among the pilgrims as per their income.

Table 9: ONE WAY ANOVA for Statistical Significance of the variations in Satisfaction Level among the Pilgrims as per their Income (ShivKhor)

| Source of variation | Sum of Squares | d f | Mean Square | F | Sig. |
|---------------------|----------------|-----|-------------|-------|------|
| Between Groups | 1.319 | 3 | .440 | 2.514 | .081 |
| Within Groups | 4.548 | 26 | .175 | | |
| Total | 5.867 | 29 | | | |

Conclusion

1. The best predictor for satisfaction level in case of pilgrims visiting Shri Mata Vaishno Devi was occupation with a higher coefficient of (0.704) followed by annual income (0.562), age (0.298), gender (-0.178), marital status (-0.149) and education (0.043).
2. In case of Jwalaji the best predictor for satisfaction level was age with a higher coefficient of (0.705) followed by marital status (.381), education (.349), annual income (0.345), gender (.286), and occupation (.118).
3. The best predictor for satisfaction level in case of Shiv Khor was income with a higher coefficient of (.559) followed by education (.428), occupation (.431), age (.131), marital status (-.122) and gender (.090).
4. The study found that there is no significant variation in satisfaction level among the pilgrims as per their domicile and income visiting the three selected shrines

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