

Pilgrimage Tourism Satisfaction with Reference to Prayagraj and Varanasi: An Empirical Study

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Abstract: In this paper the researcher find out the relationship between the tourists and pilgrims visiting Prayagraj and Varanasi and their overall satisfaction. In order to conduct research, the researcher has taken in consideration various temples and the facilities prevailing in these two sites. These sites are the prominent pilgrimage destination of Eastern Uttar Pradesh. In order to improve the infrastructure many developmental projects are in the process which actually can develop the spiritual and pilgrimage tourism in these places. It is evident that Pilgrimage Tourism is the key which actually helps pilgrims to develop spiritually. Pilgrimage, Spiritual and religious tourism, is a type of travel which is totally inspired because of some pious goals. These goals are relative as well. It could lead to spiritual growth, happiness and to have peace and which leads to final destination in life that is self- actualization or Moksha. Pilgrimage tourism is one of the ways to reach this goal. In India people from all across the globe come for various reasons, out of which Spirituality and growth in this area is the most common. Therefore, a study on Prayagraj and Varanasi was conducted to identify and explore Pilgrims inclination towards Spiritual Tourism Development in these places. This study is an effort to discover visitor's inclinations, recognition & fulfillment with different type of services accessible at Varanasi and Prayagraj and also to find out the degree of fulfillment of pilgrims related to nourishment, transport offices, darshan/seva accessibility, books, etc In this study we used factor analysis to filter out the main variables and also to find the fundamental scope of pilgrim's total satisfaction.

Keywords: Pilgrims, Service, Expectations, Spiritual Tourism, Varanasi, Prayagraj.

1. Introduction

There is an integral and close relationship between Tourism and pilgrimage however, the relationship of religion and tourists in religious context is ignored and neglected. It is an area of study and concern that, why tourists travel to the pales of religious importance.

This paper is focused specially on those tourists and travelers who involve themselves in some form of spiritual or religious practices in relation to some religious context. Tentatively these types of tourist are addressed as 'Spiritual Tourists' by the author. This study has used the testimonials and experiences of the tourists. One point to be considered in the case of pilgrimage travel is that these tourists rather called as pilgrims have some desire to experience some kind of change and belief, which can be fulfilled by visiting that pilgrimage site or destination.

In different phases of life, Tourism occupies a very distinct and special place in anybody's life. In simple way tourism can be regarded as 'sightseeing', where a pilgrim goes and where it explicitly becomes religious or spiritual tourism. In this way tourism and pilgrimage can have some important areas where we can say that they overlap. At times we observe that normal tourists can have the similar experiences as do with the pilgrims. Spiritual tourists are regarded as the routine or regular tourists who visit the spiritual destinations very frequently, but their experiences differentiate them from the religious tourists. Spirituality is a broader term it does not bound a person with a single religion, while being religious means a person is bound with a specific religion it could be Hinduism, Jainism, Islam, Sikhism or even Christian. So in this way a spiritual traveler differs from pilgrims in that way that they are not confined to a specific religion.

Pilgrimage is a holy and religious journey. It could be regarded as a process, which cannot be taken casually; it allows a person to experience, see, and encounter the delightful things and introduces to the Divine self. It is only possible in the company and association with the holy people at the holy land. In these holy places especially like Varanasi and Allahabad we have experienced and heard lot of stories Lord Shiva and lord Hanuman.

According to World travel and the travel industry council, development of outside travelers has expanded up to 7.63 billion in India. The development pace of the travel industry in India is around 13.4 % against 7-8% development in comparison to other parts of the world. Similarly, the development of foreign visitors has also expanded in the country came upto 7.46 million which is better than earlier years. Outside trade profit from the

travel industry have additionally expanded as far as US dollar got appreciated around 7.6% in comparison to earlier 5.8%. With new plan presented by the legislature of India for Visa on appearance for very nearly 43 nations has prompted a development of the travel industry by 1,213.8 %. Travel to strict spots has been there from the antiquated occasions. Every religious community have separate place for worship, such as, Gurudwara among Sikh, Masjid among Muslims, & temples among Hindus. It has been perceived that a relation exists between the journeys and the travel industry. Then again journey the travel industry is additionally recognized as a particular sort of the travel industry. It is considered as perhaps the most established sort of the travel industry .As the footfall of the pilgrims is increasing day by day, in that case the pilgrimage destinations have to capitalize on their basics to give good services and facilities to them relate to their stay, food, accommodation, darshan facility etc. For example, Vaishno devi temple has a separate board which we call as Shrine board which look after the food, darshan and accommodation facilities for their pilgrims.

India and Spiritual Tourism

It has now become a new fashion to practice to know and follow the distant religions and spiritual practices. Especially in western country like US Yoga studies are implanted as a separate branch of study which is able to bring peace and happiness in their life. It is not surprising that some of these people again interested in going to the place of their new beliefs and, therefore, are involved in "Spiritual Tourism. Not surprisingly India has become the most popular destination for this purpose.

Visits in India take travelers to the next level in their life. India includes many spots and destination of spiritual and religious importance. To name few 'Golden Temple (Amritsar); 'Varanasi' or 'Kashi', Prayagraj (Formerly known as Allahabad) (which are the area of our research study); 'Vrindavan and Mathura' (Western Uttar Pradesh) 'Somnath' & 'Dwarka' (Gujarat); 'Darga Khwaja Saheb' also called as Ajmer Sharif (Rajasthan); Tirupati (Andhra Pradesh); 'Haridwar & Rishikesh' (Uttarakhand), 'G angotri' (Uttarakhand); 'Rameshwaram' (Tamil Nadu); Jagannath Puri (Orissa); also, Bodh Gaya (Bihar) etc. Now let us focus on the area of our study that is 'Varanasi' or 'Kashi', Prayagraj (Formerly known as Allahabad)

Purpose and Benefits of Spiritual Tourism

There are many reasons for spiritual tourism by people at sacred sites and temples. One of the interesting reasons is to travel, experiencing and seeing foreign lands and for acquiring spiritual growth in life.

Most of the people want to move and explore fresh sights and inspirational places, among which a few destination have sacred meaning where history is associated in a positive manner.

Under the company of sanctified people at these spaces taking bath in the holy rivers purify the mind and soul. Such type of experiences purify us and give us deeper understanding for being spiritual and motivates us to be spiritual.

If anyone stays in such spiritual places even for short duration of time this is able to give an everlasting sense, experience and thought which will inspire them for many years to come, maybe it cannot be forgettable for throughout the lives. Such opportunity may not come very often, or it may even come after many lifetimes. So if such opportunities come than we have to take them seriously and take full advantage of it. We know that spiritual journey is a very long journey, sometimes it requires many life's to achieve self actualization. Pilgrimage is a holy and religious journey. It is a process which cannot be taken casually, it allow a person to experience, see, and encounter the delightful things and introduces to the Divine self. It is only possible in the company and association with the holy people at the holy land.

At the land of lord Shiva people move as because lord Shiva is the main motivator for the people regarding their act of behaving and how they can get the acme of success in their life without hurting the other people in this universe.

Role of Spiritual Tourism in Uttar Pradesh

People from across the world now come to India for meditation and spirituality in Kashi, Mathura, Varanasi, and Allahabad which are situated in Uttar Pradesh. Uttar Pradesh (U.P) in India is one of the dynamic and important state which offers lot of tourist destinations, the list of which is very big. It ranges from Taj Mahal which is the 7th wonder of the world is situated at the bank of river Yamuna in Agra. After the city of Taj, Uttar Pradesh state also includes the unique cultural and religious place like Ram Janmabhoomi (Ayodhya), Baba

Vishwanath (Varanasi), Varanasi, Vindhyavasani (Vindhyachal), Braj (Mathura, Vrindavan, Goverdhan), Krishna Janmabhoomi (Mathura) and sangam at Allahabad. Some more pilgrimage destinations in Uttar Pradesh include- Kapilvastu, Kushinagar, Kaushambi, Sarnath, Sankisa, Sharavasti etc.

Uttar Pradesh is a state which is very much important for those persons who want spiritual growth and upliftment in their life. There is no other state or place than the state of Uttar Pradesh (U.P) which actually helps to solve the said purpose. It is the reason due to which tourism Department of Uttar Pradesh introduced Uttar Pradesh Heritage Arc which actually connects three most important tourism destinations of U.P that is – Agra, Lucknow and Varanasi. It will definitely boost up the travel and tourism business in the state. Infact, it helps to cover the true spirit of Uttar Pradesh state, by presenting a range of religious, cultural, and heritage tourism assets to the world.

2. Literature Review

As stated by (Straitwell, 2006; Brown, 1998; Cohen, 1979; Burton, 1855) spiritual travel industry is more current scholastic idea by all accounts, yet it is positively not another wonder. According to the study of Haq, Wong and Jackson (2008), and Haq and Jackson (2006 a, b and c, 2007), the profound vacationer is the person who visits a particular site out of the usual condition, with an expectation of deep importance which may lead to development.

In the travel industry advertisers consistently attempt to get familiar with the mentality and conduct of visitors to adequately plan and offer their travel industry offers (Kotler et al, 2008; Morgan et al, 2004; Morrison, 2002). These analysts have distinguished a few attributes of vacationers that help in structuring better promoting techniques.

Apart from this, travel industry is apparently a more state-of-the-art academic idea so far it is emphatically not another wonder as expressed by (Eade, 2006). In light of survey of writing, Hernandez-Avila (1996), this investigation portrays traveler is a person who visits a specific destination or place out of the standard condition, with the goal of journey - which means as well as development, with no plane strict imperative, & could be strict or non-strict in nature, yet inside the Divine setting, paying little heed to the fundamental thought process in voyaging. Increments in strictly roused travel have agreed with the development of the travel industry in the forefront period Lloyd (1998), and despite the business and its "related practices connect with strict life and the establishments of religion in each side of the world" Bremer (2005), Vukonić (1998) contends that strict the travel industry is a champion among the most understudied zones in the travel industry explore. "Quality the travel industry encounters" is a term always used by goals and associations engaged with the travel industry and accommodation inquires about, arranging, arrangement, the board, showcasing and conveyance. Its significance is by verifiably or implicitly expected as opposed to characterized (Jennings, 2006) .Most of the investigations into visitor fulfillment in the travel industry have concentrated on figuring out the administrative traits, as these are related to the needs of the clients. From an advertising point of view, consumer loyalty is accomplished at the point when their needs are satisfied Hadjiphani, (2000) states, there is a for the most part broad comprehension in the academic articles that the arrangement of administration quality is worried about accomplishing consumer loyalty. Gaurav and Jagtap, (2014) claims Religious travel industry have a significant future in a country like India as it is lavishly honored as a place of happiness and peace. Off late the possibility of otherworldly the travel industry has moved from its center thought process to likewise obliging a business intention and in this way improved journey offices/administrations have turned out to be vital for the guests to hallowed places and heavenly goals to meet the many and shifted desires and impression of the pioneers and to help the achievement of pioneer goal and sanctums when all is said in done (Ahmed, 1992). Weidenfeld, (2006) suggests a consideration on gathering the phenomenal desire & needs of the travelers.

Vukonic, (1996), in an investigation on strict the travel industry, suggests modernizing journey goals with the changing needs of the visitors and providing good food to the guests so they visit the place again and again.

As per Hindu epic Shrimad Bhagavat Gita, various places are having a strong spiritual and religious importance that they were made blessed by visits or decrees by the sages and saints (Bhardwaj 1973; Sharpley and Sundaram 2005). Many saints did their journeys through which they came in contact with the soil and water of these places (Sax 1991: 13).

Through the strong procedures of reutilization, socialization, and more intense interconnections, places become sacred places, having the strong characteristic to build a strong bond between the human mind and the soul of nature (Singh 1995: 97).

For Hindus religious or spiritual journey, what we call Teerth-yatra is a demonstration and procedure of being connection with their God. This Journey is a thoughtful mission – a controlling power which actually helps to bind together the humankind and heavenliness and; it is a journey and quest for being complete. At last the completeness of scene and its consecrated and representative geology makes a 'faith' that envelops holy destination a special place to tour. By these journeys and expeditions, person can come closure to the spiritual life. The Hindu expression Teerth-yatra itself signifies this quality. As indicated by Hindu convictions, by this journey, a person gets change and starts living their new life once again.

Of all the strict practices related with Hinduism, journey is accepted to be the most significant and praiseworthy transitional experience. Hindu journey includes three phases: inception (start of the adventure), liminality (the journey of self-experiences) and experiences and encounters included), and re-conglomeration (it is nothing but homecoming). The human mission is to discover experiences, peace and harmony and sacred space which drive and build confidence and desire for travel (Singh 2005). Figure 1 shows cyclic process of travel which is known as 'pilgrimage mandala'.

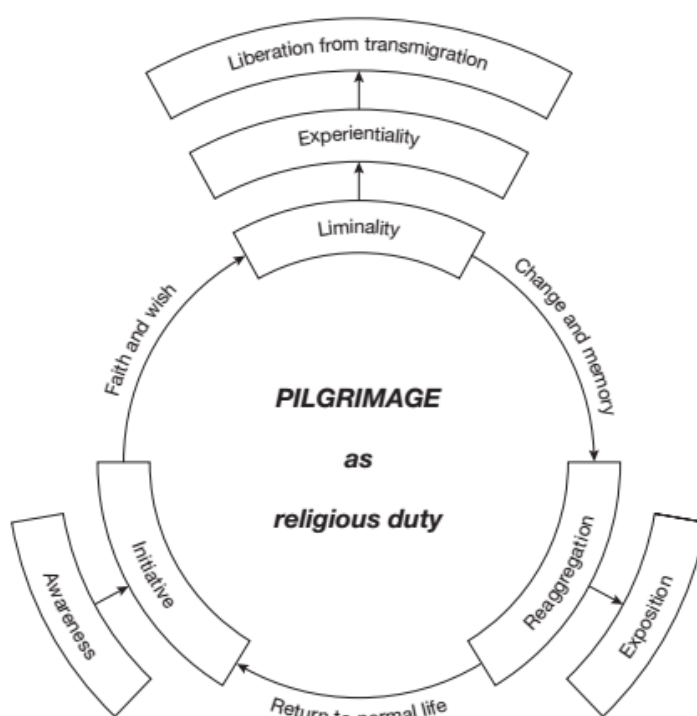


Figure 1. Pilgrimage- A Religious and Spiritual Duty

In philosophical view point spirituality is the permanent and everlasting interconnect of an individual to the Ultimate supreme that is God, while in social setting it alludes to a walk from individual to general mankind. The demonstration of journey begins from home to external domain or world, and later it is 180 degree shift that is way coming back to the home. Spiritual journey is an approach to fix the body and soul (by opening the spirit to the soul) supreme in the Mother Earth. The idea of teerth symbolizes in any event by four meanings in Hindu writings:

- A path where one can get control (Rig Veda, Rg V 1.169.6; 1.173.11);
- The bank of water body, where people plunge into the water as a custom of cleansing and sanitization (Rg V 8.47.11; 1.46.8);
- The holy site and sacred place or destination itself which has the intensity of manifestation (Rg V 10.31.3);
- Sacrilege places which are dependent on divine happenings and work of the god(s) that occurred there (Satapatha Brahmana 18.9).

As in numerous different religions, spot and space are a necessary piece of Hindu journey. With the recovery of conventional Hinduism during the 1950s, journeys turned out to be increasingly well known. Of all household travel in India, more than 33% is to perform journey (Rana 2003). A few gauges even venture to such an extreme

as to propose the figure is around 95 percent (Singh 2001). The development and significance of journey the travel industry might be identified with an expanded want among Hindus to state their personality against an always noticeable in contrast with different strict populaces.1.

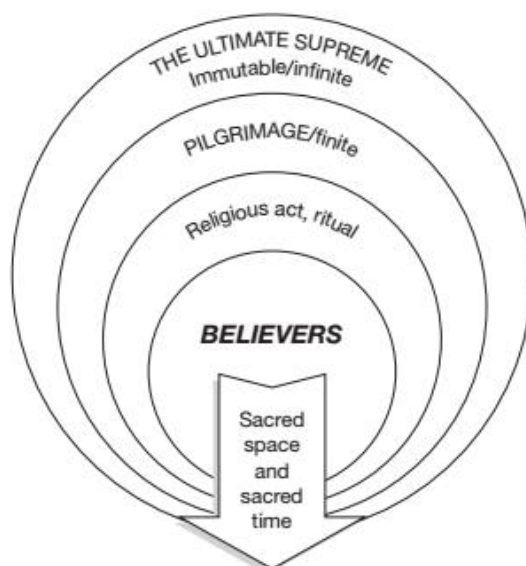


Figure 2. Hindu Outlook of Pilgrimage

The Purpose of Life and Pilgrimage

Whenever we are going in concordance with the Divine, it isn't improbable that you will encounter unconstrained assistance from others when you may require it. It is transpired from multiple points of view and commonly. In such a condition of cognizance, appearing hindrances will rapidly vanish. In any case, different difficulties might be there to test our genuineness, however more often than not; it is zilch so incredible which keeps achieving objective.

This works as a divine directed path which insures we people in getting our personal target and fix us towards the higher achievement. The religious journey goes up against all the more significance the time when we get the actual fact.

Main Reasons for Visiting Varanasi and Allahabad

Community goes to religious trip for having several imaginations or visions very frequently we go on religious tour when some change takes place in our life or in our respective relationship if transformation has taken place. A few are there who wishes to achieve the mental ease along with this they also want to get the spirituality in their life to be the part of our Indian culture and religion. If someone has committed any mistake in their life for the same reason also they use to approach the religious place to have the forgiveness. With the view to meet the new people coming from different or diverse culture is also the prime demand of spiritual tourism in our country.

- To have the feeling of mighty god
- To get the assistance in the worse time
- To be associated to the truth and faith
- To feel as being the part of spirituality
- To be associated to the reality of this universe
- To be the part of some holy task associated to the all mighty

Prayagraj

Known as the second-most seasoned city of old India, Prayagraj has affected the course of mysticism, religion, and culture in the nation for quite a long time. Investigating the juncture of real streams, the city is the

seat of the mega Kumbh Mela, and was initiated the Garden of Allah (Allahabad) by Akbar. A city possessing large amounts of profound experiences, some vital Spiritual destinations are:

- **Triveni Sangam-** The confluence of the Yamuna and Ganga, and now legendary Saraswati is a favorable spot of extraordinary criticalness in Hinduism. It is here that the Kumbh and the Ardh Kumbh Mela are held in each 12 and 6 years separated individually. In Hinduism, it is trusted that taking a dunk in at this 'blessed' sangam can free a man of every common sin. Regardless of whether you are not exceptionally religious, seeing the reasonable waters of the Ganges converging with the greenish Yamuna is an incredible sight. Taking a watercraft ride, as you watch the sun go down out there, and viewing the intense aarti by the riverside is exactly what you have to rise above into the profound domain.
- **Saraswati Koop-** An outing to the Allahabad Fort that is a short separation from the really popular Hanuman Mandir is un-missable. Aside from its transcending structure, heavenly exhibitions and high towers, the place is additionally home to the Saraswati Koop, which is accepted to be the wellspring of the old stream Saraswati. The waterway is said to have gone away about 4,000 years back, however keeps on being loved in the Hindu folklore. Another key fascination is the ages old fig tree known as the Akshaya Vat or the eternal tree. An ideal place to consider over the short lived nature of human life and perpetual quality of the spirit.
- **Hanuman Mandir-** The grand Hanuman Mandir close to the Allahabad Fort with a transcending symbol of Lord Hanuman is another special sight known as much for its religious essentialness concerning its land idiosyncrasies. The sanctuary structure, alongside the 20-feet-tall and 8 far reaching Hanuman symbol, gets submerged in the water of the Ganges when the stream is at its full stream. Legend has it that the stream ascends to touch the feet of Lord Hanuman.
- **World's largest pilgrimage gathering: Kumbh Mela at Prayagraj-** In India, Festivals of holy nature at holy and sacred sites is the most important part of Hindu pilgrimage rituals. In the life of a deity, celebrating a mythological event or an auspicious astrological period, such as melas attract lot off pilgrims from not only from the country but from all across the globe.
Out of all the melas Kumbh and ardh kumbh melas have got the supreme importance. Kumbh Mela is a river side festival which held's 4 times every 12 years, shifting between Prayagraj (formerly known as Allahabad), which is located at the union of the rivers or also called as sangam Ganga, Yamuna and the Saraswati rivers, in Ujjain on the bank of Shipra River, at Nasik which is situated on the bank of Godavari, and in Haridvar on the bank of river Ganga .

During Kumbha Mela festival, taking Bath in these rivers is considered as one of the biggest spiritual achievement and endeavor of great merit. It sanitizes the entire body, mind and spirit of a person. The Kumbh festival at Haridwar and Allahabad are regularly attended by billions and millions of tourists and pilgrims from all across the world (14 million pilgrims visited at Allahabad in 1977, some 17 million in 1989, and over 29 million in 2001), making the Kumbha Mela festival the biggest religious and spiritual gathering in the world. Kumbh festival can also be regarded as the oldest spiritual and religious gathering festivals involving millions and millions of pilgrims from all across the globe.

There are two thought according to which it happens or which actually determines the place of its happening and time of the festival. As per the ancient Hindu purans and texts, this mela is celebrated on those places on the mother earth where the four drops of nector (Amrit) were fallen (Singh and Rana 2002; Feldhaus 2003).

As per the second thought or tradition which actually explains the time frame of its happening. This is connected with the phenomenon of astrology. According to this the following list explains the happening of Kumbh at four different places in the recent past.

- Nasik – In Nasik it happened in the year 1956, 1968, 1980, 1992, 2003, 2015 during the months of (August–September)
- Ujjain – Here it happened in the years 1968, 1980, 1992, 2004, 2016,. In the months of April–May when Jupiter is in Leo and the Sun is in Aries, or when Jupiter, the Sun, and the Moon are in Libra during the Hindu month of Vaishakha
- Allahabad (Prayagraj) – In Allahabad which is now known as Prayagraj, it happened in the year 1965, 1977, 1989, 2001, 2012, 2024 during the months of (January–February), when Jupiter is in Aries or Taurus and the Sun and Moon are in Capricorn during the Hindu month of Magha
- Haridvar – In Haridwar it happened in the years 1962, 1974, 1986, 1998, 2010, when Jupiter is in Aquarius and the Sun is in Aries during the Hindu month of Chaitra (March–April): Rana P.B. Singh U.

Varanasi

This antiquated city is the true otherworldly capital of India, holding incredible religious hugeness for Hindus and Buddhists, as well as pretty much anybody looking for that snapshot of celestial intercession. From sadhus to explorers and globe-jogging hikers, a wide range of individuals slide on this city—otherwise called Kashi and accepted to have been made by Lord Shiva himself—looking for an otherworldly arousing. You can encounter it, regardless of whether for a short lived minute, at these spots:

- **Kashi Vishwanath Temple-** The sanctuary committed to Lord Shiva is one of the holiest, and furthermore the most established, spots of journey for Hindus. At the core of the sanctum sanctorum lies a brilliant dark Jyotirlinga of Shiva, one of the twelve found in various places of worship crosswise over India. The Jyotirlingas are viewed as an image of the interminable light of which Lord Shiva is a source. Seeing the Jyotirlinga exemplified in a gold edge, compared with the flimsy dividers that stand declaration to a very long time of history, can summon a feeling of profound delight, your own convictions in any case.
- **Ganga Aarti on Dashashwamedh Ghat-** Seeing the amazing Ganga aarti in a watercraft moored close to the Dashashwamedh Ghat is a commendable stupendous finale to your profound stay. As the sun sets over the Ganga, the lowly of the city blurs away from plain sight and a break wins before the ghat emits with the brightness of several tinkering metal lights, songs of ringers, cymbals and psalms. The 45-minute custom abandons you overflowed with a bizarre feeling of quiet, as though your extremely being has been scrubbed by the experience.
- **Panchakroshi Yatra–** Varanasi is one of the most religious and holy city which has a special place among Hindu community. Not only among Hindus has, it had a very special place for the spiritual and religious tourism in all across the globe. Apart and along with other places of religious importance, Panchkoshi Yatra also excites and attracts the tourists from not only from India but also from all across the globe.

Employment generation and opportunities in the region: Tourism Industry is one of the largest employment providers in the country and specifically when we are considering Allahabad and Varanasi in this study, being the places of spiritual and religious importance lot of tourism employment opportunities exists here. In this reference the major areas are Hotels and Restaurants where people can get variety of jobs. The available data and information shows that there were 9927 Hotels and Restaurants in the state in 2007, which were giving employment to over 21,6000 persons in the private owned hotel, lodge and regular establishments in the state of Uttar Pradesh. Following figure shows the number of domestic and foreign tourists visited Allahabad and Varanasi since 2014 till 2018. It is not representing the latest positions, so number may be higher in 2019 and 2020. Specifically in Allahabad because of ardh Kumbh which was organized in the year 2019.

S.NO.	YEAR	Prayagraj			Varanasi		
		Indian	Foreigner	Total	Indian	Foreigner	Total
1	2014	35605966	107141	35713107	5202236	287761	5489997
2	2015	40001670	109281	40110951	5413927	302370	5716297
3	2016	41146674	109571	41256245	5600146	312519	5912665
4	2017	41764987	109675	41874662	5947355	334708	6282063
5	2018	44668662	146805	44815467	6095890	348970	6444860

Annual Tourist visits Statistics Prayagraj and Varanasi

Source: www.uptourism.gov.in

Objectives of the Study

- To find out the visitor's recognition, preferences & fulfillment with different type of services accessible in Varanasi and Prayagraj.
- To find out the degree of fulfillment of pilgrims related to food, transport, darshan/seva accessibility and hygiene.

3. Research Methodology

In this study we have taken the sample size 100, and included the tourists visiting various temples of Varanasi and Prayagraj. With the help of relevant secondary data which is taken from various books, journals, published articles, and internet, we framed the questionnaire which is utilized to find out tourist satisfaction level among the pilgrims about different types of tourism product and services like lodging, boarding, food,

transportation, accommodation, banking, communication etc. at Varanasi and Prayagraj. The questionnaires were personally given to the recipients who were ready to fill and give their opinion about the travel. The questionnaire has 26 questions. This is measured on a 5 pointer likert scale where 1: Strongly dissatisfied and 5 is strongly satisfied.

4. Result, Finding and Discussion

The statistic and demographics of the respondents shows that 55.70% are male and 44.30% female. The data shows that of the respondents are seen as venturing out to Varanasi and Prayagraj for Worship/Pilgrimage (39.70%) and have visited Varanasi and Prayagraj in any event once (24%). The most of the respondents are the in agreement that they get the knowledge about Varanasi and Prayagraj through their relatives and family members (35.0%) and want to come by Train/Roadways (32.50%). It is obvious from the answer that the majority of the people liked Singular/private booking (60.20%), 3 star lodging/resort (27.4%) & remained between 1-3 days (36.2%). They for the most part not liked to do a pre reserving (63.70%) and spent a guess measure of 2000-5000 Rs. (35.4%).

Table 1. Respondents Demographic Profile (%)

Description	Response
Gender	
Male	55.70%
Female	44.30%
Respondents age (in years)	
Below 18	5.40%
18-25	22.20%
26-34	27.40%
36-45	33.40%
Above 45	11.60%
Reasons of travel to Varanasi and Prayagraj	
Worship/pilgrimage	39.70%
Outing and excursion with family	11.30%
Image and popularity of the place	20.30%
Cultural and artistic legacy of the place	16.10%
Due to Visiting their family and friends or relatives	3.20%
People visit Ganga and Yamuna river	9.40%
Times visited Varanasi and Prayagraj	
1 st time	22.50%
Only Once	24%
2-5 times	37.60%
More than 5 times	10.90%
How did you get knowledge about Varanasi and Prayagraj?	
Through friends and relatives	35.00%
Press/Media	31.60%
Through Travel and tour Agency	6.10%
Through Internet	23.10%
Newspaper /Magazines	1.10%
Other	2.10%
Chosen Travel Mode	
Railway/Train	32.50.0%
Own Car	27.0%
Airways	7.50%
Taxi	14.50%
Through private or state transport Bus Service	8.50%
Chosen option of Booking	
Booked Singular /Private	60.20%
Booked with the help of travel agency	39.80%
Total Stay	
01 day	43%
01- 5 days	31.20%
5-10 days	22.40%
More than a week	3.40%
Accommodation preference	
Home stay	24.60%
Lodge/Budget hotel/Ashram/Dharamshala	48%
3 star or hotel/resort	27.40%

Advance booking of lodging?	
Yes	37.10%
No	63.90%
Approx. budget of travel? (Transport, lodging, food etc. in Rs.)	
Less than 2000	25.60%
2000-5000	35.40%
5000-8000	29.20%
More than 8000	9.80%

5. Factor Analysis

It is used to find the fundamental scope of pilgrim's total satisfaction with the help of 26 variables. These were analyzed using the Varimax rotation method of factor analysis. The factor analysis extracted 5 factors (26 variables) which were ranging between 0.572 to 0.823. The result of the analysis as follows.

Table 2. Kaiser-Meyer-Olkin and Bartlett's Test for Factors Affecting Tourist Satisfaction

KAISER-MEYER-OLKIN MEASURE OF SAMPLING ADEQUACY.		0.746
BARTLETT'S TEST OF SPHERICITY	APPROX. CHI-SQUARE	1.268
	DF	325
	Sig.	0

Table 3. Factor Analysis of Factors Affecting Tourist Satisfaction of Pilgrims at Varanasi and Prayagraj

S.NO	VARIABLE NO.	VARIABLE NAME	FACTOR LOADING	FACTOR
1	v15	Types and different Variety of food and its availability	0.770	Food
2	v16	food Quality	0.66	
3	v13	Medical facilities	0.667	
4	v17	Restaurant & its Hygiene	0.652	
5	v12	Room & its Hygiene	0.568	
6	v19	Services available in the temple	0.774	Management of Temple
7	v20	Facility of Darshan	0.746	
8	v18	Temple management and staff	0.728	
9	v7	Maintenance of tourist sites	0.654	
10	v23	Souvenir availability	0.687	Infrastructure
11	v26	Availability of sufficient information on website	0.677	
12	v22	Infrastructure and its Maintenance	0.646	
13	v21	Arrangements for safety	0.634	
14	v20	Cooperation of shopkeepers	0.572	
15	v5	Quality of tour packages by the tour operator	0.742	Service Support
16	v4	Transport facility & Safety	0.652	
17	v2	Availability of local transport service	0.633	
18	v3	Availability of interpretation facilities at tourist sites	0.618	
19	v6	Tourist guide availability	0.583	
20	v10	Accessibility & comfort of guest houses & Hotels	0.823	
21	v11	Availability of rooms in hotels, dharmshalas & lodges	0.786	
22	v9	Banking facilities near the at the place	0.657	

Factor 1 with factor ranging from 0.568 to 0.770 tended to things which are related to food and hygiene. It also include: Variety and accessibility of nourishment, Quality of nourishment, Restorative offices, Hygiene at the eating place, Hygiene in rooms.

Factor 2 with factor stacking extending from 0.654 to 0.774 tended to things related to Management of temples. In addition it also include: Temple Services, facility for Darshan, Maintenance and Management of temple.

Factor 3 with factor stacking going from 0.572 to 0.687 tended to things identified with Infrastructure. In addition to this factor also include: Availability souvenir, sufficient data on web Site, Infrastructure & Maintenance, Arrangement of Safety, and cooperation of Shopkeepers.

Factor 4 with factor stacking extending from 0.583 to 0.742 tended to things identified with Service support. In addition to this factor also include: Quality of the tour package, transport facility and safety, availability of local transport, Proper elucidation offices at places of interest, Availability of traveler guide etc.

Factor 5 with factor stacking going from 0.657 to 0.823 tended to things identified with Services delivered by the Hotel. In addition to this factor also include: Easy openness of lodgings and visitor houses, Availability of rooms in hotels, dharmshalas & lodges, banking facilities near the place.

Table 4. Representation of Tourist’s Satisfaction Level

Variable	Mean Value
Food	2.42
Management of Temple	2.13
Infrastructure	2.30
Service Support	2.35
Services delivered by hotel	2.21

Table 4; reveal the satisfaction level or tourists with reference to various facilities at Varanasi and Prayagraj. From the above table we found that, the food services recorded the highest Mean value which is 2.42 followed by service support 2.35 and Infrastructure i.e. 2.30 while the temple management shows the lowest mean value 2.13, but services provided by the hotel is above the mean value of temple management which is 2.21. This shows that, to augment the tourism on Religious and Spiritual places, government should focus on the management of temples so that, more tourist will be inclined.

Imperial Regression Analysis

The study used Multiple Regression Model to measure the impact of independent variable on the dependent variable. The independent variables are as follows:-

1. Infrastructure
2. Services delivered by the Hotel
3. Management of Temples
4. Service Support
5. Food

Where as we have taken overall satisfaction of customers as a dependent variable as shown in the below regression equation –

$$Y_t = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 + u_t$$

Where, Y_t= overall satisfaction (dependent variable)

- X1: Infrastructure
- X2: Services delivered by the hotel
- X3: Management of Temples
- X4: Service support
- X5: Food

Table 5. Multiple Regression Analysis

Variable	B (constant)	Beta Weight	P-Value
Infrastructure	0.213	0.253	0.016
Services delivered by hotel	-0.045	-0.053	0.556
Management of temple	0.297	0.36	0.001
Service support	0.004	0.006	0.955
Food	0.097	0.124	0.272

$\beta_0 = 0.673$

F-Value= 9.753

R²= 0.356

P Value= 0.001

Although, R² value is small i.e. 35.6% but the overall goodness of the model is significant as the F-statistics is enough high which is 9.75.

The repressors show a positive impact on the regressand. Variables like infrastructure (β_1) and temple management (β_3) have a positive and significant impact as their p- value is less than 5 % level of significance, see table 4.

It clearly shows that good facilities arrangement such as fine infrastructure & good temple management gives a higher level of satisfaction with these sites that is Varanasi and Prayagraj.

6. Discussion, Summary Conclusion

The investigation was directed to break down the traveler observation; inclinations and fulfillment for visiting Varanasi and Prayagraj of Eastern Uttar Pradesh well known for its social and spiritual legacy and journey visits from all over the world. The goal of the investigation was to comprehend the vacationer observation, inclination and fulfillment for the different offices accessible at Varanasi and Prayagraj and the subsequent target was to discover the fulfillment and delightment level among the vacationer. The specialists are not ready to adapt to their prerequisite for backings administration which is a vital factor in deciding the general fulfillment of the visitor. Henceforth the neighborhood specialists and specialist co-ops can progress in the direction of the factors under the help administrations to give better ship offices. It tends to be gathered that the vacationer need administration which are an incentive for cash and don't make them feel swindled and make them feel frustrated with the administrations which the lodgings give. Thus it is significant that the specialist organizations comprehend the prerequisite of the clients and give administration as indicated by them. At last it tends to be reasoned that Varanasi and Prayagraj are exceptionally celebrated sanctuary Places in Uttar Pradesh which are renowned for its journey the travel industry require a great deal of consideration from the neighborhood specialists and government to improve the offices, for example, framework, transportation, inns and so forth. The travel industry can be a generally excellent wellspring of salary for the neighborhood population; thus it is essential particularly for the nearby specialists to offer significance to these variables.

People from across the world now come to India for meditation and spirituality specifically in Allahabad and Varanasi. In fact these places are rapidly emerging as a health and spiritual tourism destination.

Since time immemorial, these places has been known for its spirituality and the people who show their interest to have the time beyond the articulated environment along with worldly possessions, they must make strive to visit these holy places because these places are the origin for the immense of spiritual pleasure.

7. Limitations

As this investigation was done at just two places, when directed somewhere else the outcomes may fluctuate. Furthermore if this investigation is led over some undefined time frame the outcomes will change and the examination will appear various outcomes in the event that it is directed during various seasons over a year.

8. Social Implications

This examination might be used as manual for further investigation or might be for a more extensive examination which incorporates correlation between two sites. The outcomes may change when this investigation is finished with various sites towns or nations, and so forth. The result of this examination may profit a few associations, such as, the travel industry service of India, the travel industry service of Uttar Pradesh, nearby improvement specialists, specialist co-ops, and site administrations for further advancement of the sites.

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