

Sri Kartarpur Sahib: nexus among religion, identity, and tourism

V.G. Girish*

Professor, Department of Business Administration, The Catholic University of Korea, Bucheon-si, Gyeonggi-do, Republic of Korea

Conflict between countries (in this study, India and Pakistan) occasionally leads to permanently closed borders that restrict trade, recreation, and pilgrimage across them. Despite their differences, India and Pakistan opened the Kartarpur corridor, creating an avenue for people-to-people contact between the two countries. A qualitative study was conducted to determine the underlying factors associated with the visit to Sri Kartarpur Sahib Gurudwara from different stakeholders' perspectives. The results reveal that this type of special agreement paves the way toward peace in the region, thereby strengthening the economy and religious tourism.

Keywords: *India, Pakistan, partition, Sikhism, religion, Sri Kartarpur Sahib*

1 INTRODUCTION

Religion is often considered as a path to reduce violence, being recognized as the source of nonviolent alternatives that seem otherwise to be evasive in the contemporary world (Ahluwalia, 2019). Religion is also considered as an impetus to religiously motivated travel (pilgrimage), and further, it is impossible to dismantle religion and tourism (Collins-Kreiner, 2020). The World Tourism Organization (2011) categorizes and positions religion as one of the fastest growing domains of tourism, with an annual estimation of 900 million visitors to religious sites.

Religiously motivated travel has already claimed the status of one of the world's oldest forms of mobility and is positioned currently as a major tourism segment (Collins-Kreiner, 2020). It has been argued that religious retreats facilitate personal transformation that paves the way for improved self-identity (Heintzman, 2013). It has also been shown that religious tourism acts as a catalyst for social transformation (Reisinger, 2013). Furthermore, the importance of religious tourism as transformative travel has been highlighted (Collins-Kreiner, 2020). Despite the salient features and benefits associated with religious tourism, there is a scarcity of studies related to cross-border religious tourism, specifically between countries with political differences. This study addresses this crucial research gap and enriches the religious tourism literature.

Despite these countries having attractive religious tourism offerings, terrorists' attacks have often been carried out intentionally in countries such as Iraq, Syria, Pakistan, Egypt, Turkey, Jordan, Lebanon, Israel, and Tunisia that have jeopardized the prosperity of religious tourism (Chowdhury et al., 2017). Religious terrorism can be a grave concern that dismantles the economy of many countries (Chowdhury

* Email: girishcuk@gmail.com

et al., 2017). On the other hand, tourism generally, and religious tourism, can create the opportunity for interaction among visitors and host communities, which fosters mutual acceptance, respect, and tolerance among different religions and cultures (e.g. Cohen, 2006).

Rooted in environmental psychology and social geography, a person identifies himself or herself with the place, which leads to personal attachment with geographical places (Grey and O'Toole, 2020) because 'a person acquires a sense of belonging and purpose which gives meaning to his or her life' (Proshansky, Fabian and Kaminoff, 1983: 60). Based on the characterization of the group, ethnicity can highlight people with shared ancestry, history, and culture (Lee and Ahn, 2013). It has been argued that the conceptual geography of the world, otherwise the mapped world does not allow communities to portray their identities in the abstract form (Kaviraj, 1997). However, historical change happened in the template of identities due to spatial mapping in the colonial era (Kaviraj, 1997).

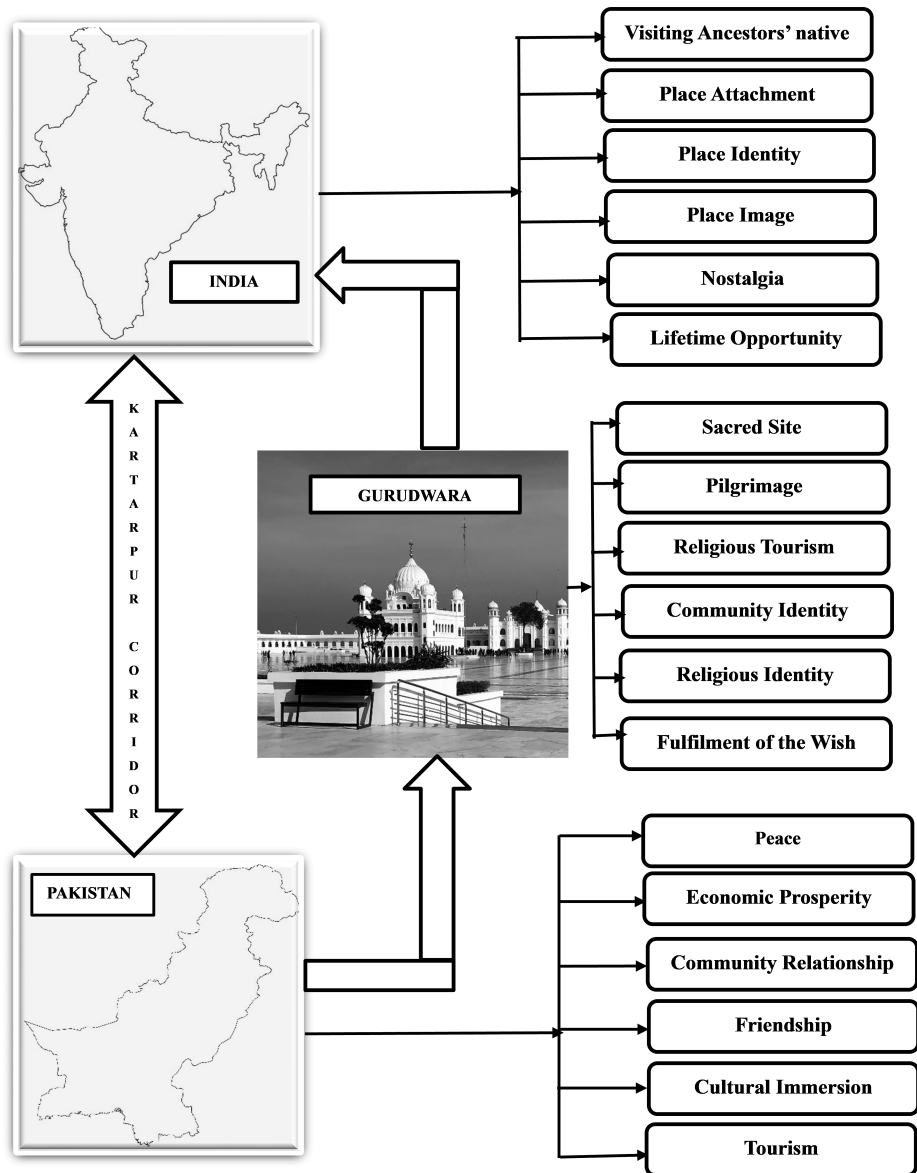
MacCannell (1992) showed that tourism activities create commercial activities and facilitate the understanding of ideological perspectives related to history, nature, and traditions that lead to reshaping of culture and nature for its own needs. The world's most critical national and international conflicts have happened due to contested identities, and a debate has been conducted to understand how tourism initiates renegotiation and dissemination of history (Bandyopadhyay, Morais and Chick, 2008). Inspired by MacCannell's (1992) notion of *meeting grounds* and Bandyopadhyay, Morais and Chick's (2008) view on *religion* and *identity*, the current research aims to understand the opinion of stakeholders on the recently initiated Sri Kartarpur Sahib Gurudwara (a place of worship for Sikhs) visit for Indians. As a prelude to this study, the partition of British India and the religious importance of Sri Kartarpur Sahib Gurudwara are briefly discussed.

British India was partitioned in 1947, leading to the creation of two countries: India and Pakistan (Ahmed, 2002). This subsequently led to the bifurcation of Punjab, which witnessed communal violence and heinous crimes (Bhalla, 2019). Yusin (2011: 24) argued that 'partition did not necessarily end at midnight between 14 and 15 August 1947, but was instead born at the doorsteps of independence and in between two nations, whose identities became inextricably bound to and constitutive to each other'. For the citizens of both countries, borders instilled painful scars of trauma, and landscapes of neighboring countries serve as stark reminders of identities that are inseparably bonded to each other (Yusin, 2011).

Guru Nanak, the founder of Sikh religion and revered as the first Sikh guru, was born in 1469 in Talwandi (Pakistan). Gurudwara Kartarpur Sahib (hereafter Kartarpur), where Guru Nanak spent his last 18 years of his life, is in the Narowal district of Pakistan. Narowal is about 4.5 km from the international border, near the Dera Baba Nanak town in the Gurdaspur district of Punjab, India (Ministry of Home Affairs, n.d.). After partition, pilgrims from India could not visit Kartarpur via the international border near Dera Baba Nanak.

The agreement signed on 24 October 2019 at the 'zero point' (allowing 5000 visitors daily) between officials of India and Pakistan led to the inauguration of the Kartarpur corridor. To visit Kartarpur, all Indian nationals and overseas citizens of India are mandated to register through the Government of India's website Prakash Purb 550, exclusively implemented for this visit (Ministry of Home Affairs, n.d.). The Ministry of External Affairs (Government of India) reported that since the inauguration of the Kartarpur corridor (until mid-December 2023), over 235,000 pilgrims have visited Kartarpur Gurudwara via the Kartarpur corridor (NDTV, 2023). Upon the online

approval of the visit, visitors must carry their passports, and Pakistani authorities will charge a facilitation fee of US\$20 to visit Kartarpur. This study aims to (i) understand the underlying factors associated with the visit to Sri Kartarpur Sahib Gurudwara from different stakeholders' perspectives (Figure 1) and (ii) suggest some ameliorative measures based on the findings of this study.



Note: Maps for representation purpose only.

Figure 1 Diagrammatic indication of the important factors

2 LITERATURE REVIEW

Various ethnic groups are forced to relocate as the consequence of war (Molnár, 2023). Cross-border social renewal facilitates economic exchanges specifically due to the flow of tourism that is instrumental for the well-being of the population associated with social cohesion and co-operation (Nardone, Ridolfi and Nucci, 2022). Traditional values and regional identities are also the important factors that were highlighted by Conto et al. (2014) in cross-border tourism. Izotov and Laine (2013) in their study pointed out the role of dis/similarities vis-à-vis cross-border mobility and border region building. Furthermore, there is an existing debate on the concept of (un)familiarity, cross-border (im)mobility related to the process of regionalization, borderland formation, and regional identity construction (Spierings and van der Velde, 2008).

Global peace index, a criterion to evaluate global peace, shows the deteriorating trend, and one of the primary reasons is the link between religion and violence (Institute for Economics & Peace, 2014). On the other hand, the biography of the peace builders such as Mahatma Gandhi, Martin Luther King, and Desmond Tutu in the 20th century reflects that they are deeply religious and are the advocates of non-violence (Institute for Economics & Peace, 2014). Moreover, all the major religions such as Buddhism, Christianity, Hinduism, and Islam vouches for nonviolence and peace, imprinted in the religious tradition of these religions (Institute for Economics & Peace, 2014).

It was proclaimed that tourism was positioned as one of the largest industries in the world (Fayard, 2023). For developing countries, the tourism industry plays an important role in alleviating poverty, which is also a pertinent source of tax revenue (Saha and Yap, 2014) and cross-border co-operation in cultural perspectives (e.g. Medeiros, 2017). Cross-border cultural activities also enhance sustainable management (Wróblewski, Dziadzia and Dacko-Pikiewicz, 2018), as the peripheral borderland territories are generally experiencing socio-economic marginalization (Mikhaylova et al., 2022). The other significant factors of international tourism in people-making are cultural preservation, authenticity, identity, justice, and so on (Fayard, 2023). Major religions originated in Asia, and it was proclaimed as the largest market of religious tourism (Turaev et al., 2023). However, cross-border pilgrimage tourism is thriving specifically in European countries. Notably, Camino de Santiago (the way to St. James in English) connects many European countries, via the most famous Camino de Santiago walk to Santiago de Compostella in Spain (Girish and Lee, 2020).

It was reported that the main source of social turmoil is religious and ethnic issues, particularly when government agencies challenge the religion and culture of an ethnic minority (Saha and Yap, 2014). In a sense, nations are imagined (Anderson, 2006), and what is included or excluded gain credence via travel contacts (Fayard, 2023). Many years after independence from the British colonial rule in India and Pakistan, the agreement between India and Pakistan to open the Kartarpur corridor is a positive approach to ease the tension between two countries and promote tourism. Specifically for the Sikh community, this opportunity paved the way to have people-to-people contact from both the sides. Preceding discussion highlights the pros and cons of religion, identity, and allied aspects specifically related to cross-border tourism. This study specifically intends to understand the spillover effect of the opening of the Kartarpur corridor among the citizens of India and Pakistan. This sort of agreement is indeed a unique phenomenon of cross-border religious tourism. Despite their political differences on different aspects, India and Pakistan took a promising initiative, with the objective to create avenues for Indian citizens to visit Kartarpur in Pakistan.

3 METHODOLOGY

For assessing socially constructed reality, qualitative research might be handy rather than quantitative research, as the data are primarily derived by interpretivism and the subjective nature of social reality (e.g. Beeton, 2006; Paraskeveidis and Andriotis, 2023). Moreover, interpreting a social phenomenon in the context of tourism from the perspective of tourists or hosts, qualitative research offers deeper understanding about the experience of the people (Paraskeveidis and Andriotis, 2023). Hence, a qualitative approach was followed for this study. On 1 January 2020, the author visited Kartarpur (see Figure 2). During this visit, data were collected through in-depth interviews with key stakeholders from India and Pakistan.

The convenience sampling method was followed to select the respondents, and one-to-one unstructured interviews were conducted. Unstructured interviews resemble the characteristics of an informal natural conversation (Patton, 2002) and are an effective way to extract information in the social setup. Twenty-five people were approached,



Source: Photographs by the author.

Figure 2 Sri Kartarpur Sahib Gurudwara visit

and 21 (15 were male, 6 female; 12 Indians, 9 Pakistanis) gladly agreed to be interviewed. Each interview lasted around 10–15 minutes and was not recorded for privacy reasons. However, detailed notes were taken to capture the sentiments of the respondents, following Braun and Clarke's (2006) recommendations for thematic analysis. The interviews generally started with open-ended questions like what is your opinion about the opening of the Kartarpur corridor? What are the advantages for the people of both the countries? Their sentiments were documented and categorized under major themes that evolved from the interview (see Table 1).

Table 1 Results of thematic analysis

Themes	Quotes (example)
Ancestors' native place	'My parents told me that, their parents spent their whole life in a village near Lahore. Even though I am not able to visit my grandparent's village, I am feeling that I am visiting them when I came here'.
Place attachment	'When I decided to visit Kartarpur, I felt emotionally connected with the place because of our shared history and my religious sentiments. I am deeply moved by the feelings I am experiencing here'.
Place identity	'As a Sikh, visiting Kartarpur is visualizing and realizing myself with the place due to its holiness and sacredness'.
Place image	'My parents used to tell many stories about their beautiful experience of visiting Kartarpur and other Gurudwaras, now in Pakistan. Certainly, their journey created an image about the place, and I decided to visit Kartarpur'.
Nostalgia	'When I was watching Hindi movies, I always felt that I should visit Pakistan to experience its culture, see the landscape and religious sites. I was also sad that I must wait for many years to visit Pakistan'.
Lifetime opportunity	'I never thought I would visit Kartarpur in my lifetime. I am happy that I could visit Kartarpur because of the positive initiatives by India and Pakistan, to make it happen'.
Sacred sites	'For any Sikh, Kartarpur is the must visit Holy place. Because of its sanctity, where Guru Nanak spent the last 18 years of his life. We waited many years to visit here. It is a dream come true moment for me'.
Pilgrimage	'For us, Guru Nanak is like a saint or prophet, as for other religion. He lived here in the last years of his life and left his life here. Unfortunately, we waited many years. Of course, great feelings to see the well (from where water is fetched) and other artifacts'.
Religious tourism	'Visiting Kartarpur and reading the Guru Granth Sahib (Holy Book) here is as holy as visiting the Golden Temple in India. I feel the presence of Guru'.
Community identity	'We heard about Gurudwaras in Pakistan. We know that Pakistan has a shared history with India. My interest is to explore history and culture. Unfortunately, we never had the opportunity to visit Pakistan. This is a golden chance for me to visit Kartarpur in Pakistan'.
Religious identity	'It was painful that our community was divided without our wish and was denied permission to see our brothers and sisters on the other side. Visiting Kartarpur brought some solace in us'.
Fulfillment of the wish	'After the partition, the religious identity of Sikhs was of great concern due to politics and geography. Kartarpur is a kind of melting pot to strengthen the religious identity of the Sikhs from both the nations'.
	'I never thought that I would have the opportunity to visit Kartarpur in my lifetime. This visit is a dream come true for me'.

(continued)

Table 1 (continued)

Themes	Quotes (example)
Peace	<p>‘It is a positive step taken by our Prime Minister and the Prime Minister of Pakistan, to encourage people meet face to face, and heal the scars of partition’.</p> <p>‘Definitely Kartarpur corridor is a steppingstone for peace’.</p> <p>‘Our Wazir-e- Azam (prime minister) made the right decision to open the border for my brothers and sisters from Hindustan (India) to visit Kartarpur. This will be the first step for Aman (peace)’.</p> <p>‘I hope that I could visit India one day to see the Taj Mahal, and I believe that I don’t have to wait too long. Brothers from Hindustan will welcome me wholeheartedly. I am sure, peace between the two countries will happen soon’.</p>
Economic prosperity	<p>‘We have good business. Indians are interested to buy some souvenirs from Pakistan’.</p> <p>‘Commemoration coin is one of the most sought-after souvenirs. Naturally, Indians visiting Kartarpur will strengthen the local economy. We hope more Indians will visit Pakistan’.</p>
Community relationship	<p>‘I am from the Sikh community. When I see my brothers and sisters of my community from India, I feel elated. We interact in the same language (Punjabi), we follow the same customs and, of course, we have a shared history’.</p>
Friendship	<p>‘Whatever the political situation may be, we deliberately want to have friendship with Indians, and I do believe that they also agree with me. I came from Sialkot to visit Gurudwara to meet my brothers and sisters from India’.</p>
Cultural immersion	<p>‘From the Sind region of Pakistan, I and many of our community members came to Kartarpur Sahib. We will stay here for a few days, and we will participate in the Langar (kitchen) to prepare and serve food for visitors to Gurudwara. It is an opportunity to immerse with the Sikh culture, meet Indians, and do service to God’.</p>
Tourism	<p>‘I am a Muslim living in Islamabad. When the Kartarpur corridor was inaugurated, I made up my mind to visit Gurudwara. Entire surroundings of Gurudwara were built in a few months. Accompanied by a few friends, I am happy that I visited now’.</p>

4 RESULTS

After partition, many families were divided and were settled on both sides. They never had the opportunity to see each other for many years. Obviously, the Kartarpur visit created opportunities for family and sentimental tourism also (e.g. Stoyanova et al., 2015). Indians expressed that the feeling of visiting Kartarpur is visiting their ancestors’ native place. The contextual discussion between the pilgrims from India during their Kartarpur visit clearly shows their place attachment, place identity, and place image. As movies were the main source of information, these created nostalgia between the people of the two countries. For Indians, visiting Pakistan was difficult owing to the political turmoil, so the Kartarpur corridor provided an easy route for Indians to visit Pakistan. Many people were apprehensive about how far this opportunity would continue to exist, and they consider visiting Kartarpur as a lifetime opportunity.

The dream and desire of Sikhs is to visit Kartarpur at least once in their lifetime. Evidently, Sikhs give utmost importance to Kartarpur as one of their important sacred sites. Visiting Kartarpur is a pilgrimage for Sikhs because of Gurudwara's religious importance, and it is the resting place of their first Guru. 'Legends, miracles, and folk ballads are treated as an inherent part of historical memory, which lends a mythic quality and experience to historical consciousness and ethnic identity while anchoring them in space' (Molnár, 2023: 573). Architecture, artifacts, and beliefs are the significant reasons why many people visit Kartarpur. Religious tourism offers this opportunity to understand the tradition and culture of the locality. Sikhs from both sides echoed the same voice that they are from the same community regardless of their nationalities. A strong community identity was felt among Sikh pilgrims who visited Kartarpur. Sikhs from Pakistan and even from India felt ecstatic after the inauguration of the Kartarpur corridor. They felt that their religious identity had been recognized by this political will.

Owing to the existing tension between the two countries, an elusive dream for many Indians was to visit Kartarpur though. Evidently, visiting Kartarpur is the fulfillment of the wish for many in their lifetime. Indians as well as Pakistanis echoed the thought that this corridor might bring 'peace'. Pakistanis also expressed their desire to go to India to visit their holy dargahs (shrines), like this type of special arrangement. The opportunity for economic prosperity owing to the inflow of visitors from India was highlighted by many interviewees that aligns with the argument that inherent political reasons for opting the avenues of tourism lead to economic prosperity (Fayard, 2023). Over a defined territory, the imagined community feeling was created due to sustenance of common histories, landscapes, heroes, and practices (Graham, Ashworth and Turnbridge, 2000). The feeling of oneness (community relationship) is expressed because of the same religious identity, customs, and tradition, particularly owing to interactions between the two nationals and the rituals followed at Kartarpur. Visitors from different areas of Pakistan regardless of their religion visit Kartarpur to meet and interact with Indians. Moreover, the warmth of their friendship is also their purpose in visiting Kartarpur. Sindhis from the minority community and even Muslims participate in the different activities of the Gurudwara. Kartarpur became the center for cultural immersion for different communities. Traditions initiate exploration of various cultural aspects including national as well as ethnic identities (Bonnekessen, 2010). After renovating the vicinity of Gurudwara and the arrival of visitors from India, there is an increase in the number of Pakistani citizens visiting Kartarpur. Tourism in the locality started to flourish.

5 CONCLUSIONS

This study draws attention to identity project intervention (Umaña-Taylor et al., 2018) in the tourism context, which creates a butterfly effect and redefines the ethnic-racial identity (ERI) (Umaña-Taylor et al., 2014) of the Sikh community, despite the geographical division that is prevailing since 1947. Collins-Kreiner (2020) argued that religious performance was portrayed as the creation of culture that conveys the stories from cultural, religious, political, and social point of view. On the other hand, the increasing impact of politics in different countries and between different religions that stems from the collusion of politics, religion, and tourism is also highlighted (e.g. Collins-Kreiner, 2020; Heydari Chianeh, Del Chiappa and Ghasemi, 2018). This

study validates these views, based on the themes that evolved after interviewing the stakeholders from India and Pakistan about Kartarpur Sahib Gurudwara. The views expressed by stakeholders highlight the historical, cultural, and spiritual importance of Kartarpur Sahib Gurudwara.

Harvey (1979) highlighted that identity, hegemony, social security, use of political power, and political control are all symbolized by religion. The current study shows that these types of opportunities for citizens can create a spillover effect to promote goodwill, peace, friendship, economic prosperity, tourism, cultural exchange, and spiritual fulfillment. Terrorism is also the bottleneck to normalize the relationships between countries, and it was argued that the root cause of terrorism was religious and ethnic factors, generally propelled because of the certain segment of a population (e.g. Korstanje and Clayton, 2012). The Kartarpur corridor created avenues for the citizens of both these countries to act as ambassadors of peace and a common ground for India and Pakistan for creating opportunities for people-to-people contact among its citizens. Moreover, the people are provided with an opportunity to meet their families on both sides of the border to heal the scars of partition.

The inextricable linkage of religion and tourism was highlighted by Shilo and Collins-Kreiner (2022), and it is imperative to understand religious heritage in different countries of the world with the objective of exploring relationships and to share it based on different experiences (Niglio, 2022). Devastating effects on the economy were also created by terrorism (Elshennawy and Siddig, 2023), and it specifically affects terrorism-ridden developing countries (Gaibulloey and Sandler, 2019). This study highlighted the mutual benefits of religious tourism for India and Pakistan. Despite their political differences, this study shows that this sort of cross-border religious tourism creates a symbiotic positive impact for India and Pakistan. For Indians, the Kartarpur visit creates a profound positive emotional impact and for Pakistan, visitors from India to Kartarpur aided to generate additional revenue due to religious tourism along with other positive outcomes. This study also shows that people-to-people contact is one of the powerful intangible options to normalize political differences and create peace in the Indian subcontinent.

In addition, neighboring countries with serious political differences can initiate this type of arrangement for their respective citizens to visit locations with historical, religious, or cultural importance. Frequent interaction of citizens from both sides may heal the scars of war and promote peace in the region. As an important implication in policy perspective, this type of agreement may be initiated, specifically between and among countries with political differences, to create opportunities for various citizens to have informal but open dialogue, thereby bringing considerable stability and peace in the region. In business perspective, as a next step cross-border market for cultural services might also be initiated in the future (Wróblewski, Dziadzia and Dacko-Pikiewicz, 2018). This sort of religious tourism also facilitates sustainable rural development of both the countries. In a nutshell, this study clearly reveals that cross-border religious tourism facilitates economic prosperity, nonviolence, friendship, and goodwill among its citizens. This study also clearly highlights that cross-border religious tourism paves the way toward peace and prosperity between nations. This study also supports the view of Institute for Economics & Peace (2014) on the potential positive impact of religion on peace building, to facilitate peace and build strong social cohesion. Last but not the least, the Kartarpur corridor might create an avenue for creating a positive political climate for both the countries to negotiate and shed the political differences in an amicable manner for the betterment of its citizens.

REFERENCES

- Ahluwalia, P. (2019). Precarious and model minorities: Sikh identities in the 'new' global politics of religion. *Sikh Formations*, 15(3–4), 332–342.
- Ahmed, I. (2002). The 1947 partition of India: A paradigm for pathological politics in India and Pakistan. *Asian Ethnicity*, 3(1), 9–28.
- Anderson, B. (2006). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.
- Bandyopadhyay, R., Morais, D.B. and Chick, G. (2008). Religion and identity in India's heritage tourism. *Annals of Tourism Research*, 35(3), 790–808.
- Beeton, S. (2006). From theory to practice participant interpretation of research results. *Tourism Recreation Research*, 31(2), 3–9.
- Bhalla, G.S. (2019). What Really Caused the Violence of Partition, URL: <https://thediplomat.com/2019/08/what-really-caused-the-violence-of-partition/>.
- Bonnekessen, B. (2010). Food is good to teach: An exploration of the cultural meanings of food. *Food, Culture & Society*, 13(2), 279–295.
- Braun, V. and Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101.
- Chowdhury, A., Raj, R., Griffin, K.A. and Clarke, A. (2017). Terrorism, tourism, and religious travellers. *International Journal of Religious Tourism and Pilgrimage*, 5(1), 1–19.
- Cohen, E.H. (2006). Religious tourism as an educational experience in tourism. In: D. Timothy and D. Olsen (Eds), *Tourism Religion and Spiritual Journeys*. New York: Routledge, 78–93.
- Collins-Kreiner, N. (2020). Religion and tourism: A diverse and fragmented field in need of a holistic agenda. *Annals of Tourism Research*, 82, 102892.
- Conto, F., Vrontis, D., Fiore, M. and Thrassou, A. (2014). Strengthening regional identities and culture through wine industry cross border collaboration. *British Food Journal*, 116(11), 1788–1807.
- Elshennawy, A. and Siddig, K. (2023). Terrorism and in-bound tourism in Egypt: Economy wide and distributional impacts. *Review of Development Economics*, 27, 1910–1933.
- Fayard, G. (2023). Theorising the politics of tourism: Global travel and the nation-state. *Millennium*, 51(2), 489–518.
- Gaibulloey, K. and Sandler, T. (2019). What we have learned about terrorism since 9/11. *Journal of Economic Literature*, 57(2), 257–328.
- Girish, V.G. and Lee, C.K. (2020). Authenticity and its relationship with theory of planned behaviour: Case of Camino de Santiago walk in Spain. *Current Issues in Tourism*, 23(13), 1593–1597.
- Graham, B., Ashworth, G.J. and Turnbridge, J.E. (2000). *A Geography of Heritage: Power, Culture and Economy*. London: Arnold.
- Grey, C. and O'Toole, M. (2020). The placing of identity and the identification of place: 'Place-Identity' in community life boating. *Journal of Management Inquiry*, 29(2), 206–219.
- Harvey, D. (1979). Monument and myth. *Annals of the Association of American Geographers*, 69(3), 362–381.
- Heintzman, P. (2013). Retreat tourism as a form of transformational tourism. In Y. Reisinger (Ed.), *Transformational Tourism: Tourist Perspectives* (pp. 68–81). Wallingford: CABI.
- Heydari Chianeh, R., Del Chiappa, G. and Ghasemi, V. (2018). Cultural and religious tourism development in Iran: Prospects and challenges. *Anatolia*, 29(2), 204–214.
- Institute for Economics & Peace (2014). A Global Statistical Analysis on the Empirical Link between Peace and Religion, URL: <https://www.economicsandpeace.org/wp-content/uploads/2015/06/Peace-and-Religion-Report.pdf>.
- Izotov, A. and Laine, J. (2013). Constructing (Un) familiarity: Role of tourism in identity and region building at the Finnish–Russian border. *European Planning Studies*, 21(1), 93–111.
- Kaviraj, S. (1997). Religion and identity in India. *Ethnic and Racial Studies*, 20(2), 325–344.
- Korstanje, E.M. and Clayton, A. (2012). Tourism and terrorism: Conflicts and commonalities. *Worldwide Hospitality and Tourism Themes*, 4(1), 8–25.

- Lee, D.L. and Ahn, S. (2013). The relation of racial identity, ethnic identity, and racial socialization to discrimination–distress: A meta-analysis of Black Americans. *Journal of Counseling Psychology*, 60(1), 1.
- MacCannell, D. (1992). *Empty Meeting Grounds: The Tourist Papers*. London: Routledge.
- Medeiros, E. (2017). Cross-border cooperation in inner Scandinavia: A territorial impact assessment. *Environmental Impact Assessment Review*, 62, 147–157.
- Mikhaylova, A.A., Wendt, J.A., Hvalej, D.V., Bógdał-Brzezińska, A. and Mikhaylov, A.S. (2022). Impact of cross-border tourism on the sustainable development of rural areas in the Russian–Polish and Russian–Kazakh borderlands. *Sustainability*, 14(4), 2409.
- Ministry of Home Affairs (n.d.). Pilgrimage to Sri Kartarpur Sahib, URL: <https://prakash-purb550.mha.gov.in/kpr/>.
- Molnár, V. (2023). Class trips beyond borders: Reimagining the nation through state-sponsored heritage tourism. *Comparative Studies in Society and History*, 65(3), 557–586.
- Nardone, P., Ridolfi, N. and Nucci, A.D. (2022). Tourism and border identity in Italian South Tyrol (1919–1943). *The Journal of European Economic History, Rome*, 51(3), 83–115.
- NDTV (2023). Over two lakh pilgrims visited Kartarpur Gurudwara since the inauguration in 2019: Centre, URL: <https://www.ndtv.com/india-news/over-2-lakh-pilgrims-visited-kartarpur-gurdwara-since-inauguration-in-2019-centre-4674692>.
- Niglio, O. (2022). *Regenerating Cultural Religious Heritage*. Singapore: Springer Nature.
- Paraskevidis, P. and Andriotis, K. (2023). Rethinking the evaluation criteria for qualitative tourism research: Introducing resynthesis. *Journal of Qualitative Research in Tourism*, 4(1), 36–51.
- Patton, M.Q. (2002). *Qualitative Research and Evaluation Methods*, 3rd edn. Thousand Oaks, CA: Sage Publications.
- Proshansky, H., Fabian, A. and Kaminoff, R. (1983). Place identity: Physical world socialization of the self. *Journal of Environmental Psychology*, 3, 57–83.
- Reisinger, Y. (2013). Connection between travel, tourism, and transformation. In Y. Reisinger (Ed.), *Transformational Tourism: Tourist Perspectives* (pp. 27–31). Wallingford: CABI.
- Saha, S. and Yap, G. (2014). The moderation effects of political instability and terrorism on tourism development: A cross-country panel analysis. *Journal of Travel Research*, 53(4), 501–521.
- Shilo, S. and Collins-Kreiner, N. (2022). The return of the ‘Black Swan’? Christian pilgrimage to the Holy Land and the Covid-19 pandemic. *Journal of Qualitative Research in Tourism*, 3(1), 1–13.
- Spierings, B. and van der Velde, M. (2008). Shopping, borders and unfamiliarity: Consumer mobility in Europe. *Tijdschrift voor Economische en Sociale Geografie*, 99(4), 497–505.
- Stoyanova, S., Doseva, N., Gergov, T. and Virginás-Tar, E. (2015). Nostalgia and sentimentality among minority elderly people (Bulgarian Roma people and Hungarians living in Romania). *Psychological Thought*, 8(1), 82–93.
- The World Tourism Organization (2011). *Religious Tourism in Asia and the Pacific*. Madrid: UNWTO.
- Turaev, K., Fedorko, V., Kurbanov, S., Turaeva, Z. and Oteuliev, M. (2023). Opportunities for the development of cross-border pilgrimage tourism in Central Asia. *Geo Journal of Tourism and Geosites*, 48(2spl), 774–781.
- Umaña-Taylor, A.J., Quintana, S.M., Lee, R.M., Cross Jr, W.E., Rivas-Drake, D., Schwartz, S.J. and Ethnic and Racial Identity in the 21st Century Study Group. (2014). Ethnic and racial identity during adolescence and into young adulthood: An integrated conceptualization. *Child Development*, 85(1), 21–39.
- Umaña-Taylor, A.J., Douglass, S., Updegraff, K.A. and Marsiglia, F.F. (2018). A small-scale randomized efficacy trial of the Identity Project: Promoting adolescents’ ethnic–racial identity exploration and resolution. *Child Development*, 89(3), 862–870.
- Wróblewski, Ł., Dziadzia, B. and Dacko-Pikiewicz, Z. (2018). Sustainable management of the offer of cultural institutions in the cross-border market for cultural services – Barriers and conditions. *Sustainability*, 10(9), 3253.
- Yusin, S. (2011). Beyond nationalism: The border, trauma, and partition fiction. *Thesis Eleven*, 105(1), 23–34.