

**CLUSTERING VISITORS TO A RELIGIOUS PLACE:**

**THE CASE OF UDUPI**

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## **ABSTRACT:**

Travellers visiting spiritual destinations are typically influenced by religious inspirations. Though, this might not be the case for all travellers, since tourists to religious places may visit a destination not only for pilgrimage, but as well to please several desires intertwined with social, cultural and recreational aspects. This study tries to explore the drives and events of travellers visiting Udupi, a city known as a religious destination for Hindus, by undertaking a grouping approach. A self-administrated questionnaire was circulated to 250 visitors of Udupi during the month of May 2012. From the outcomes it is evident that even though the city is considered as one of the main religious places for Hindus, tourists are not a similar group. As an alternative, the analytical approach adopted produced three segments, namely the “ethnic tourists”, the “holidaymakers” and the “religious travellers”.

Religiously encouraged travel to sacred places is perhaps the oldest and most predominant type of travel in human history. Although some researchers may dispute that “even to this present era, religion is among the most influential of motivators”, the influence of religion on tourist movements is still undeniable and very great. Depending on the degree of their religious belief, people travel to holy places searching for truth, insight, or a sophisticated experience with the divine, to satisfy their mystical or factual needs. Udupi, which is located in the coastal region of Karnataka, India, forms a sacred site for Hindus because of the existing eight devotional shrines in and around Krishna Temple premises and its miraculous healing icon Lord Krishna.

The Temple is besieged annually by large numbers of visitors who seek blessing and forgiveness. It is a pilgrimage site that attracts visitors who are either members of spiritual tour groups or consider

themselves to be wayfarers. For this reason, although tourism to Udupi has increased, it is still overwhelmed by the pilgrimage of the devotees. In this respect, Udupi differs greatly from other religious places of the country, where the predominant model of tourism is based almost entirely on the attractions of climate and beaches, directly related to mass tourism.

Bearing in mind the diversity of the city as far as the type of its visitors is concerned, the current study was undertaken aiming to identify the motivations and activities of tourists visiting Udupi and to classify them in relation to their involvement of a combination of social and demographic factors and trip characteristics, as well as their activities while in the city.

The research design and methodology involves inductive inquiry utilizing both quantitative and qualitative methodologies. This includes a multiple methodological approach involving secondary data analysis of major national and regional surveys, content analysis, in-depth interviews and a focus group. Respondents were approached head-on at eight different shrines in Udupi as well as the shopping center in and around the shrines. Data analysis was conducted via the Statistical Package (SPSS, version 15.0). The sample was separated into subsections using cluster analysis. The cluster procedure was used since it was more proper for the sample size. To identify modifications in data structure and further identify the profile of the three groups, Cramer's V and ANOVA tests were conducted. The level of probability for discarding the null hypothesis that the independent and dependent variables were not related was .05 for all tests. Tourism represents an important arena for social and cultural participation. The paper shows that the practices and discourses of tourism authorities and the tourism industry unduly constrain the tourism opportunities and experiences of people in India.

**INTRODUCTION**

**Karnataka India**



**Country: India**

**State: Karnataka**

**District: Udupi**

**Date of formation: Udupi District was carved out of Dakshina Kannada District in 1997**

**Region: Tulu Nadu**

**Government - Council President**

**Area Total - 68.23 km<sup>2</sup> (26.34 sq mi) Elevation: 39 m (128 ft)**

**Population - Total** 127,060 **Density -** 286/km<sup>2</sup> (740/sq mi)

**Languages - Official** Kannada **Time zone** IST (UTC+5:30)

**Literacy Rate:** 86.29 % - **Male:** 91.69 %, **Female:** 81.41 %

**Boundaries of Udupi:**

North: Uttara Kannada District, Karnataka

South: Dakshina Kannada District, Karnataka

North East: Shimoga District, Karnatakta

East: Chikamagaluru District, Karnataka

**Major Rivers:** River Sita and River Swarna

**Taluks:** Udupi, Kundapura, Karkala

**Assembly Constituencies:** Bantakal, Surathkal, Kaup, Udupi, Brahmavar, Coodapur, Baindur, Moodabidri

**Udupi District Facts:** This district is the birthplace of four public sector banks namely Vijaya Bank, Canara Bank, Corporation Bank and Syndicate Bank. NH 17 and NH 13 pass through this district.

**Major Sectors:** Information technology, biotechnology, garments, textiles, research and development centers, general engineering

**Major Agricultural Products:** Paddy, mango, pulses, banana, pineapple, jack fruit, sapota

**Major Industries:** Lamina Foundries Ltd, Robosoft Technologies, India Pvt Ltd, Manipal Group, Manipal Press

**Major Educational Institutions:** Canara School of Nursing, Govt PU College, Nightingale School of Nursing, VaikuntaBaliga College of Law, UpendraPai Memorial College, Sri Sharada College, St Marys Syrian College, Nitte Educational Trust, The Manipal Academy of Higher Education, Manipal Universities, Karnataka Manonmaniam University

**What is Udupi District Famous For:** Banking sector and Udupi Cuisine

**Famous People From Udupi District:** Oscar Fernandes, AnantPai, K. JayaprakashHegde, Belle MonappaHegde, Suresh Shetty, P. N. Ramchandra, M. V. Kamath, AshwiniAkkunji, V. S. Acharya

**Website: [www.udupicity.gov.in](http://www.udupicity.gov.in)**

## TOURISM IN KARNATAKA-AN OVERVIEW

Karnataka is situated in the Southern part of India which spreads over the Deccan Plateau. Karnataka is the eighth largest state in India both by area and population. It was formerly known as Mysore. State On November 1st, 1973, the name Mysore was changed to Karnataka. The name Karnataka has derived from “Kari-Nadu”, meaning the land of black soil say some scholars and some others hold “Karunadu” as a beautiful country; either way the land is celebrated its beauty throughout its ancient literature. The state is situated between 74o E longitudes and between 11o N and 18o N latitudes. The topography of Karnataka is largely as reflection of the geology of the state. The Sahyadri Ghats are covered with evergreen forests.They drop abruptly towards the Arabian Sea, forming a natural barrier between the plateau and the coastal regions. Four passes provide access to the coast. They are SubrahmanyaGhat, the CharmadiGhat, the ShiradiGhat, and the famous AgumbeGhat. The Western Ghats slope gently towards the Bay of Bengal. This is the plateau region dained by the two principal rivers Krishna and the Kaveri. The average elevation of the plateau is about 610 meters above sea-level. Karnataka’s manifold attractions include everything that interests the visitors. The wild life sanctuaries at Bandipur, Nagarhole and Dandeli, the Ranganathittu Bird’s Sanctuary 5 k.m. from Srirangapatna which is itself a well-known tourist center, hill stations like Nandi Hills and Kemmannagundi and Mercara, beach resorts like Karwar, Ullal, Malpe and Maravanthe, the world famous Brindavan Gardens at Krishnarajasagara, the monolithic statue of Gommateshwara at Sharavanabelagola, GolGumbaz at Bijapur. The Jog falls and other waterfall at Shiva Samudram, Magod, Unchelli or Lushington near Siddapur, Lalguli at Yallapur and other places indicate the variety and richness of the attractions that Karnataka State holds out to the visitors. There are many places of historic and religious importance. The great Acharyas, Shankara, Ramanuja and Madhwa, preached in this region. Great reformers like

Sri Basaveshwara, mathematicians like Baskaracharya, commentators like Sayana, saint poets like Purandaradasa and Kanakadasa, great writers like Pampa, Harihara, and Kumara Vyasa all have enriched the heritage of Karnataka. As we told in the earlier section, government is also putting efforts to attract tourists to the state, by showcasing the heritage spots to rest of the country and globe. Table-1 states that 3.82 crores tourists visited Karnataka during the 2010 and its share in the total is 5.20% compared to 15.57 crores tourists who preferred Andhra Pradesh due to its tourists' friendly policies. Table-2 discloses that the foreign tourists visited the top 10 states of the country. Unfortunately, the Karnataka state has failed to get the place within the top 10 tourist attractive states. It may be due to the least security measures for the foreign tourists or bureaucratic delays in getting Visas including unsatisfactory hospitality in the state, least green concept prevailing in the heritage places and tourism spots. It is also to be highlighted that the luxury tax on accommodates in the state of Karnataka is costlier compared to the other Southern states. Karnataka is the hub of tourism. The state government has successfully conducted Global Investor Meet (GIM) during 2010. The domestic as well as foreign tourists prefer this state due to its positive attitude towards foreign tourists and nationals. Due its promotional efforts, the tourist traffic to the state is continuously increasing. The Ministry of Tourism, Government of Karnataka expects 776.83 lakhs domestic and 5.26 lakhs foreign tourists by 2020, as per vide Table-3. Karnataka, a "Mini Incredible India" is the country's fourth most popular tourist destination. With the largest number of institutes in hotel management and catering technology in the country, the State has a large pool of skilled human resources. The Sector is attracting significant investment by domestic and global players as infrastructure is being ramped up to meet the needs of the growing tourist activity as per vide

## GOVERNMENT OF KARNATAKA'S PROJECTIONS ON TOURISM OF THE STATE

Measures and indicators /projections	2005	2010	2020
<b>Arrival of foreign tourists (in lakhs)</b>	<b>2.53</b>	<b>3.23</b>	<b>5.26</b>
<b>Employment generation by tourism(in lakhs)</b>	<b>4.49</b>	<b>5.72</b>	<b>9.32</b>
<b>Arrival of domestic tourists (in lakhs)</b>	<b>244.89</b>	<b>359.82</b>	<b>776.83</b>
<b>Revenue due to tourism (in Rs. Lakhs)</b>	<b>25587</b>	<b>46039</b>	<b>119413</b>
<b>Forex due to tourism (in Rs. Laksh)</b>	<b>39153</b>	<b>49970</b>	<b>81396</b>
<b>Tourism contribution to state GDP (%)</b>	<b>13</b>	<b>15</b>	<b>25</b>
<b>Adopted from the Government of Karnataka, Global Investors Meet 2010, Sector profile                      Tourism: p.9 Source: Govt. of India, Department of Tourism, Market Research Division, Final                      Report on 20 year Perspective Plan for Development of Sustainable Tourism in Karnataka –                      March 2003 Prepared by Dalal Mott MacDonald</b>			

Thus, through the development of tourism sector, it is possible to earn significant foreign exchange to the country and also it enables to accelerate spending capacity of the tourists and intern the economic conditions of the dependents of tourism spots will naturally increase. Among the top ten recipients states in respect of attracting domestic tourism visits, Karnataka is in 5th place, similarly, in case of attracting foreign tourists , among top ten states of India, there is no place for Karnataka there are several reasons responsible behind selecting a state or place by a tourist. However, the role of government is more in attracting the tourist. The policy of a state government in such a nature that, the tourists should show more interest in visiting a particular state.

### "Udupi - The Temple City"

Udupi is a land of holy beauty and lies amongst the lavish mountains of the Western Ghats on the east and the vast calm Arabian sea on the west. Udupi, more normally called 'ParashuramaSrishti'; is very prevalent for its enormous cultural legacy. Udupi is the place of birth of Sri Madhavacharya. He established up the AsthaMathas(8 devotional shrines) which is one of the foremost pilgrimage places of the state. It is a trust that the name of Udupi is an initiation from the word odipu, its Tulu (local language) name. Although some others say that the name is the amalgamation of the Sanskrit words udu meaning stars and pa meaning lord and therefore Udupi. Udupi is a genuine treasure trove of traveler's inclinations. One can treasure trove an intense outline of prehistoric graven shrines, contemporary wonderful architectural structures, stunning hill chains, unadulterated jungles, endless beaches and very sociable people. Udupi is famous for the Krishna shrine, and offers its term to the widespread Udupi food.

Spirit devotion well-known as Bhuta kola and Snake devotion known as Nagaradhane in this part of the country, are the supreme vital traditional customs in Udupi. Apart from this AatiKalanja, Karangolu and other fiestas like Diwali and Christmas are also famous in Udupi.

Udupi is well known as the chair of Madhwa reawakening which was originated by the saint Madhwacharya. The consequence of this underpinning is Ashtamathas (8 shrines) which is located in the renowned Car Street which environs Sri Krishna Temple. Numerous tourism corporations deal with Holy Tour packages at low-priced charges that comprise all your travel and boarding-house space.

The word Udupi (also Udipi) is also synonymous with appealing veggie foodstuff, now found all over the world. The source of this food is connected to Krishna Matha (temple). Lord Krishna is presented foodstuff of diverse variations each day, and there are certain limitations on ingredients during Chaturmasa (a four-month passé during the rainy season). These limitations tied through the

prerequisite of variation headed to origination, exclusively in dishes integrating seasonal and locally obtainable ingredients. This cookery was established by ShivalliMadhwa Brahmins (a cast in this part of the country) who prepared nourishment for Lord Krishna, and at Krishna Matha (temple) in Udupi. Till today the food is provided free to about 10, 000 devotees each day. Eateries focused in Udupi visit package, food can be seen broadly in utmost cosmopolitan and huge towns around the length and breadth of India. There are numerous festivals throughout which enormous gatherings of residents as well as outsiders gather in Udupi.

Key airport close to the city of Udupi is Mangalore Bajpe airport, which is approximately 60 km away. Mangalore airport is linked to numerous metropolises in India as well as direct flights from gulf are also available. Udupi railway station lies on the Konkan Railway link connecting Mangalore to Mumbai. Udupi is well connected with other neighboring metropolises by Karnataka Road Transport Corporation means of transport. Consistent bus facilities are accessible from Mangalore (a nearby metropolis\$ to Udupi). Tourist bus service providers ply extravagance buses amongst Mumbai, Bangalore and Mangalore. You can reserve your package tour from tourism corporations as they provide you economical but reliable air tickets together with other facilities like bus and train amenities. They also arrange for hotel accommodation with your other facilities like food and water.

## **STUDY:**

### **CLUSTERING VISITORS TO A RELIGIOUS PLACE:**

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## **Introduction**

Religiously encouraged travel to sacred places is perhaps the oldest and most predominant type of travel in human history. Although some researchers may dispute that “even to this present era, religion is among the most influential of motivators”, the influence of religion on tourist movements is still undeniable and very great. Depending on the degree of their religious belief, people travel to holy places searching for truth, insight, or asophisticated experience with the divine, to satisfy their mystical or factual needs. Udupi, which is located in the coastal region of Karnataka, India, forms a sacred site for Hindus because of the existing eight devotional shrines in and around Krishna Temple premises and its miraculous healing icon Lord Krishna.

The Temple is besieged annually by large numbers of visitors who seek blessing and forgiveness. It is a pilgrimage site that attracts visitors who are either members of spiritual tour groups or consider themselves to be wayfarers. For this reason, although tourism to Udupi has increased, it is still overwhelmed by the pilgrimage of the devotees. In this respect, Udupi differs greatly from other religious places of the country, where the predominant model of tourism is based almost entirely on the attractions of climate and beaches, directly related to mass tourism.

Bearing in mind the diversity of the city as far as the type of its visitors is concerned, the current study was undertaken aiming to identify the motivations and activities of tourists visiting Udupi and to classify them in relation to their involvement of a combination of social and demographic factors and trip characteristics, as well as their activities while in the city.

## 1. Theoretical Overview on Motivations for Religious Tourism

Much exploration on spiritual tourism has been focused on what stimulates tourists to undertake religious travels to sacred sites. The religious motives works was introduced predominantly by Lickorish and Kershaw (1958) who argued that the decision of religious tourists to visit a destination is introduced by forces beyond their control often based on sentiment of great personal interest, or family ties. According to Turner and Turner (1973) travelers expect a divine know-how and a chance to meet with other travelers in an egalitarian society called *communitas* (Turner and Turner 1978). Cohen (1992) upholds that the “pilgrim” and the “pilgrim-tourist” journey toward their sociocultural center, while the “traveler” and the “traveler–tourist” travel from it toward the periphery. Tourists and pilgrims are similar, if not one and the same, for “even when the roles of tourist and pilgrim are combined, they are necessarily different but form a field of close elements (Graburn, 1983:16)”. Sousa (1993) claims that people can shift from being a pilgrim to a tourist without the discrete being aware of the change from one to the other.

Smith (1992) recognizes tourists and pilgrims as two different performers located at contrary ends on a field of travel. Often a journey to sacred places may have numerous inspirations, benefits and other minor goals some of which have nothing to do with faith directly, but are closely connected with holiday making and with trips commenced for communal, cultural or political reasons (Andriotis, 2009; Nolan and Nolan 1992; Rinschede, 1992). There are numerous folks who travel to a widening change of sacred places not only for religious or spiritual determinations or to have an knowledge with the sacred in the traditional wisdom, but also because they are obvious and marketed as heritage or cultural attractions to be consumed (Timothy and Boyd 2003). Built on this, it can be decided that religious tourism refers not only to the method of tourism with robust or dedicated religious enthusiasm of

pilgrimage, but also to those non-pilgrimage traveler accomplishments, such as drifting to the religious places for exploration, agriculture and regeneration (Mu et al, 2007).

## **1. Procedural Approach**

Data for this study were collected through a self-administrated questionnaire distributed to 250 visitors of Udupi during May 2012. A total of 161 questionnaires were collected, yielding to a 64.4 percent response rate. Respondents were approached head-on at eight different shrines in Udupi as well as the shopping center in and around the shrines.

The questionnaire was organized following an assessment of the works dealing with religious travelers and pilgrims drives and happenings. The questionnaire consisted of 18 questions: 6 questions concerning the trip characteristics (first-time or recurrent visits, Total number of visits if recurrent, length of stay, acquaintance on the visit and basis of evidence); 6 questions on social and demographic factors (nationality, gender, age, family status, education and employment status); and 6 question on Likert scale ranging from very positive to very negative where respondents were asked to indicate their motivations and activities.

Data analysis was conducted via the Statistical Package (SPSS, version 15.0). The sample was separated into subsections using cluster analysis. The cluster procedure was used since it was more proper for the sample size. In the analysis, the number of groups were chosen by the researcher and cases are grouped into the bunches with the closest center. Once groups had been chosen, their important features were scrutinized and they were termed by associating the mean scores of the responses and the scores on the Likert scale for each question. To identify modifications in data structure and further identify the profile of the three groups, Cramer's V and ANOVA tests were

conducted. The level of probability for discarding the null hypothesis that the independent and dependent variables were not related was .05 for all tests.

## 1. Results

The grouping technique was based on the mean average scores of the Likert scale statements. This procedure resulted in three groups. The study findings indicate that approximately all the associates of the three groups visiting the shrines are domestic visitors such are a part of the city's identity.(Reference chart 1)

**Group 1: Cultural Tourists.** The first group signifies 29.9% of the sample (n= 29). This group is categorized as in search of cultural experiences and therefore were categorized as cultural tourists. The associates of this group travel to Udupi since they are attracted towards visiting specific religious and cultural fascinated destinations, such as religious sites, archaeological and historical monuments, and villages, having contact with local culture, design and environment in mixture with rejuvenation and relaxation. However, this particular group may syndicate tourism with pilgrimage or accomplishment of a vow.

Among ethnic tourists 69% were women of an age group 32-49 (41.4%), trailed by 38 % in the age group 18-31, married with children (41.4%) or single (31%) and travelling mainly with companion (44.8%), while the majority of them referred friends and relatives before visiting the city (58.6%). Ethnic tourists can be categorized as having high ranks of educational accomplishment (72.4%), while concerning employment 52% were employed in a service/public sectors service/organisation/manual sectors or retailing/wholesaling and 24 % were freelancers.

The members of this group were inspired to visit Udupi owing to its unique ethos, local tradition and natural properties, combined with rejuvenation and fun, and are recurrent tourists where they had a satisfying experience. Hence, this group confirms the result of a study carried out by ATLAS (Richards, 1996) which found that ethnically inspired tourists incline to be extremely cultured, more prejudiced by cultural lures in their selection of destination and far more probable to make many ethnic desirable visits during their stay than other tourists.

**Group 2: Holidaymakers.** The second group is the lowest, encompassing 25.8 % of the total sample (n= 25). The associates of this group travel to Udupi for the principal purpose of summer vacations and consequently were categorized holidaymakers. They search for rejuvenation, pleasure and connect with nature while, their happenings contain swimming, excursions to the villages and nearby islands such as St. Mary's Island etc., and amusement.. Similarly, for these groups religious sites and cultural attractions are not their main inspirations to visit Udupi.

The majority of the visitors were women (64%), and they belonged in the 34-54 age group (56%), trailed by 32 % in the age group 17-32, married with children (68%) or single (31.5%). Built on the statistics, 56 % were well educated having achieved the top level education, while 44 % had completed high school. 56% of them were working in a service/public sector, and 18% note down their jobs as managerial/administrative, while 19 % were students. 66 % of *holidaymakers* stayed for 3-5 days and 34 % spent more than 6 days in the city.

Udupi has been chosen for family holidays, since 60 % of the tourists toured with their folks when at the same time it was the preferable destination for 32 % of young tourists who connected their vacation with sea and sun holidays, and pleasure. During their stay in the city, the associates of this group articulated their optimistic view concerning the specific destination, given that most of them (96%) expressed a desire to visit Udupi again, in the future.

**Group 3:** The third group signifies the largest section of the sample, containing 44.3% of the total (n=43). This group commences a trip to Udupi for pilgrimage or accomplishment of a vow, visiting mostly the Krishna Temple and other sacred shrines and carrying out various religious rituals. In addition, tourists may combine pilgrimage with exploring spiritual places which are renowned for architecture, art or historical connections. Furthermore, the tourists may partake in religious festivals and ethnic events related with shrines on significant festivals days.

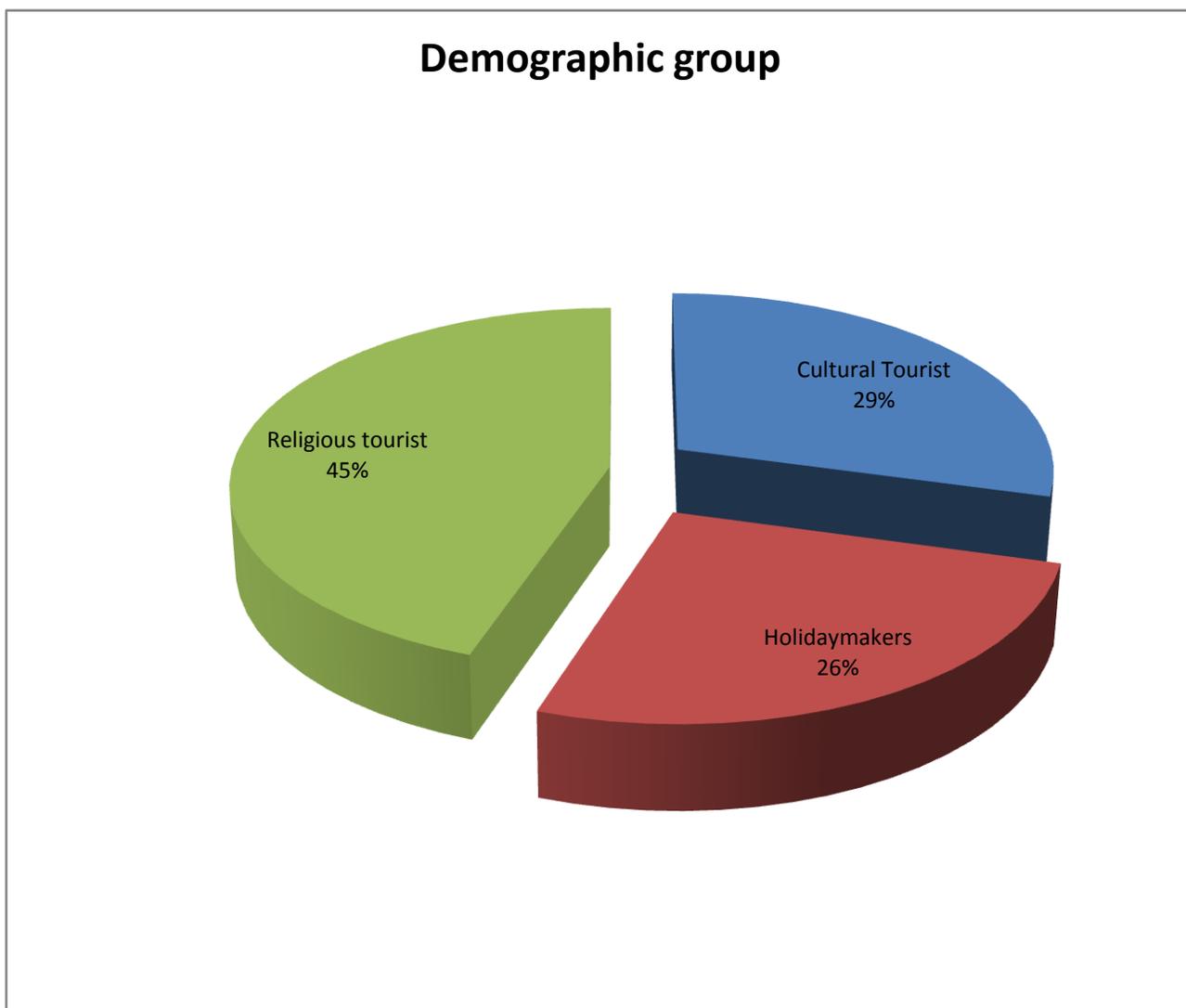
For above said reasons, these associates were grouped under **religious tourists** (These groups were formed based on the highest rating). Data analysis for this group exposed solid feminine majority (74.4%). Among the Hindus, it is most common for females to represent and attach their families to the divine world. It is a group of elderly people as 56% were over 51 years old, married with children (68%) or widowed and divorced (19%), although the majority of them were of secondary schooling (51.2%), working 41.9% or retired 16.3%.

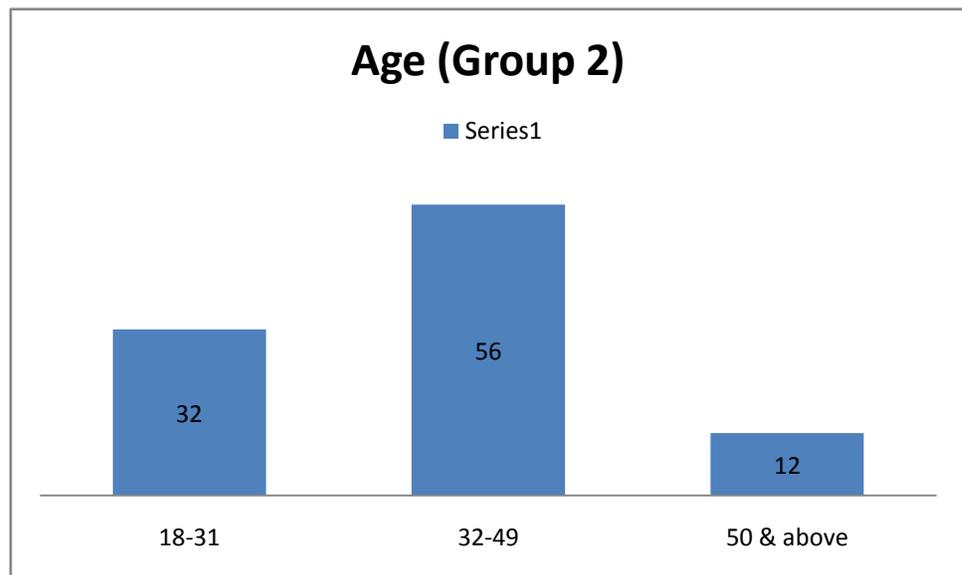
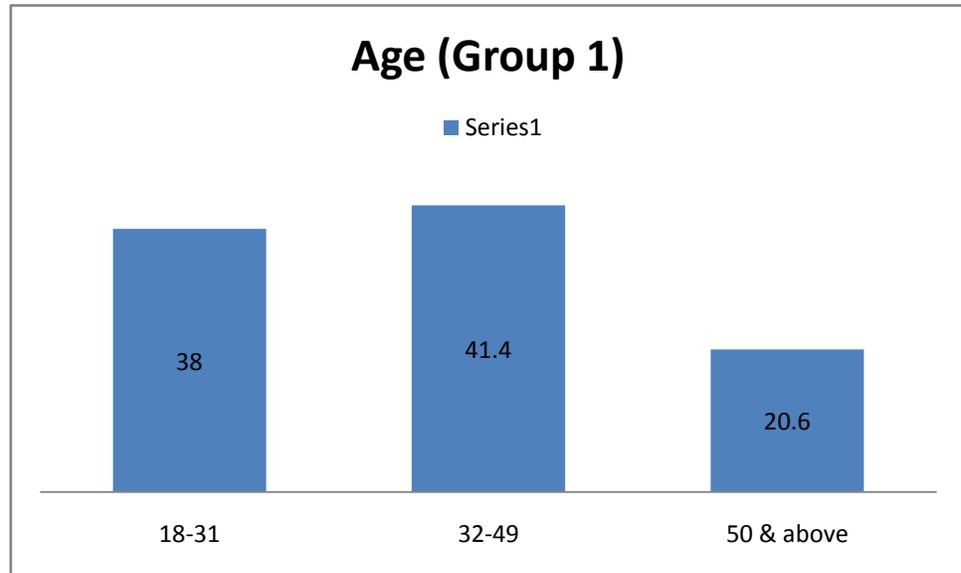
For this group, most material hunt involved referring with friends and relatives (48.8%) and taking part in religious group tours organized mainly by Hindu temples and organizations (34.9%). 58 % of associates of this group remained for one or two days while 35 % spent three to five days in the city.

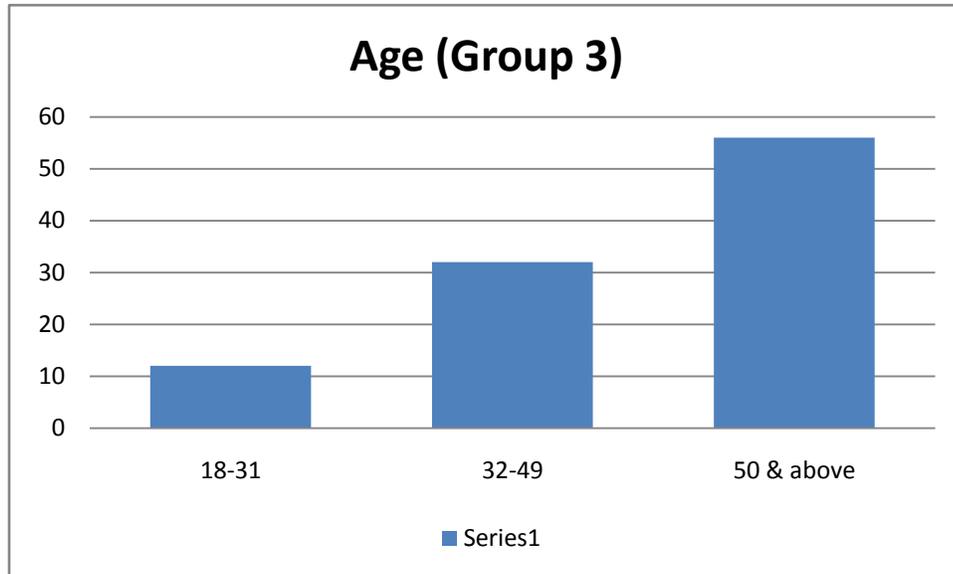
From the aforementioned, it can be decided that the associates of this group are primarily pilgrims whose main cause for visiting Udupi is to invoke Lord Krishna's aid, to make a vow or to recover the odds of deliverance and to pursue self-actualization of the spiritual and pious needs and objectives. Though, Udupi does not only fascinates tourists with strong or focused religious inspiration of pilgrimage, but also, religiously inspired tourists dedicated on religious culture who visit religious places, and take part in religious festivals, exploration, agriculture and rejuvenation, or purely for seeing a famous holy place. Also, this group appears to visit other travel destinations of religious interest (88.4%), either as pilgrims looking for the Godly and the blessed or as travelers seeking for genuine experience through religious culture. In conclusion, the vast majority of the group (97.6%) wishes to repeat their journey to Udupi, probably as pilgrims or tourists.

Graphical Representation of our study

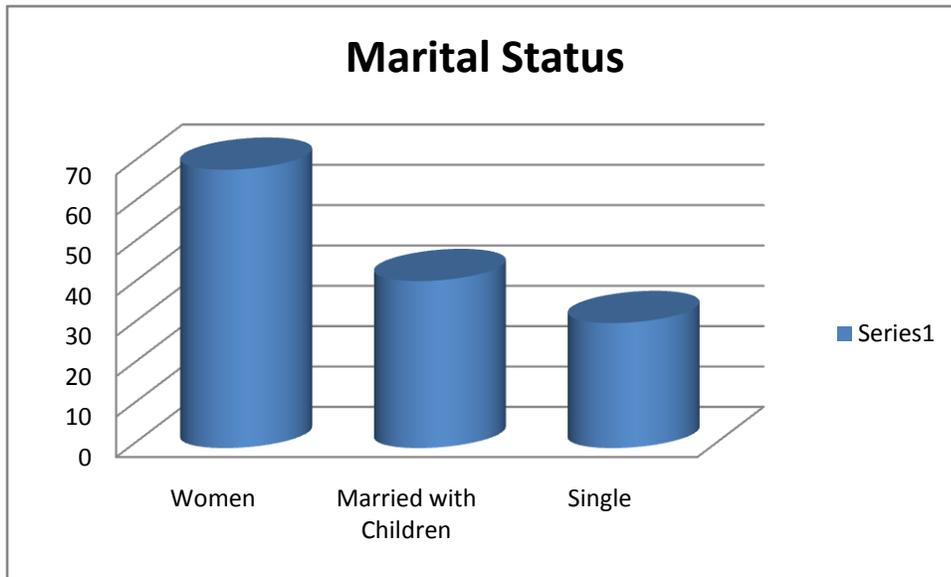
Chart 1



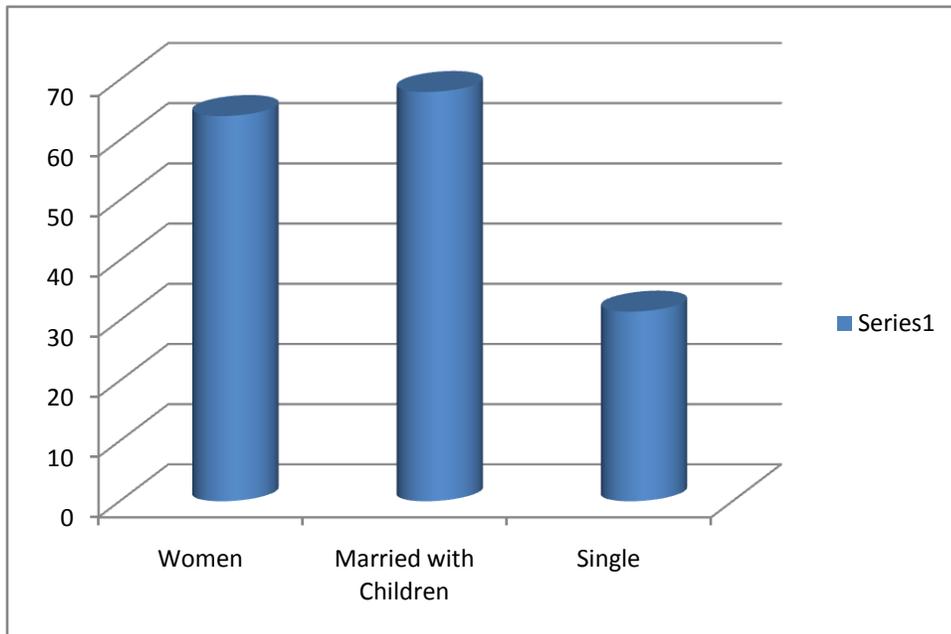




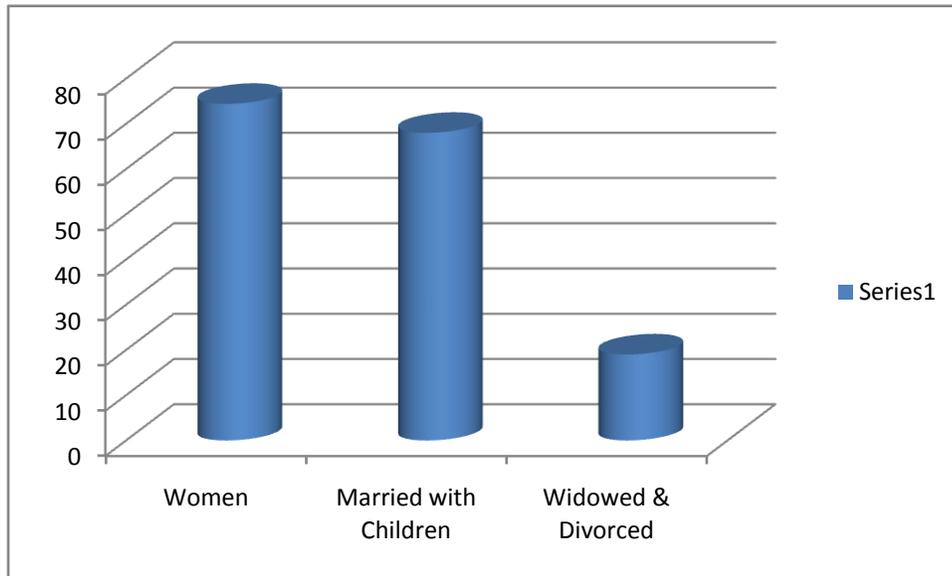
Group 1

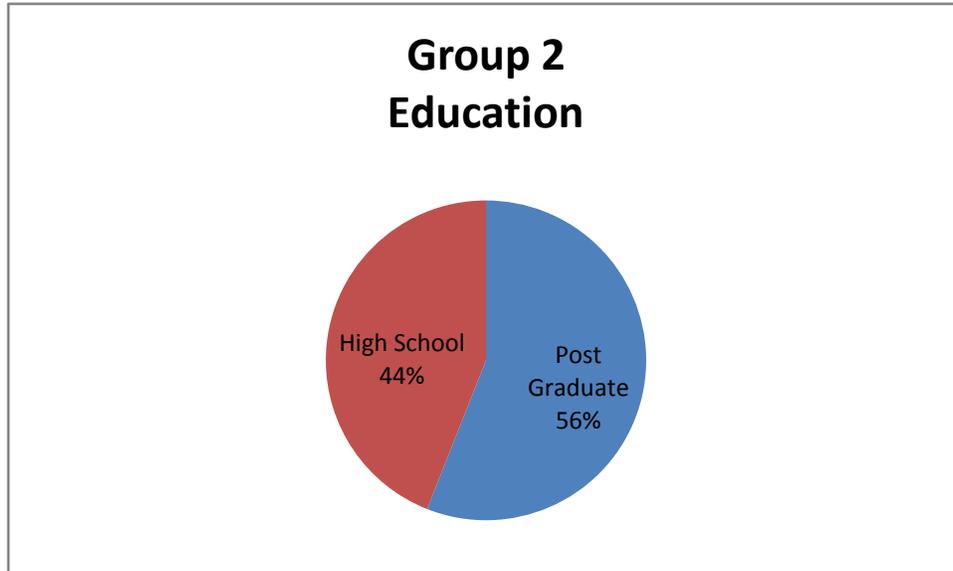
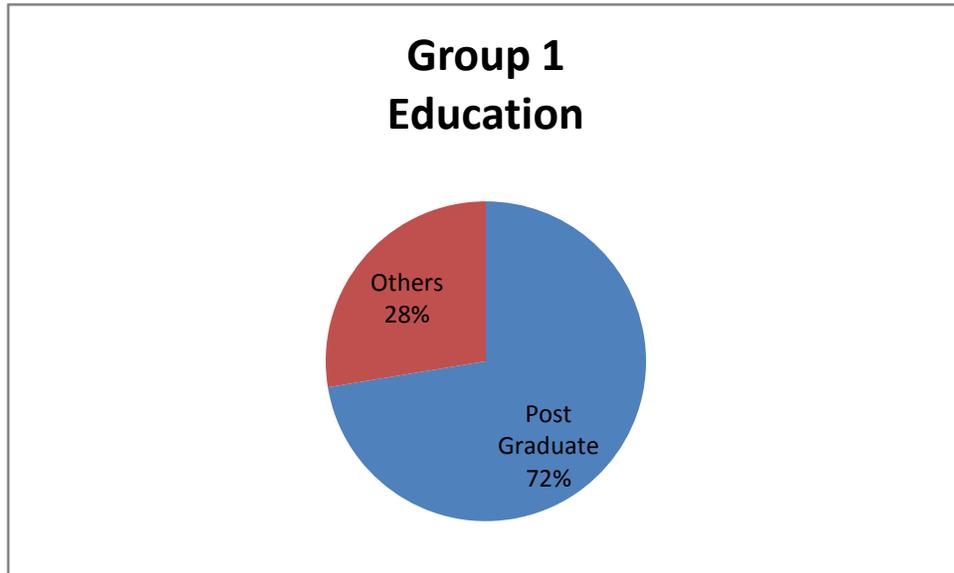


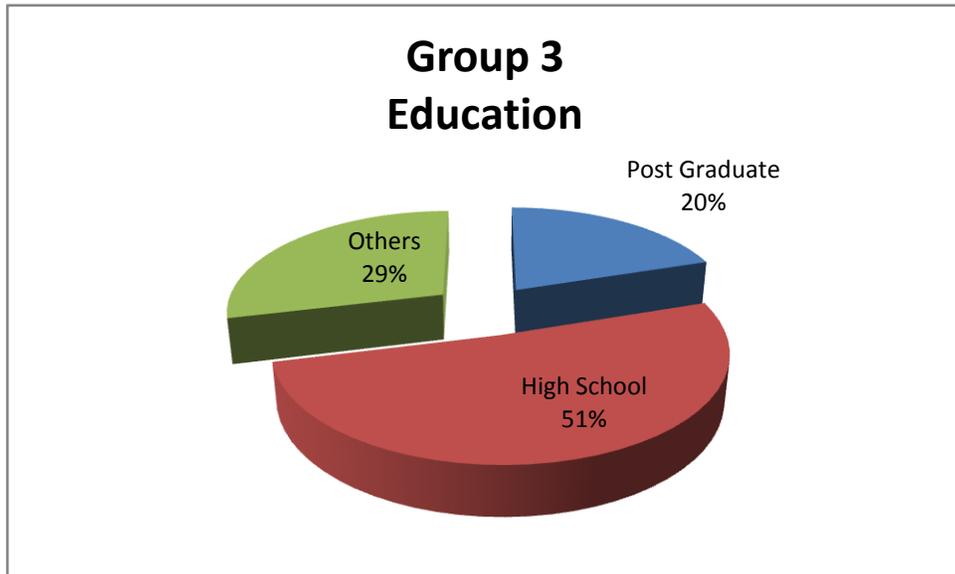
Group 2



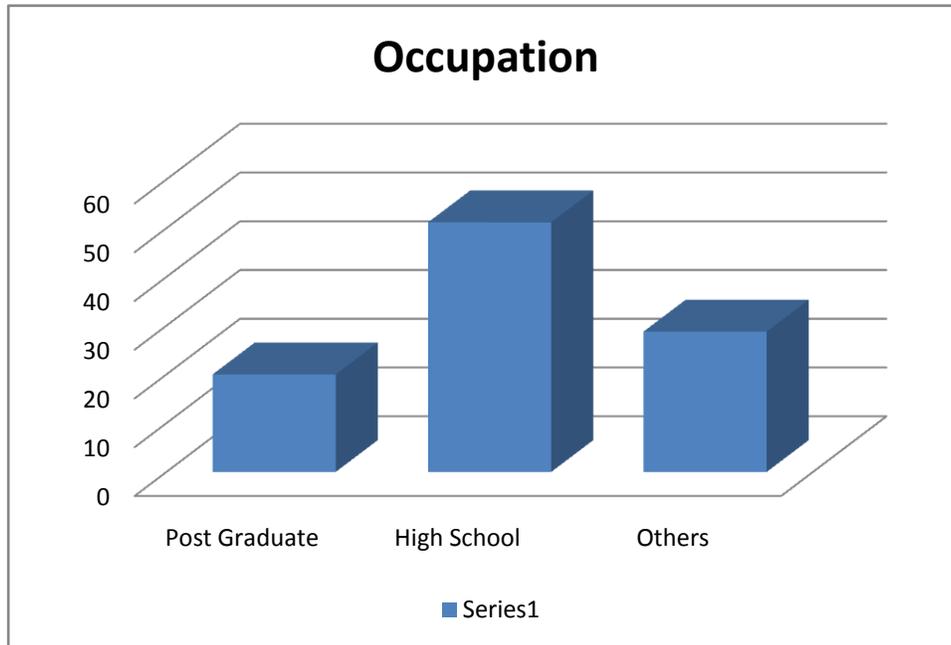
Group 3



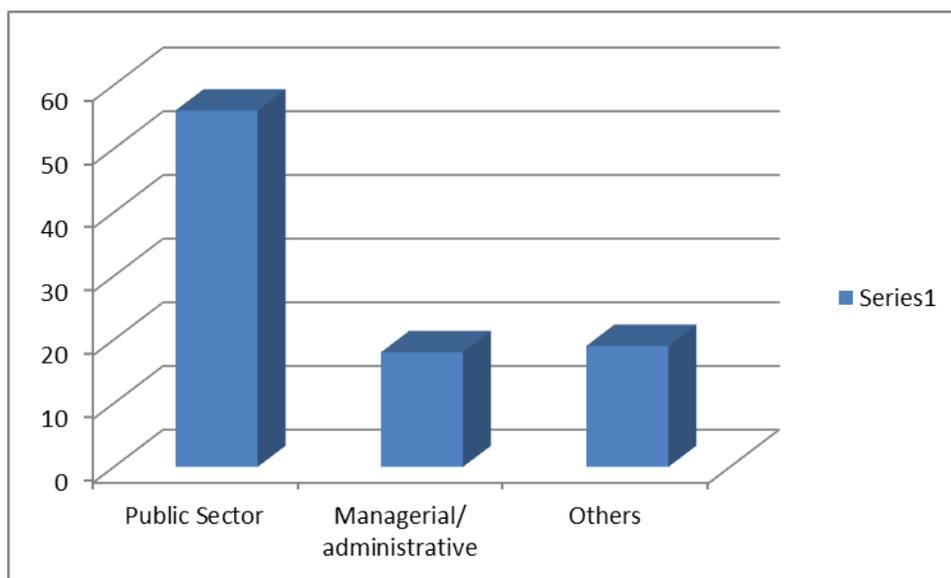




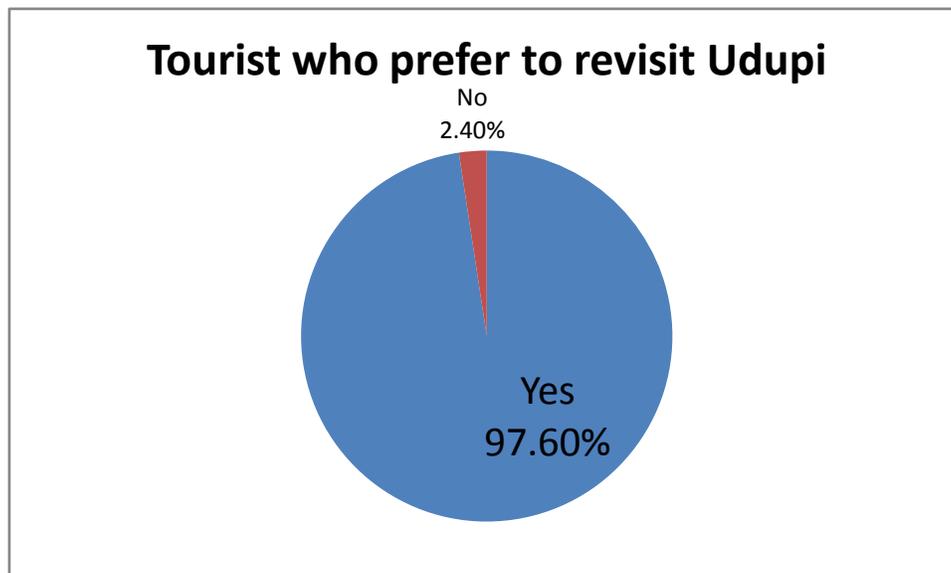
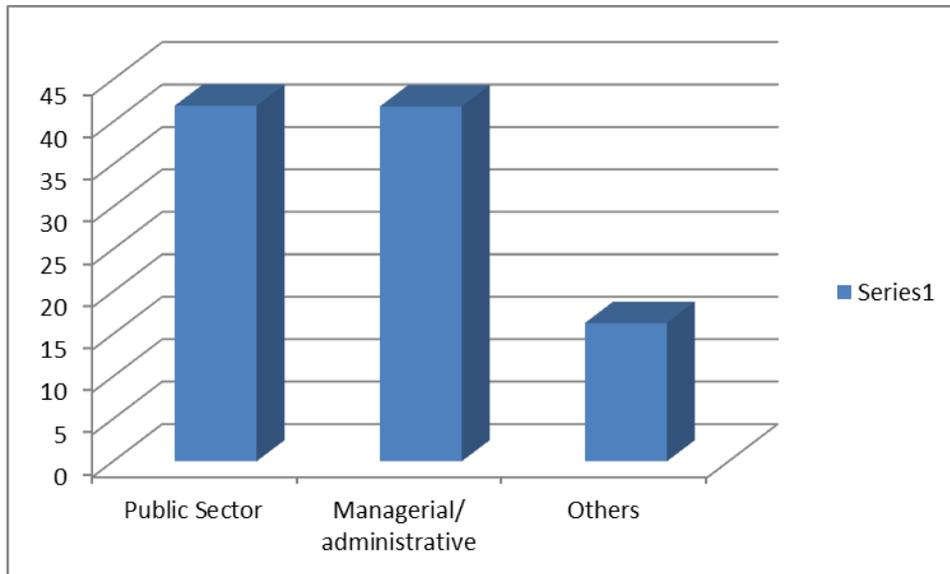
Group 1



Group 2



Group 3



## 5. Conclusion

This research observed the enthusiasms and events of tourists in Udupi, Karnataka India, which forms the sacred center for Hindus as an icon idol worship destination. The outcomes of the research showed the potential for the progress of organized religious tourism, while the conclusions of the study showed substantial co-presence of religious travelers fascinated in merging pilgrimage with visiting religious places being surveyed as monuments of architectural or ancient reputation and travelers inspired mostly by pilgrimage intentions. At the same time, the study specified an improved number of travelers that incline to visit ethnic attractions along with holiday-making, while a number of tourists travel to the city for holidays, rejuvenation and pleasure. To conclude, it is clear that travelers visit Udupi independently and visit only for a partial number of days. The study suggest that in order to fascinate precise market divisions in Udupi, regional and local tourist establishments as well as administrators of religious fascinations of Udupi need to be amalgamated with tour operators expert in religious travel. Furthermore, importance should be sited on support between religious travel and other systems of special-interest tourism (hiking, scuba diving, climbing, paragliding etc.) in an effort to maximize the length of stay. Lastly, the formation of a plan is vital for the growth of conference tourism connected to religion in order Udupi to become a year-round destination. To close, this study was subject to numerous restrictions, such as inadequate time and denial of a substantial number of tourists to participate in the study. Forthcoming study is obligatory to examine the views of other patrons involved in the growth of religious travel, e.g. travel agencies, hotel and restaurant owners and/or administrators.

## Questionnaire

- Name : \_\_\_\_\_
1. Age : \_\_\_\_\_
2. Sex :  Male  Female
3. Marital Status :  Single  Married  Married with children  
 Widow  Divorced
4. Nationality : \_\_\_\_\_
5. Occupation  
 Student  Business  service/public sectors  Others \_\_\_\_\_
6. Education  
 Primary  Secondary  High school  Degree Masters, doctorate
7. Acquaintance on the visit?  
 Family  Friends  Group tours
8. Is your visit  
 First time  Recurrent
9. If recurrent indicate the frequency of visit in the blank below  
\_\_\_ Weekly \_\_\_ Monthly \_\_\_ Yearly
10. How long do you usually stay at these destinations?  
 One day  2–4 days  5–8 days  more than 8 days

11. How did you hear about Udupi?

- Recommended by friends or relatives
- Tourism trade fair
- Internet
- Travel agency
- other Specify \_\_\_\_\_

12. Is Udupi your preferable religious destination? (Rate according to the highest value of preference)

- 1     2     3     4     5

13. Is Udupi your preferable cultural destination? (Rate according to the highest value of preference)

- 1     2     3     4     5

14. Is Udupi your preferable holiday destination? (Rate according to the highest value of preference)

- 1     2     3     4     5

15. How do you rate the visual appearance of Udupi with other religious places? (Rate according to the highest value of preference)

- 1     2     3     4     5

16. Satisfaction rating in case of Udupi (Rate according to the highest value of preference)

- 1     2     3     4     5

17. Involvement of local bodies in the development of tourism at Udupi (Rate according to the highest value of preference)

- 1     2     3     4     5

18. Would you prefer to visit Udupi and its religious places in future?

- Yes     No

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