

Nostalgia as Travel Motivation? Identifying Religious Tourists' Motivation in Himachal Himalaya

Mohinder Chand*, Amrik Singh**

Abstract *The recent century has witnessed many social, cultural, environmental, globalization, technological, transport development, and commercialization changes in the society. These changes have a profound impact on the growth and nostalgia of religious tourism globally and India is no exception in this context. The Himachal Himalayan religious sites possess attributes that can meet religious tourists' need for nostalgia. In fact, these sites are considered important at the levels of religion, heritage, and culture of tourism worldwide. Despite the popularity of voyages to religious sites and their global importance, there is still a lack of knowledge about the Nostalgia as travel motivation for Religious tourists' visiting in Himachal Himalaya religious sites. Thus, the aims of this research is to understand the motivations of religious tourists by using Nostalgia (push and pull) framework and to examine the relationship between religious tourist motivation and overall satisfaction. In a survey of 278 religious tourists who visited in the Himachal Himalaya religious sites were sampled. Data were analysed by using structural equation modelling (SEM) via AMOS statistical software using the maximum likelihood method. The study postulates that Nostalgia pull motivation of Himachali tourists' affects their overall satisfaction at the religious sites in Himachal Pradesh India and Nostalgia push motivation has a significant positive effect on Himachali tourists' overall satisfaction at the religious sites in Himachal Pradesh India. Furthermore, the results of this research indicated that overall satisfaction of religious tourist can be determined by their push and pull motivations. Finally, the paper concludes with the theoretical contributions and managerial implications.*

Keywords: Nostalgia, Motivation, Religious Tourism, Satisfaction

INTRODUCTION

Religious Tourism in India and Himachal Pradesh

The past literature signifies that religious travel has gained momentum since human civilisation on this the earth planet. However, much of the literature has come from the social sciences focusing on pilgrimage (Greg & Carlos, 2007; Fleischer & Pizam, 2002; Gentry & Smith, 2019; Sedikides & Wildschut, 2022; Lowenthal, 2015). Today, religious travel is an essential components of tourism product and is one of the world's tourism activities. The tourism

scholars and authorities have long been conscious of the increasing importance and significance of religious travel for the tourism industry (Greg & Carlos, 2007; Kujawa, 2017; Bansal & Eiselt, 2004; Justyna, 2020; Fleischer & Pizam, 2002). Recently, the religious tourism market has acknowledged much attention from academia and industry practitioners in many countries (Gentry & Smith, 2019; Chand, 2014; Shinde, 2015; Wen & Huang, 2019). India, having diversity of faiths, is seeing a phenomenal growth in religious tourism. Moreover, India has long been known as a very spiritual and religious country, where religion is a way of life (Chand, 2010).

According to Ministry of Tourism Government of India nearly 70% of the overall domestic tourists travelled for

* Professor, Department of Tourism and Hotel Management, Kurukshetra University (A++ Grade, NAAC Accredited), Kurukshetra, Haryana, India. Email: mohinderchand67@gmail.com

** Assistant Professor, Centre for Promotion of Ecological, Adventure, Health & Cultural Tourism, Central University of Himachal Pradesh (A+ Grade, NAAC Accredited), Dharamshala, Himachal Pradesh, India. Email: amriksingh@hpcu.ac.in

religious tourism (2023). Further, the Future Market Insights (FMI, 2023), estimated that faith based tourism market size is 6%-11% and will increase 16.2% from 2023 to 2033. Moreover, the Government of India has allocated US\$185 million in the 2018-19 Budget for the improvement of and Pilgrimage Rejuvenation and Spiritual Augmentation Drive (PRASAD) initiatives (Ministry of Tourism, 2023). In India, religious tourism has two aspects dimensions; firstly, tourists have a spiritual connection to the religious destinations in accordance with their family religious beliefs / customs and secondly as 'novelty' as a place of religious destination(s). Thus, these reasons have a profound impact of the development of the Indian religious and spiritual market.

According to the Ministry of Tourism (2020) there have a huge increase in international tourists especially from Europe and North America over the past ten years to Indian religious sites. In fact, India is famous for its impressive religious & historical sites, unique culture, beautiful scenery and friendliness of local people. India is appreciated as one of the most favourite tourism destinations in Asia by many international tourists (Ministry of Tourism, 2020). According to Ministry of Tourism (2020) "the tourism & hospitality industry is rapidly growing, employing more than 25 million people, accounting for 8.5% of the total workforce, contributing over 4% of GNP and generating more than US\$ 14,400 million foreign revenue a year". Thus, this huge increase in tourism has promoted India as religious destination.

Shani et al. (2007) argue that religious tourism have emerged as a big market which is captured by big corporate giants. In fact, the religious sites cogitate a new dimension in the religious tourism. Moreover, the heritage buildings / cultural centres have a nostalgia motivation to attract religious tourists to these sites.

In the beginning the term Nostalgia connected with a myriad of physiological and psychological symptoms (Davis, 1979; Daniels, 1985) which contained both types of pleasant and unpleasant emotions. However over the years, Nostalgia is used to understand the human behaviour. In fact, the human feelings changed during the life cycle. Recent empirical studies argue past events or experiences most likely to evoke a nostalgic condition in the present (Fairley, 2003; Adie & de Bernardi, 2023; Gentry & Smith, 2019; Sedikides & Wildschut, 2022; Lowenthal, 2015). Stern (1992) divided nostalgia as "personal nostalgia" and "historical nostalgia" and stated that personal indicates a sentimental wishing to return his past and historical referring to a desire to return to the present experience.

In the Himachal Himalayan context, it indicates the feelings and affection for the natural and human landscape of homeland. The domestic tourists trigger their memories of the past. In fact, himachali non residents have the memories

and soft emotions of missing native soil or the fore-father's lived places, along with a cultural feeling, enlightenment or sense of identity have a magnetic force to visit religious places in Himachal. Moreover, it is the emotion, memory, and expectation of homeland and along with visit religious places. In himachal pradesh rapid urbanization and modernization have led to dramatic changes in the landscapes, traditional lifestyles and culture viz-a-viz customs & traditions. Tourists want to recall about the past physical space, cultural memories, cultural feelings, cultural identity and religious significance. These facts have motivated the researchers to conduct an empirical study on the topic entitled on "Nostalgia as travel motivation? Identifying Religious tourists' motivations in Himachal Himalaya" to comprehend the motivations of religious tourists by using Nostalgia (push and pull) framework and to examine the association between religious tourist motivation and overall satisfaction.

Nostalgia as Travel Motivation - Religious Tourism

The concept of Nostalgia has diverse connotation from different authors, generally it means a healthy pre-occupation with one's past. In fact, Nostalgia has a noteworthy connotation for both past and future which strengthens individual's orientation towards cheerfulness, encouragement, creativeness, and prosociality (Zhou et al., 2021; Chi & Chi, 2020; Cho et al., 2021; Gentry & Smith, 2019). Nostalgia relates and understand one's past with one's present and future (Sedikides et al., 2015). Fairley (2003) demarcated nostalgia as human preference / attitude towards religious sites. Adie, and de Bernardi (2023) conceptualize nostalgia as an umbrella which focuses on the gray area between personal and collective memories of an individual. Recently, many scholars have used nostalgia as a sentimental desire for the past in which the aspiration to both experience and conserve heritage / religious could be understood as a form of nostalgia (Leheny, 2022; Morgan Parmett, 2022; Winichakul, 1995; Wong & Jeong, 2019; Ye, 2021; Bergs et al., 2020; Chi & Chi, 2020; Cho et al., 2021; Gentry & Smith, 2019; Sedikides & Wildschut, 2022; Lowenthal, 2015). Moreover, nostalgia influences scale & scope of emotion paved with experience and memories to places, objects and social-cultural aspects (Biskas et al., 2019; Holak & Havlena, 1998; Dimitriadou et al., 2019). Zhou et al. (2021) study the effects of heritage nostalgia on perceived authenticity towards tourist satisfaction and the moderation of self-congruity in Chinese niche tourism. Thus, nostalgia is viewed as motivational factor of an individual's to create recallable memory of ritual connotation' (Mindich, 2016; Sedikides & Wildschut, 2016b). Nostalgia has been recognized as a fundamental to tourism especially heritage (Anna & Hall, 2023). However, a few studies have explored

to understand nostalgia concept as motivation for religious tourism even nostalgia is significantly connected to travel and tourism.

RELIGIOUS TOURISM MOTIVATIONS RESEARCH AND HYPOTHESES DEVELOPMENT

Nostalgia as Travel Motivation

Understanding the Nostalgia as travel motivation for a visit to religious place is an important theme not only religious tourism research perspective but industry point of view. Recently social science scholars have suggested a wide range of reasons for visiting religious places such as Chand, 2010; Chand, 2014; Chand, 2011; Greg and Carlos, 2007; Fleischer and Pizam, 2002. The previous researches also opined that tourism motivations are indispensable for tourism development (Crompton, 1979; Dann, 1981; Pearce, 1993). Olsen (2006) opined that tourists are more interested to visits religious sites to gain cultural and educational experiences viz-a-viz pleasure. Similarly, tourism at religious sites is a special type of cultural heritage that attract tourists and creates feelings of belongingness of the sites alongwith overall satisfaction (Shackley, 2001; McKercher & du Cros, 2002). During the past five decades several models and theories have empirically applied in tourist motivation such as the allocentric-psychocentric model (Plog, 1974), escapeseeeking model (Dunn Ross & Iso-Ahola, 1991), the travel career ladder model (Pearce & Lee, 2005) and the push-pull factor framework (Dann, 1977). Many reserches have studied and indentified relationship between tourism motivation, tourist satisfaction, destination loyalty, subjective well being, marke segmentation, behavioural intention etc (Hsu & Lam, 2003; Lojo & Li, 2018; Meng et al., 2019; Zhang & Lam, 1999 Lu et al., 2016; Wen & Huang, 2019; Sato, Kim, Buning & Harada, 2018). Many researches have adopted the push and pull typology to study tourists' motivations (Leong et al., 2014; Hsu & Lam, 2003; Lojo & Li, 2018; Meng et al., 2019; Zhang & Lam, 1999; Yoon & Uysal, 2005; Prayag, 2012; Hanqin & Lam, 1999). The above discussion revealed that no study has been empirically examined nostalgia push and pull motivation in the religious tourism especially Indian perspectives. Thus, this study made a modest attempt in this direction in Indian religious sites.

Tourist Satisfaction

Tourist satisfaction is often measured by an individual's desires and needs that directed to prior expectation and

perceived performance after consumption of product or servcies. According to Del Bosque and San Martin (2008) customer satisfaction is emotional and cognitive that arises from both value and nostalgia. Further, they define satisfaction is the cognitive-affective state of an individual developed from the visitor's activities at the tourist destination. Similarly, Bowen and Clarke (2002) tourist satisfaction occurs when tourist's pre-visit expectations leading to satisfaction of post-visit to the destination. Many scholars emphasized that Nostalgia leads to a fundamental boost in the perceived satisfaction of tourists which is essential to appraise destination goods, tourist attractions, and services (Hsu & Lam, 2003; Lojo & Li, 2018; Meng et al., 2019; Zhang & Lam, 1999; Usep et al., 2021; Yoon & Uysal, 2005; Prayag, 2012). Some authors have stated that overall staisfaction is the extent of the overall pleasure of tourists resulting from the fulfillment of the desires, expectations, and needs of the tourists at a destination (Chen & Tsai, 2007; Leong et al., 2014; Hsu & Lam, 2003; Beard & Ragheb, 1980). Earlier studies in tourism literature have suggested that perceptions of product / service quality and value affect satisfaction via-a-viz behavioural intentions of the toruists (Chen, 2008; Chen & Tsai, 2007; Cronin & Taylor, 1992; De Rojas & Camarero, 2008; Fornell, 1992; Oliver, 1980; Petrick & Backman, 2002; Chand, 2010, Campo-Martinez et al., 2010; Tam, 2000). Studies also reported that the overall tourist satisfaction has a strong correlation with the tourist experience at the destinations which influence their destination choice (Ranjanthran & Mohammed, 2010; Lojo & Li, 2018; Meng et al., 2019; Bigne et al., 2001; Chen & Tsai, 2007; Ngoc & Trinh, 2015). Thus, after reviewing past studies, the researchers' observed that tourist motivations in general and push & pull motivations in particular have been identified as antecedents of tourist satisfaction. Moreover, push and pull travel motivations directly influence the overall tourist satisfaction at the religious sites in Himachal Himalayan region. Further, there is no synchronization in tourism literature regarding the direct and indirect associations between nostalgia motivations and tourist satisfaction. Such incoherent in prior studies and the absence of empirical investigations on the nostalgia motivations and tourist satisfaction constructs in the perspectives of domestic tourists especially Himachali-non-resident visitors are the motivations of the current research.

The following hypotheses are proposed Fig. 1:

H1. Pull motivations have a significant relationship with Himachali'tourists' overall satisfaction at the religious sites in Himachal Pradesh India.

H2. Push motivations have a significant relationship with Himachali'tourists' overall satisfaction at the religious sites in Himachal Pradesh India.

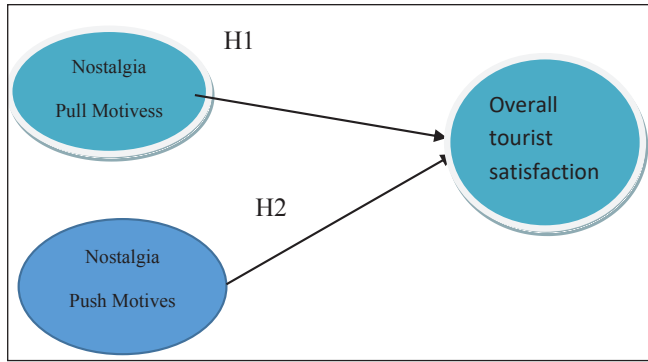


Fig. 1: Proposed Conceptual Model

RESEARCH METHODOLOGY

A structured questionnaire survey was adopted for this study; the target participants (only Himachali's those living outside Himachal Pradesh) were visitors in the religious sites (Kangra Fort, Baijnath, Brajeshwari, McLeodganj, Hidimba, Jwalamukhi, Baba Balak Nath, Chintpurni, Chamunda Devi, Naina Devi and Kali Bari) in Himachal Pradesh India. The past literature were adopted to design and develop the questionnaire. A pilot study was conducted to pre-test the questionnaire with a sample of 50 tourists in study area and accordingly changes were made in the final questionnaire. The demographic variables, such as age, gender, and marital status, were included in the survey so that overall explanatory variables could be identified and to allow comparisons with other studies. The variables of travel characteristics were selected with reference to other relevant studies. The questionnaire was divided into two parts. The first part is an assessment of the Nostalgia (push and pull) motivation based on the questionnaire developed by (Sedikides & Wildschut, 2016b; Stern, 1992; Holbrook, 1993; Chand, 2010; Dai, Lin & Chen, 2010) and overall satisfaction (Bowen & Clarke, 2002; Del Bosque & Martín, 2008). The second part asks respondents about their demographic information. The questionnaire A five-point Likert scale was used in the questionnaire ranging from 1 (strongly disagree) to 5 (strongly agree). The survey was conducted from January 2023 to June 2023 by using a structured questionnaire distributed to the visitors at various religious sites in the study area. A total of 520 questionnaires were issued, and 278 valid questionnaires were collected, resulting in a response rate of 53.46%. Data were analysed by the structural equation modelling (SEM) via AMOS statistical software using the maximum likelihood method.

RESULTS AND DISCUSSION

Descriptive Statistics

Table 1: Demographic Profile of Respondents - Domestic (Himachali but Non-Residents of Himachal) N: 278

Respondents	Frequency	Percentage
Gender		
Male	180	64.75
Female	98	35.25
Age		
30-40	28	10.07
41-50	90	32.37
51-60	95	34.17
61 above	65	23.38
Education		
Higher School	58	20.86
Bachelor's degree	120	43.17
Postgraduation	100	35.97
Frequency of Visit		
First time	10	3.60
Second Times	36	12.95
Third time	45	16.19
More than Third time	187	67.26
Purpose		
Religious	195	70.14
Others -Visit friends and relatives	83	29.86
Marital Status		
Single	25	8.99
Married	253	91.01
Occupation		
employed	163	58.63
Self-employed	85	30.57
Others	30	10.79

The demographic characteristics of tourists in the survey are given in Table 1. As can be seen in the table, the sample of religious tourists who visited in the Himachal Himalaya religious sites included 65% males and 35% females. The majority of them were between the ages 51-60 (34 percent), the main occupation of the majority of respondents was

employed (59%). In the category of frequency of Visit, 67% of the respondents visited more than third time. More than 70 percentage tourists visited for religious purposes while other visited their friends and relatives. In the category of

education, 47 percent having Bachelor's degree followed by Post graduation (36%), and Higher School (21%). Most of the respondents were married (91%).

Table 2: Factor Analysis of Motivations in Himachal Himalaya Religious Sites

Selected Motivational Factors and Items					
Push Motivations	Factor Loading	AVE	Cronbach's α	CR	Mean (SD)
1.Cultural and Educational Experience (CEE)		0.776	0.926	0.942	3.57(1.78)
Physically and emotionally immerse with the local culture	0.94				
Seeking or experiencing authenticity of religious site	0.92				
Opportunities to enjoy arts and crafts.	0.82				
Enjoying ritual, customs and traditions.	0.83				
2. Family Togetherness (FT)		0.784	0.931	0.930	3.12(1.74)
Upsurge family kinship and ties	0.87				
Help my family learn more about religious culture.	0.91				
Devote more time with family	0.83				
Site feel you proud.	0.88				
Desired to pray there	0.86				
3. Novelty and Knowledge-Seeking(NKS)		0.783	0.912	0.943	2.98(1.35)
Seeking novelty	0.87				
Satisfy my personal needs	0.89				
Excitement.	0.88				
Seeking adventure	0.85				
Have some entertainment	0.86				
Pull motivations					
1. Religious Attractions (RA)		0.772	0.930	0.946	3.01(1.75)
Feel warmly involved	0.90				
Famous tourist attraction.	0.87				
Acquire historic background	0.89				
Perceive new and different things	0.88				
Enjoy exceptional atmosphere	0.89				
Feeling belongingness	0.92				
Place has symbolic meaning	0.89				
Spot has religious appearances	0.88				
2. Information and convenience of facilities (ICF)		0.740	0.901	0.906	3.05(.589)
Appropriate facilities (e.g., washroom, drinking)	0.91				
Hygienic & comfortable -lodgings and dining environment	0.90				
peaceable rest area	0.92				
3. Seeking camaraderie (SC)		0.720	0.891	0.901	3.06(.677)
Meeting and interacting with local people	0.90				
Building friendships a life time	0.89				
Enhance socio-cultural knowledge.	0.91				
Relieve boredom.	0.87				
4. Accessibility and transportation(AT)		0.772	0.904	0.935	2.66(.710)
Convenient transportation	0.88				

Selected Motivational Factors and Items					
Push Motivations	Factor Loading	AVE	Cronbach's α	CR	Mean (SD)
Suitable parking lots	0.81				
Easy accessibility	0.83				
5. Satisfaction (S)		0.785	0.921	0.947	3.24(.682)
Excellent hospitality of the host community	0.90				
Better Quality and safety of slopes	0.86				
Best hospitality services of accommodation staffs	0.87				
Best services provided by local transportation	0.82				
Excellent Safety and security	0.84				
Best Cleanliness of sites	0.91				
Overall satisfaction	0.93				

Confirmatory Factor Analysis Results

In order to test the consistency of the structure, this study followed the standards recommended by Fornell and Larcker (1981) and Nunnally (1978) such as the factor loading (FD), composite reliability (CR), average of variance extracted (AVE), and Cronbach's α should exceed 0.7, 0.7, 0.5, and 0.7, respectively. Further, R² and path coefficients were majorly referenced to explain the study model. Chin (1998a, p. 323) suggested that the R² values of 0.19, 0.33, and 0.67 in a PLS path model described as weak, moderate, and substantial, respectively. Table 2 summaries the statistical data analysis results obtained by using SEM, According to the confirmatory factor analysis (CFA), the standard factor loadings (SFLs) being greater than 0.7 suggest that each measured variable is strongly associated with its corresponding factor. This indicates good convergent validity, as the measurement items are effectively measuring the intended constructs. Additionally, the significance of all measured items at the level of 0.001 ($p < 0.001$) further supports the reliability of the measurement model. The average variance extracted (AVE) values being greater than 0.5 suggest that more than half of the variance in each measured variable is accounted for by its corresponding factor, which indicates good convergent validity as well.

Furthermore, the component reliability (CR) values being greater than 0.7 suggest that the factors reliably represent the variance in the measured variables.

Lastly, the fact that the standard factor loadings of all latent variables are less than 1 indicates good discriminant validity, meaning that each latent variable is adequately distinct from the others. Overall, the results suggest that measurement model has strong validity, both convergent and discriminant, which strengthens the trustworthiness of research findings.

The composite reliability values were cultural and educational experience (0.942), family togetherness

(0.930), novelty and knowledge-seeking (0.943), religious attractions (0.946) information and convenience of facilities (0.906), seeking camaraderie (0.901), accessibility and transportation (0.935) and tourist satisfaction (0.947). The average of variance extracted (AVE), values were cultural and educational experience (0.776), family togetherness (0.784), novelty and knowledge-seeking (0.783), religious attractions (0.772), information and convenience of facilities (0.740), seeking camaraderie (0.720), accessibility and transportation (0.772) and satisfaction (0.785), and Cronbach's α values were cultural and educational experience (0.926), family togetherness (0.931), novelty and knowledge-seeking (0.912), religious attractions (0.930), information and convenience of facilities (0.901), seeking camaraderie (0.891), accessibility and transportation (0.904) and satisfaction (0.921). The average variance extractions (AVE) were within 0.720-0.785. These statistical analysis results confirmed that the study model presents high convergent validity.

Further, a measurement model fit was tested and the results indicate that the model fits the data well as X^2 (Chi-square): 303.922; Degrees of freedom (df): 125; X^2/df ratio: 2.432 (This ratio should ideally be less than 3 for a good fit); RMSEA (Root Mean Square Error of Approximation): 0.072 (A value less than 0.08 generally indicates a reasonable fit), GFI (Goodness of Fit Index): 0.889 (Values closer to 1 indicate a better fit, but above 0.9 is generally considered acceptable); PGFI (Parsimony Goodness-of-Fit Index): 0.65; AGFI (Adjusted Goodness of Fit Index): 0.848; CFI (Comparative Fit Index): 0.957 (Values closer to 1 indicate a better fit, with 0.95 or higher often considered acceptable); NFI (Normed Fit Index): 0.93 (Similar to CFI, values closer to 1 indicate a better fit); RMR (Root Mean Square Residual): 0.031 (A measure of the discrepancy between observed and predicted covariance matrices, lower values indicate better fit). Overall, these indices suggest that the measurement model has an acceptable fit to the data. This means that

the model adequately represents the relationships between the observed variables and the underlying constructs being

measured. Therefore, the adjustment of the model was acceptable (Table 2).

Table 3: Discriminant Validity

	CEE	FT	NKS	RA	ICF	SC	AT	S
Cultural and Educational Experience (CEE)	0.895							
Family Togetherness (FT)	0.836	0.920						
Novelty and Knowledge-Seeking (NKS)	0.832	0.785	0.945					
Religious Attractions (RA)	0.660	0.663	0.678	0.880				
Information and convenience of facilities (ICF)	0.760	0.652	0.677	0.795	0.890			
Seeking camaraderie (SC)	0.672	0.780	0.557	0.694	0.720	0.837		
Accessibility and transportation (AT)	0.657	0.667	0.559	0.682	0.675	0.730	0.854	
Satisfaction (S)	0.782	0.732	0.753	0.710	0.692	0.726	0.771	0.825

Note: Bold figures on the diagonal are the square roots of AVE values.

In order to determine the discriminant validity of the model, we followed Fornell and Larcker (1981) accordingly the AVE value of each construct must be >0.5 , and the AVE square root must be larger than the coefficient value of each construct

pair. In our model all the AVE values and AVE square roots satisfied the discriminant *validity* requirements, Table 3 presents the results.

Table 4: Results of Proposed Model

Hypothesis	Relationship	Path Coefficient	t-Value	Empirical Conclusions
H1	Push Motivation - Satisfaction	0.663	5.62***	Supported
H2	Pull Motivation - Satisfaction	0.677	8.74***	Supported

Note: *** $p < 0.001$, ** $p < 0.005$.

Structural Model Testing

Table 4 shows the results according to the SEM analysis for checking the hypothetical path. The structural equation modeling (SEM) analysis confirms the validity of the research model, and the standardized path coefficient analysis supports two key hypotheses.

Hypothesis 1: The Nostalgia pull motivation of Himachali tourists significantly affects their overall satisfaction at religious sites in Himachal Pradesh, India. This hypothesis is supported as indicated by the high t-value (8.74) and significance level ($p < 0.001$).

Hypothesis 2: The Nostalgia push motivation also has a significant positive effect on Himachali tourists' overall satisfaction at the religious sites in Himachal Pradesh, India. This hypothesis is supported by the analysis, with a substantial t-value (5.62) and significance level ($p < 0.001$).

The findings suggest that both Nostalgia pull and push motivations play crucial roles in influencing tourists' satisfaction at religious sites in Himachal Pradesh. This aligns with the final model depicted in Fig. 2, which likely illustrates the relationships between variables and

the confirmation of the hypotheses. These results provide valuable insights into the factors driving tourist satisfaction in the region and can inform tourism management strategies to enhance visitor experiences at religious sites in Himachal Pradesh.

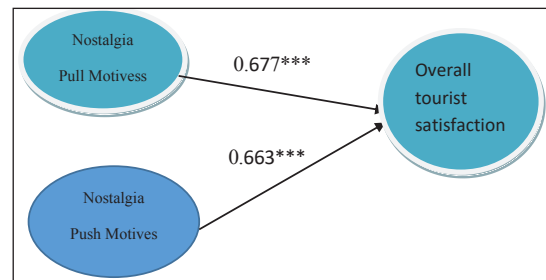


Fig. 2: Results of the Structural Model

DISCUSSION AND CONCLUSIONS

In the current research a survey was conducted from January 2023 to June 2023 by using a structured questionnaire distributed to the visitors at various religious sites in study area. This study aims to examine the motivations of religious

tourists by using Nostalgia (push and pull) framework and to investigate the relationship between religious tourist motivation and overall tourist satisfaction. In a survey of 278 religious tourists who visited in the Himachal Himalaya religious sites were sampled. The target participants were (only Himachali's those living outside Himachal Pradesh) visited in the religious sites in Himachal Pradesh, India. The results of this study have academic, managerial and policy implications for the government and tourism industry.

Using factor analysis, this study identified Nostalgia travel motivation variables based on a push and pull framework. The three push motivation factors identified leveled as cultural and educational experience, family togetherness, and novelty & knowledge-seeking. The four pull motivation factors identified leveled as religious attractions, information and convenience of facilities, seeking camaraderie and accessibility and transportation.

The exploratory factor analysis results show that religious tourists pursue three pushing motivations and four pulling motivations. Therefore, religious destination marketers should focus on these Nostalgia (push and pull) motivation variables to enhance the product / services quality of the religious sites to boost tourist satisfaction and increase their revisit rate. Path analysis revealed that the Nostalgia pull motivation of Himachali'tourists' affects their overall satisfaction at the religious sites in Himachal Pradesh India and Nostalgia push motivation has a significant positive effect on Himachali'tourists' overall satisfaction at the religious sites in Himachal Pradesh India.

The religious tourists overall satisfaction found very high which can be seen from the exploratory factor analysis and path results. The results revealed that cleanliness of sites, hospitality of the host community at the destination and overall satisfaction. However, attention should also be paid to the activities of religious tourists, such as shopping areas, quality and safety of slopes, services provided by local transport personals to and at the destination, safety and security hospitality & services of accommodation staffs at religious sites.

In this study, SEM was used to verify the results of the relationship among Nostalgia travel motivation and satisfaction. Each goodness of fit indicates that the model is acceptable ($X^2 = 303.922$, $df = 125$, $X^2/df = 2.432$, $RMSEA = 0.072$, $GFI = 0.889$, $PGFI = 0.65$, $AGFI = 0.848$, $CFI = 0.957$, $NFI = 0.93$, $RMR = 0.031$). The analysis results verify the hypothetical path (Table 4 & Fig. 2).

Nostalgia push and pull motivation have a positive influence on tourist satisfaction, once again validating the research of previous scholars, these result implies that marketers should pay attention to the impact of Nostalgia tourist motivation to improve the satisfaction of religious tourists experience at religious destinations.

LIMITATIONS AND FUTURE RESEARCH

The present research work suggests both practical and theoretical implications for academic and industry professionals. However, this research remains following limitations. Firstly, the religious sites selected for investigation are located in India' Himachal Himalaya and research model was tested in a specific environment. Therefore the model can not be generalised. Secondly, the Nostalgia (push and pull) tourism motivation scale and tourist satisfaction scale were established on the basis of the previous literature review which required more empirically studies to validate the scale. Thirdly, in the current research the sample size and sites were limited; therefore future studies can target a large sample size and more sites for relatively better validation. Further, this study did not examine the interrelationship between the push and pull factors. Nostalgia motivation is only one of the variables that explain tourist destination attraction attribute and preference behavior. Thus, future researches are required to explore the role of other moderating and mediating variables on Nostalgia push-pull relationships.

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