



International Journal of Research in Management

ISSN Print: 2664-8792
ISSN Online: 2664-8806
Impact Factor: RJIF 8
IJRM 2024; 6(1): 344-352
www.managementpaper.net
Received: 08-12-2023
Accepted: 15-01-2024

Lovelesh,
Skill Assistant Professor, Shri
Vishwakarma Skill University,
Gurugram, Haryana, India

Aakash Alariya
Research Scholar, Central
university, Mahendragarh,
Haryana, India

Avinash Adhupiya
Research Scholar, Central
University, Mahendragarh,
Haryana, India

Pushpender Yadav
Research Scholar, Maharishi
Dayanand University, Rohtak,
Haryana, India

Parveen Chand
Research Scholar, Maharishi
Dayanand University, Rohtak,
Haryana, India

Corresponding Author:
Lovelesh,
Skill Assistant Professor, Shri
Vishwakarma Skill University,
Gurugram, Haryana, India

Modern tourism development with a sustainable tourism approach: A case study on Pilgrimage tourism in Varanasi

**Lovelesh, Aakash Alariya, Avinash Adhupiya, Pushpender Yadav and
Parveen Chand**

DOI: <https://doi.org/10.33545/26648792.2024.v6.i1.d.165>

Abstract

Tourism is one of the largest and fastest growing sectors of the global economy, with significant positive and negative environmental, cultural, social and economic impacts. Pilgrimage tourism is one of the prerequisites for sustainable development and can be used as a means to address the impacts of tourism. This paper focuses on the sustainable development of pilgrimage tourism in Varanasi, Uttar Pradesh. Varanasi has become a tourist destination due to its wonderful and diverse religious tourism potential and rich cultural heritage. The main objective of this study is to identify the factors that shape tourism areas and hinder sustainable tourism development and to suggest appropriate measures for sustainable development of pilgrim tourism in Varanasi. A systematic field-based survey was conducted at selected tourist destinations within the study area. The results of the study provide practical suggestions and recommendations for the further development of tourism in the region.

Keywords: Economy, global, sustainable, emerging, heritage, development

Introduction



In recent decades, the tourism industry has experienced sustained growth in revenues and tourist arrivals, primarily through foreign exchange earnings, contributions to national income, job creation and business opportunities, with broad economic, social, cultural and environmental benefits. It has had an impact. It affects almost every country in the world (Dabour, 2003) ^[6]. As a result, countries are focusing on the need to promote sustainable tourism development in order to minimize environmental impacts and maximize overall socio-economic benefits in the destination (Ahmed, 2013) ^[1]. Therefore, sustainable development is achieved when a country's economic, social and environmental development takes place in a healthy and fair manner (Filho, 2000) ^[9]. This means that to achieve sustainable tourism, sustainable practices must be implemented in all areas related to the tourism industry. From a pilgrimage perspective, it's tourism, traveling, visiting different

places. Given the importance and scale of pilgrimage tourism, the infrastructure and services of pilgrimage sites must be developed to be able to sustain themselves positively over the coming years. Sustainability is a proactive approach to reducing tensions and frictions caused by interactions between the tourism industry, visitors, the environment and the communities that host holidaymakers. Sustainable tourism development strives to enhance the long-term viability and quality of both natural and human resources (Gupta, 1998) [10]. Pilgrimage tourism is rooted in a combination of cultural tourism and mass tourism activities. Sustainability in pilgrimage tourism includes environmental, socio-cultural, economic and experiential aspects with the aim of reducing the harmful impacts of tourism. Based on this understanding, Kaul and Gupta (2009) [16] argue that the balance between sustainable development and pilgrimage tourism not only promotes economic development but also requires environmental and socio-cultural conservation and protection for the success of pilgrimage tourism. I said that it must be synonymous with. Guaranteed by the industry. Sustainable tourism "meets the needs of tourists and host communities today while protecting and improving opportunities for the future." Similarly, the fundamental need for sustainability is similar to general pilgrimage/religious tourism, even on a large scale. Promoting pilgrimage tourism with less ecological and socio-cultural damage to the destination and its communities (Venkatachalam & Patwardhan, 2011) [28]. Varanasi is one of the oldest surviving cities in the world and is considered one of the Jyotirlingas of India. It acquired its importance in ancient times. The scriptures state that all the gods come here on the occasion of solar eclipse. Diana Eck wrote in 1982: "Few cities in India are as traditionally Hindu and as emblematic of the entire Hindu culture as the city of Banaras." A Visit to the West For some people, it is confused with Banaras. It is a city as rich as all of India. But for those of us who don't know the Hindu tradition, this city is not easy to understand. Many pilgrims from different places come here to take a bath in this holy river Ganga, but the officials of Varanasi have not been able to sustain the growing presence of the river. The reason is the lack of sustainable management of the pilgrimage site in Varanasi. Achieving sustainable tourism is a continuous process, which requires continuous monitoring of tourism impacts and introducing necessary preventive and corrective measures where necessary (Bansal and Singhal, 2007) [2]. Preserving the environmental, social and cultural heritage of pilgrimage sites is only one of the measures to ensure the appropriate growth of the sector. This is because very few studies have examined sustainable development through pilgrimage tourism in Varanasi.

Objectives

This study pursues specific research objectives. They are.

1. Identifying major pilgrimage sites in Varanasi that have good potential for development.
2. To identify the factors hindering the sustainable development of tourism in the study area.
3. Recommendations are proposed to develop tourism in Varanasi more sustainably.

Research Methodology: This research is generally exploratory in nature and utilizes both primary and

secondary data sources to achieve the research objectives. Most importantly, this study used secondary data sources, similar to previous studies. H. Books, magazines, reports, periodicals, and online data sources. During field activities, surveys, observation methods, and informal personal communication with some people were carried out to verify the data.

Overview of the study area

Varanasi is a city in northern India on the banks of the Ganges River in the Indian state of Uttar Pradesh, 320 kilometers southeast of the state capital Lucknow and 121 kilometers east of Allahabad. Varanasi is one of the oldest continuously inhabited cities in the world. As the spiritual capital of India, it is the holiest of his seven sacred sites (Saptapuri) in Hinduism and Jainism, and played an important role in the development of Buddhism. Varanasi is located on National Highway 2, which connects Kolkata, Kanpur, Agra, and Delhi, and is served by Varanasi Junction and Lal Bahadur Shastri International Airport. Additionally, Varanasi has a number of private and government accommodation facilities for pilgrims/tourists. Varanasi is easily accessible by road, train and air. Varanasi is one of the holy cities that leaves traces of Lord Shiva. The Puranas say that anyone visiting or staying in this area for any length of time should walk straight ahead. After death, go to heaven. Varanasi has many tourist attractions. Pilgrimage Tourist Destinations in Varanasi Ghats of Varanasi (Ganga and Ghats) Varanasi, Kashi or Banaras are older than tradition. The divine grace of this city lies in its unique combination of physical, metaphysical, and supernatural elements. The Ghats of Varanasi are a natural complement to the concept of divinity. It is a city that liberates the soul from the human body to the utmost. A commonly quoted Sanskrit sloka declares, "Kashyam Maranam Mukti" (death in Kashi is liberation).

84 Ghats of Varanasi



1. Assi Ghat.
2. Dasaswamedh Ghat.
3. Manikarnika Ghat.
4. Harishchandra Ghat.
5. Kedar Ghat.
6. Tulsi Ghat.
7. Bhimchandi Ghat.
8. Choushatti Ghat.
9. Saraswati Ghat.
10. Bhadaini Ghat.
11. Lalita Ghat.
12. Mansarovar Ghat.
13. Haridwar Ghat.

14. Adi Keshava Ghat.
15. Panchganga Ghat.
16. Kshemeshvara Ghat.
17. Raja Ghat.
18. Shivala Ghat.
19. Munshi Ghat.
20. Darbhanga Ghat.
21. Ahilyabai Ghat.
22. Nishadraj Ghat.
23. Niranjani Ghat.
24. Shitla Ghat.
25. Rani Ghat.
26. Gularia Ghat.
27. Dandi Ghat.
28. Gau Ghat.
29. Dattatreya Ghat.
30. Mir Ghat.
31. Madana Ghat.
32. Siddhi Vinayak Ghat.
33. Jaitpura Ghat.
34. Vyas Ghat.
35. Ram Ghat.
36. Brijrama Ghat.
37. Prahalad Ghat.
38. Dhanvantari Ghat.
39. Janki Ghat.
40. Jageshwar Ghat.
41. Gola Ghat.
42. Panchakota Ghat.
43. Rajendra Prasad Ghat.
44. Prayag Ghat.
45. Chaumsathi Ghat.
46. Hanuman Ghat.
47. Raja Gwalior Ghat.
48. Ganga Mahal Ghat.
49. Jain Ghat.
50. Kedar Ghat (South).
51. Dashashwamedh Ghat (South).
52. Raj Ghat.
53. Digpatiya Ghat.
54. Gangadhara Ghat.
55. Juna Raj Ghat.
56. Gangotri Ghat.
57. Meer Ghat.
58. Phuta Ghat.
59. Jageshwar Ghat (South).
60. Sankatha Ghat.
61. Shivala Ghat (South).
62. Manasarovar Ghat (South).
63. Tripura Bhairavi Ghat.
64. Chintamani Ghat.
65. Rameshwar Ghat.
66. Shivala Ghat (North).
67. Chet Singh Ghat.
68. Kedar Ghat (North).
69. Manikarnika Ghat (South).
70. Kshemeshvara Ghat (South).
71. Assi Ghat (South).
72. Manikarnika Ghat (North).
73. Janaki Ghat (North).
74. Panchganga Ghat (South).
75. Shivala Ghat (North).
76. Teliya Ghat.
77. Gulariya Ghat (North).

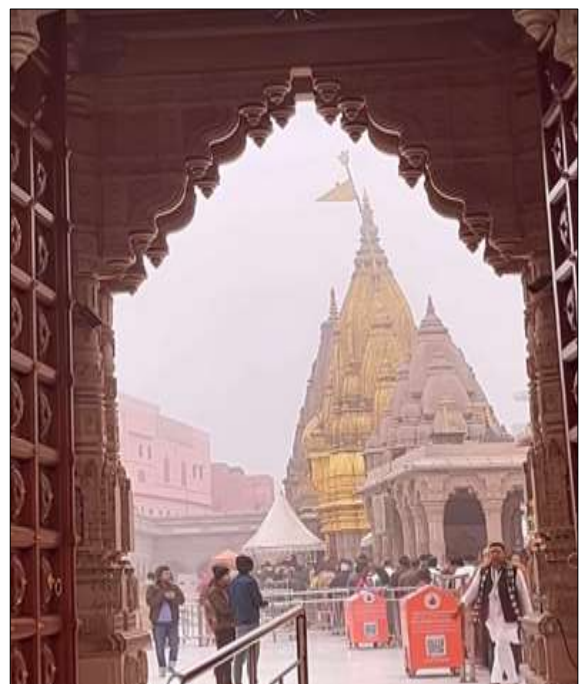
78. Ram Ghat (South).
79. Juna Akhara Ghat.
80. Dandi Ghat (South).
81. Digambar Akhara Ghat.
82. Manmandir Ghat.
83. Mahanirvani Ghat.
84. Adi Keshava Ghat (South).

The 84 ghats of Varanasi are a testament to the city's rich cultural and historical heritage. They provide a glimpse into the city's past and are an important part of its identity. The ghats are not only significant from a religious and spiritual standpoint but also have a social and cultural significance. They are a symbol of the city's prosperity and power and are a hub of activity and devotion. If you're planning a trip to Varanasi, make sure to visit the ghats and experience the magic and beauty of this holy city.

Varanasi temples

Varanasi is said to be the city of temples and the temples are there in every house of Varanasi. Varanasi has a religious milieu and is known as the Land of 'Shiva'. In other words Among innumerable (About 23, 000) temples in Varanasi, the important temples are as follows:

Kashi Vishwanath Temple: Also known as the Golden Temple, it is dedicated to Lord Shiva, the city's presiding deity. Varanasi is said to be the point where the first Jyotirlinga, the fiery pillar of light from which Lord Shiva manifested himself and demonstrated his superiority over other gods, broke through the earth's crust and flared up into the sky. Masu. There are an estimated 23,000 temples in Varanasi, of which the most popular worship temples are: Kashi Vishwanath temple of Lord Shiva. Kashi Vishwanath Temple on the Ganges is one of his 12 Jyotirlinga Shiva temples in Varanasi. The temple was destroyed and rebuilt several times during its existence. This temple, also known as the Golden Temple, was built by Queen Holkar of Indore in 1780. The two minarets of the temple are covered with gold and were donated by Rajnit Singh, ruler of Punjab, in 1839. (Singh, Rana, Pravin, 2002) ^[25].



Annapurna Temple: Near the Kashi Vishwanath temple is the Annapurna temple of Devi, who is considered the 'goddess of food' and satisfies the stomachs of all residents of Varanasi. The temple kitchen is always full of food.

Sankatha Temple: Near Scindia Ghat is an important temple of Devi Sankatha, the 'goddess of medicine'. There is a huge lion statue on the premises. There are also 9 temples on 9 planets nearby.



Kalbhairav Temple: It is an ancient temple in Varanasi located near Visheshar Ganj Main Post Office. Lord Kalbhairav is considered the "Kotdwar of Varanasi" and no one is allowed to stay in Kashua without his permission.



Mritunjay Mahadev Temple: This temple of Lord Shiva is located on the way from Dharanagar to Kalbhairav Temple. Right next to this temple is a well of religious importance, whose water is a mixture of several underground streams and is said to be useful in getting rid of various diseases.

New Vishwanath Temple: This temple is located within the campus of Banaras Hindu University. The current temple structure was built in the early 20th century by

Pandit Madan Mohan Malviya, an educator and freedom fighter who was the founder of Banaras Hindu University. This temple is believed to have been built on the exact spot where the medieval Hindu saint Tulsidas had a vision of Hanuman. Anyone can participate irrespective of caste or creed.

Tulsi Manas Temple: This modern temple was built by a family from Varanasi and is dedicated to Lord Rama. This place is where the great medieval seer Tulsidas lived and wrote the epic poem 'Shri Ramcharitmanas' which narrates the life of Lord Rama, the hero of the Ramayana. Verses from the Turidas epic are carved on the walls. It is located very close to Durga temple.

Sankat Mochan Temple: Sankat Mochan Hanuman Temple is one of the sacred temples of the Hindu god Hanuman and is located on the Assi River. This famous temple of Lord Hanuman is located on the way from Durga Temple to Banaras Hindu Temple. Lord Hanuman is also known as 'Sankatmochan' and is the god who protects us from troubles. This temple was founded by Goswami Tulsidas. It is also called "Monkey Temple" because there are many monkeys within the temple grounds.

Durga Temple: The 18th century Durga Kund Temple overlooks the Kund. There are two temples named Durga in Varanasi: Durga Mandir (built about 500 years ago) and Durga Kund (built in the 18th century). During Navratri, thousands of Hindu devotees visit Durga Kund to worship Goddess Durga. Built in the Nagara architecture style, the temple has a multi-tiered tower and is painted red with ochre to represent the red color of Durga. The building has a rectangular aquarium called Durga Kund ('kund', meaning pond or basin). Every year, on the occasion of Nag His Panchami, the depiction of Lord Vishnu lying on the serpent Shesha is recreated in the Kund.

Bharat Mata Temple: Inaugurated by Mahatma Gandhi in 1936, this temple houses a perfect relief map of India carved from marble. This temple was founded by nationalist Babu Shiv Prasad Gupta (Bharat Ratna) and Shri Durga Prasad Khatri, leading numismatists and antiquarians.



Mosques: The mosques in Varanasi, in order of importance, are Gyambibi Mosque, Alamgiri Mosque, Gange Shahidan Mosque, and Chaukhamba Mosque, which cater to the prayer needs of 25% of Muslims out of a total population of about 1 million. Muslims have lived in Varanasi for several generations since the rule of the Delhi Sultanate.

Data Collection and Interpretation**Table 1:** Distribution of sample units of international tourists. Generating areas to Varanasi

International Tourist Areas	Number of Sample Units
U.K	35
Americas	25
Europe	12
Far East	18
Others	10
Total	100

Table 2: Distribution of sample units of domestic tourists. Generating areas to Varanasi

International Tourist Areas	Number of Sample Units
South Indian states (TN, Karnataka, Kerala, etc.)	42
West Bengal	23
Rest of Indian States	35
Total	100

Table 3: Distribution of Sample Unit by Age International/ National tourist

Age In Years	Number of Sample Units
Below-25	05
25 – 34	20
35 – 44	30
More than 45	45
Total	100

Table 4: Distribution of Sample Unit by Nature of Tour International tourist

Nature of Tour	Number of Sample Units
Organized	80
Unorganized	20
Total	100

Table 5: Distribution of Sample Unit by Nature of Tour Domestic tourist

Nature of Tour	Number of Sample Units
Organized	15
Unorganized	85
Total	100

Table 6: Distribution of Sample Unit by Sex (Both International and Domestic)

Sex	Number of Sample Units
Male	55
Female	45
Total	100

Table 7: Distribution of Sample Unit by Occupation (Both International and Domestic)

Occupation	Number of Sample Units
Self – Employed	18
Government Employee	10
Retired	40
Private Sector Employee	32
Total	100

Table 8: Distribution of Sample Unit by Purpose of Visit to Varanasi

Purpose	Number of Sample Units
Pilgrimage	48
Spiritual	42
Leisure	06
Others	04
Total	100

Table 9: Distribution of Sample Unit by Visits/ Repeat Visits for Pilgrimage Purpose

Number of Visits/ Repeat Visits	Number of Sample Units
one	90
Two	05
Three	03
Three or More	02
Total	100

Table 10a: Distribution of Sample Unit by Infrastructural Facilities provided at various sites of Varanasi, 1 Facilities like clean drinking Water, Refreshments, Toilets etc.

Parameters	Number of Sample Units
Good	04
Satisfactory	06
Poor	80
Can't Say	10
Total	100

Table 10b: Maintenance of Pilgrimage sites/ Monuments/ Historical Places in Varanasi

Parameters	Number of Sample Units
Good	12
Satisfactory	70
Poor	13
Can't Say	05
Total	100

Table 10c: 3 Sign Boards for Direction, Maintenance and Knowledge of Pilgrimage sites, Monuments, Building etc.

Parameters	Number of Sample Units
Good	60
Satisfactory	33
Poor	03
Can't Say	04
Total	100

Table 11: Distribution of Sample Unit by Attitude of the Host Population

Parameters	Number of Sample Units
Friendly	63
Unfriendly/ Hostile	26
Can't Say	11
Total	100

Table 12: Distribution of Sample Unit on the Feasibility of as a Tourism product

Awareness	Number of Sample Units
Yes	60
No	02
Can't Say	38
Total	100

Findings

1. The distribution of sample units by International tourist generating areas shows that the U.K. (35%) followed by Americas (25%) and Far East (18%) is the major tourist generating area to Varanasi (see table 1).
2. The distribution of sample units by domestic tourist generating areas shows that the South Indian tourist (42%) followed by West Bengal (23%) and Rest of Indian States (35%) is major tourist generating area to Varanasi (see table 2).
3. The distribution of sample unit by Age shows that a majority of the sample tourist (45%) is from age group more than 45 years of Age (see table 3)
4. The International tourist coming to Varanasi & staying at star category in Varanasi is predominantly organized tour (80%). (see table 4)
5. The Domestic tourist coming to Varanasi is predominantly unorganized tour (85%). (see table 5)
6. The Sex wise distribution of sample units reveals that the male tourist exceeds the female tourist by 10% (see table 6)
7. The occupation of sample unit is largely distributed between retired (40%) & private sector employee (32%). (see table 7)
8. The distribution of sample units by Purpose of Visit to Varanasi is mainly divided into Spiritual (42%) & Pilgrimage (48%). (see table 8).
9. The distribution of sample units defines that only once International tourist wishes to visit Varanasi (95%) for the pilgrimage purpose & there is only (5%) repeat visit.(see table 9).
10. The distribution sample unit by the likeness of infrastructural facilities like clean drinking water, refreshments, and toilets is primarily is poor (80%) who consider Varanasi as not a good Tourist destination in terms of basic infrastructure. But 70% of them consider the maintenance monuments/ historical places in Varanasi are satisfactory. In terms of guide facility 75% of the sample tourists finds it good while 20% consider it satisfactory which is also an encouraging proposition. The sign board for direction, maintenance, knowledge of monuments, buildings etc are good (60%) whereas 33% of them consider it satisfactory. Thus one can easily deduce that the International Tourist is dissatisfied by basic infrastructure facilities but touristic infrastructure is to some extent is considered good by them which acts succor. (see table 10)
11. The sample unit finds 63% of the attitude of the host population as friendly whereas 26% consider it hostile. The basic reason behind the high friendly percentage is that 80% of the sample unit comes through organized tour format and they have least interaction with host population. (see table 11).
12. This seems to be an interesting proposition when international tourists are asked if they wish to visit those places which are in close proximity to their

planned itinerary and do not feature in it, then 88% answered in positive. (See table 12.).

Factors Creating Hindrances in Sustainable Development of Tourism in Varanasi

There are numerous challenges that are posed through diversified factors towards sustainable development of pilgrimage tourism in the study area.

Globalization: Globalization has eminently affected the local culture & ethnicity, customs, traditions, handcrafts and folk tales in adverse results. The rate of dynamism in cultures has accelerated over the years. This trend continues at a higher rate than it used to be. This effect deeply and greatly affects the thinking and attitudes of the locals, towards the conservation of the very tangible and intangible heritage that contacts and sustains cultural tourism. Hence, the challenge is how to sustain pilgrimage tourism in this globalized world.

Tourism negative Impacts: Excess of tourist arrivals can bring exploitation and degradation to an area's social cultural, economic and environmental arenas if mechanisms to control and manage its negative impacts are not in place. Good examples can be taken from crowds of visitors in festivals and fairs which imposes negative impacts on pilgrimage sites in the area.

Local communities' participation and involvement: The challenge in this particular area is how effectively the communities are participating and involved in the planning processes. Local communities are subject to large influxes from tourism traffic, noise and possible prize increase in goods and services. It is, therefore, necessary that their well being needs be addressed in the planning, development, implementation and management processes.

The Quality of tourism services: The quality of the tourism services available in the study area are not up to the mark. There is a lack of good transportation services; lack of certified guides & escorts, poor dissemination of information near major tourist spots is a hindrance in the development of sustainable pilgrimage tourism in the city of Varanasi.

Lack of Government Initiative: There are shortages in various fields such as qualified experts, funding, marketing, facilities and amenities, poor policies, economic and physical planning mechanisms, lack of funds for expansion of tourism are seen as issues for pilgrimage tourism development.

Lack of Cooperation among stakeholders: Sustainable development of pilgrimage tourism in the area requires that all those concerned learn to deal with conflicts and to explore the creative use of partnerships as a way of sharing knowledge, as well as risks, in tourism development. But it came to see poor cooperation and understanding among different stakeholders involved in touristic activity in Varanasi.

Impact Assessment: The sustainable development of tourism requires a continued review of impacts of pilgrimage tourism activity on the area concerned but there

lies a shortage of such type of assessment of programmes or policies from both government as well as private stakeholders. In Varanasi the concerned authorities are negligible on their working patterns.

Availability of beggars around pilgrimage centers: There exists a crowd of beggars at pilgrimage centers which creates irritation among pilgrimage tourists. It indicates the poor management of pilgrimage centers in Varanasi.

Increasing pollutants and litter at religious tourist spots:

It has been noticed in the study area that during peak season heavy influx of pilgrims visited Varanasi such as during the festival of Ganga dussehra, Dussehra, Deepawali and so on spread the huge amount of solid waste and sanitation problems which cause pollution in Varanasi.

Poor roadSide amenities: The amenities in Varanasi is of poor standard such as poor conditions of cleaning up of road, railway stations, bus stands, poor quality of roads, road dharamshalas, drinking water problems, lack of proper information & communication, problems with local auto drivers and rickshawala and so on causes interruption in sustainable development of pilgrimage tourism in the area.

Lack of safety & security of tourists: Although Varanasi is a famous destination for pilgrimage visits, there is a lack of safety & security of tourism themselves and their luggage/baggage. There is no provision of tourist police in the area which builds the negative image of the place in present and potential visitors.



Recommendations

As tourism development usually involves the financial, socio-cultural and natural resources of an area, it must be designed and managed in a way to achieve economic, social and cultural sustainability. Some of the suggestions that would improve the tourism industry and make it more sustainable include.

1. Diversifying the areas of tourism: The tourism industry in Varanasi has mainly concentrated on pilgrimage tourism and neglected other forms of tourism to a large extent. It should diversify into other areas, like farm and rural tourism which have the potential for future growth and development.

- 2. Improving the infrastructure facilities:** Tourism development causes increased use of infrastructure like road lines, railway stations, accommodation facilities, drainage and sanitation facilities etc. need to be enhanced immediately for faster tourism development.
- 3. Improving the safety of tourists:** Today many tourists, especially women are facing many problems from the local people, especially as they do not maintain the hours and come back to the hotel or guest houses late at night. Many of the foreign women have faced molestation and other problems
- 4. Use of appropriate promotional techniques:** Proper marketing and promotion should be implemented in achieving sustainable tourism development. The promotional activity must be acquainted with accurate advertisement of unique characteristics of the area in order to create knowledge of the same to the existing as well as potential tourists.
- 5. Focus on the use of eco-friendly products:** By taking into account the need of sustainability, the focus should be given on the use of eco-friendly products by the various stakeholders. For that purpose, strict laws should be applied in the locality for sustainable tourism development.
- 6. Conservation of natural and cultural heritage:** Tourism Stakeholders should give proper concentration on the conservation of natural and cultural heritage that is essential for economic sustainability of the region. connectivity through rail, road and airlines etc. It should be provided at various prime tourist locations for proper dissemination of information to tourists.
- 7. Proper regulations and legalization:** The government should develop strict standards and regulations for environmental and cultural impact assessment, monitoring and review of existing and proposed tourism development in accordance with the local community.
- 8. Research and statistics:** For the sustainable development of the tourism in the study region, local government and/or other concern authorities maintain the records of the tourists visited to that place, it is beneficial for the planning and policy formulation as well as emphasis should be given on the research and different projects related to sustainable development of tourism.
- 9. Facilitates manpower training and development:** There should be a constant mechanism for training and developing manpower of international quality. The local people should be trained and aware about implications of tourism development so that they improve the quality standard of hospitality services in the area to ensure the sustainability of tourism at Varanasi.
- 10. Use ICT for enhanced productivity and service quality:** ICT implementation can provide reliable and speedy information regarding prominent tourism locations, connectivity through rail, road and airlines etc. It should be provided at various prime tourist locations for proper dissemination of information to tourists.
- 11. Proper regulations and legalization:** The government should develop strict standards and regulations for environmental and cultural impact assessment, monitoring and review of existing and proposed tourism development in accordance with the local community.

12. Research and statistics: For the sustainable development of the tourism in the study region, local government and/or other concern authorities maintain the records of the tourists visited to that place, it is beneficial for the planning and policy formulation as well as emphasis should be given on the research and different projects related to sustainable development of tourism.

Conclusion



The pilgrimage destination of Varanasi has enough potential to benchmark it as famous tourist spots. It is evident from the study, that the sustainability aspect of tourism has not often been given adequate consideration in designing tourism policies. Varanasi tourism needs to focus more on sustainability issues to cope up with the present competition among the destinations. It is also necessary to adopt necessary effective measures in order to attract a significant number of tourists and persuade the potential tourists to select Varanasi as a pilgrimage tourist destination. So, the concerned authority needs to give priority and to visit the destination. If we consider the recommendations given above, it will definitely become a paradise for overall development of the region. Conducting similar studies on some other destinations or on some other forms of tourism can also give new heights to the pilgrimage tourism.



References

1. Ahmed N. Sustainable tourism development in Uttarakhand region of India. *Int. J Manag. Soc. Sci. Res.* 2013;2(4):106-111.
2. Bansal S, Singla M. Micro level approaches towards sustainable tourism. In: Chaudhary M, Kamra KK, Boora SS, Bhushan R, Chand M, Taxak RH, editors. *Anmol Publication*; New Delhi; c2007. p. 267-274.
3. Boora SS. Towards sustainable approach to culture-tourism relationship: The issues in question. In: Chaudhary M, Kamra KK, Boora SS, Bhushan R, Chand M, Taxak RH, editors. *Anmol Publication*; New Delhi; c2007. p. 181-188.
4. Chand M. Understanding religious tourism motivations in India. An empirical investigation. *Religious tourism in Asia and the Pacific*. UNWTO Publication; Madrid, Spain; c2011. p. 313-328.
5. Dabour N. Problems and prospects of sustainable tourism development in the OIC countries: Ecotourism. *J Econ Coop.* 2003;24(1):25-62.
6. Eck DL. Banares – which Hindus call Kashi, the city of light. 1st ed. New York: Knopf; c1982. p. 6, 10, 58.
7. Eck DL. Hindus call it Kashi, the luminous city of light. Banares. 1st ed. New York: Knopf; c1982. p. 10.
8. Filho WL. Dealings with misconceptions on the concept of sustainability. *Int. J Sustain High Educ.* 2000;1(1):9-19.
9. Gupta SK. Tourism in Garhwal Himalaya: Strategy for sustainable development. In: Bhardwaj DS, Kandari OP, Chaudhary M, Kamra KK, editors. *Domestic tourism in India*. Indus Publishing Company; New Delhi, India; c1998. p. 66-75.
10. Gupta V. Contemporary issues in tourism development. London: Routledge; c1999. p. 32-45.
11. Gupta B. Pilgrimage tourism: A resource for sustainable tourism development. In: Chaudhary M, Kamra KK, Boora SS, Bhushan R, Chand M, Taxak RH, editors. *Anmol Publication*; New Delhi; c2007. p. 220-226.
12. Kamra K. *Tourism: Theory, planning and practice*. New Delhi: Indus Publishing Company; c1997.
13. Kaul H, Gupta S. Sustainable tourism in India. *Worldw Hosp Tour Themes.* 2009;1(1):12-18.
14. Mbaiwa JE. The socio-economic and environmental impacts of tourism development on the Okavango Delta, North-Western Botswana. *J Arid Environ.* 2003;54:447-467.
15. Olsen DH, Timothy DJ. *Tourism 2000: Selling the millennium*. *Tour Manag.* 1999;20(4):389-392.
16. Rodgers KP. Tourism as an economic development tool. *Economic Development Journal*; c2009.
17. Rotherham ID. Sustaining tourism infrastructures for religious tourists and pilgrims within the U.K. In: Raj R, Morpeth ND, editors. *Religious tourism and pilgrimage festivals management*. Wallingford, U.K.: CABI; c2007. p. 64-77.
18. Russel P. Religious Travel in the New Millennium. *Travel and Tourism, Analyst.* 1999;5:39-68. IJCRT2205263. *Int. J Creative Res Thoughts*. Available from: www.ijcrt.org c372.
19. San Filippo M. The Religious Niche. *Travel Weekly.* 2001;60(18):12.
20. Singh S. Religious Tourism in India - A Mix, a Fix or an Abiding Concern for Planners? In: *Religious*

- Tourism in Asia and the Pacific. Madrid: UNWTO Publication; c2011. p. 329-340.
21. Singh R. Banaras: Making of India's Heritage City. Cambridge: Cambridge Scholars Publishing; c2009 Oct 2.
 22. Singh R, Pravin S. Banaras region: A spiritual & cultural guide. Varanasi: Indica Books; c2002.
 23. Tomer P. Pilgrimage Tourism in North India: An Evaluation. Patiala: Punjabi University; c2011.
 24. Tourism Policy of Haryana. Ministry of Tourism, Government of India; c2008.
 25. Venkatachalam VB, Patwardhan V. Sustainable Religious Tourism Destination Management: The Case of Udupi, India. In: Manhas PS, editor. Sustainable Destination Excellence: Innovations in Alternative Tourism. Jammu & Kashmir: SHTM, University of Jammu; c2011. p. 44-53. Online references: Varanasi. retrieved from:
<http://discovervaranasi.org/newportalleft/panch.asp>
 26. Varanasi retrieved from <http://www.incredibleindia.org>
 27. Varanasi nearby area retrieved from <http://www.exploreruralindia.org>
 28. Secondary data retrieved from <http://varanasi.nic.in/>
 29. Uttar Pradesh and nearby area is retrieved from <http://www.UttarPradeshtourism.gov.in>