



**Unlocking the Potential of Religious Tourism in Zimbabwe:**

**a case for Harare City**

**By**

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**Date:**

## **DECLARATION**

I, Valentine Tanyaradzwa Ziyenge, declare that the contents of this thesis represent my independent work and that the dissertation has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the Durban University of Technology.

29 /10 /2021

Signed

Date

## **DEDICATION**

This work is dedicated to God, for the strength he gave me to complete this dissertation. I would also like to dedicate the work to my mother and father, Mr. and Mrs. Ziyenge, family, and friends.

## **ACKNOWLEDGEMENTS**

It is with great honor and gratitude that I would like to give credit to all those who made this research project a success. A special mention goes, first and foremost, to my supervisor, Dr. N.S. Chili, for the continued and untiring support, rendered from the onset right through to the final. Thank you very much.

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By the same token, it would be negligent if I do not acknowledge and appreciate the role played by the research participants, the Zimbabwe Tourism Authority, Harare Municipal Authority, Church authorities as well as pilgrims, in proffering their views on the topic under study. Thank you very much.

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## **ABSTRACT**

Religious tourism has, over the years, witnessed considerable growth due to its contribution to mainstream tourism and the economy. Consequently, several countries have increasingly continued to regard it as vital to their economies. However, some developing countries such as Zimbabwe have not yet fully incorporated religious tourism into their economies. Therefore, this study sought to explore religious tourism as a potential driver for socio-economic development in Harare.

The objectives of the study were to identify the major religious tourism activities taking place in Harare, determine their socio-economic benefits, challenges hindering the development of religious tourism, and offer possible strategies that can be adopted to promote the growth of religious tourism in the City of Harare.

A mixed-method data collection approach, which included the use of questionnaires and interviews, were used to gather data. A sample of 100 randomly selected respondents was chosen to participate in the study. Semi-structured interviews were also conducted using a sample comprised of pilgrims, church leaders, Zimbabwe Tourism Authority management, and the City of Harare Municipal Authority.

The study found that conventions and Christian-based camps are the most prevalent religious tourism activities in Harare attracting the highest number of religious tourists compared to other religious activities in the city of Harare. Furthermore, the study revealed that the growth of religious tourism has led to several social and economic benefits. The social benefits attributable to religious tourism include improved quality of life, social cohesion, enhanced cultural education and conservation, and improved faith among congregants. The economic benefits related to religious tourism include increased job opportunities, increased municipal tax revenue, and improved public utility infrastructure. Nonetheless, the development of religious tourism in Harare has been hampered by factors such as inadequate accommodation facilities, inferior quality of existing restaurants, lack of government support, environmental pollution, safety and security issues, and poor infrastructural development.

Therefore, it was recommended that the regulatory board, the Zimbabwe Tourism Authority, leads the promotion of religious tourism. Tourism stakeholders should collectively strategize to unlock and harness the potential of religious tourism in the country. Additionally, the study recommended that church authorities offer tourist facilities, such as adequate and standard guest houses, restaurants, cafeterias, lodges, and bathing rooms. Similarly, church leadership should ensure that the safety and security of congregants are improved during their stay. Standard litter management practices should be adopted to address the environmental pollution problem.

Future studies must be extended to other religious sects and other regions of Zimbabwe. In equal measure, various methodologies should be adopted to probe the problem further.

## LIST OF ACRONYMS

ACRONYMS	EXPLANATION
AFM	Apostolic Faith Mission
A.M.F.C.C.	Africa Multi Nation for Christ College
ATA	Africa Tourism Association
ATR	African Traditional Religion
AU	African Union
P.H.D.	Prophetic Healing and Deliverance
GDP	Gross Domestic Product
MICS	Multiple Indicator Clusters Survey
NCAER	National Council of Applied Economic Research
RETOSA	Regional Tourism of Southern Africa
SADC	Southern African Development Community
UFIC	United Family International Church
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNICEF	United Nations Children's Fund
UNWTO	United Nations World Tourism Organisation
ZAOGA FIF	Zimbabwe Assemblies of God Africa Forward in Faith
ZCC	Zion Christian Church
ZTA	Zimbabwe Tourism Authority

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# **CHAPTER ONE: INTRODUCTION**

## **1.1. INTRODUCTION**

According to the United Nations World Tourism Organization (UNWTO) (2013: 16), tourism has increasingly developed to be one of the major contributors to many economies. This trend has been noted mainly in many developing nations in Africa and is expected to further increase (Muzapu and Sibanda 2016: 55). Gedecho (2014: 55) however emphasizes that developing countries would continue to register considerable tourism growth only with proper refocusing, planning, and implementation of sustainable tourism policies, and Zimbabwe is not an exception.

The focus of this research is tourism in Zimbabwe, in particular religious tourism. Religious tourism has experienced exponential growth because of many pilgrims traveling to holy or sacred places in Palestine, Greece, India, Jordan, Israel, and Saudi Arabia (Mohamed and Saleiman 2011: 25). These sites feature the apostles, temples, ancient footprints of Jesus Christ of Nazareth, and various architectural treasures, artifacts, and arts. During medieval Christian pilgrimage periods, expiating sins, demonstrating faith or the hope to be healed eclipsed the desire to learn by visiting new places. As medieval pilgrimage evolved into modern religious tourism, the emphasis on gaining knowledge as a motivation for undertaking the journey increased (Shinde and Olsen 2020:12). The role of religious tourism to these economies has been essentially immense. These include employment creation, development enhancing the social, spiritual, and physical well-being of the communities, among others (Mushava 2019: 1).

The study aims to understand how the Zimbabwean tourism sector can integrate and harness religious tourism as an important phenomenon of the industry. The research is framed on the assumption that since religious tourism is gaining the populace worldwide, it may be used as an instrument to boost tourism revenue in the country. This research is influenced by the fact that Zimbabwe is a country with a

very religious and culture-dominated society, principally dominated by different religious institutions; therefore, exploring the potential of religious tourism in the country would mean a positive boost on the economy. Such a boost is because tourism is regarded as the world's most important industry in international economic activities and is mainly endorsed for its economic profitability across all countries (Henama and Sifolo 2014). The tourism sector generates much sought-after foreign exchange, contributing to the nation's economic growth, the regional development, and in creating much-needed employment, thus rendering this research study of relevant importance (Cherkasov, Seredina, Mishurov, Adashova and Lebedeva, 2017).

Religious tourism has become a topic of significant interest to many tourism practitioners and scholars in the recent past. Despite this, religious tourism has remained one of the few researched areas in contemporary mainstream tourism globally (Apleni and Vallabh 2017). While there are some pockets of research conducted about religious tourism, there is a lack of studies that have been carried out to establish the religious tourism potential in Zimbabwe (Mushava 2019:1). This study, therefore, aims to explore religious tourism as a potential driver for socio-economic development in Harare. The purpose of this study was to unlock the potential of religious tourism in Zimbabwe to stimulate economic development, with a focus on Harare, the economic hub of the country. This thesis explores the potential of religious tourism as a driver for socio-economic development in Harare.

This chapter discusses the background of the study, statement of the problem, research objectives, research questions, significance of the study, the scope of the study, limitations of the study, outline of the study as well as other related issues. The chapter concludes with a summary.

## **1.2. STATEMENT OF THE PROBLEM**

Religious tourism, although growing strongly, remains the most untapped sector of the tourism industry in Zimbabwe. With growing religious conferences and meetings gaining momentum and becoming vibrant across the country, there is a need to investigate the potential benefits of this sector. In essence, religious tourism can

contribute to economic development. Over 10 000 people travel into Harare for religious conferences and meetings every month (Mushava 2019: 1). This amount of human traffic has shaped various aspects of the city. A lot of research on these events concentrated mainly on the theological aspect of these gatherings. However, no published work could be found that investigated the impact of these events on the socio-economic status of the city. Religious tourism is still a relatively new phenomenon and has not been extensively researched, despite its great potential for socio-economy development (Apleni and Vallabh 2017: 5). This thesis explores the potential of religious tourism as a driver for socio-economic development in Harare. An investigation on the different religious tourism activities in Harare will be done before presenting an analysis of how these activities can be exploited for socio-economic development.

### **1.3. PURPOSE OF THE STUDY**

Zimbabwe has been deteriorating over the past years due to the economic meltdown. The influx of pilgrims from within and outside Zimbabwe for religious purposes however provides the city with opportunities. The purpose of this study was to explore the potential of religious tourism as a driver for socio-economic development in Zimbabwe, with a focus on Harare, the economic hub of the country.

### **1.4. RESEARCH OBJECTIVES**

The objectives of this study are divided into primary and secondary objectives. Both primary and secondary objectives are outlined below.

#### **1.4.1 Primary Objective**

The primary objective of the study was to explore the potential and determine methods of growing religious tourism in Zimbabwe.

#### **1.4.2. Secondary Objectives**

The study was guided by the following secondary research objectives:

- i) To identify the major religious tourism activities in Harare.

- ii) To determine the socio-economic benefits of religious tourism activities in Harare.
- iii) To establish challenges hindering the development of religious tourism in Harare.
- iv) To proffer possible strategies to promote the growth of religious tourism in Harare.

## **1.5. RESEARCH QUESTIONS**

Based on the objectives, the following research questions were developed:

- i) What are the major religious tourism activities taking place in Harare?
- ii) What are the socio-economic benefits of religious tourism activities in Harare?
- iii) What are the challenges hindering the development of religious tourism in Harare?
- iv) What possible strategies can be adopted to promote the growth of religious tourism in Harare?

## **1.6. RESEARCH METHODOLOGY**

This study used mixed methods. Both qualitative and quantitative methods of gathering data were used in the process of gathering data. Sekaran and Bougie (2013: 104) posits that the use of the triangulated research design helps the researcher to gather a lot of information which supplement the existing information to meet the required and set objectives. The mixed methods were used since different groups of participants were targeted in this study. The justification for this method is that it helped the researcher to have an in-depth knowledge on qualitative and quantitative nature of religious tourism in Zimbabwe. The study used self-



administered questionnaires and interviews as instruments for collecting data from the respondents. This method of data collection helped to address the problem, purpose, and objectives of the study since the study used various stakeholders of religious tourism include religious leaders, congregants, municipal tourism managers, ZTA managers and tourists.

### **1.6.1 Secondary Study**

Cooper and Schindler (2014:665) define secondary data as raw data that has been presented, interpreted, and analysed. In this study, therefore, secondary data included published industry reports, regulatory reports, journals, articles, among a host of literature that exist that is related to the subject matter.

### **1.6.2 Primary Study**

Cooper and Schindler (2014:663) explained that data is treated as primary when it is collected to answer a problem. Kolb (2008:85) also argues that primary data is data collected by the researcher. He further reiterated that primary data is generally gathered from a chosen section of a target population.

Primary data was gathered from church congregants drawn from UFIC and P.H.D. ministries in Harare through questionnaires. Further, primary data was gathered from the management of ZTA and Harare City Municipality as well as from church leaders using interviews.

### **1.6.3 Research Paradigm**

The study is guided by the pragmatic research paradigm. Pragmatism is a world view or paradigm that should underpin most mixed methods research. It is a problem-oriented philosophy that takes the view that the best research methods are those that most effectively answer the research question.

#### **1.6.4 Sample Identification**

Convenience sampling was used for this set of population. The 80 pilgrims of various religious groupings were conveniently located at their religious site, pilgrimages, shrines and churches and this is the main reason why this technique was employed. This helped the process of data collection which was easy and faster. This technique was applied to pilgrims selected from pilgrimages in Harare.

#### **1.6.5 Data Collection**

Structured questionnaires were used to gather data from the respondents and these questionnaires were self-administered by the researcher to the respondents. Structured questionnaire were administered to the pilgrims as highlighted above and were collected on the spot as soon as they are finished completing the questionnaire. A mix of scaled questions and open ended questions were used to design the questionnaire. The questionnaire was designed using the funnel approach. The respondents were given the consent letter and the letter of information and were informed that participation in the study is voluntary.

Interviews were also used to gather qualitative data. According to Sekaran and Bougie (2013: 296) the use of semi structured interview questions ensures flexibility because the interviewer will have an allowance to rephrase questions to develop the understanding of the question. Semi structured interviews were done with religious leaders, municipal tourism managers, Zimbabwe Tourism Authority officials from City of Harare

#### **1.6.6 Data Analysis**

Data analysis of the findings from the field work was done using the Statistical Package of the Social Sciences (SPSS). Descriptive statistics were used to come

out with the mean, standard deviation, and presentation of the data in an understandable form. The data gathered from the research is presented in the form of graphs, charts, and tables. Levels of measurements are further presented, which include nominal scales.

### **1.7. SCOPE OF THE STUDY**

The study was geographically focused on Harare, the capital city of the Republic of Zimbabwe. The reason for choosing this parameter was that it is where there is a high traffic of religious travels. Harare is also home to major Pentecostal Churches in Zimbabwe. These are Prophetic Healing and Deliverance (P.H.D.) Ministry as well as United Family International (UFI) Church. The former Minister of Tourism and Hospitality Industry, Engineer W. Mzembi, emphasized that religious tourism in Zimbabwe was flourishing as a lot of people swamped into Zimbabwe for spiritual devotions (Ncube 2017). The former minister further revealed figures that showed that monthly, 1800 foreign travellers visit Prophetic Healing and Deliverance for spiritual guidance and aid (Ncube 2017). Ncube (2017) further explained that religious tourism was successful in Zimbabwe, with most tourists visiting the Prophetic Healing and Deliverance (P.H.D.) Ministries and United Family International Church (UFIC). Lubinda (2017) proposes that religious travels are now a key form of tourism in Zimbabwe, amounting to 5.1% of tourist arrivals (Lubinda, 2017).

### **1.8. PRIOR RESEARCH ON RELIGIOUS TOURISM**

According to the United Nations World Tourism Organization (UNWTO) (2013: 16), tourism has increasingly developed to be one of the major contributors to many economies. This trend has been noted mainly in many developing nations in Africa and it is expected to further increase (Muzapu and Sibanda 2016: 55). Gedecho (2014: 55) however, emphasizes that developing countries would continue to register considerable tourism growth only with proper refocusing, planning, and implementation of sustainable tourism policies, and Zimbabwe is not an exception.

Religious tourism is one of the less considered tourist activities in the world of tourism (Lapointe 2020). Seyer and Muller (2011) regard religious tourism as an ancient form of tourism. Rojo (2007) explains how religious tourism is one of the primordial forms of tourism and has existed long before Christianity. Religious tourism, also known as faith-based travel, is well-known internationally and is continuing to grow annually. From the nature of its existence, religious tourism according to Asiarooms.com (2009) has a wide exposure internationally and events attesting its existence from decades ago include among others the Muslim annual meeting. Approximately 10 million Muslims visit Mecca (a place of worship for Muslims located near the western coast of Saudi Arabia and is considered the Muslim world) for their gathering (Asiarooms.com 2009). This means Muslims around the world travel for this event. In India, religious tourism is regarded as a major inspiration for travel and the country has long been known for its very spiritual and strong religious status (CBI 2019). In the United States, the widespread mega-churches such as those headed by Bishop T.D Jakes, Joel Osteen, and Creflo-Dollar, host international conferences that see many people attending from different nations. Furthermore, Tomljenovic and Dukic (2017:1) estimate that approximately 300 million people travel every year because of their religion, including *inter alia* Christians, Muslims, and Hindus.

In Africa the rise of the prophetic movement has been visible since the year 2008. This has given rise to Africa becoming a hub for religious tourism. This increased spiritually motivated travel has coincided with the growth of tourism over the years. Given the religious activities across Africa, South Africa hosts religious activities. This has been witnessed during the Easter season and yearly conferences by some of the major churches in the country. For instance, one of the major highlight events on the calendar is that of the Zion Christian Church's (ZCC) annual Easter religious gathering at Morija in Limpopo, where thousands if not millions of people gather to worship over several days. Some of these worshippers come from neighbouring countries such as Lesotho, Botswana, Namibia, Zimbabwe, and Mozambique (Prominent people, 2009). There is also the Shembe religious tradition and its festivals that take place at Shembe near Eshowe every beginning of the year and in October (South Africa.net, 2010). Such events attract tourists, and a hive of

economic activities ensue in between these formal religious programs. The prophetic churches have recently risen and have attracted plenty of international foreigners into South Africa. These churches include Spirit Embassy led by Prophet Urbert Angel and Alleluia Ministries by Alpha Lukau, to mention a few. The same is seen in Nigeria where people visit the Synagogue of all Nations church, and Christ Embassy as well as many nations in Africa hosting these big religious events.

To account for different religious activities and to define religious tourism, many researchers have provided empirical findings to support the notion of promoting religious tourism. Sharpley and Sundaram (2005) investigated the religious form of tourism called Ashram tourism in India in their attempt to establish tourism as a sacred journey. They concluded that religious tourism is a form of tourism that is motivated by faith or religious reasons and evidenced for centuries. They further argue that modern tourism has become the functional and symbolic equivalent of more traditional religious practices, such as festivals and pilgrimages. Wright (2009), in the quest to establish religious travels as phenomena for the tourism industry, concluded religious tourism includes travels to a religious destination site, such as a trip to holy land; travel with a spiritual intent, for example a Christian conference; and leisure travel with fellowship intent (faith-based cruise). Ambrosio (2007) argues that religious tourism was based on the evolution of the term tourism pilgrimage; the growth of individual faith; the primary motivation of pilgrims, tourists, and religious tourists; the image differentiation; religious resources as tourist product; and territorial and socio-economic impacts. Collins-Kreiner (2006) explained the link between pilgrimage and religious tourism and concluded that the contemporary use of the terms, identifying the pilgrim as a religious traveller and the tourist as a vacationer, is a culturally constructed polarity that veils the traveller's motives.

Nicolaides (2016) investigated what motivates religious travels. He concluded that religious tourists or pilgrims travel to break away from everyday stressors. Thus, he alluded that many people desire some spiritually stimulating influential and cultural experience in which they grow and happen to be tolerant of what they come across at a destination. Rojo (2007) posits that Christianity's understanding of pilgrimage is related to the principle that "The Church is a pilgrim" which translates to the will of

people following when God. And that the religious sagacity of the groups has been expressed in different types of forgiveness around the sacramental life of the Church such as, among others, the pilgrimages. Chadha and Onkar (2016) explained religious tourism and its motivations and how taking part in it is regarded inimitable because it is motivated by a sense of duty and obligation rather than a search for pleasure and leisure. Gedecho (2014) explains how religious tourism is multifaceted and additionally explicate that some tourist travel to maintain an identity, others to satisfy the feelings of nostalgia, to experience the transcendent or to fulfil the teachings of faiths, for example, the journeys to Mecca for devout Muslims. Learning opportunities are often emphasized by organizers and participants in religious tours (Shinde and Olsen 2006).

Just like any other nation with its natural endowments, Zimbabwe is popularly known for its numerous beautiful and exotic scenery and natural heritages. It has the spectacular and generous outlook of the African continent that every traveling tourist would want to explore and witness (Muzapu and Sibanda 2016: 55). Some of Zimbabwe's tourist attractions have been accorded with a world heritage status by the UNESCO World Heritage Organisation (Muzapu and Sibanda 2016: 55). Tourism in Zimbabwe, has been one of the most significant economic sectors, contributing 10% to the Gross Domestic Product (GDP) (Zimbabwe Ministry of Tourism and Hospitality 2013: 6; Zimbabwe Ministry of Finance 2015: 67).

The wavelength of religious activities in Zimbabwe intensified in the years 2008-2010 with the introduction of the prophetic movement across nations. In the recent decade, Zimbabwe has witnessed yet another boom to its mainstream tourism – religious tourism, as huge Pentecostal churches have been sprouting around the capital, Harare (Mushava, 2019:1). These include Prophetic Healing and Deliverance (P.H.D.) Ministry, with its Annual Night of Turnaround; The United Family International (UFIC), with its Annual Judgement Night; ZAOGA Forward in Faith's (FIF) Deeper Life Conference which annually houses tens of thousands of worshippers (Mushava, 2019:1) from across Africa. These have given rise to many people flocking into the nation based on religious travel purposes. In the beginning,

the events had been taking place as business as usual, until the then minister of Travel and tourism saw the advantages of formalising the events in 2013.

In Zimbabwe, Christianity has been largely the dominant religion, estimated at over 60% since the dawn of the 17<sup>th</sup> Century (Muzapu and Sibanda 2016). As Mushava (2019:1) notes, the Roman Catholic Church has been the oldest Christian denomination, which had existed for over 300 years with its shrines and holy places scattered around the country in cities and towns. It was later followed by the Methodist Church, Salvation Army, Apostolic Faith Mission (AFM), Jabula New Life Ministries, Anglican Church, the Baptist Church, and Salvation Army, among others, with their multi-purpose convention centres (Mushava 2019:1). These churches have been drawing their following from both the black and white societies from all over the world. There have also, however, been sections of other religions like African Tradition Religion (ATR) as well as Islam with their followers of faith (Muzapu and Sibanda 2016). Mushava (2019:1) asserts that in Zimbabwe, religious tourism has substantial potential with ripple effects on other sectors of the economy like transport and hospitality, particularly in Harare where these churches have been targeted as a prime market.

The Zimbabwean economy has over years faced numerous challenges, such as an unprecedented unemployment rate, liquidity crunch, and negative publicity (Zimbabwe Ministry of Finance 2015: 67). In that regard, the relevant ministry has been vigorously implementing an array of strategies. These include the e-visa, membership to regional and international bodies like the Regional Tourism Organisation of Southern Africa (RETOSA), UNWTO, and Africa Travel Association (ATA) as well as the launching of the national tourism policy in 2013 to facilitate the development of new and niche tourism products like religious tourism (Zimbabwe Ministry of Tourism and Hospitality 2013: 6). As prefaced by Mzembi in (Zimbabwe Ministry of Tourism and Hospitality (2013: 1), the establishment of such potential tourism development zones opens new opportunities to enhance competitiveness as a tourist destination and expand tourism benefits across the width and breadth of Zimbabwe. Echoing similar sentiments, Mathuthu (2013: 6) claim that the unveiling of the religious tourism policy took advantage of the reputation of rising church

conventions and prophetic churches which are attracting multitudes of pilgrims, in a move to boost tourism (Mathuthu 2013: 6). There has been noticeable improvement in the of forex-exchange rate that has been brought by the influx of people into the country. There is also an increase in infrastructure developments as the churches are building hotels and guests houses for the visitors. All these previously mentioned developments in the hospitality industry increase employment. Thus, tapping into such developments would mean a boost in the economy and increasing chances of growing the religious visits into the religious tourism facet.

Nevertheless, Zimbabwe seems not to be fully utilizing increased opportunities, hence the need to grow the potential of religious tourism into a meaningful orbit of tourism, particularly in Harare. Mangudhla (2015: 14) argues that a lot has not been done to promote the growth of religious tourism and reap its socio-economic merits. Religious tourism has not yet received much attention from scholars and research practitioners alike, despite being an ancient concept (Terzidou, Stylidis and Szivas 2008:113). There is a serious dearth of studies about the potential of religious tourism around the world (Apleni and Vallabh 2017: 5). For Zimbabwe, no such research could be found. It is for this reason that the research study sought to investigate how the potential of religious tourism can be unlocked in Zimbabwe, particularly in the capital, Harare, which had of late experienced massive sprouting of mega-churches.

## **1.9. DEFINITION OF TERMS**

**Religion** is defined as feelings, rituals as well as moral behaviour that guide people in each society (Rashid 2018:150).

**Tourism** refers to the traveling by people to destinations outside their usual places of residence (Zimbabwe Tourism Trends and Statistics Report 2015:2 and Zimbabwe National Tourism Policy 2013:10). Tourism includes all the activities a person who travels to and stays at a place other than his or her ordinary place for a period usually less than a year for the reasons of business, leisure, or other (Foruzan 2014: 7).



**Religious tourism** refers to the type of tourism where people of the same faith or religion travel individually or in groups for religious purposes (Okonkwo 2015:1; Petroman *et al.* 2015: 203). Religious tourism consists of many characteristics of the travel industry which ranges from pilgrimages, missionary travel, leisure or fellowship, vacations, faith-based cruising, crusades, conventions and rallies, retreats, monastery visits, and guest-stars, Christian and faith-based camps, and visits to religious tourist attractions (Karar 2010: 99).

**Tourism Development** is the extending of the proprietorship base in a way that benefits many people in the tourism sector in terms of skills development, job creation, wealth creation, and safeguarding the geographical spread of the industry throughout the communities (Woyo and Woyo 2016: 30). It is measured through performance indicators like jobs created, foreign currency earned, and tourism investments realized (Pestana *et al.* 2011; Song, Dwyer, Li and Cao 2012; Viviers and Slabbert 2012).

#### **1.10. SIGNIFICANCE OF THE STUDY**

This research investigated how the growing religious tourism can be integrated into mainstream tourism for the benefit of the city of Harare. In essence, the study elucidated how socio-economic development can be harnessed from adopting and commercializing religious tourism. Creating awareness regarding the growth of religious tourism in Harare would narrow the gap on why religious tourism remains untapped when it can create opportunities for economic growth and give a boost to tourism revenue. Unlocking the potential of religious tourism has the potential to enhance people's standards of living by creating jobs, as well as contributing to mainstream tourism and the economy at large. Religious tourism has ripple effects on related sectors of the economy like transport and hospitality. Theoretically, the study was designed to add value to the existing knowledge on the Zimbabwe religious tourism performance and its contribution to the economy. The findings from this study could inform economists and policymakers on reforms required for maximizing gains from religious tourism. The findings further provide strategies that can be adopted to promote the growth of religious tourism practice in Zimbabwe.

## **1.11 RESEARCH OUTLINE**

The outline of chapters is as follows:

### **Chapter 1**

This chapter introduces the study, provides a statement of the problem, the purpose of the study, objectives of the study, and scope of the study. The chapter provides a summary of the research methodology, defines terms relevant to the study and deliberates on the significance of the study,

### **Chapter 2**

This chapter critically reviews an array of literature relevant to the study. The chapter defines religious tourism, provides cases of religious tourism, and discusses challenges to religious tourism. The chapter focused on the theoretical framework and presents a conceptual framework built from the literature synthesis. It concludes with the research gap based on the literature reviewed.

### **Chapter 3**

Chapter 3 discussed the research methodology. These include the research design, population and sampling, research instruments, data collection procedures, and data presentation and analysis procedures.

### **Chapter 4**

This chapter reports on the analysis of data which was gathered using questionnaires and interviews. The data is presented using tables and figures. The analysis of qualitative data and quantitative data was done using thematic analysis and SPSS respectively.

### **Chapter 5**

This chapter concludes the study. The chapter also provides summary of the findings of the study, and recommendations of areas within the religious tourism sphere to be improved based on the findings of the study. Lastly, the chapter provides limitations and makes recommendations for further studies.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1. INTRODUCTION**

The primary objective of this study was to explore the potential and to determine methods of growing religious tourism. This chapter critically reviews a pool of literature relevant to the topic under study, including peer-reviewed scholarly journals. The rationale of this chapter was to enable the researcher to untangle findings and views that have been made by other authorities on unlocking the potential of religious tourism, guided by the socio-economic benefits of religious tourism activities in Harare. The chapter discusses the theoretical framework and the conceptual framework built from existing published literature. Secondary data provided literature for this section through online search engines like Google Scholar, Emerald insight, and ProQuest.

### **2.2. CONCEPTUALIZING RELIGIOUS TOURISM**

Terzidou (2010:113) claim that tourism and religion have traditionally been interrelated through the institution of pilgrimage, from which later the phenomenon of religious tourism arose. As an old concept, religious tourism has however increasingly evolved in its definition to mean different things to different people. Some have termed it heritage tourism, church tourism, cultural tourism, pilgrimage tourism, faith tourism, among others (Rashid 2018:151). Notwithstanding the different terminology, in the Zimbabwean context, religious tourism is referred to as a modern pattern of visitation to sites of religious prominence to satisfy recreational as well as religious needs or soul searching (Rashid 2018:152; Chadha and Onkar 2016: 1709; Foruzan 2014:12).

Even though they subscribe to the same notion of traveling for religious reasons, Okonkwo (2015: 1) and Zimbabwe National Tourism Policy (2013:10) added that these people travel either in groups or as individuals. This is critical in setting the right parameters of the concept. Rodriguez (2012:8), however, emphasizes that the concept of religious tourism emerged from the understanding of tourists' motivations, which were partly or wholly religious. To that end, religious tourism entails visiting domestic, regional, or international sites, attending ceremonies, celebrations, and or conferences of religious importance. It therefore follows that attendance by local people to these sites constitutes religious tourism.

### **2.2.1 Religious Tourism as a product**

Despite many reflections on religious tourism literature over the past decade, less effort has been made to establish its adoption as people are increasingly traveling around the world seeking spiritual fulfilment through tourism (Sharpley and Jepson 2011). To that end, this study is significantly making use of an approach that regards religion as a product (Henama and Sifolo 2014; Apleni and Vallabh, 2017:5, Mushava, 2019: 1) that has of late been developed to compete with numerous products being offered and traded on the international marketplace (Tomljenovic and Dukic, 2017: 2). To reach consumers, the religious tourism product must be properly packaged and offer different benefits, such as finding meaning and purpose, self-exploration, mercy and salvation, peace of mind, and many others, to the end-users. Approaching religion as a product requires branding it as a means for marketing to contend for consumers. Spiritual organizations thus need to be creative enough to accommodate the changes in the religion market. This calls for the adoption of religious tourism into the tourism mainstream (Tomljenovic and Dukic, 2017: 2).

Regarding religion as a product that can be marketable is also indicated in the current research on religious tourism where the narratives of products and marketing are common (Tomljenovic and Dukic, 2017: 2). The existing wide body of religious tourism studies focuses on real matters such as motivation (Nieminen 2012: 20), satisfaction (Canoves and Prat Forga 2016: 27), religious tourist experiences (Bond, Packer and Ballantyne 2014: 471) as well as decision-making models in religious

travel (Henderson 2010: 541). This tourist consumer/demand-side approach to religious tourism studies is a direct result of regarding tourism as a sector, thereby lacking insight into the personal change process experienced by the tourist (Tomljenovic and Dukic 2017: 2), hence the purpose of this study.

Religious travellers visit holy places to carry out spiritual ceremonies and to acquire “divine blessings”. For instance, Christians go to the Holy Land (Israel), Judaists take their journeys to the Wailing Wall in Jerusalem, Muslims take a trip to Mecca annually and Hindus visit Varanasi’s Ghats (Shinde and Olsen 2020). In India, pilgrimage is as good as civilization and the institution of pilgrimage to holy places is an ancient and continuing religious tradition of the Hindus (Eck 2012). Annually, there is a total estimate of 300 million people who travel across the world on motivation cantered on religion (Rundquist 2010). United States of America statistics on religious tourism once indicated that 4.5 million people were involved in religious tourism and the number was predicted to double by 2012. Each year, millions of Hindus visit temples located along well-known pilgrimage routes, such as Char Dham and Chota Char Dham (Sati 2014). This calls for an understanding of why many countries are seeing the necessity of incorporating religion into the tourism industry.

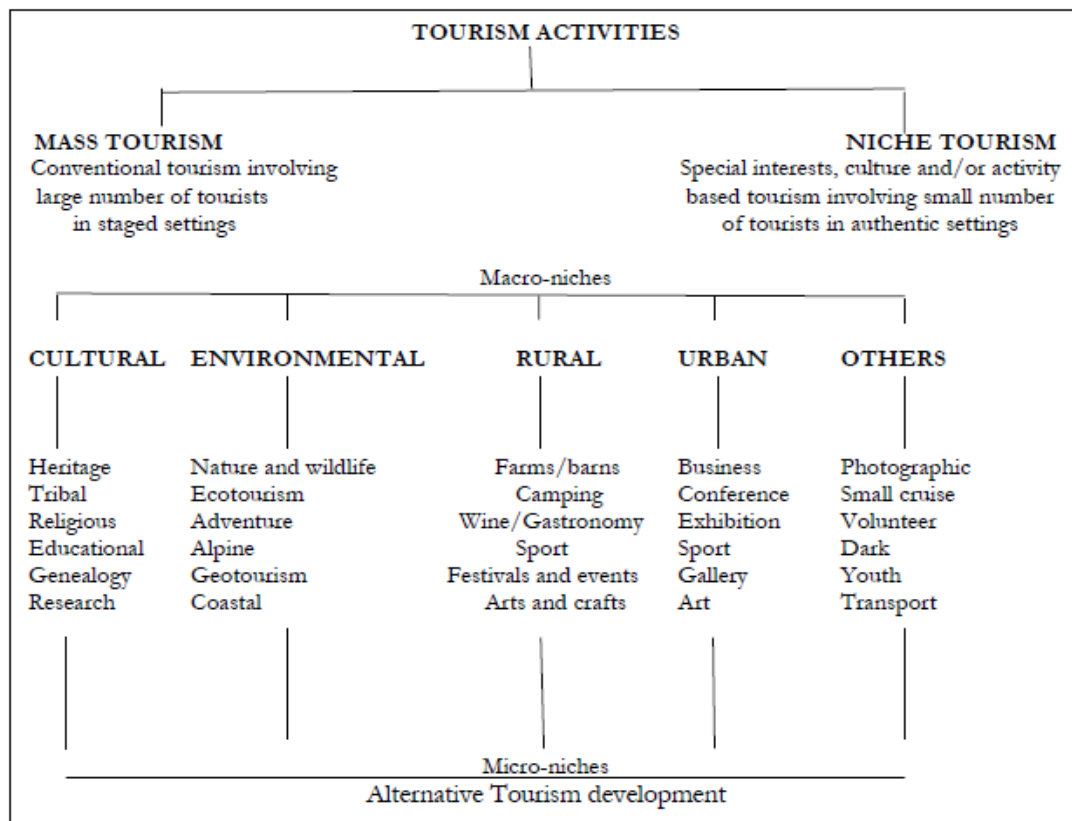
Subsequently, a typology of religious tourism was proposed, based on the evolution of the pilgrimage movement across different religions (Nolan and Nolan 1992). The connection with tourism has been long established, since pilgrimage is an old model traveling exercise (Eliade 1969; Smith, 1994; Fleischer and Felsenstein, 2000). Travelers who engages in religious journeys were associated with the tendency to embark on pilgrimages or visits to holy sites (Kruger and Saayman 2016). This interest in religious travels has incited awareness in religious tourism as a tourism niche that requires attention and provides a market that is supported by those who take on frequent visits to holy places (Terzidou 2010). This has also increased intellectual attention in crafting an enhanced perception of the phenomena concerning tourism. Given its important feature as travel with a religious orientation, religious tourism can be used to fulfil fashionable, high dimensional requirements,

which includes religiousness, meditation, composure, and guidance (Rodrigues and McIntosh 2014). Those who categorize themselves in sanctified dwellings as religious tourists and pilgrims present extraordinary levels of loyalty to such places. From this point of view, religious tourism carries potential impacts on both the economic and cultural development of sites that display some religious constituents (UNWTO 2013).

### **2.2.2 Religion and tourism**

Today religion and tourism have become inseparable as they are now dependent on each other given the contemporary market. Religion, just like any other motives for traveling, is still considered the most familiar stimulus for traveling and conscientiously motivated pilgrimage which is the world's oldest and most basic forms of population mobility has become a popular trend for tourism for the twenty-first century (Collins-Kreiner 2006).

Novelli (2005) classifies religious tourism separately under cultural tourism. In Figure 2.1, tourism is divided into two main divisions which are mass tourism and niche tourism. Poon 1993, as cited in Novelli (2005: 2) defines mass tourism as a “large-scale phenomenon, packaging and marketing homogeneous leisure services at fixed prices to mass customers”. However, niche tourism is known for catering to more precisely defined groups where individuals are acknowledged by similar specified needs for products. In addition, niche tourism is subdivided into five subsectors, including cultural tourism (see Figure 2.1). Religious tourism is indicated as one of the micro-niches of cultural tourism (Novelli 2005: 2-9).



**Figure 2.1:Niche tourism components** (Novelli 2005: 9)

Religious tourism, in modest form, can be described as traveling to a place, building, or shrine which is sanctified or sacred (Yeoman 2008:181). According to Kassim (2011:441- 446 and Yeoman (2008:181), this type of travel is focused on either participating or observing according to one's belief and involves sharing religious experience and witnessing faith with someone. However, Nieminen (2012: 16) argues that a package for tourism might include travel to a religious site, for example a Cathedral or church. This, however, does not necessarily make it a religious trip, but rather cultural because people may visit a church as part of their journey and not for religious purposes. Richards, (2007: 215) agrees that a visit to the Vatican for sightseeing cannot be classified as a pilgrimage. However, if there is a spiritual motive shared, this can be referred to as a pilgrimage (Liguorian 2012.)

Wright (2008: 10) provided a broader definition of a pilgrimage as a journey to a holy place with a spiritual purpose or intent. In Wright's views, the trip on its own to the religious site is equally vital, for instance the pilgrimage routes have now become popular as an element of the idea of religious tourism. Richards (2007: 223) however claims that the emphasis on these journeys is not mainly spiritual motivation, but

rather physical accomplishments, and can therefore not be classified as religious tourism.

### **2.3. FORMS OF RELIGIOUS TOURISM**

Various forms of religious tourism are categorized under religious tourism. Uniting the main subdivisions of religious travel, the classification of the most common classes could include the following:

- Pilgrimages and tours.
- Missionary and volunteer travel.
- Religious events; and
- Fellowship travel.

(Yeoman 2008: 181; Wright 2008:10-15; Papathanassis 2011:50-53.)

According to Petroman, Petroman, Ciolac, and Marin (2015: 203), as people take a religious journey; it is either in one or more of the following forms: missionary travel; religious cruises; pilgrimage to sacred places; religious camps; spending time in a remote place; adventure tourism with religious topics; youth travel for religious devotion; religious tourism or inter-generational tourism; holidays; conferences on religious topics as well as a visit to religious tourism attractions, among others.

Bader (2012: 45) advances that although religious tourism has increasingly and always been combined with other various reasons of travel, nowadays, it generally entails an array of travel segments and activities. These encompass but are not limited to excursions; faith-based cruises; missionary travels; fellowship conventions and conferences; religious attractions, which include themed fun-parks and historical sites; monastery visits; and guest-stays. This also includes faith-based camps; religious tourism adventures; faith-based volunteer holidays; youth travel caused by the religious commitment and family tourism activities linked to religion.

Okonkwo (2015: 1) on the same note stresses that as a subsector of tourism, religious tourism is comprised of many components. These include, among others, Christian and faith-based camps; pilgrimages; travel; leisure (fellowship); faith-based



cruising; vacations; crusades; conventions and rallies; retreats; missionary work; monastery visits; guest-stay; as well as visits to religious tourist attractions.

It can thus be established that there are an array of forms or practices in the field of religious tourism. These are viewed as religious or faith-related visits by tourists. However, all these definitions seemed to have created a cogent gap in terms of African Traditional Religion, which encompasses activities such as festivals, giving of names, circumcision, initiation ceremonies, marriages, funerals, harvest festivals, and rain-making ceremonies. African Traditional Religion is a form of religion commonly practiced in the African continent and Zimbabwe is not an exception. The latter however did not form part of this study.

## **2.4. SOCIO-ECONOMIC BENEFITS OF RELIGIOUS TOURISM**

Yalghouzaghaj and Shorbolagh (2013: 196) suggest that as the growth of tourism has continued to significantly increase the world over, it has equally become a topical subject for many communities and economies due to its substantial social and economic benefits. Most importantly its economic merits have constantly been cited as the main motivation for tourism development and its forms, such as religious tourism (Yalghouzaghaj and Shorbolagh 2013: 196). Supporting this view, Nyikana (2017: 1) notes that over 240 million people that include Christians, Muslims, and Hindus, among others, travel around the globe annually for religious purposes. This growth trajectory will be expected to rise significantly soon (Emmanuel 2014: 525). For this development, however, to be realized socially and economically, it is imperative that governments, tourism players, and academics alike, play a critical role in promoting its growth.

### **2.4.1 Economic Benefits of Religious Tourism**

The economic benefits of religious tourism cannot be overemphasized, particularly to the host country. As postulated by Muzapu and Sibanda (2016: 55), tourism, in general, has significantly become the biggest, as well as one of the fastest-growing sectors in the world. Further, it has equally become the main source of jobs and livelihood for many, predominantly in Africa. According to Emmanuel (2014: 525),

tourism provides about ten percent of the world's income and employs about one-tenth of the world workforce. Okonkwo (2015: 1) maintains that religious tourism creates employment for locals. Further, other spin-off sectors such as accommodation, catering or restaurants, and transportation, are created because of religious tourism, which in turn create jobs for residents, while improving their income and way of life. Rashid (2018:153) indicates that apart from religious institutions, holy sites are often surrounded by religiously orientated businesses and facilities, such as souvenir shops, travel agencies, commercial hotels and even hospitals, hence offering job opportunities for the host communities. Religious tourism promotes service delivery as well as amenities in the form of infrastructure, police services, accessibility for the disabled, and transportation services, among others (Rashid 2018:15; Ganguly and Rai 2016: 92; Durgamohan 2015: 377).

Nyikana (2017: 1) concurs that another notable economic impact of religious activities includes government tax revenues, raise in employment creation, entrepreneurial opportunities, and extra income for host cities. It further promotes the building of new facilities, the refurbishment of dilapidated infrastructure, and the revamping of the declining state of small towns and rural areas of a country.

Though it might not seem self-evident to look at missionary travel in terms of economic benefits, there are roughly two million missionaries abroad globally, who contribute to about US 1 500 in average travels costs per head. This denotes a conspicuous financial presence in the tourism business. Similarly, pilgrimage travels together with religious conventions and Christian conferences all constitute a multi-billion-dollar market segment (Bader 2012: 9).

Considering this substantial revenue generation, it is an understatement to regard the religious tourism market a niche (Bader 2012: 9). It is rather a lucrative market segment that should be tapped. For instance, in North America, it is valued at USD 10 billion, in Saudi Arabia; contribute 12% to the GDP through its attraction of millions of non-Muslims and Muslim visitors since the birth of Islam.

### **2.4.2 Social Benefits of Religious Tourism**

According to Nyikana (2017: 1), religious activities in the form of festivals provide critical social opportunities in the host country. These include enhancing social interactions and relationships, thereby enhancing the social wellbeing and quality of life of the residents. Through festivals, communities can promote cohesion; family as well as a sense of belonging in the community cultural recovery; and cultural exchange between visitors and hosts amongst other socio-benefits.

Okonkwo (2015: 1) points out that religious tourism travels offer spiritual enlightenment as well as the appreciation of culture, history, and the heritage of one's faith in today's life, as a social benefit. It also acts as the best way to develop a close bond between members. Visits to religious sites enhance one's faith as well as provide wonderful opportunities to experience natural or historical destinations and enrich the lives of members.

According to Okonkwo (2015: 1), as religious tourism occurs in the communities, it is critical to note that religious tourists are often involved in sustainable efforts in various facets. These include visiting religious preservation areas, cultural education, the establishment of basic hygiene and medical and agricultural services. These are some of the activities that attract tourists to visit foreign countries, be they on holiday or religiously inspired missions. By so doing they will be enhancing the social well-being of the people in the host country.

According to Yalghouzaghaj and Shorbolagh (2013: 198) the benefits that religious tourism presents to society include employment opportunities as a labour-intensive industry; rising in income levels; promoting development; promoting cultural horizons; and enhancing feelings of self-worth; enhanced quality of life and living standard; strengthening the preservation of heritage and tradition; breaking down barriers of language, socio-cultural differences, class, race, politics, as well as religion, among others.

### **2.5. GLOBAL TRENDS OF RELIGIOUS TOURISM**

Globally, religious tourism has been regarded as the oldest form of tourism (Seyer and Muller 2011: 40). However, it is amongst the few researched areas of study of

contemporary tourism (Apleni, Vallabh and Henama 2017: 5). Nevertheless, religious tourism increasingly continues to globally experience exponential growth and popularity as one of the largest market tourism segments, accounting for approximately 300-400 million international tourists annually, according to the United Nations World Trade Organisation (UNWTO) (Tomljenovic and Dukic, 2017: 1).

### **2.5.1 Religious Tourism Trends in Europe and Asia**

As a result of religious tourism, many nations like Saudi Arabia recorded over 13 million religious' tourists in 2019 and the number is projected to double to roughly 30 million in 2030. In India's state of Gujarat, at least 37% of all tourists are religious tourists. In equal measure, in Brazil, religious tourism is one of the biggest tourism segments, valued at 14 billion pounds from nearly 20 million religious visits. In Iraq, religious tourism is the second-largest generator of income (billions of dollars) apart from oil, creating thousands of jobs, hosting over five thousand religious tourists daily (CBI 2019).

Even though Christianity is the common religion in Europe, Germany (60%), France (47%), United Kingdom (UK) (52%), Italy (85%), Netherlands, and Spain (56%) have been the most key source markets for religious tourism, globally (CBI 2019; European Union 2016). Apart from Christian tourists, Catholics, Muslims, Jewish, Sikh, Buddhists, Hindu, Protestant, and atheists, among others, are also popular in Europe. These religious tourists visit areas like Southeast Asia, North and Latin America, the Caribbean, Australia, New Zealand, China, India, Middle East as well as Africa (European Union 2016). The purpose of their visits is for pilgrimages, like the Seven Saints of Marrakech; visiting sacred sites, like Machu Picchu; church, mosque, and temple tourism; and travel for mission or worship, like meditating in a Buddhist monastery in Bangkok or Mercy Ships (CBI 2019; European Union, 2016).

According to the European Union (2016), the most popular type of accommodation used by religious tourists is paid accommodation like hotels, hostels, cruises, and hostels. They travel individually or in groups and book their journeys through online commercial services like tour operators, airline companies, travel agencies, and or private housing individuals, among others. Their stay usually lasts for between two and four weeks. Mass media like movies, social media, books, and blogs has been

the largest influencer of religious tourism in Europe, particularly to destinations in Southeast Asia. Similarly, improvements in tourism infrastructure and strategic marketing and development of religious sites have greatly promoted accessibility, increased their popularity as well as boosted the numbers of religious tourists (CBI 2019).

Apleni, Vallabh, and Henama (2017: 5) state that studies in religious tourism are amongst the least researched areas globally of contemporary tourism. Nonetheless, in Turkey, Egresi, Bayram, and Kara (2012: 62) carried out a study on unlocking the potential of religious tourism in Turkey. As mass tourism continued to be less sustainable, the implementation of other sustainable alternatives, such as religious tourism became increasingly imperative to attract tourists to other parts of the country and contribute to a more harmonious development of the country. The study found that the greatest potential for development exists in Central and South-Eastern Anatolia, the Eastern half of the Mediterranean Region as well as the Eastern Black Sea Region. These areas are blessed with a great variety of religious and cultural sites however so far have seen very little tourism development.

In Jordan, Bader (2012) performed a research study on religious tourism 's current situation, future developments, and prospects in Jordan. In his study, Bader (2012), used five Islamic and eight Christian holy sites as case studies. A mixed-method approach was followed, using interviews and questionnaires as research instruments. Religious tourists and pilgrims normally visit holy sites to pray and frequently go to the religious sites with their entire families. Bader (2012) further found that, visitors and tourists were mostly married, between the ages of 25 and 44, men who are married and are Jordanians, educated; and Abu Ubaydah Shrine and Mount Nebo were the most visited sites. According to Bader (2012), the Baptism site and Mount Nebo are constantly scheduled in the travel agencies' programs, although the Islamic holy site of the site of Abu Ubaydah Shrine is not usually included in the schedule. Most travellers visit the above-mentioned Holy site because it is in the popular landmark, the Dead Sea. Nevertheless, the major hindrances and complications that travellers face when visiting holy sites were mainly linked to traffic signs, expensive goods, and services, shortage of parking space, poor infrastructure, absence of tour guides, and lack of diversity in language on brochures. To promote

tourism in Jordan, government and brochure designers must take into consideration all these challenges to reach an amicable solution (Bader 2012). Furthermore, the study revealed that to the present day, Jordan does not offer free access to Holy sites for all nationalities and religions, for example Muslims from Shiite.

There is a religious organisational problem from the viewpoint of Islamic religious tourism, as numerous specialists and scholars underscored during the discussions. There is a huge discrepancy between the government planning and the needs of the communities around the religious sites. The ZTA and City of Harare officials confirmed that communities were not benefiting from the tourism activities around the site, although noticing tourists' arrivals. In conclusion, on the communal level, intercultural and religious heritage, the investigator hoped that his research will help to grow a foundation which will unite Muslims and Christians in Jordan through a deeper understanding of their common religious heritage. This case study revealed the needs and visions for the government and the local communities around religious sites to be intertwined to reduce challenges associated with religious tourism sites.

### **2.5.2 Religious Tourism Trends in Africa**

According to CBI (2019) and Reiseanalyse (2020), European economies such as Germany and the United Kingdom contribute at least 14% of religious tourists annually in Africa. However, Apleni, Vallabh, and Henama (2017: 5) insist that religious tourism has remained one of the most understudied areas in tourism research. Though Christianity and Islam command a substantial following in Africa, the potential of its religious tourism has not been sufficiently studied (Gedecho 2014: 42). Nyikana (2017:1) notes that developing nations in Africa have been experiencing rapid growth in mainstream tourism in the recent past. For instance, in 2011, Africa's underdeveloped tourism sector has attracted over 5.2% or 49 million to the total tourist arrivals globally, employing over 7 million people and contributing at least 9% amongst East African economies' Gross Domestic Product. The infrastructural problem, security issues, lack of trained people, low promotion as well as lack of innovations, among others, has however remained some of the challenges

affecting the sector (Gedecho 2014: 42; Ighobor and Haidara, 2012:15; UNWTO, 2011b).

In countries like Ethiopia, Christianity and Islam are the major religions and contribute to the largest share of domestic tourism. Religious tourists travel to churches, monasteries, and Saints festivals to pray and for fasting which is held annually (Gedecho 2014: 42; Geremew, Alemayehu and Meskele 2017: 1). In Egypt, historical sites like Egyptian pyramids which contain the tombs of the pharaohs, are popular in Africa and the world over (Ashiegbu and Achunike 2014: 131; Apleni, Vallabh and Henama 2017: 5). As advanced by Apleni, Vallabh, and Henama (2017: 5), as early as the Roman period, before the Common Era, visitors from foreign nations embarked on religious travels to Egypt to witness the great pyramids.

Similarly, in South Africa, various religious activities are hosted, particularly during the peak, Easter season for religious tourism. During Easter season, most of the people come from across Southern Africa like Lesotho, Botswana, Namibia, Zimbabwe, and Mozambique, to assemble for some days in Morija, Limpopo province. Religious sects which commonly conduct ceremonies during Easter include Zion Christian Church's (ZCC) annual Easter religious congregation at Morija and over 25 000 Zulu Shembe congregate at Judea near Eshowe to meet their leader (Prominent People 2009: 13). At least hundreds of thousands of faithful pilgrims gather and resurrect the village disbanded the previous year. During this religious event, hundreds of shops emerge, selling items of food to religious visitors. A hive of economic activity prevails in between a formal religious program. The Shembe pilgrimage welcomes visitors on their road of praise and worship and members are happy to share their beliefs and traditions with tourists and inquisitive minds. The most colourful Shembe Pilgrimage that tourists attend takes place at the beginning of every year and is known as the Shembe Pilgrimage to the Holy Mountain (South Africa.net 2010: 17). These events highlight the level of seriousness people engaging in religious tourism have in South Africa.

In another case study of the Eyo Festival in Lagos, Nigeria, conducted by Emmanuel (2014) on religious tourism and sustainable development, Emmanuel (2014:524) postulates that religion is more than a spiritual matter and relationship that exist

amongst mankind and God. It also governs the individual, interpersonal, societal, and economic element of life. Religion is viewed as impeding evolution and consistently does not provide an opportunity for nation-wide development. However, the study argues that the challenges of societal disorders, wars, and religious crises can be solved if government capitalizes on spiritual tourism as a tool for sustainable tourism development. The study further revealed that anxiety of African faith and beliefs going into an indeterminate state of survival with the arrival of Christianity and Islam can be resolved through religious tourism. The paper also resolved that all these associated complications support the argument on the socio-economic impact and value of African religion, chiefly through exploring religious tourism abilities in the Eyo festival in Lagos State, Nigeria, recognizing the connection between African Traditional religion and tourism. It is important to take into consideration that people are self-motivated, so humanity and religion cannot be stationary. The study postulates that heaps of tourism abilities to contribute to economic development are preserved in that festival and if the government supports the potential, it will eventually lead to sustainable development in Nigeria. This is, therefore, a revelation that most authorities across Africa should recognize the importance of religious tourism and provide enough support for communities to realize its benefits.

In South Africa, Nyikana (2017) carried out a research study on Religious Tourism in South Africa with a focus on the initial investigation of a major festival in Limpopo. The primary finding of the study on Zion Christian Church (ZCC) Easter Festival in Morija in Limpopo, supports the need for promotion of religious tourism in South Africa. The study revealed that the participants were enthusiastic about the socio-economic benefits brought about by this religious tourism event for the local communities. Nevertheless, matters that persisted as crucial in tourism facilities included banking, transport, sanitation, and being a responsible tourism destination. The study stresses the need for the relevant authorities to deliberate a new approach to event planning and implementation that will holistically improve the attendance of tourists as well as ensuring the sustainability of the event.



### **2.5.3 Religious Tourism Trends in Zimbabwe**

According to Muzapu and Sibanda (2016: 56), in Zimbabwe, tourism has been one of the best performing sectors. They added that, if it was not the harsh operating environment, the sector could be doing better. These challenges include high unemployment which is affecting demand for goods and services, bad publicity, and capital flight. The infrastructure in the form of building, transport, power, and technology has also caused concern. These challenges have negatively affected service delivery, resulting in reduced inflows of tourists and its potential. The tourism products on offer in the country remain those in natural heritage form, without much value addition.

In Zimbabwe there are no additional activities that complement the tourist attractions. Tourists find themselves spending one or two days in the country, a period that is too short for any meaningful spending (Zimbabwe Ministry of Tourism and Hospitality 2013: 6). Considering the slow development of the local tourism industry; there has been a marginal increase in tourist traffic of just 10% from 2014 to 2015. This indicates that the industry needs to be developed to realize the potential, particularly of other forms of tourism like religious tourism which are regarded as niche segments worth billions in revenue the world over (Okonkwo 2015: 1).

According to Mushava (2019:1) in Zimbabwe, religion has increasingly become an essential cog of its socio-cultural landscape. However, the country has recently witnessed the flourishing of mega-churches, particularly in the capital, Harare, adding a fresh momentum for religious tourism. The major highlight of religious tourism in have been Prophet Walter Magaya's Prophetic Healing and Deliverance (P.H.D.) Ministry and Prophet Emmanuel Makandiwa's United Family International (UFIC). These two mega-churches have been drawing thousands of pilgrims from across the breadth and width of Southern Africa. It has been approximated that during the 2018 P.H.D.'s Night of Turnaround and UFIC's Judgment Night held on the 31of December 2018, more than one and half a million people attended the annual religious events (Mushava 2019: 1). These two events have added to the already existing conferences that are hosted by ZAOGA FIF at AMFCC. ZAOGA

hosts Deeper Life Pastors, Elders, and Deacons conferences annually that witnessed attendance by many people all over the world, including people from Canada, Jamaica, the USA, and South Africa. The event takes place at ZAOGA bible college AMFCC which is in Harare (ZTA 2016).

Accordingly, the mainline churches such as Jehovah's Witnesses, United Methodist Church, and Roman Catholic host annual conventions which also see people from different countries attending. The above evidence and figures of pilgrims are a clear testament that religious tourism has the potential to promote the growth of mainstream tourism and the economy at large if unlocked.

#### **2.5.4 Religious Tourism in Harare City**

In addition to their various religious events that are conducted throughout the year, tens of thousands of people flock to Prophet Walter Magaya of Prophetic Healing and Deliverance (P.H.D.) Ministry, as well as Prophet Emmanuel Makandiwa of the United Family International (UFIC) church in Harare for the Sunday Services (Mathuthu 2013: 6). These two mega-churches are the chief crowd pullers, providing spiritual healing for people coming from across all parts of Africa and beyond (Mushava. 2019:1). Prophet Walter Magaya of Prophetic Healing and Deliverance (P.H.D.) Ministry who has adopted the guest-stay approach hosts conferences and conventions now and again. Equally, the United Family International draws the faithful from several countries on a sustained basis through its big Sunday service.

In Zimbabwe, since religion is predominantly (98% of the population) Christianity, this leaves little if none recorded religious activities from other religions, especially in the capital city Harare, where the most mainline and mega-churches are. Despite the multitudes of followers these big churches command and their potential contribution to the economy, there has not been any substantial effort to tap into this uncharted niche tourism market segment of religious tourism (Mathuthu 2013: 6; Mushava. 2019: 1).

## **2.6. CHALLENGES HINDERING THE DEVELOPMENT OF RELIGIOUS TOURISM**

Nyikana (2017:1) suggests that several negative aspects can hinder tourism development. For instance, during the hosting of religious events like festivals, conferences and conventions, there are rampant cases of criminality, overcrowding, displacement effects, conservational aspects connecting to increased weight on resources, and the short-term landscape of the economic reliance on an occasion by the community.

In the same vein, Gedecho (2014: 44) notes that there are a host of challenges that hinder the development of religious tourism. These include road safety and security. As advanced by Suleiman and Mohammed (2010: 254), until the recent past, issues of road safety and security have been a great cause of concern for religious travellers. Similarly, areas characterized or known for high crime rates like murders, serious assaults as well as rape, can gain a lot of media attention, thereby affecting tourists' choices (Gedecho 2014: 44).

According to Suleiman and Mohammed (2010: 254), political instability, as well as civil war, similarly, hinders the development of tourism. For example, conflicts that erupted between Palestine and Israeli significantly affected tourism in Palestine, particularly in east Jerusalem. In the same breadth, during the 1990s, wars were also a critical factor that hindered tourism in Croatia (Gedecho 2014: 44), causing a US\$5 billion decline in tourism contribution to its economy. Equally, in Ethiopia, the civil war was regarded as the biggest contributor to the reduction in tourist arrivals as well as revenue inflows (Sisay 2009: 56).

Globally, another important factor that has greatly hindered the development of religious tourism over the years has been terrorism. For instance, the tourism industry in New York and Bali was greatly affected by terror attacks that occurred in 2001 and 2002 respectively (Gedecho 2014: 44; UNWTO 2002: 1). In the same way, in 2012, in Ethiopia, a terror attack at Afar Region on foreign tourists was feared by its tourism sector (Gedecho, 2014: 44). Areas that are known for terrorist attacks are not attractive to tourists for safety and security reasons.

UNWTO (2011b:2) maintains that nations that have developed infrastructure are likely to receive more tourists than their counterparts, with dilapidated, obsolete state of infrastructural development. As asserted by Ighobor and Haidara (2012: 45), infrastructure challenge is one of the critical challenges for tourism development, particularly in Africa. These include the absence of or poor-quality road, poor communication and electricity amenities, absence of fitness centres as well a lack of sanitary water system. Infrastructure development is recommended as an indispensable component required to satisfactorily meet religious tourist needs (Gedecho 2014: 44).

As also propounded by Gedecho (2014: 44), planning and executing to have a religious tourism business without proper product development is also a very serious challenge that hinders the development of tourism. It is imperative therefore that when providing products to the consumers, fair prices be offered as this may affect the low turnout of visitors (Yabibal 2010: 10). It has been noted that poor methods as well as lack of innovative promotion techniques of tourism products, especially in developing countries of Africa, hinder the tourism sector's contribution to the economy (Ighobor and Haidara 2012: 45). In developed economies, like Italy, Spain, and Portugal, however, they have more lists of pilgrimages and religious festivals in their promotional literature compared to other nations (Gedecho 2014: 44).

Another challenge that may hinder religious tourism is seasonality (Gedecho 2014: 45). He added that, essentially, three factors contribute to the seasonality structures of religious tourism. These are religious rituals and remembrances day, weather settings or situations of the pilgrimage sites as well as a work calendar. Respectively, Cuccia and Rizzo (2011: 589) stress that seasonality is one of the characteristics of cultural tourism in Sicily that caused overcrowding and creating an environment that is bad for tourism. Resultantly, de-seasonality was recommended through various policy interventions and a raft of mechanisms which include tax reductions during off-peak seasons, high promotion campaigns, and delivering guidelines that restrict the number of visitors' journeys (Gedecho 2014: 45).

Andereck, Valentine, Knopf, and Vogt (2005:1056) posit that indigenous populaces can only have positive confidence towards tourism if they enjoy benefits associated with it or else, they will develop a negative perception and will no longer be willing to be sponsors of tourism development in destination. Andereck *et al.* (2005: 1056), urge that it is important that the local community surrounds of the religious sites be made aware of the positive benefits linked to religious tourism. Additionally, inhabitants whose religious and cultural heritage is confidently depicted by the tourism sites would be more likely to back tourism development compared to communities whose culture and heritage have been undermined.

Gedecho (2014: 45) elaborates that the participation of members of the public in tourism brings about numerous advantages. These advantages include sustainable development of local community, self-sufficiency, efficiency in the preparation, and the implementation of tourism developments and schemes (Stem *et al.* 2003: 387). As such, the participation of residents in tourism development is of paramount importance for the sustainable development of religious tourism. However, Gedecho (2014: 45) supports that religious tourism is susceptible to negative social impacts like rule violations linked religious beliefs and environmental laws caused by huge gatherings.

Another hindrance to religious tourism development is the outburst of Coronavirus in December 2019 disrupted supply chains worldwide. The service supply chains, especially tourism, got a deeper jolt in comparison to manufacturing supply chains (Mittal and Sinha, 2021). The intensity of this catastrophe was so high that worldwide pilgrimage journeys like Hajj 2020 (a mandatory obligatory journey for able Muslim) and a visit to Vatican City churches were cancelled. In a country like India, it was beyond imagination that religious destinations were shut for more than six months. The government cancelled many seasonal religious journeys. So, the pious religious destinations already facing challenges due to heavy human influx, for example environmental pollution, cultural pollution had one more reason to face disruptions across the religious tourism supply chain. However, this time, the disaster to be confronted and measures to be followed were different. Post lockdown, social distancing may be a part of everyday routine to prevent mass gatherings. People-oriented religious destinations will face many more challenges to upkeeping the

belief and emotions of people. Post pandemic, no physical offerings, no holy water distribution, and no idol touching would be allowed until be better to state until the COVID-19 pandemic is no longer a global threat.

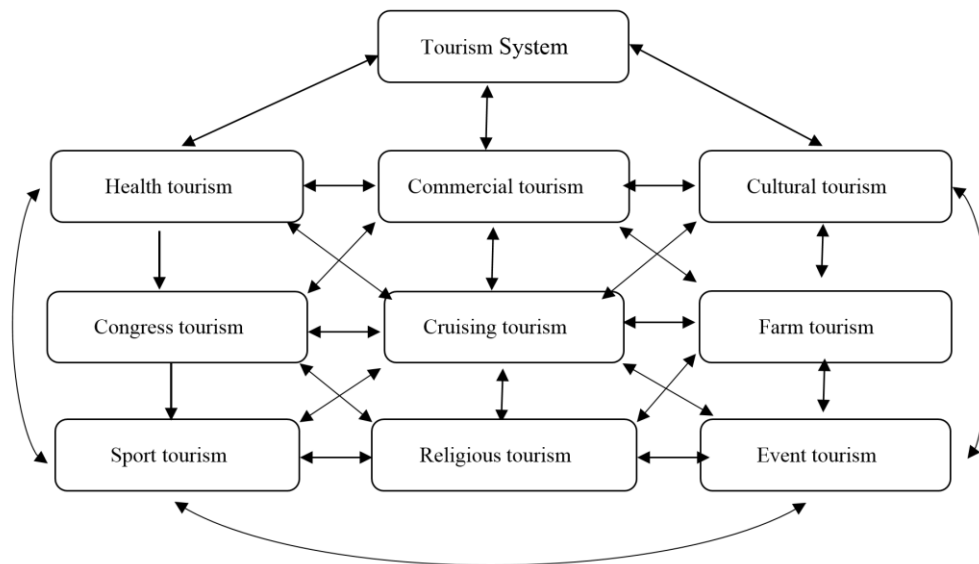
## **2.7. THEORETICAL FRAMEWORK**

Numerous models or theories have been developed and used by research practitioners and scholars alike to understand the potential of tourism as a critical sector that can contribute significantly to its overall economic performance. There are many theories on religious tourism such as Tourism Life Cycle Theory, Tourism System Industry Theory, Systems Approach, and the Market System of Tourism Theory. This study is underpinned by the Systems (Holistic) Approach theory.

### **2.7.1 The Systems (Holistic) Approach to Religious Tourism**

The Holistic or Systems approach theoretical method is a multifaceted framework in research study. Using it to account for religious tourism means that tourism will be represented from a structure opinion. It places religion in the framework of the bigger atmosphere, which is the tourism industry, and studies the role of religion in the whole. The quantities are vital, however, the most important is the interconnection between components since they work hand in hand to achieve the core idea of the entire system. The systems approach is ideal for understanding interdependency, which needs a method of intelligence different from the investigation; it needs coordinated brainstorming (Jere Jakulin 2017: 19).

According to Jere Jakulin (2017: 20), the systems approach makes use of various processes. It categorizes the system in a broader context of the environment of which it is a part and studies the role it plays in the larger whole. The parts are no longer the primary focus. The parts are essential but what is more important is the interrelationship between the parts as they work together to fulfil the purpose of the whole system. A systems approach is ideal for the idea of interdependency, which demands an innovative, unusual, and unique from scrutiny; it requires systems thinking (Jakulin 2017: 20). The systems approach to religious tourism can be best explained by Figure 2.2:



**Figure 2.2: Interdependency of the tourism system and other tourism sub-systems** (Jere Jakulin 2017: 20)

Jere Jakulin (2017) views religious tourism is a part of tourism which is a bigger system that includes various forms of tourism. It deduces that the explanation of the system is dependent on the goal the research requires to attain. The word “complex” is applied to pinpoint the fact that the problematic issue singled out in this study may not be presented in quantitative associations and that the greatest applicable morals are qualitative. The consideration here is also that the complex systems as linkages created of many components, which interact among each other in a nonlinear way, may evolve through self-organization, such that they are neither completely regular nor completely random (Sayama 2015).

Using a systems approach to unpack the potential of unleashing religious tourism into the mainstream of the tourism industry in Zimbabwe will enable exploration of all variables that are to be considered for this inquiry. Firstly, taking a systems approach from a conception of complex systems will enable the research to identify religious activities associated with religious tourism as subsystems of the tourism sector. Secondly, such activities from an optimistic perspective of systems approach will be present in the system within which has the complexity of interactions among system elements thus playing a major role in leading us to evaluate the benefits associated with religious tourism.

Furthermore, since these fundamentals are structures themselves and for this cause, the behaviour of a scheme at large can be difficult to predict: the classification of schemes, which interchange energy and evidence with their surroundings while in a journey, modulated by internal and external effects giving the researcher the aptitude to analyse challenges that hinder the development of religious tourism in study Harare.

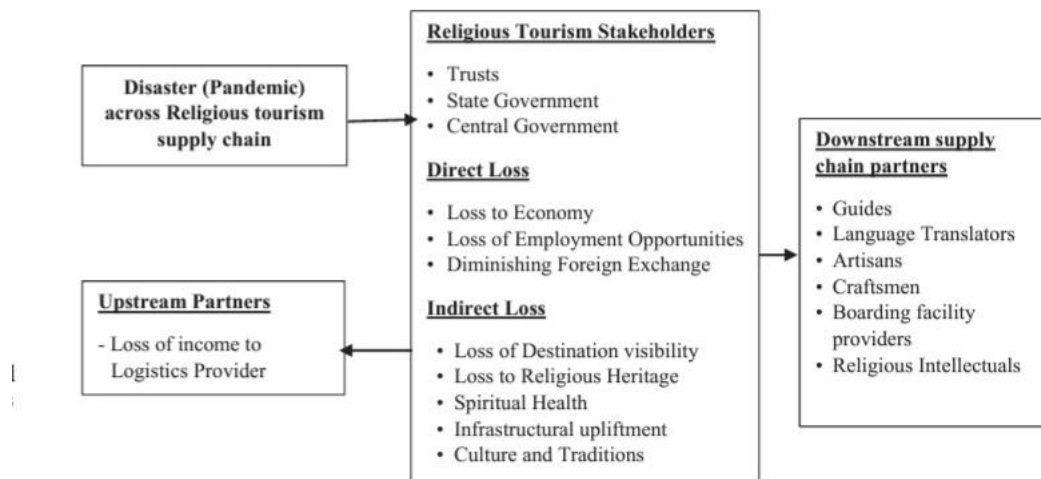
Lastly, since the systems of tourism are multifaceted for the reason of the prevailing relations and nesting of its subsystems, the researcher utilizes this to proffer possible strategies that can be used to ensure that adopting religious tourism and unlocking its potential is properly realized (Jakulin 2017: 20).

## **2.8. CONCEPTUAL FRAMEWORK**

The current study used resilience in religious supply chain as a conceptual framework. This framework was developed by Mittal and Sinha (2021). This was born out of the realisation that there are various impediments to religious tourism, among them pandemics such as COVID-19 and therefore resilience is the key in sustaining this sector.

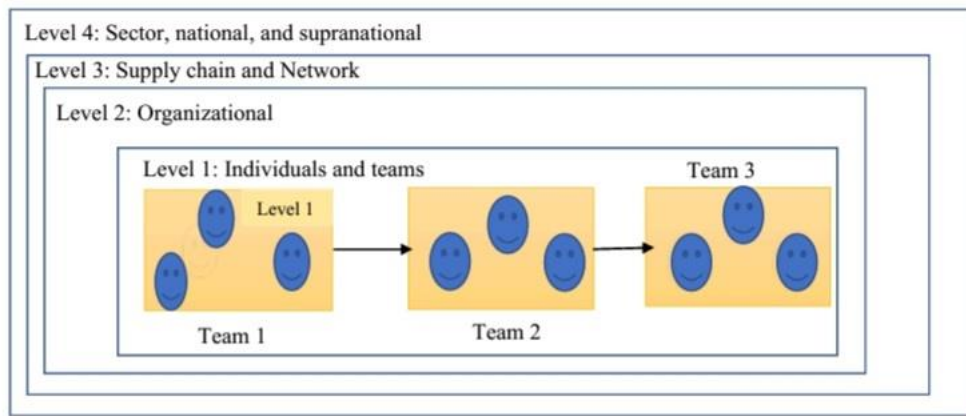
Because of the religious tourism supply chain, collaborative efforts among different groups can integrate the network and create an all-inclusive approach required to develop desirable supply chain resilience (Mittal and Sinha, 2021). Available literature about collaboration has also identified religious tourism supply chain as an essential element (Scholten et al., 2014). Mittal and Sinha (2021) propose a four-stage framework that encourages resilience in religious tourism supply chain.





**Figure 2.3: Disruptions caused by disasters across religious tourism supply chain**

**Resilience level one (Individual and teams)** – As shown in Figure 2.4, individuals and teams are pivotal in religious supply chain resilience. The threshold points to integrate resilience is through individuals and teams. They should adopt controlled, cohesive, and corrective measures to diminish disruptions across the religious tourism supply chain. During a pandemic, individuals should refrain from visiting these places to arrest the spread of the virus. The proportionate action by religious clerics as an Individual can convince people by the notion that the presence of Almighty can be felt within the self instead of visiting the religious destinations. Post lockdown, visit the holy shrines should be allowed following all the safety measures issued by the regulatory bodies.



**Figure 2.4: Framework to induce resilience across religious supply chain**

**Resilience level 2 (Organisational)** – Government initiatives and efforts by religious trusts can be effective when individuals (pilgrims or religious tourists), as well as various voluntary organizations active in disasters work cohesively. These may save the holy destinations from various disasters.

**Resilience level 3 (Supply chain and network)** – Given the religious tourism supply chain, the authors propose a smooth flow of services at all nodes of the supply chain network to introduce resilience during disasters. Players of the service supply chain should function in synchronous mode during disasters to provide appropriate health, safety and security services to the affected human capital. The working social capital assisting people should not pass on the responsibility to downstream suppliers. Also, the different organizations involved in services should be flexible enough to provide services across all network nodes instead of limiting their usefulness to immediate partner.

**Resilience level 4 (Sector, national and supranational)** – Extending resilience across religious tourism will also push to develop the theme across other branches of tourism, eco-tourism, adventure tourism, medical tourism, etc. Post-pandemic precautions to be followed by the religious tourism sector would enhance the resilience of this supply chain. Further, this may benefit the global tourism industry, focusing on pious destinations of mass gathering like Hajj, Churches, and so forth, across other countries.

Taken together, Mittal and Sinha's resilience framework assist in understanding how religious tourism may be disrupted by various elements, including disasters. The conceptual framework also assists in ensuring how variables like the factors enabling religious tourism growth in Zimbabwe. It was further applicable to this study in coming out with various strategies on how to mitigate challenges posed by the elements identified by participants to preserve religious tourism supply chains and for future preparedness.

The following hypothesis for the study were developed:

*Hypothesis 1: Religious tourism activities have socio-economic benefits for Harare.*

*Hypothesis 2: Religious tourism activities have economic benefits for Harare.*

*Hypothesis 3: The development of religious tourism in Harare is hindered by several challenges.*

## **2.9. CHAPTER SUMMARY**

This chapter critically reviewed a collection of literature important to the study. The chapter presents the theoretical framework and the conceptual framework for the current study, built from the literature reviews of published research. The subsequent chapter discusses the research methodology.

## **CHAPTER THREE: RESEARCH DESIGN AND METHODOLOGY**

### **3.1. INTRODUCTION**

The study seeks to explore the potential and determine methods of growing religious tourism in Zimbabwe and how best it can contribute to socio-economic development. To achieve that, both primary and secondary research was conducted. This chapter discusses the research methodology, research design, population, and sampling as well as other related issues.

### **3.2. RESEARCH DESIGN**

Zikmund (2013:60) claims that a researcher can adopt various research designs. This research study used a mixed-method approach and adopted a descriptive research design as it was deemed appropriate for the study.

#### **3.2.1 The Descriptive Research Design**

The descriptive design enabled the researcher to examine the factors influencing growth which can be capitalised to stimulate socio-economic development in Zimbabwe. Using survey questionnaires, the descriptive design allowed the researcher to gather data using clearly defined questions. Cooper and Schindler (2014: 166) assert that in many social studies, descriptive surveys are adopted to expose new issues, which are just beginning to be explored, and build a picture of the potential of religious tourism as a new phenomenon in Zimbabwe. Descriptive design was largely used to collect quantitative data which was then depicted in numerical terms to understand the views of the congregants regarding religious tourism in Harare. This allows the simplifying and drawing of probabilistic interpretations of results on the target population.

### **3.2.2 The Explanatory Research Design**

Cooper and Schindler (2014: 657) proclaims that an explanatory research design is adopted to gain insight by explaining 'why' a certain occurrence, phenomenon, or situation is happening (Institute of Marketing Management (IMM) 2013: 23) as observed through descriptive study. In this case, an explanatory research design allowed the researcher to understand why Zimbabwe has not been unlocking the potential of religious tourism, particularly in Harare. It was used to establish the relationship of the research problem, that is, the socio-economic impact of religious tourism in Harare. Also termed the explanatory sequential mixed design, the explanatory design was used to collect quantitative data first and then qualitative data, to strengthen the results of the study. Consequently, gaps that are created by the former design are somewhat eliminated (Creswell, 2014: 201).

### **3.3. RESEARCH DESIGN TYPES**

As the study has adopted descriptive and explanatory research designs, exploratory, and survey research design types were chosen.

- ***Exploratory***

Saunders, Lewis, and Thornhill (2009: 139) proclaim that an exploratory study is considered to let the respondents provide answers to the questions at hand. As such, interviews, were used to collect qualitative data from church leaders and management of services providers like ZTA and Harare Municipality. Less structured, non-directive, and open-ended questions in the form of guided conversations were used to collect qualitative data regarding religious tourism and its socio-economic impact in Harare, challenges, and strategies that can be adapted to unlock its potential. The responses of participants were grouped into themes and were used to corroborate quantitative data obtained through survey questionnaires.

- **Survey**

Data was not collected from the entire study population in Harare. Rather, due to time and financial limitations, research data was only collected from a sample of participants with similar characteristics to represent the target population. To that end, self-completion questionnaires and face to face interviews were used for collecting data. In sync with descriptive research design, surveys were employed to provide a quantitative or numeric description of trends, attitudes, or opinions of a population by studying a sample of that population (Creswell 2014: 201).

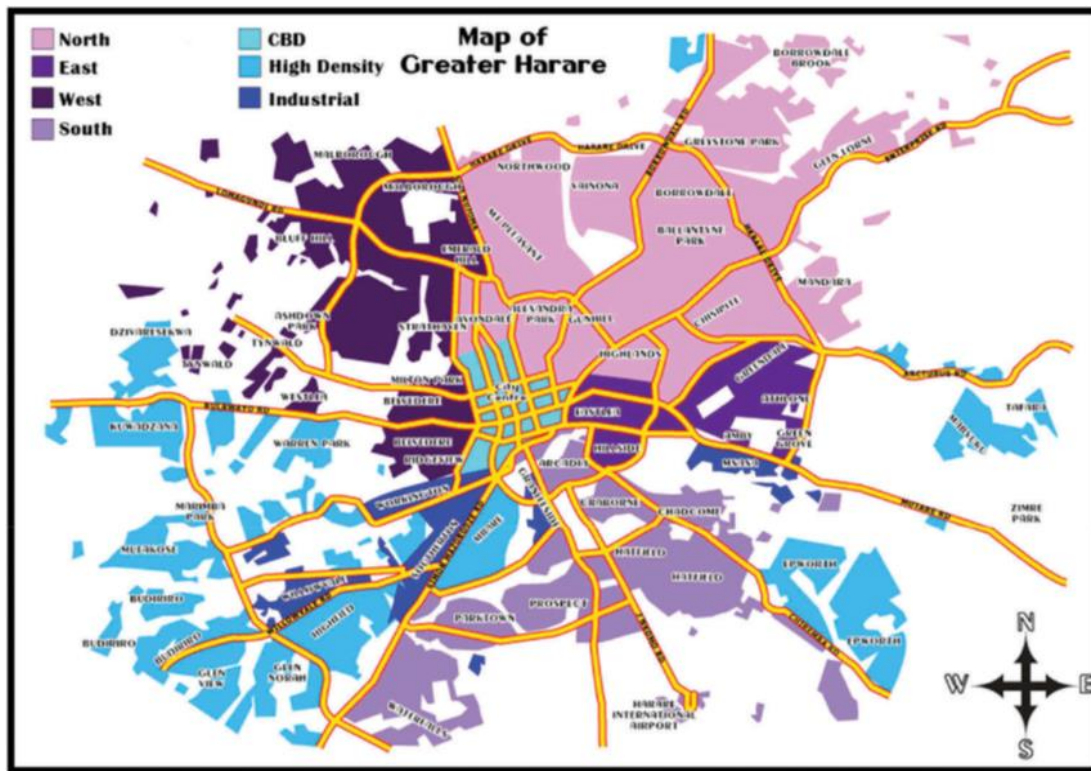
### **3.3.1 Research Designs Time Horizons**

This research study adopted a cross-sectional research design time horizon to collect data from the research participants on one occasion (ad-hoc) only. The cross-section of the study was comprised of participants drawn from pilgrims who worship at UFIC and P.H.D. assemblies located in Harare province. It also included a cross-section of the management of service providers, the City of Harare, and from the Zimbabwe Tourism Authority (ZTA) who are also headquartered in Harare. This cross-section of the study was to generate reliable and robust conclusions about the entire target population of interest regarding religious tourism and its socio-economic impact In Harare. Data was collected in 2020.

### **3.4. STUDY AREA BACKGROUND**

The research was carried out in Harare, the Capital city of Zimbabwe, in June and July 2019. Harare is a major international tourist destination and the economic hub of Zimbabwe (Masocha, 2006:839). The researcher chose Harare because Harare is the house to major contributors of modern-day religious travels which include P.H.D. Ministries' prayer mountain and worshipping centre, UFIC conventional gatherings and the charismatic Muslim prophet Sekuru Banda. The other reason for selecting Harare is for easy access to the Zimbabwe Tourism Authority head office to gather more information about the nature of religious tourism in Zimbabwe. These were the suitable sites to approach the congregants and pilgrims to collect data and to

conduct interviews. The map presented in Figure 3.1 shows the City of Harare, which is the area under study.



**Figure 3.1: Map of Harare, Source: Surveyor General (Chirisa and Mutamanda 2019: 8)**

Harare as a religious tourism destination is in the northern part of Zimbabwe.

### 3.5. RESEARCH METHODOLOGY

In an endeavour to achieve the objective of the study, data was collected from both secondary sources and primary sources.

#### 3.5.1 Secondary Data Sources

In this study, secondary data included published industry reports, regulatory reports, journals, and articles, among a host of literature that exist that is related to the subject matter. Secondary data is data that has already been gathered for a particular purpose (Cooper and Schindler 2014:665). This data was either gathered offline in libraries or online through search engines like ProQuest, Emerald Sight, and Google Scholar, among others using keywords. This data was evaluated for

quality before use considering their publishing dates (currency), the publisher, and the reason for publishing, among other things.

### **3.5.2 Primary Data Sources**

Cooper and Schindler (2014:663) claim that data is treated as primary when it is collected to answer a problem. In the same breadth, Kolb (2008:85) also claims that primary data is data collected by the researcher. He further highlighted that primary data is generally gathered from a chosen section of a target population (Kolb 2008:86).

In this case, primary data was gathered from church congregants drawn from UFIC and P.H.D. ministries in Harare through questionnaires. Further, primary data was gathered from the management of ZTA and Harare City Municipality as well as from church leaders using interviews. Their views or responses were analysed and presented in the form of tables and graphs.

A research methodology is regarded as a process involving numerous ways and techniques for data gathering (Rajasekar, Philominathan, and Chinnathambi 2013: 5). These include qualitative, quantitative, or mixed methods (Creswell 2014: 221). To address the objectives of the study, a mixed-method approach was used to infuse key elements of both qualitative and quantitative approaches. The qualitative approach enabled the researcher to gather qualitative data from church leaders and management of service providers to have an in-depth understanding regarding religious tourism and how best it can contribute to socio-economic development in the country. Qualitative data were gathered through in-depth interviews using unstructured questions at their working and worshipping places. The quantitative method was used to gather statistical data from pilgrims (congregants) using structured questionnaires (Cooper and Schindler 2014:166). The explanatory sequential mixed method was followed. This mixed method utilizes two phases to gather qualitative and quantitative data, namely(i) an initial quantitative instrument phase, then (ii) a qualitative data collection phase, in which the qualitative phase builds directly on the results from the quantitative phase.



### **3.6. POPULATION, SAMPLING TECHNIQUES, AND SAMPLE**

The population, sampling techniques, and sample size of the subjects are highlighted under this section.

#### **3.6.1 Population**

Sekaran and Bougie (2013:240) define a population as a group of people that the researcher approaches to investigate when undertaking a study. In the same vein, Creswell (2014:2) proclaims that population refers to records, events as well as people who provide information relevant to the study. By the same token, Sivnarain (2010:20) and McGivern (2013:78), suppose that human products, organizations, or conditions, pertinent to the study problem, constitute a population. Smith and Albaum (2012:142) view population as an integral set of subjects to partake in a research study.

This research study chose a target population of one thousand people, in the capital city, Harare Metropolitan, comprising of pilgrims from the Prophetic Healing and Deliverance (P.H.D.) and United Family International Church (UFIC), at their places of convergence in Harare and their leaders, the management of the Harare City Municipality and those from the Zimbabwe Tourism Authority also headquartered in the capital. Male and female pilgrims who were aged 18 and above constituted the targeted population, primarily because they are in one way or the other familiar with religious tourism-related matters in Zimbabwe and around the globe in general. More so, with the limited time and resources, this target population was deemed manageable.

#### **3.6.2 Sampling**

Cooper and Schindler (2014) define a sample as part of the integral or subset of measurements drawn from the population. It is a group of human elements chosen from a defined, target population. It is a group of participants, events, records, or cases, comprising of a portion of the population, which is carefully selected to represent that target population (Sekaran and Bougie 2013:242).

Thompson (2012:1) and Sekaran and Bougie (2013:242) state that sampling is done because the research is comprised of numerous elements that make it impossible for the researcher to observe as well as analyse each one of them. Likewise, Cooper and Schindler (2014: 665) define sampling as a systematic way of choosing some human subjects to form a given target population. Collins *et al.* (2000:76) subscribe to the systematic approach of selecting elements from a population, however, argue that two prerequisites of sampling should be met to ensure a fair representation of the sample from a given population. These include examining how similar or dissimilar the population is, and the degree of precision with which the population is specified. The more alike the human elements of a target population are, the smaller the sample can be and still be representative. Cognisant of these two critical considerations stipulated by Collins *et al.*, the researcher selected a sample that fairly represents the target population. These were chosen from the pilgrims as well as from the management of the responsible authorities.

### **3.6.3 The Sample Size**

In this study, a sample size of one hundred (100) respondents was chosen to be representative of the target population, representing ten percent of the target population. The sample comprised of eighty (80) pilgrims from UFIC and P.H.D. ministries and twenty (20) management staff drawn from the Zimbabwe Tourism Authority and Harare Municipality and Church leadership In Harare as illustrated in Table 3.1.

**Table 3.1: Sample Distribution**

<b>Stratum/ Category</b>	<b>SAMPLE SIZE</b>	
	<b>Questionnaires for Pilgrims</b>	<b>Interviews with the management/leaders</b>
<b>Zimbabwe Tourism Authority</b>	-	8
<b>Harare City</b>	-	8
<b>UFIC Pilgrims</b>	40	2
<b>PHD Pilgrims</b>	40	2
<b><i>Sub-total</i></b>	<b>80</b>	<b>20</b>
<b>TOTAL</b>	<b>100</b>	

**SOURCE: Author: 2019**

Pilgrims were an essential element of the study because their insights, perceptions, and experiences through religious visits to Zimbabwe were useful to account for embracing religious tourism as the construct of tourism. Involving management of the Zimbabwe Tourism Authority board was crucial since the ministry coordinates and regulates tourism activities in the country, thus they provide guiding procedures for the adoption of religious tourism into the mainstream of tourism. The Harare municipal city management were valuable in providing an explanation for event regulations and management concerning gatherings by the churches and coordinating the availability of necessary required infrastructure and other resources such as availability of good sanitation, water, and others that are useful to cater for needs of religious visitors.

According to Lewis and Thornhill (2019: 302) there are critical variables of the target population that have a great influence on the representativeness of a given sample and these comprise demographic data, such as, age-group, level of education, gender, marital status as well as occupation, among others. In equal measure, this research study made use of these demographic variables because in line with religious tourism and its potential to socio-economic impact, age, gender, education, and marital status, play a critical role in influencing decisions.

However, Collins *et al.* (2000:77) advocate that there are no hard and fast rules when determining the size of a sample. Rather, one should take note of the research purpose, design as well as population size. The question of sample size varies and for that reason, different formulae exist, hence, the guiding principles are that the larger the population, the smaller the sampling ratio must be.

### **3.6.4 Sampling Techniques**

Babbie (2010: 43) and Smith and Albaum (2012: 99) insist that generally, two sampling approaches, techniques, or procedures exist, namely, probability as well as non-probability sampling. They added that probability sampling also termed random sampling is a technique or procedure which provides each of the target population an equal chance of being chosen in the sample. The common probability sampling methods are simple, systematic, stratified, and cluster sampling.

The study employed both a probability cluster sampling technique and non-probability convenience sampling. A probability cluster sampling technique was used to collect data from church leaders, management of Zimbabwe Tourism Authority, and from the Harare City. As buttressed by Sekaran and Bougie (2013:252), data gathered using probability sampling can be confidently generalized. Essentially, in cluster sampling, the population of the study is divided into distinct, non-coinciding groups according to their roles before sampled (Latham 2008:6).

The non-probability convenience sampling technique was also used to gather data from pilgrims at their places of worship at P.H.D. and UFIC Assembly points in Harare. As asserted by Altinay and Paraskevas (2008:96), convenience sampling is a non-probability technique that endeavours to collect data from respondents who

are readily available and are willing to participate in the study. The respondents were selected as they a Sunday church gathering, until the required number was met for each congregation. Forty (40) participants were required from each congregation.

### **3.7. DATA COLLECTION TOOLS**

According to Cooper and Schindler (2014:664) and Kolb (2008: 196), the common research instruments at the disposal of a researcher are questionnaires and interviews. In line with the research approach, the study employed both questionnaires and interviews as data gathering tools.

#### **3.7.1 Questionnaire development**

Malhotra (2010:20) defines a questionnaire as a data-gathering tool that encompasses written structured interrogations for the participants of the study. The advantages of structured questions are that they provide control to the respondents, thereby making it easy for the researcher to collect data. (Shui 2009:41). Similarly, Kothari (2004:78) concurs that a questionnaire is an inexpensive tool, even when the research area is big and broadly spread geographically. Participants also have enough time to give well thought through responses. Kothari (2004:78), however, point out that questionnaires are not flexible because of the difficulty of amending the approach once questionnaires have been dispatched.

Structured questionnaires were used to collect quantitative data from United Family International Church (UFIC) and Prophetic Healing and Deliverance (P.H.D.) Ministry congregants during a Sunday Service in Harare on different dates. The questionnaires were distributed personally. Congregants were randomly picked and requested to complete the questionnaire as the researcher waited. The questionnaire took an average of fifteen (15) to twenty (20) minutes to complete. Closed questions were used on a 5-point Likert scale to establish the extent to which respondents' (congregants) agree or disagree with the predetermined statements set

regarding religious tourism in line with the research objectives. The questionnaire comprised of four (4) sections from A-D as per Appendix 1 attached.

### **3.7.2 Interview questions**

Cooper and Schindler (2014:659) assert that an interview is a research instrument for gathering rich content, largely qualitative data. McGivern (2013:30) claims that interviews do not only build a holistic snapshot, analyses words, and report detailed views of informants, but also enable interviewees to speak in their voice and express their thoughts and feelings. Therefore, in this study, to gather mixed, balanced views, interviews were conducted with the management personnel from Zimbabwe Tourism Authority, Harare Municipal, and two (2) leaders each from United Family International Church (UFIC) and Prophetic Healing and Deliverance (P.H.D.) Ministry. Using an interview guide, open-ended questions were used to solicit the views of these participants at their premises. The interview guides were formally distributed to the interviewees for planning purposes two weeks before the actual interview. The interview sessions lasted about fifteen (15) minutes on agreed dates. Participants' views were recorded in both written and audio formats. Interviews are however expensive, particularly where a large and widely spread geographical sample is used (McGivern, 2013:70).

### **3.8. DATA ANALYSIS**

Wiid and Diggines (2015:50) emphasize that data analysis is the handling and processing of raw data to produce information. In this study, the researcher critically analysed the data collected to depict the views of the participants. Quantitative data were analysed using SPSS Version 20 for windows. Data was produced as frequency counts (descriptive statistics) and was presented in the form of graphs and tables as percentages and averages. It encompasses editing and reduction of a large amounts of data into manageable quantities, as well as classifying arrays and utilizing statistical tools (Cooper and Schindler 2014:655).

Qualitative data was analysed through thematic (narration) analysis to buttress quantitative data. After it was gathered, qualitative data was organized into folders

and prepared for data analysis. Notes or recordings (transcripts) were read and listened to according to each question to identify patterns and themes. Data was then coded or categorized, that is, placed under headings and linked to the questions for relationships.

The common themes that emerged from the analysis formed the consensus of most of the respondents.

### **3.9. VALIDITY AND RELIABILITY**

The validity and reliability of research instruments are very critical to produce good results. As such, these components are covered in this section.

#### **3.9. 1 Validity**

Sekaran and Bougie (2013:227) and Cooper and Schindler (2014:668) view validity as the extent to which a research tool measures what is intended to be measured. Therefore, in this research study, to ensure validity, the questionnaire was well constructed with simple language as well as explicit questions to meet the demands of the objectives set. Further, external validity was enhanced by piloting the survey questionnaire to ten (10) congregants who were not part of the study sample in Harare. The survey questionnaire was assembled and then corrected for errors before finally administered on the full scale. Areas of the questionnaires with ambiguity about terminology were adjusted accordingly to enhance the design and quality of the instrument. Leedy and Omrod (2010: 5) refers to validity as results that can be relied upon when tested. Wiid and Diggines (2013: 241) postulates that validity is the precision of the questions being asked, the answers provided, and the data that is collected. The importance of validity in research is to enhance its data quality and the correctness of its interpretations.

#### **3.9.1 Reliability**

Reliability is the level of reliability and accurateness of results using a similar instrument (Cooper and Schindler 2014:664). By the same token, Wiid and Diggines

(2013:238) assume that reliability refers to a measure of the consistency of results when a similar measurement instrument has been used. Similarly Sekaran and Bougie (2013:227) proclaim that reliability is the extent to which investigation procedures lead to steady and dependable outcomes in each research task. However, it is critical to note that reliability is not an adequate formality for validity, although it adds to validity (Cooper and Schindler 2014:664).

Reliability was enhanced through pretesting before the final administration of the questionnaire and conducting interviews. Pre-testing was principally done to check for ambiguity, technical jargon as well as double-barreled questions to promote quality of research results. Post-testing was also conducted to test the reliability of data gathered before data analysis, using the Cronbach Alpha Coefficient. Cronbach Alpha values of above .70 was achieved.

### **3.10. ETHICAL CONSIDERATIONS**

In the research study, it is vital to follow ethics because they deliver the moral scope to a study (Neuman 2011: 33). McGivern (2013: 15) postulates that research ethics are a set of guidelines, standards of behaviour, and association with persons or societies who take part in the study. Saunders *et al.* (2009:70) define ethics as standards or morals of conduct that direct the ethical selections and relations with respondents in the study.

In executing this study, the researcher witnessed ethical concerns like privacy, confidentiality, kindness, and informed consent. McGivern (2013: 15) define privacy as a way of safeguarding the information provided by clients and not disclosing any information to the general populace. In this case, participants were assured through a letter of information that the purpose of the study was to determine the potential of religious tourism in Zimbabwe only and that the information collected would not to be shared with anybody and cannot be linked to them in any way.

Lambert and Glacken (2011:200) argue that informed consent is an additional ethic that may encourage participation in the study. The consent also informs them of the procedures, the advantages, and the disadvantages of taking part in the study, and



lack of confidence of their participation in the study. The researcher provided a clear explanation to the respondents of the aim and the way the research would be conducted. Participants took part in the research process with full knowledge and understanding that they were doing so voluntarily. Interviews were held in private spaces where the participants were could respond freely.

### **3.11. CHAPTER SUMMARY**

This chapter focussed on research design, research methodology, population sampling, methods of data analysis, validity and reliability of the instruments used, as well as ethical considerations. The study employed a mixed method design as it allowed the researcher to use desired elements of both the qualitative and quantitative approaches. Questionnaires and interviews were the two data collection instruments used in this study. The subsequent chapter presents and discusses the results obtained from the data analysis.

## CHAPTER FOUR: RESULTS AND DISCUSSION

### 4.1. INTRODUCTION

The previous chapter focussed on the research design and methodology employed. This chapter presents the analysed data collected, guided by the research objectives below:

**Objective 1:** To identify the major religious tourism activities taking place in Harare.

**Objective 2:** To determine the socio-economic benefits of religious tourism activities in Harare.

**Objective 3:** To establish real challenges hindering the development of religious tourism in Harare.

**Objective 4:** To proffer possible strategies that can be adopted in order to promote the growth of religious tourism in Harare.

### 4.2 QUANTITATIVE RESULTS FOR DEMOGRAPHIC DATA

Data was collected from pilgrims and out of eighty (80) questionnaires administered, all were returned. In the same breadth, out of the projected (20) interviews with the Church, Zimbabwe Tourism Authority and Harare Municipality Management, only 12 were conducted as follows, four (4) with Church leaders, four (4) apiece with Zimbabwe Tourism Authority and Harare Municipality Management. To that end, a 100% response rate was achieved for questionnaires and 60% was attained for interviews. These few interviews conducted affected the comprehensives of the study as some of the critical managers were not interviewed.

#### 4.2.1 RESPONSE RATE AND DEMOGRAPHIC INFORMATION

Table 4.1 shows the targeted and actual response rate of the study.

**Table 4.1 Response rate**

	Questionnaires	Interviews
<b>Targeted Respondents</b>	80	20
<b>Actual Respondents</b>	80	12
<b>Response rate</b>	100%	60%

**Source:** SPSS Survey Data (2019).

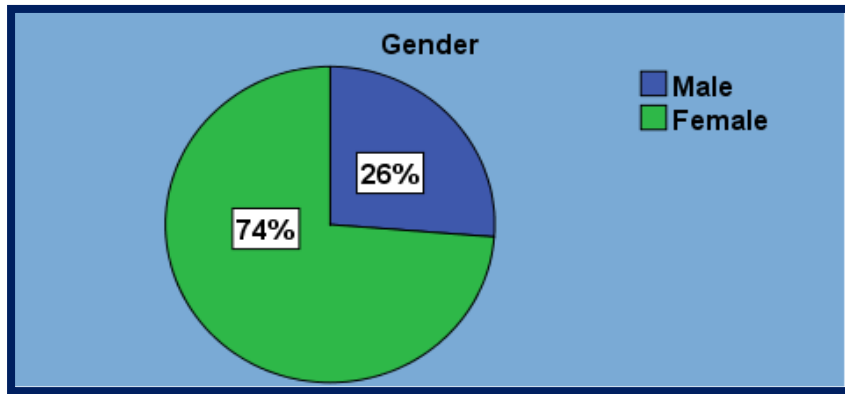
Data was collected from pilgrims and out of eighty (80) questionnaires administered, all were returned. As such, a 100% response rate was achieved. Furthermore, a total of twenty (20) interviews were targeted to be conducted with Zimbabwe Tourism Authority management, Harare Municipality management, and Church leaders. However, 12 were carried out, thereby achieving a 60% response rate. The reason for the low response rate was that proposed interviewees were busy with their line of work, and some withdrew from participating in the study for personal and undisclosed reasons.

#### **Section A: Demographic Information for Pilgrims**

Eighty (80) pilgrims were randomly chosen at their venues and their responses were analysed quantitatively. Gender, age group, occupation, level of education, and marital status were the demographic variables included. Forty (40) respondents each were drawn from respectively the United Family International Church (UFIC) and Prophetic Healing and Deliverance (P.H.D.) Ministry.

## Gender

N=80



**Figure 4. 1 Gender Distribution of Respondents**

Source: SPSS Survey Data (2019).

The majority (74%) of the respondents were females while (26%) were males, as shown in **Figure 4.1**. It was therefore found that women appear to be more likely than men to attend religious events.

## Age-Group

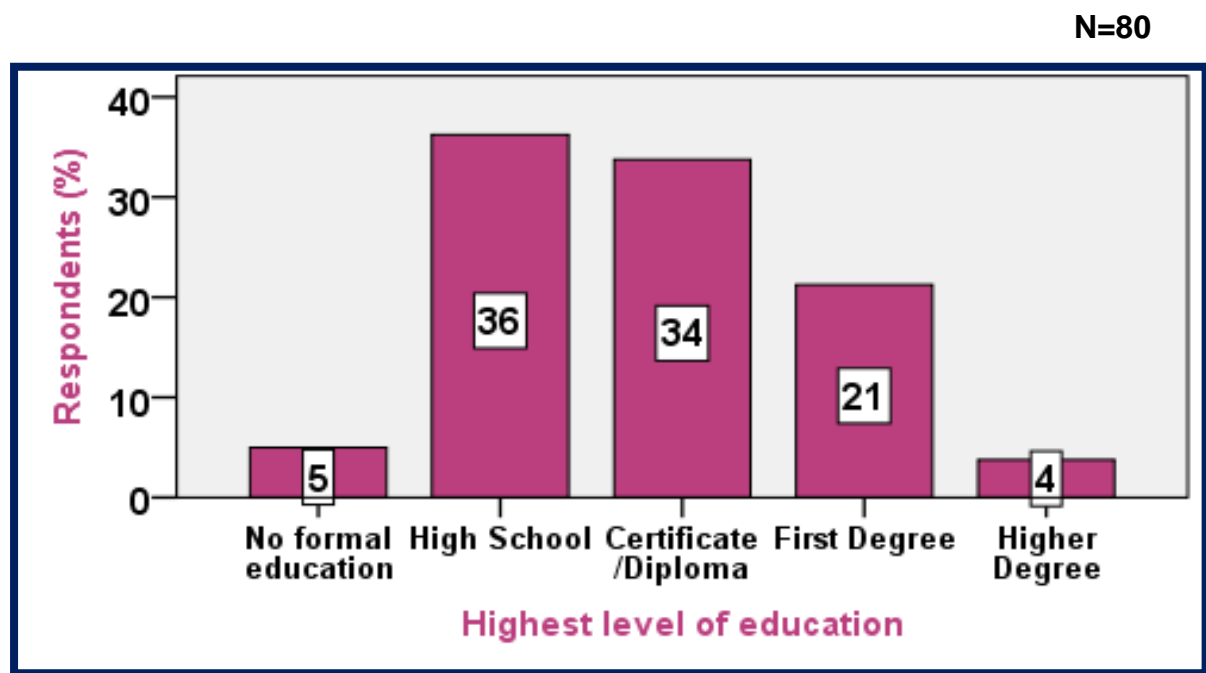
**Table 4.2: Age-Group Distribution of Respondents**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18- 25	18	22.5	22.5	22.5
	26-35	43	53.8	53.8	76.3
	36-45	8	10.0	10.0	86.3
	45-55	7	8.8	8.8	95.0
	Above 55	4	5.0	5.0	100.0
	<b>Total</b>	<b>80</b>	<b>100.0</b>	<b>100.0</b>	

**Source:** SPSS Survey Data (2019).

As indicated in **Table 4.2**, the majority (53.8%) of the respondents were in the 26-35 years age group, followed by 18-25 years, with (22.5%). Those above 55 years were the minority (5%). It can hence be deduced that the age group that mostly attends religious events is those below 35 years.

- **Highest Level of Education**



**Figure 4.2: Respondents Education Level**

**Source:** SPSS Survey Data (2019).

The majority (36%) of the respondents have high school as their highest qualification, followed by those with a certificate/diploma (34%), with a degree (21%) and those with a higher degree were the minority (4%), as illustrated in **Figure 4.2**. This survey, therefore, provides important insight that religious events are being attended by educated people. The result of the study is like a study conducted by Bader (2012) where he found that many tourists who visit holy sites in an endeavour to pray and worship, are educated.

- **Occupation**

**Table 4.2: Occupation Distribution of Respondents**

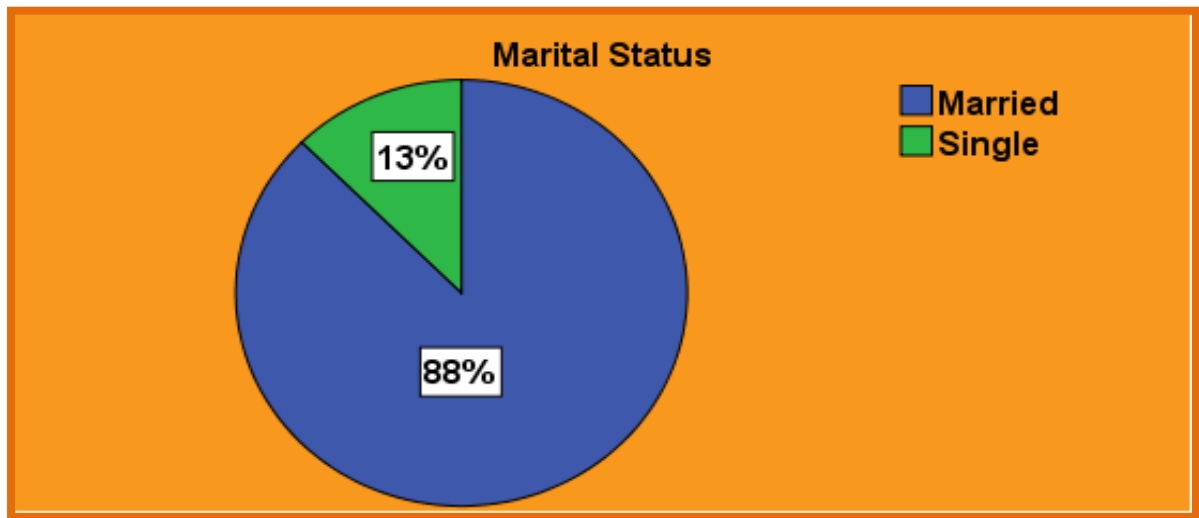
		Frequency	Percent	Valid Percent	Cumulative Percent
<b>Valid</b>	Employed	40	50.0	50.0	50.0
	Self-employed	24	30.0	30.0	80.0
	Student	8	10.0	10.0	90.0
	Unemployed	8	10.0	10.0	100.0
	<b>Total</b>	<b>80</b>	<b>100.0</b>	<b>100.0</b>	

**Source:** SPSS Survey Data (2019).

**Table 4.3** clearly shows that the distribution of respondents in terms of occupation, is the same for students and those unemployed. Those who constitute the majority (50%) are employed, followed by self-employed (30%). From this survey, it can thus be inferred religious events are attended by employed people. These groups would be more likely to have a disposable income than those who are unemployed and students.

## Marital Status

N=80



**Figure 4.3: Marital Status**

**Source:** SPSS Survey Data (2019)

The majority (88%) of the respondents were married, while a minority (12%) are not, as illustrated in **Figure 4.3**. Therefore, it can be presumed that most of the pilgrims are married as compared to those who are not. As equally exposed by Bader (2012), many tourists and visitors who visit holy sites to pray and worship are married. This means that they travel as a family for spiritual upliftment.

### 4.3. RELIGIOUS TOURISM ACTIVITIES

*Hypothesis 1: There are major religious tourism activities in Harare.*

Various religious tourism activities were identified by the researcher based on findings of this study and classified into 3 groups as follows:

- **Annual activities**

These are events scheduled yearly by the major churches in Zimbabwe. They normally take place at the end of each year on New year`s eve and other Christian Holidays such as Easter. Additionally, some church denominations celebrate events

related to their denominations. The following activities are the major annual religion activities in Harare.

**Judgement night** - This is an annual event held by the UFI ministries each year. In 2019, approximately 100 000 people from across the world attended the event. (Mushava 2019: 1).

**Night of turnaround**

This is an annual event held by the Prophetic Healing and Deliverance ministries annually. According to Mathuthu (2013) 100 000 people from across the world attended the event. (Mushava 2019: 1).

- **Weekly activities**

These are church services which happen every week at the major denominations in Harare. At such services there are various activities for example praise and worship, healing, and deliverance as well as fellowshiping. From the survey the majority of those who attend weekly church activities are from the City of Harare.

- **Personal consultation (one on one)**

These relate to individual consultations with ministers of religion. The purposes of such consultations include counselling, healing, and deliverance. From the survey it was revealed that most congregants who come for one-on-one sessions, book at church facilities or sleep at relatives or friends' places. It can therefore be concluded that their tourism contribution is centred on only a small number of hotels for example Yadah hotel (Mushava 2019: 1). It should however be noted that not many one-on-one congregants could be interviewed. All these activities can be best summarised by the findings that were gathered from the questionnaires and interviews, discussed below.



- **Religious activities normally attended**

**Table 4.3: Religious Activities attended**

		<b>Frequenc y</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulati ve Percent</b>
<b>Valid</b>	Missionary Travels	11	13.8	13.8	13.8
	Pilgrimage	6	7.5	7.5	21.3
	Religious Concerts	3	3.8	3.8	25.0
	Faith Based Crusades	9	11.3	11.3	36.3
	Conventions/ Conferences	37	46.3	46.3	82.5
	Christian Based Camps	12	15.0	15.0	97.5
	Monastery Visits and Guest Stays	1	1.3	1.3	98.8
	Others	1	1.3	1.3	100.0
	<b>Total</b>	<b>80</b>	<b>100.0</b>	<b>100.0</b>	

**Source:** SPSS Survey Data (2019)

The majority (46.3%) of the respondents specified that they have attended conventions or conferences, followed by Christian based camps (15%), missionary travels (13.8%) and faith-based crusades (11.3%). The lowest attendance reported were monastery visits and guest stays (1.3%) and others (1.3%). It can hence be deduced that the conventions or conferences are the major religious activities in Harare. These findings corresponded with that of Mathuthu (2013: 6) who argued that conventions or conferences as well as church-based camps are prominent in Harare. These include annual conventions, conferences, pass overs as well as judgment nights. This finding was the same that for the church management, who emphasised that mostly a huge crowd is witnessed during conferences and conventions because of the duration of the events.

To get more in-depth information related to religious tourist activities in Harare, supporting questions were also used. These questions included the frequency of visits to religious conferences and gatherings, accommodation facilities used, length of stay in Harare, place of origin and religious motives.

The qualitative analysis revealed that most of the respondents indicated that conventions and conferences are the most prominent religious tourism event in Harare. This is echoed by the Harare City representative and UFIC spokesperson that the,

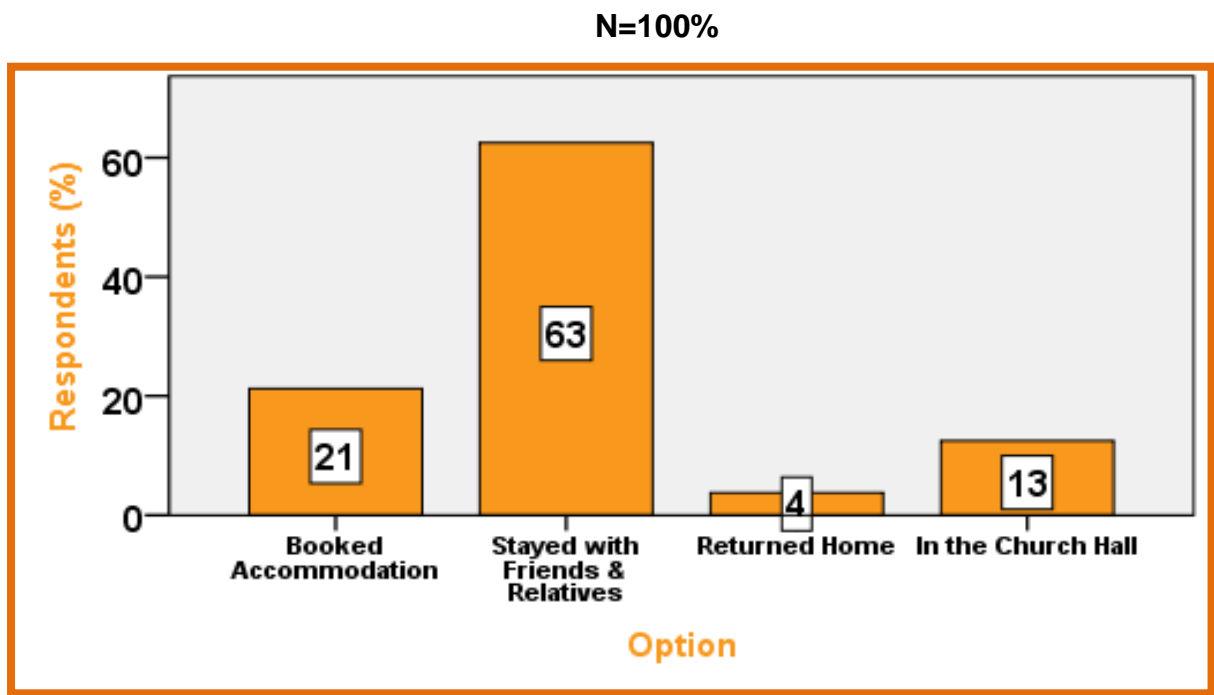
*“Prominent convention is the Judgement night by UFIC and the Crossover night celebrations’ which are usually held annually, drawing tens of thousands of congregants mainly from neighbouring countries and some parts of the world...”*

*This view was also revealed by pilgrims in the quantitative study. This finding was also like that of Mathuthu (2013: 6) who claimed that conventions or conferences as well as church-based camps are prominent in Harare and these include annual conventions, conferences, pass overs as well as judgment nights.*

- **Accommodation facilities used**

The majority (63%) of the respondents indicated that they stayed with friends and relatives, while 21% booked accommodation. 13% stayed in the church hall with no bookings and a minority (4%) returned home on daily basis, as shown in **Figure 4.4**. It can hence be deduced that most pilgrims have not been making use of hotels and lodges during their religious tourism stay in Harare.

The qualitative analysis view was in sync with that of the church management, who pointed out that due to limited accommodation, known as guest houses, the pilgrims must find their own places or stay in the church. This finding corresponds with that of Ighobor and Haidara (2012:45) who note that infrastructure development is recommended as an indispensable component required to satisfactorily meeting religious tourist needs (Gedecho 2014:44).

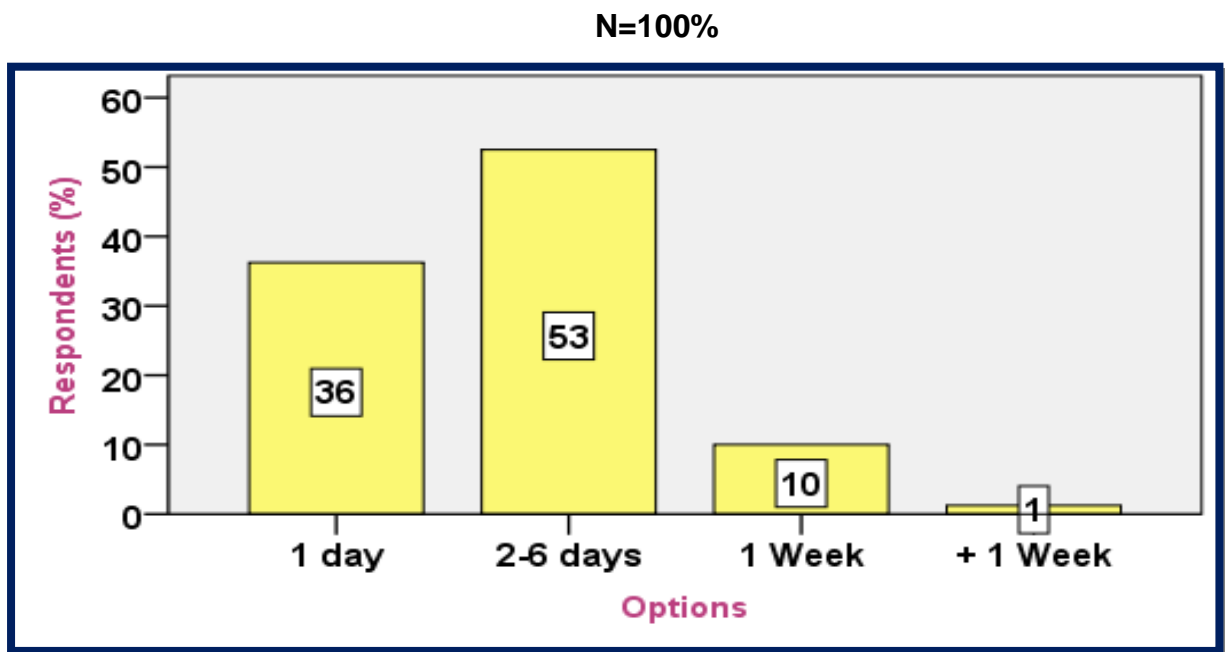


**Figure 4.4: Place of stay during the religious event**

Source: SPSS Survey Data (2019)

- **Length of stay at religious places**

**Figure 4.5** shows that the majority (53%) of the respondents stayed between 2-6 days for religious events, followed by those who stayed for a day (36%), (10%) for a week and for more than a week (1%). In strong relationship with the accommodation facilities, it therefore shows that, despite staying for such a period, the pilgrims did not stay in hotels and booked accommodation. The qualitative analysis also revealed the same sentiments. The management of the church pointed out that in most cases, the pilgrims stay for many days of the event though they might not be staying in booked accommodation.

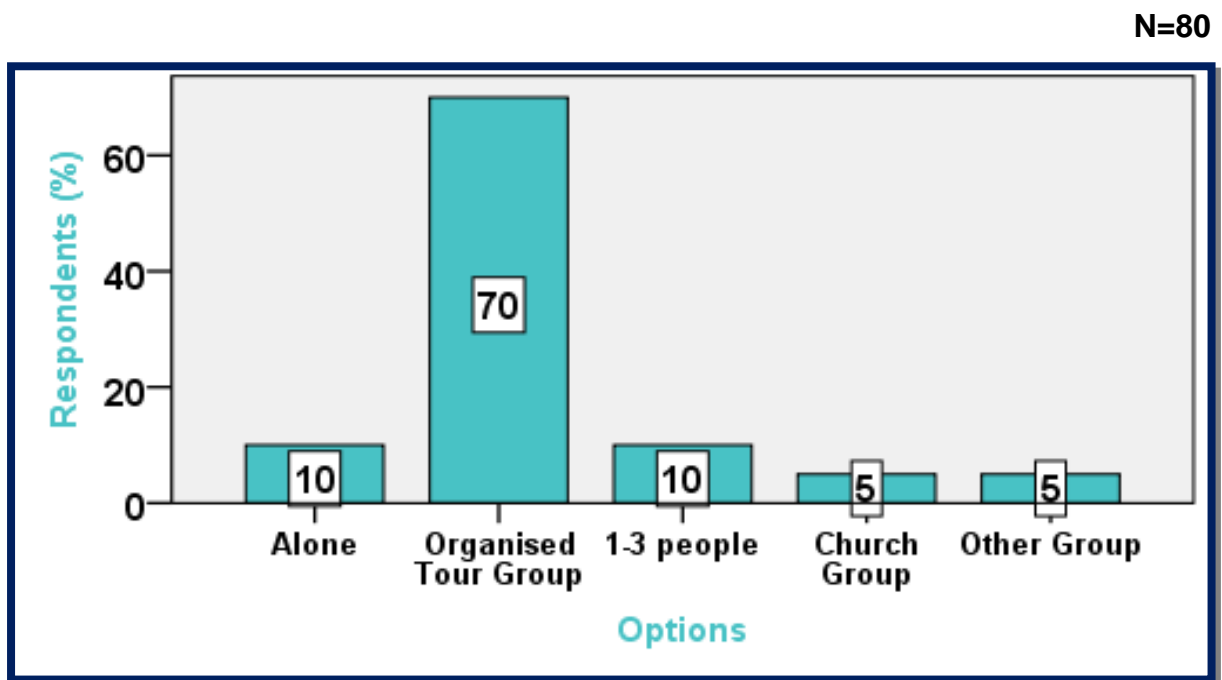


**Figure 4.5: Duration of stay at the religious place**

Source: SPSS Survey Data (2019)

- **Choice of travel partner(s)?**

Figure 4.6 shows the choice of travel partners.



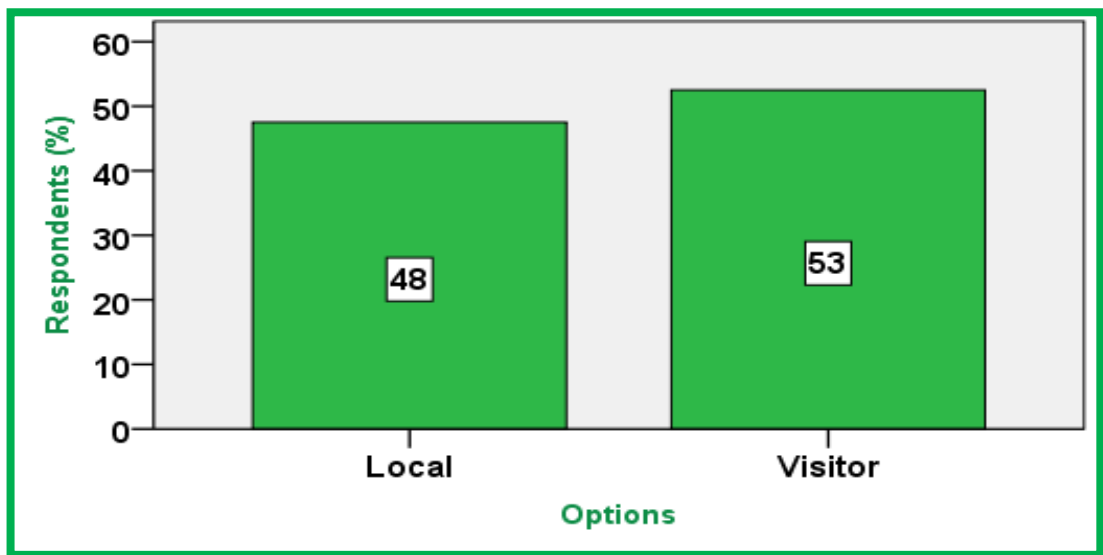
**Figure 4.6: People travelled with during religious tour**

**Source:** SPSS Survey Data (2019)

**Figure 4.6** indicates that the distribution of respondents were similar for those who travelled alone and those between 1-3 people, as well as those who travelled as a church and with informal groups. Those who travelled as an organised group, however, constituted the majority. As exposed by Bader's (2012) findings, many tourists and visitors who visit holy sites to pray and worship usually travel with their families. The qualitative analysis was also buttressed by that of church leaders citing that this was evidenced by one-on-one sessions which are conducted with families.

- **Place of origin**

**Figure 4.7** indicates that the majority (53%) of the respondents were visitors while (48%) were locals. It can hence be deduced that many pilgrims come from outside Harare. To that end, this group is likely to promote the growth of religious tourism as they utilize various resources like hotels, transport, and amenities. This finding was also revealed by Bader (2012) and Apleni, Vallabh and Henama (2017) that the pilgrims that visit holy sites to pray and worship are usually visitors. The qualitative analysis revealed that most pilgrims come from all corners of the country and beyond, like South Africa, Botswana, Zambia, and Namibia. These finding was supported by church leaders who shared the same sentiments as those revealed by the quantitative findings. However, the Zimbabwe Tourism Authority state that since data of religious tourists is not disaggregated at entry points it is difficult to quantify them. Nevertheless, most pilgrims mostly come from outside Harare, hence can provide an opportunity to unlocking the potential of religious tourism through provision of necessary services.



**Figure 4.7: Place of origin**

Source: SPSS Survey Data (2019)

- **Motive for attending a religious event**

Table 4.5 focused on the motives for attending religious events.

**Table 4.5: Primary motive for attending the religious event**

Religious events (N = 100%)					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>Religious</b>	17.5	12.5	2.5	28.8	38.8
<b>Spiritual</b>	17.5	12.5	2.5	28.8	38.8
<b>Intellectual</b>	20	47.5	5	15	12.5
<b>Physical</b>	12.5	65	5	10	7.5
<b>Emotional</b>	10	6.2	3.8	23.8	56.2
<b>Other</b>	52.5	25	11.2	10	1.2

Source: SPSS Survey Data (2019)

It is apparent from Table 4.5 that were in line with the various notions on motives for attending religious events, for example, religious (67.6%), spiritual (76.6%), and emotional (80%). However, there were marked differences in other aspects in which respondents disagreed, such as physical (77.5%) and intellectual (67.5%). In view of this study, it can therefore be said that most of the respondents attend religious events in Harare for religious, spiritual as well as emotional gain. This view was buttressed by Rashid (2018:152), Chadha and Onkar (2016:1709) and Foruzan (2014:12) who exposed those pilgrims attend religious events exclusively to satisfy religious needs as well as soul searching. In the same scope, Nyikana (2017:1) found out that pilgrims travel around the globe annually for religious purposes. Qualitative analysis also revealed by the church management, the religious event is rarely for non-religious purposes. A few cases have been related to religious research but in most cases, it is for religious reasons.

#### **4.4. SOCIO-ECONOMIC BENEFITS OF RELIGIOUS TOURISM**

The findings of the socio-economic benefits of religious tourism were discussed in detail below.

##### **4.4.1 Social benefits of religious tourism**

The findings about the social benefits are discussed in relation to the quantitative data that was collected from the questionnaires and the qualitative data from the interviews. Questionnaire finding are discussed before the interview findings.

- Quantitative findings

The quantitative findings of social benefits of religious tourism are discussed in Table 4.6.

**Table 4.6: Social benefits of religious tourism**

<b>Social benefits of religious tourism (N = 100%)</b>					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>Improves social wellbeing &amp; quality of life</b>	12.5	11.2	2.5	35	38.8
<b>Spiritual Enlightenment</b>	10	10	2.5	30	47.5
<b>Promote morality in communities</b>	25	22.5	7.5	31.2	13.8
<b>Bring cohesion, family &amp; sense of belonging</b>	30	25	7.5	27.5	10
<b>Improved the quality of cultural events</b>	42.5	26.2	5	16.2	10
<b>Solves social problems through cultural education &amp; conservation</b>	16.2	12.5	2.5	28.8	40
<b>Promote infrastructural development in the communities</b>	16.2	12.5	2.5	30	38.8
<b>Enhances peoples' levels of income.</b>	16.2	12.5	2.5	30	38.8
<b>Improves one's religious faith</b>	6.2	12.5	2.5	40	38.8

**Source:** SPSS Survey Data (2019)

What is striking about the figures in Table 4.6 is the apparent near similarity of those who believed (45%) and those who did not believe (47%) that religion promotes morality in communities. All other aspects of benefits saw respondents in strong agreement except for cohesion, family, and a sense of belonging (30% strongly



agreed and 27.5% agreed) and quality of cultural events (42.5% strongly disagreed while 26.2% agreed). According to this result, it can be deduced that religious tourism brings in an array of social benefits. These include improving the wellbeing and quality of life, promoting spiritual enlightenment and morality in the communities, bringing cohesion, family, and sense of belonging, solving social problems through cultural education and conservation, enhancing people's levels of income, and improving people's religious faith. This finding was also revealed by Yalghouzaghaj and Shorbolagh (2013:198), Nyikana (2017:1), and Okonkwo (2015:1) who emphasize that religious tourism brings a lot of social benefits to the host country. As pointed out by Zimbabwe Tourism Authority and Harare Municipal Authority officials, religious events by the two churches in Harare bring a lot of social benefits. They stressed that as the economy continues to face challenges; these churches educate, encourage self-sustenance, promote morality, and desist from all forms of violence or crime, thus bringing social benefits to communities. A crime-free society has growth potential.

- Qualitative findings

The main sub-themes that were highlighted by most of the interview respondents were that religious tourism offers social benefits such as spiritual growth and enlightenment and boost to social moral responsibility, promoting social moral responsibility, improving social well-being and quality of life as well as promoting cohesion, unity, and sense of identity and belonging amongst diverse communities around the world. As highlighted by the ZTA respondent,

*".... due to the rise in religious activities in Harare, Zimbabwe has been gaining popularity, attracting people from different spheres across the globe, such as Germany, United Kingdom, Australia, Mozambique, South Africa, and Canada just but to mention a few, to witness the conventions and judgment nights held annually by Ph.D. and UFIC ministries".*

This was also echoed by the UFIC spokesperson, who hinted that,

*“.... during each service when Prophet Makandiwa is preaching; there is a witness of people present who will be coming from other countries almost on a weekly Sunday Service session. This resultantly brings cohesion and a sense of belonging among people of different colour and tribe through religion”.*

Many of the interviewees concurred that religious tourism improves social wellbeing and quality of life. Through employment and associated with providing services during the religious festival activities and any other religious-related tourism activities happening, many households are found to be able to afford a decent life despite the economic hardships associated with instability in the overall economy of the country. Some of the employed personnel can now afford to provide basic needs for their families; some of the income earned to those who are business-minded are supplementing their salaries through engaging in SMEs business adventures. As the representative from UFIC give an account of how the religious activities are helping in improving people's lives and she highlighted that,

*“...I would say, yes, these judgment night services, everyday church services, and other related church activities taking place, some people are being helped to provide for their families, we offer them employment in different departments. Oh yes, some are even going to the extent of providing catering services during the church gatherings, some come with different kinds of items they will be selling at the disposal of some of our Diaspora visitors. An excellent way of ensuring they earn a better living”.*

This finding was also revealed by Yalghouzaghaj and Shorbolagh (2013: 198), Nyikana (2017: 1), and Okonkwo (2015:1) who emphasize that religious tourism brings a lot of social benefits to the host country. They stressed that as the economy continues to face challenges; these churches educate, promote self-sustenance and morality as well as encourage people to desist from all forms of violence or criminal activities and live harmoniously, thus bringing communities together. A crime-free society has growth potential regardless of race and creed.

#### 4.4. 2 Economic benefits of religious tourism

The findings relating to the economic benefits are discussed in relation to the data that was collected from the questionnaires and the interviews that were done. Questionnaire finding are discussed first, followed by the interview findings.

The quantitative findings obtained from the questionnaire are presented in **Table 4.7**.

**Table 4.7: Economic benefits of religious tourism**

Economic benefits of religious tourism (N = 100%)					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Increases job opportunities	16.2	12.5	2.5	30	38.8
Municipal tax revenue	15	10	2.5	30	42.5
Improves public utility infrastructure	11.2	8.8	5	43	31.2
Contributes to the income and standard of living	11.2	10	5	42.5	31.2
Improved personal income	10	12.5	1.2	28.8	47.5
Improves the local economy	16.2	12.5	1.2	31.2	38.8
Improves investment and development	8.8	8.8	5	43.8	33.8
Revamping/building of new facilities	17.5	12.5	2.5	28.8	38.8
Improves transport infrastructure	16.2	12.5	2.5	30	38.8

**Source:** SPSS Survey Data (2019)

In Table 4.7, there is a clear trend of respondent belief in the economic benefits of religious tourism, ranging from 68.8% for transport infrastructure and job opportunities to 77.6% for investment and development. The results are largely in agreement with the systems theory, which views sectors as interdependent. Thus,

the success of religious tourism positively contributes to the economic sector and other infrastructure.

Based on the survey results, it has been revealed that religious tourism brings economic benefits. These include more job opportunities, increase in municipal tax revenue, improved public utility infrastructure, better standard of living, improved personal income, stronger local economy, investment and development, revamping or building of new facilities, as well as improved transport infrastructure. This finding was also exposed by Emmanuel (2014:525), Okonkwo (2015:1), Muzapu and Sibanda (2016:55), Rashid (2018:15); Ganguly and Rai (2016:92) and Durgamohan (2015:377) as they advance that there are numerous economic benefits brought about by religious activities. These include, among others, government tax revenues, employment creation, extra income for host cities, the building of new facilities, and the refurbishment of dilapidated infrastructure.

In this survey, it can therefore be concluded that religious tourism brings economic benefits. These include job opportunities, municipal tax revenue, improves public utility infrastructure, contributes to the income and standard of living, improves personal income, local economy, investment, and development, revamping or building of new facilities as well as improves transport infrastructure. This finding was also exposed by Emmanuel (2014:525), Okonkwo (2015:1), Muzapu and Sibanda (2016:55), Rashid (2018:15); Ganguly, and Rai (2016:92) and Durgamohan (2015:377) as they advance that there are numerous economic benefits brought about by religious activities. These include, among others, government tax revenues, employment creation, extra income for host cities, the building of new facilities, and the refurbishment of dilapidated infrastructure.

From the qualitative findings obtained from the interviews, there were mixed feelings on what and how religious tourism contribute to socioeconomic status, but all respondents highlighted positive outcomes that are brought forward by engaging in religious tourism. These included among others generation of income and source for foreign currency, a boost to economic activities, and improvement in infrastructure and investment. This supports the finding of Ivanovic and Saayman (2013: 20), who identified religious tourism as key to economic development, since it brings with it the most wanted business opportunities. As one participant mentioned:

*“...ripple effect on the food industry, hotel industry – bring business to the city and it means when businesses in the city get money, they are also able to create employment, pay employees and also pay municipal bills... and even the employees once paid they are also able to pay their bills, so it is direct or indirectly involved in income generation.”*

These findings indicate that if properly planned and executed, religious tourism can bring economic development through infrastructure development, source of income, employment opportunities, and improved social well-being and quality of life. There is a great deal of revenue generation through foreign currency, taxes, toll fees, flight bookings, hotels, hiring out public utilities, and infrastructures such as stadiums, municipal halls, local authority guest houses, and many other infrastructures that allow revenue generation. Businesses around these venues flourish during these religious activities, hence contributing to the growth of the local economy. This finding was also in tandem with that of Emmanuel (2014: 525), Okonkwo (2015: 1), Muzapu and Sibanda (2016: 55), Rashid (2018: 15); Ganguly and Rai (2016: 92), and Durgamohan (2015: 377) as they advance that there are numerous economic benefits brought about by religious activities. These include, among others, government tax revenues, employment creation, extra income for host cities, the building of new facilities, and the refurbishment of dilapidated infrastructure.

#### **4.5. CHALLENGES EXPERIENCED IN ADOPTION OF RELIGIOUS TOURISM PRACTICES**

The findings pertaining to the challenges experienced in the adoption of religious tourism practices are presented in Table 4.8.

**Table 4.8: Challenges affecting religious tourism development in Harare**

<b>Challenges affecting religious tourism development (N = 100%)</b>					
	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
<b>Inadequate accommodation facilities</b>	17.5	12.5	2.5	28.5	38.5
<b>Inadequate and quality of existing restaurants</b>	17.5	12.5	2.5	28.5	38.5
<b>Deficiencies in parking space</b>	7.5	7.5	7.5	45.5	32.5
<b>Excessive traffic causing inaccessibility</b>	2.5	2.5	3.8	37.5	53.7
<b>Absence of government attention</b>	16.2	12.5	2.5	28.8	40
<b>Poor church administrative structure</b>	17.5	12.5	2.5	28.7	38.8
<b>Environmental pollution</b>	7.5	7.5	3.8	47.5	38.7
<b>Safety and security issues</b>	16.2	12.5	1.3	28.8	41.2
<b>Poor transport infrastructural development</b>	15	12.5	1.2	32.5	38.8

**Source:** SPSS Survey Data (2019)

Table 4.8 is revealing in many ways. First it co-relates with Mital and Sanha's (2021) assertion that there may be disruptions to religious tourism. Secondly it demonstrates how different stakeholders are key in the religious tourism supply chain as demonstrated in the resilience framework. Accordingly, there was general agreement that inadequate accommodation facilities (67%), inadequate and quality of existing restaurants (67%), deficiencies in parking space (77.5%), excessive traffic causing inaccessibility (91.3%), absence of government attention (68.8%), poor church administration structure (67.6%), environmental pollution (67.6%), safety and security issues (70%), and poor transport infrastructural development (70.3%) are challenges to religious tourism.

Thus, it was found that the development of religious tourism in Harare is being affected by inadequate accommodation facilities, inadequate and quality of existing restaurants, deficiencies in parking space, excessive traffic causing inaccessibility, and absence of government attention, poor church administration structure, environmental pollution, and safety and security issues, and poor transport infrastructural development. This assertion was also discovered by Sisay (2009:56), Suleiman and Mohammed (2010: 254), Yabibal (2010:10), Gedecho (2014:44), Ighobor and Haidara (2012:45) who revealed that the alluded challenges have been the major negative aspects that have hindered tourism development around the world.

Qualitative findings from the interviews highlighted several major challenges, including poor management, bad publicity of the country, obsolete or poor or inadequate infrastructural related development or facilities (roads, visas, hotels, transport, utilities, etc.) as well as the absence or lack of government will. These findings are in sync with that of Suleiman and Mohammed (2010: 254), Yabibal (2010: 10), Gedecho, (2014: 44), Ighobor and Haidara (2012: 45) who revealed that inadequate accommodation facilities, inadequate and poor quality of existing restaurants, deficiencies in parking space, excessive traffic causing inaccessibility, absence of government attention, safety and security issues and poor or obsolete transport and infrastructural related development challenges have been the major negative aspects that have hindered tourism development around the world. As concurred by the respondents,

*“.... church leaders are not integrating other stakeholders into their events among other issues hence causing lack of proper or poor infrastructure. Church guest houses are always overcrowded due to their inadequacy. The leaders and events planners of the churches rely heavily on mainstream hotels and food industry to cater for the needs of the visitors resulting in instances of undersupply of accommodation”.*

Another participant, UFIC respondent, bemoaned that some of the visitors have been turned back due to restrictive immigration requirements, narrating that,

*“... We had a few cases that have been turned back due to immigrations regulations, although not so many we would not know why and still yet to*

*establish why, and this is something that needs to be looked into since people all over the world have the right to exercise their religious freedom ...”*

Having fewer restrictions on the visa application system and making the process less complicated will help to encourage more tourists to visit Zimbabwe. The use of e-visa and online payments would also help to attract more tourists (Muzapu and Sibanda, 2016).

Similarly, as the nation's tainted image by the international media due to purported lack of rule of law and abuse of human rights has negatively affected the tourism sector. Many foreigners regard safety and security as lacking, hence a reduction in the numbers of visitors over the years. To that end, most of the interviewees highlighted that bad publicity in terms of being a safe country has been a serious challenge that has been bedevilling the tourism sector and the adoption of religious tourism. Bad publicity influences the negatively the perceptions of people who will be interested to come to Zimbabwe due to fear of unknown or fear of falling victims of political and civic instabilities as put by the ZTA representative,

*“Zimbabwe is a beautiful country; however, its image had been greatly tainted through the international media and Western countries and even placed under sanctions. It is regarded as not a safe nation to visit despite its natural and beautiful endowments and even the popularity of renowned prophets like Magaya and Makandiwa. This has harmed the number of tourists that visited the country in the past 5 years or so, resulting in a huge loss in revenue if I may say...”*

Equally, obsolete, and poor infrastructure has been labelled as another challenge affecting the travel industry in Zimbabwe. The travel industry requires good road networks, reliable electricity and clean water, air terminals, communication, adequate hotels, and accommodation, among others (Muzapu and Sibanda 2016).



#### **4.6. PERCEPTIONS OF STRATEGIES TO PROMOTE THE GROWTH OF RELIGIOUS TOURISM**

Many of the respondents indicated that to promote religious tourism in Harare, workable and sustainable strategies should be put in place. These include that the government should play an important role in the strategic marketing of the destination through mass media to rebrand its tainted image. The national government is a key pillar in the religious tourism resilience (Mittal and Sanha, 2021). These strategies should be achieved through the formation of strategic local and international collaborations for marketing religious tourism products to the whole world. The collaborations can be done through Zimbabwe Tourism Authority, local authorities, tour operators, and hoteliers as well as the church administration.

Mohammed (2010: 254) pointed out that there is also a need to improve on the state of infrastructure in the country and these encompass the building of world-class accommodation, an efficient transport system that connects with religious sites to develop religious tourism products and services, reliable communication systems, water supplies, and electricity, among others. Most importantly, the safety and security of visitors should be ensured to promote their protection and wellness during their stay. Religious tourism should be regarded as an important sector that is beneficial to the economy at large, hence should not be left to the charge of the church management. As also found by Gedecho (2014: 55), Suleiman and Mohammed (2010: 254), and World Tourism Organisation (2011b:2), economies that have properly refocused, planned, and implemented sustainable tourism policies have managed to unlock the potential of religious tourism. They added that issues of road safety and security, as well as improved infrastructure development, have been a cause for concern that need to be addressed to receive more religious tourists.

#### **4.7. CHAPTER SUMMARY**

This chapter provided a presentation of the findings of the study and indicated whether this support the hypotheses formulated for the study. The study found that conventions and conferences, as well as church-based camps, are the religious activities that are prominent in Harare. It also revealed that religious tourism brings social and economic benefits to the communities as well as the nation. However, the study exposed that there is a myriad of challenges that are affecting the development of religious tourism in Harare. These include, among others, inadequate facilities, traffic congestion, environmental pollution as well as safety and security-related issues. The following chapter covers the conclusions as well as proffered recommendations based on the findings of the study.

## **CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS**

### **5.1. INTRODUCTION**

The previous chapter covered the data presentation and interpretation of the findings. This chapter provides the final discussion of the findings, the conclusions drawn from the study as well as the recommendations based on the study. Recommendations for further study are also provided to guide future research.

### **5.2. SUMMARY OF FINDINGS**

Based on the purpose of this research and religious activities in Harare, this chapter concludes on the major findings of the study pertaining to the socio-economic benefits associated with these religious activities, the challenges hindering the development of religious tourism, as well as provide possible strategies that can be used to promote religious tourism growth in the country.

From detailed findings of this investigation, tourism and religion have a relationship that is historically built through the body of pilgrimage, from which earlier the event of religious travel developed. Although abundant investigations probed on how the impacts of tourism on tourist destinations and on how residents' perception of tourism, this research sought to contribute to the body of knowledge by probing the notion of unlocking the potential of religious tourism in Zimbabwe and its adoption into mainstream tourism. The study indicated that there has been growth in the number of churches across Zimbabwe that has been attracting visitors and followers from different parts of the world across nations. This rise in religious movements, activities, and growth of mega-churches has attracted tourists in the form of pilgrimage. The findings of the study revealed that the growth of mega-churches such as UFIC, ZAOGA, P.H.D. ministries among others have increased tourism

activities over the past 5-10 years, attracting visitors from different parts of the world through their main events of cross overnights, judgment night, and conferences. This move has been welcomed by most residents and perceived by authorities and visitors as a positive contributor towards the socio-economic impacts and development.

Differences in perceptions were found on the challenges hindering the development of religious tourism in the country as some viewed it as being politically influenced and absence of government attention is playing a crucial role in diminishing uptake of religious tourism into mainstream tourism although the official representing the tourism sector highlighted an awareness into the development and increase of religious activities over the years. However, in the development and adoption of religious tourism, others pointed to mismanagement and poor church administration structures as one of the challenges hindering the uptake of religious tourism. Additionally, this study discovered that although religious tourist is viewed as different “ordinary” visitors and perceived as identical ordinary to and are seen as like the inhabitants on their own, they cannot be disconnected from non-religious travellers. Generally, there is the existence of abundant proof that monetary deliberations supersede other anxieties by native inhabitants. Therefore, this study suggests management and development strategies for developing recognition and adoption of religious tourism activities as part of other forms of tourism in the country.

Conventionally, religious travels have been run by local community authorities, central governments, and business owners as they are key players for a blooming economic sector. However, the existence of tourism is more than a sector as it is a cultural motion that depends on the warmth, service, and communication among the host community and the guests.

### **5.3. CONCLUSIONS**

The study concluded that:

- There is a growing increase in the number of religious activities in the country

mainly in Harare, influenced by the growth of many Pentecostal churches that have been growing over the past ten years.

- The growth is influenced by religious activities that the churches are conducting that include among other conferences, cross overnights, and judgment night by UFIC and all-night annual services by P.H.D. ministries.
- Religious tourism has been positively welcomed because of its contribution to the socio-economic development of the country and society at large through the creation of employment, revenue generation through taxation and services utilization, improvement in the socio-economic status and wellbeing of people through income generation hence contributing to improved livelihoods, the overall contribution of the sector into national and local economic development. In the same breath, the respondents pointed out that religious tourism brings economic benefits also through municipal tax revenue, improvement in public utilities and infrastructure revamping or building of new facilities as well as improves transport infrastructure.
- Challenges that are a hindrance to the adoption of religious tourism include among others poor church administration, lack of government participation as a sole stakeholder, and poor infrastructure, among others. These challenges stem from socio-economic and political instability that has been a menace to the nation for over two decades. Most of the respondents highlighted that the development of religious tourism in Harare has been greatly affected by various issues. These include inadequate accommodation facilities, inadequate and quality of existing restaurants, deficiencies in parking space, excessive traffic causing inaccessibility, and absence of government attention, poor church administrative structure, environmental pollution, and safety and security issues, and poor transport infrastructural development.

#### **5.4. RECOMMENDATIONS FOR UNLOCKING RELIOUS TOURISM**

Though there are several issues highlighted to have been a hindrance to the growth of religious tourism, the potential of religious tourism in Harare can be unlocked. Recommendations. The study recommends the following:

##### ***Marketing and promotion of religious tourism***

The government through the tourism regulatory board, ZTA, should take a leading role in promoting religious tourism in Harare and Zimbabwe as a whole. Promotional campaigns should be facilitated by the ZTA with the help of the Ministry of Tourism so that the local and international religious pilgrims and travellers will be able to understand the role religious tourism play in the economy. There should also be the inclusion of the religious tourism marketing strategy in the National Tourism Policy that will work as a blueprint in promoting the commercialization of religious tourism both domestically and internationally.

##### ***Collaborations in religious tourism marketing***

There is a need to come up with international collaborations towards the marketing of religious tourism products to the whole world. Bodies such as SADC, AU, and UNWTO can be used as vehicles that can assist the marketing of religious tourism in Harare. Partnerships in marketing religious tourism across the SADC region, Africa, and the world are important because they facilitate the transfer of marketing ideas and strategies that can be useful in providing a boom in religious visits come to Harare.

##### ***Stakeholder conventions and summits***

There is a need for all tourism stakeholders to come together to suggest a sound and workable strategy that would help to explore religious tourism as a potential driver for socio-economic development in Harare. These stakeholders include the Zimbabwe Tourism Authority, local authorities, tour operators, and hoteliers as well

as the church administration. The summits and conventions are also helpful because they package and develop religious tourism as a product that is vital to the development of the local economy.

### ***Infrastructure development***

It is recommended to develop infrastructure through by building world-class accommodation and efficient transport system that connects with religious sites to develop religious tourism products and services in Harare. The City of Harare Municipality in conjunction with the Ministry of Transport and Infrastructure Development should make vital contributions in the development of infrastructure to support the success of religious tourism. According to Gedecho (2014:55), government commitment in infrastructure development is important in the development of religious destinations. This can have a huge impact in attracting international visitors at any given time.

### ***Development of tourist facilities by church authorities***

There is a need for the church authorities to offer tourist facilities, which include tourist information centres, adequate, and standard guesthouses, restaurants, cafeterias, lodges as well as bathing rooms for pilgrims and religious travellers. Church leadership should also come up with various strategies and financial plans that can be useful in developing their facilities to permit huge gatherings. These measures should be made in line with established standards that will lure both local and international tourists. Employment opportunities should also be offered to the congregants and local communities.

### ***Development of safety and security policies***

The church administration should enhance the safety and security measures to make visitors welcome, comfortable, and protected during their stay. Safety and security are important tools that can be used to build the reputation of religious

tourism sites and destinations in Harare. Security can be improved through collaborative efforts from the church, local municipality, and the government.

## **5.5 LIMITATIONS OF THE STUDY**

To determine the potential of religious tourism in Zimbabwe with a focus on Harare Metropolitan to proffer sustainable recommendations; the study faced some limitations.

Since the respondents of the study were taken from a sample of congregants and various stakeholders in Harare only, the sample size is one of the limitations to the study. This is because if the samples were taken across the whole country of Zimbabwe the research findings could be generalisable as compared to the sample drawn for small region used as a case study. Also, due time constraints and financial limitations the sampling technique which was used for the study was convenient to the researcher and this means that the data collection and methodology might be compromised as there is need for more scientific techniques to produce quality analysis of the findings.

Time limitation did not allow for a large-scale study that encompasses other religions in Harare, like the Apostolic Sect. In addition, time factors delayed the timely gathering of data through interviews from the management of relevant authorities. Resultantly, twelve interviews instead of twenty were conducted and only 80 questionnaires were distributed amongst respondents. This affected the comprehensiveness of the study.

The researcher also faced some financial resource challenges. This affected the scale (size) of the study and the number of the questionnaires distributed.

The researcher equally faced difficulties in collecting religiously sensitive data about the affairs of the church as authority was to be sought from the leadership first before the administration of the questionnaires of the study.



## **5.6. RECOMMENDATION FOR FURTHER STUDY**

The research explored religious tourism as a potential driver for socio-economic development in Harare with a major focus on Christian conventions and church gatherings. The exploration of other religions such as ATR and Muslim looking at their contribution to religious tourism in the socio-economic development of tourism in Harare will provide a balance in the role being played by other forms of religious tourism. The impacts of all forms of religious tourism can give a clear picture of its importance to Harare's local economy and the country of Zimbabwe. Therefore, further research could examine the influence of other forms of religious tourism in promoting socio-economic development in Harare.

The study can be extended beyond Harare to include the whole country of Zimbabwe. Further studies can be done to cover a large geographical space in Zimbabwe and new locations other than Harare. This will help to improve the reliability and validity of exploring religious tourism as a potential driver for socio-economic development.

The study was conducted using a methodology that was suitable for the researcher due to time constraints. Though a mixed-method data collection approach was used, it was mainly based on the purposive sampling technique. Other more scientific methods could be used to enhance the depth of the findings. Further studies could be pursued using various methodologies that can be utilized to explore deeper into the subject matter.

Further research could investigate what church organizations are doing to ensure the sustainability of religious tourism in the country.

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## **Appendix 1: Consent letter for pilgrims**



## CONSENT

### Statement of Agreement to Participate in the Research Study:

- I hereby confirm that I have been informed by the researcher V.T. Ziyenge, about the nature, conduct, benefits, and risks of this study - Research Ethics Clearance Number: \_\_\_\_\_,
- I have also received, read, and understood the above-written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials, and diagnosis will be anonymously processed into a study report.
- Because of the requirements of research, I agree that the data collected during this study can be processed in a computerized system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during this research that may relate to my participation will be made available to me.

_____	_____	_____	
<b>Full Name of Participant</b>	<b>Date</b>	<b>Time</b>	<b>Signature</b>

I, \_\_\_\_\_ herewith confirm that the above participant has been fully informed about the nature, conduct, and risks of the above study.

_____	_____	_____
<b>Full Name of Researcher</b>	<b>Date</b>	<b>Signature</b>

_____	_____	_____
<b>Full Name of Witness (If applicable)</b>	<b>Date</b>	<b>Signature</b>

_____	_____	_____
<b>Full Name of Legal Guardian (If applicable)</b>	<b>Date</b>	<b>Signature</b>

## Appendix 2: Letter of information for the Pilgrims



Faculty of Management Sciences

DEPARTMENT OF HOSPITALITY AND TOURISM

Date 09/08/2017

Dear Participant

I, Valentine Tanyaradzwa Ziyenge am a Masters' student, at the Durban University of Technology. You are kindly invited to participate in academic research entitled: **Unlocking the potential of religious tourism in Zimbabwe: A case for Harare city**. The research seeks to find out the potential for the development of religious tourism in Zimbabwe.

The information on the potential of the development of religious tourism will help the researcher to examine the positive and negative impacts that are brought about by the promotion of religious tourism in Zimbabwe. Through your participation, the researcher wishes to examine the benefits that can be brought by religious tourism and their potential contribution to the economy in terms of employment creation and infrastructure development. The researcher also hopes to come out with recommendations and a framework that will help the development of religious tourism to be more useful to the country.

Your participation in this project is voluntary. All information shared is subject to a confidentiality clause. This serves to note that the information you will share in this questionnaire will not be shared with anyone under any circumstances.

Thank you for your assistance.

Yours Sincerely

V.T. Ziyenge

Student                      Contact Details    +2779 314 9823

Email: [vziyenge@gmail.com](mailto:vziyenge@gmail.com)

DR. N.S. Chili

Supervisor / Promoter                      Contact Details    +27338458810

Email: [nsizwazikhonac@dut.ac.z](mailto:nsizwazikhonac@dut.ac.z)



### Appendix 3: Questionnaire for the Pilgrims



#### Introduction

My name is Valentine Tanyaradzwa **ZIYENGE**, a final year student for the **Master of Technology** degree in the Faculty of Management Sciences in Hospitality and Tourism Management at the **Durban University of Technology (DUT)**. As part of my academic studies, I am undertaking a research project entitled: ***“Unlocking the potential of religious tourism in Zimbabwe: A case of the Harare Metropolitan”***.

I am thus kindly requesting your input towards the study by responding to all the questions and indicate your responses by ticking [✓] in the appropriate box or by writing your response in the blank spaces provided. The questionnaire will take only ten minutes to complete. Your sincerity in responding to the questionnaire will be greatly appreciated. The data collected will be used for this study only and will not be shared with third parties. You are not required to put your name on this questionnaire to uphold confidentiality.

---

#### Section A: Demographic Data

Question	Variable	Option	Tick [✓]
1.	Gender	Female	
		Male	
2.		18-25	
		26-35	

	Age-Group (years)	36-45	
		45-55	
		Above 55	
3.	Highest Level of Education	No formal education	
		High School	
		Certificate/Diploma	
		First Degree	
		Higher Degree	
4	Occupation	Employed	
		Self-employed	
		Student	
		Un-employed	
5	Marital Status	Married	
		Single	
		Divorced	
		Widowed	

## Section B: Pilgrims' views concerning major religious tourism activities taking place in Harare.

**Religious tourism** refers to the type of tourism where people of the same faith or religion travel individually or in groups for religious purposes. It encompasses activities like pilgrimages, missionary travels, leisure or fellowship, vacations, faith-based cruising, crusades, conventions and rallies, retreats, monastery visits, and guest-stay, Christian and faith-based camps as well as visits to religious tourist attractions.

6. For how long have you been attending religious events?

Option (s)	Please indicate your answer by ticking [√]
1-3 years	
4-5 years	
6-7 years	
8-10 years	
+10 years	

7. When you attended religious events, where did you stay?

Option (s)	Please indicate your answer by ticking [√]
Booked Accommodation	
Stayed with friends and relatives	
Returned home	
In the Church Hall	

8. How long have you stayed at the religious place?

Option (s)	Please indicate your answer by ticking [√]
1 day	
2-6 days	
1 week	
More than a week	

9. When you took your religious holiday, whom do you prefer traveling with?

Option(s)	Please indicate your answer by ticking [√]
Alone	
Organized Tour Group	
1-3 people	
Church Group	
Other Group	

10. Do you live locally or were you a visitor to this area?

Local ☐

Visitor ☐

11. In relation to religious activities, which of the following have you attended?

Option(s)	Please indicate your answer by ticking [√]
Missionary travels	
Pilgrimage	
Leisure or fellowships	
Faith-based crusades	
Conventions or conferences	
Christian-based camps	
Retreats and rallies	
Monastery visits and guest-stays	
Religious concerts	
Spiritual experiences	

12. For you, what was your primary motive during your religious holiday?

(SA-Strongly Agree, 2- Agree, 3- Neutral, 4-Disagree; 5- Strongly Disagree)

Option (s)	Please indicate your answer by ticking [√]				
	SA	A	N	D	SD
Religious					
Spiritual					
Intellectual					
Physical					
Emotional					
Other					

### Section C: Pilgrims' views in relation to socio-economic benefits of religious tourism in Harare.

13. To what extent do you agree or disagree with the following social benefits of religious tourism in your area?

(SA-Strongly Agree, 2- Agree, 3- Neutral, 4-Disagree; 5- Strongly Disagree)

Option (s)	Please indicate your answer by ticking [√]				
	SA	A	N	D	SD
Improves social wellbeing and quality of life					
Spiritual enlightenment					
Promotes morality in communities					
Brings cohesion, family, and a sense of belonging					
Improves the quality of cultural events					
Solves social problems through cultural education and conservation					

Promotes infrastructural development in the communities					
Enhances peoples'; levels of income					
Improves ones' religious faith					

14. To what extent do you agree or disagree with the following economic benefits of religious tourism in your area?

(SA-Strongly Agree, 2- Agree, 3- Neutral, 4-Disagree; 5- Strongly Disagree)

Option(s)	Please indicate your answer by ticking [√]				
	SA	A	N	D	SD
Increases job opportunities					
Municipal tax revenue					
Improves public utility infrastructure					
Contributes to the income and standard of living					
Improves personal Income					
Improves the local economy					
Improves investment and development					
Revamping or building of new facilities					
Improves transport infrastructure					

#### **Section D: Pilgrims' views in relation to challenges hindering the development of religious tourism in Harare.**

15. To what extent do you agree or disagree regarding the following challenges affecting the development of religious tourism in Harare?

(SA - Strongly Agree; A-Agree; N-Neutral; D- Disagree; SD – Strongly Disagree)

Option(s)	Please indicate your answer by ticking [√]				
	SA	A	N	D	SD
Inadequate accommodation facilities					
Inadequate and quality of existing restaurants					
Deficiencies in parking space					
Excessive traffic causing inaccessibility					
Absence of government attention					
Poor church administrative structure					
Environmental pollution					
Safety and security issues					
Poor transport infrastructural development					

**Thank you for your time.**

## Appendix 4: Interview Schedule for the Management



### Introduction

My name is Valentine Tanyaradzwa **ZIYENGE**, a final year student for the **Master of Technology** degree in the Faculty of Management Sciences in Hospitality and Tourism Management at the **Durban University of Technology (DUT)**. As part of my academic studies, I am undertaking a research project entitled: ***“Unlocking the potential of religious tourism in Zimbabwe: A case of the Harare Metropolitan”***. I am, thus, requesting your contribution to the study by answering a few questions on this subject matter.

Your sincerity in responding to this interview will be greatly appreciated. The data collected through this interview will be used only for this study and will not be shared with third parties to uphold confidentiality. The interview will take only fifteen minutes of your time and you will be recorded during the session.

- i) What are the major religious tourism activities taking place in Harare?
- ii) What are the socio-economic benefits of religious tourism activities in Harare?
- iii) What are the real challenges hindering the development of religious tourism in Harare?
- iv) What possible strategies can be adopted in order to promote the growth of religious tourism in Harare?



Thank you for your time

## Appendix 5: Gatekeepers Letters

----- Forwarded message -----

From: **Sophie Zirebwa** <[sophie@ztazim.co.zw](mailto:sophie@ztazim.co.zw)>

Date: Wed, May 8, 2019 at 9:36 AM

Subject: Research Request

To: <[vziyenge@gmail.com](mailto:vziyenge@gmail.com)>

Cc: givemore <[givemore@ztazim.co.zw](mailto:givemore@ztazim.co.zw)>, <[manjengwa@ztazim.co.zw](mailto:manjengwa@ztazim.co.zw)>

Dear Mr Zinyenge

Good morning

Following your request to carry out research on Religious Tourism a Case of Harare, kindly be advised that your request has been granted. You can visit the ZTA offices who will assist you where possible.

Regards



**Sophie Zirebwa | Executive Director** Domestic Tourism & Strategic Research

**Zimbabwe Tourism Authority**

55 Samora Machel Avenue, Harare, Zimbabwe

Office: +263 86 7700 5952 | : +263 4 758713/4

Mobile :263 712 324 047

Email : [sophie@ztazim.co.zw](mailto:sophie@ztazim.co.zw)



No. 211 Fife Avenue, Harare. P.O Box CY 189, Causeway, Harare, Zimbabwe  
Tel: +263 4 252471-3 / +26386 77 555 777. Email: [info@ufiministries.org](mailto:info@ufiministries.org) Website: [www.ufiministries.org](http://www.ufiministries.org)

05 July, 2019

Durban University of Technology

Faculty of Management Sciences

Department of Hospitality and Tourism

Dear Sir/Madam

**RE: PERMISSION FOR VALENTINE T. ZIYENGE TO UNDERTAKE RESEARCH**

This letter serves to grant Valentine T. Ziyenge permission to undertake interviews for a research entitled "Unlocking the potential of Religious Tourism in Zimbabwe; A case of Harare City"

The research should not be used for any other purpose other than the study purposes specified. The researcher is however requested to avail a soft copy that can be useful to UFIC as an organization and other stakeholders.

Yours faithfully

Z. KUMWENDA

DIRECTOR OF ADMINISTRATION

Founders: Prophet Emmanuel Makandiwa & Prophetess Ruth Makandiwa



CITY OF HARARE

HUMAN CAPITAL DEPARTMENT  
TOWN HOUSE, HARARE, ZIMBABWE  
POST OFFICE BOX 990  
TELEPHONE 752979 / 753000

EMAIL: hrd@hararecity.co.zw  
ADDRESS ALL CORRESPONDENCE TO THE HUMAN CAPITAL DIRECTOR

DUT Durban University of Technology  
Faculty of Management Sciences  
Department of Hospitality and Tourism

18 June 2019

Dear Valentine Tanyaradzwa Ziyenge.

**RE: AUTHORITY TO UNDERTAKE RESEARCH:**

This letter serves as authority for Valentine Tanyaradzwa Ziyenge to undertake a research survey on the topic: **"UNLOCKING THE POTENTIAL OF RELIGIOUS TOURISM IN ZIMBABWE: A CASE FOR HARARE CITY.**

The City of Harare has no financial obligation and neither shall it render any further assistance in the conduct of the research. The researcher is however requested to avail a soft and hard copy of the research to the undersigned so that residents of Harare can benefit out of it. The research should not be used for any other purpose other than the study purpose specified.

Yours faithfully

**RTD MAJOR M. MARARA**  
**ACTING HUMAN CAPITAL DIRECTOR**

*LM/lfh*

**Harare to achieve a WORLD CLASS CITY STATUS by 2025**



**MANAGEMENT SCIENCES: FACULTY RESEARCH ETHICS COMMITTEE (FREC)**

30 September 2019

Student Name: Mr VT Ziyenge

Student No: 21143376

FREC REF: 15/18FREC

Dear Mr Ziyenge

**MASTERS OF MANAGEMENT SCIENCES: HOSPITALITY AND TOURISM**

**TITLE: UNLOCKING THE POTENTIAL OF RELIGIOUS TOURISM IN ZIMBABWE: A CASE FOR HARARE CITY**

Please be advised that the FREC Committee has reviewed your proposal and the following decision was made: **Approved – Ethics Level 2**

**Date of FRC Approval: 24 April 2018**

Approval has been granted for a period of two years from the above FRC date, after which you are required to apply for safety monitoring and annual recertification. Please use the form located at the Faculty. This form must be submitted to the FREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the FREC according to the FREC SOP's.

Please note that ANY amendments in the approved proposal require the approval of the FREC as outlined in the FREC SOP's.

Yours sincerely

---

Prof JP Govender

Chairperson: Faculty Research Ethics Committee