

A Study on Contribution of Transgender Devotees in Shaping Architecture of a Pilgrimage Centre

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ABSTRACT

The exploration of transgender individuals' experiences within pilgrimage centres has emphasized the transformative potential of these sacred spaces. Through inclusive design and intersectional perspectives, these centres can become sanctuaries that honor diverse identities, foster spiritual growth, and promote a sense of belonging for all devotees. In essence, this study underscores the multifaceted role of pilgrimage in shaping human experiences, emphasizing the need for inclusive and accepting environments within these sacred spaces. It reaffirms the universal principle that every individual, regardless of their gender identity or background, should have the right to access and engage with their faith and culture in empowering, inclusive settings. Using place-making theory, intersectionality, and inclusive design, this study delves into the Yellamma Devi Temple, where architecture and gender intersect. This research aims to create inclusive environments, emphasizing the right of everyone, regardless of gender identity, to access faith and culture in an empowering environment.

Keywords—Transgender, Culture, Architecture, Built Environment, Pilgrimage centres

1.INTRODUCTION

Pilgrimage has historically been a form of population mobility, encompassing large-scale movements and daily transportation [1]. It has far-reaching effects, impacting the environment and populations involved, including trade, cultural exchanges, and health issues.

Today, pilgrimage has evolved into both traditional religious and modern secular journeys, experiencing a resurgence worldwide [2]. Pilgrimage centres have stood as places where spirituality, architecture, and community converge, embodying faith, cultural heritage, and community bonds. Their architecture plays a pivotal role in shaping pilgrims' spiritual experiences. Recognizing their inclusivity and cultural sensitivity, these centres extend to all, including transgender devotees[3].

The significance of pilgrimage centres in architectural and spiritual dimensions is well- documented globally. However, an uncharted transformative potential exists when these spaces consciously embrace the needs of transgender individuals. This pioneering exploration intersects pilgrimage, architecture, and transgender devotion, resonating with place-making theory, intersectionality, and inclusive design.

The Yellamma Devi Temple in Saundatti Taluka serves as a unique tapestry where architecture and gender intersect[4]. This pilgrimage center faces social challenges like the Devdasi system, child marriage, and health issues. Yet, it attracts a diverse array of devotees, including nearly 50% transgender individuals, necessitating a comprehensive exploration with architecture as a central parameter[5].

The proposed research applies place-making theory to pilgrimage centres, aiming to create inclusive environments for transgender individuals. This study seeks to amplify the voices and experiences of transgender individuals in the realms of spirituality and architecture. The study reaffirms the

universal principle that everyone, regardless of gender identity, has the right to access faith and culture in an inclusive, accepting, and empowering environment.

2. LITERATURE SURVEY

2.1 Worldwide Scenario of Pilgrimage:

Pilgrimage, one of the religious and cultural phenomena most common to human society, is an important feature of the world's major religions: Buddhism, Hinduism, Islam, Judaism, and Christianity studied by [6]. A pilgrimage has been defined as, "A journey resulting from religious causes, externally to a holy site, and internally for spiritual purposes and internal understanding". However, the literature on pilgrimage, architecture and gender is still fragmented and lacks synthesis and holistic conceptualization [7]. Pilgrimage is one form of "circulation," a type of population mobility. "Mobilities" constitute a well-known interdisciplinary field of study stated by [8]. Circulation encompasses large-scale movements of people, objects, capital, and information throughout the world, as well as the more local processes of daily transportation, movement through public space, and travel for material things in everyday life. However, while the phenomenon of migration has gained much attention in the literature. Pilgrimages have powerful political, economic, social, and cultural implications, and can even affect global trade and health [9]. Pilgrimage inevitably necessitates spatial movement and pilgrimage is also an important subject due to its scope and spatial influence. It is also a primary economic activity for some countries and cities.

Sexual minorities challenge many religious traditions that are founded on the notion of heterosexual families and rigid gender roles [10]. In numerous monotheistic religions, individuals whose sexual identity defies conventional gender binaries have been perceived as a threat to established religious and social norms. This conflict between tradition and diversity in sexual identity continues to be a source of tension and debate within many faith communities [11]. Therefore they have often been rejected to varying degrees by denying them access to spiritual offices, for example (openly) gay men being barred from Catholic priesthood, excluding them altogether from the community of believers, trying to reform them like the various examples of Christian gay conversion movements or even opposing their legal equality in general [12].

What is more, in more recent times European Union (EU) politicians have promoted the EU as a community of values. Among these values are also freedom of religion as well as of speech, gender equality and protection of sexual minorities [13]. This also meant that the EU defined itself as a secular rather than a Christian community, which has led to resistance amongst conservative and fundamentalist Christians [14].

2.2 Pilgrimage centre (Indian scenario):

Pilgrimage centres in India have long been revered as sacred spaces, where individuals embark on profound spiritual journeys to connect with their faith and heritage [15][16]. These sanctuaries, deeply rooted in cultural and religious significance, have historically welcomed devotees from diverse backgrounds. It highlights the transformative power of these sacred spaces when they are consciously designed and adapted to embrace the needs, identities, and experiences of transgender devotees [17].

I. Historical Significance and Cultural Diversity:

Pilgrimage centres have played a pivotal role in shaping the spiritual landscape of the country [18]. With a rich tapestry of religious traditions, India's pilgrimage sites serve as melting pots of spirituality and culture. These diverse traditions and historical legacies provide a unique backdrop against which the experiences of transgender devotees unfold [19].

II. The Yellamma Devi Temple: A Case Study:

Among the numerous pilgrimage centres in India, the Yellamma Devi Temple in Saundatti Taluka emerges as a unique case study. Located in North Karnataka [20], this temple faces complex internal social issues, including the Devdasi system [21], child marriage, and public health challenges. Simultaneously, it attracts a large population of devotees, nearly 50% of whom identify as

transgender individuals. This juxtaposition of challenges and diversity makes the Yellamma Devi Temple an ideal site for understanding the intersection of pilgrimage, architecture, and transgender devotion[4].

III. Architectural Manifestations of Inclusivity:

Transgender-inclusive architectural manifestations play a crucial role in creating safe, welcoming, and supportive pilgrimage centres[22]. These spaces are designed to resonate with the unique experiences of transgender devotees, acknowledging their identities, spiritual journeys, and cultural context[17]. In India, where architectural diversity is intertwined with religious tradition, incorporating inclusive design principles becomes particularly significant[15].

IV. Cultural Nuances and Community Engagement:

The Yellamma Devi Temple and similar pilgrimage centres provide transgender devotees with spaces for cultural expression and community engagement [15]. These engagements within the context of religious traditions have the potential to foster a deep sense of belonging for transgender individuals. India's cultural diversity amplifies the significance of these engagements, reflecting the broader social fabric.

V. Challenges and Triumphs:

Transgender devotees within Indian pilgrimage centres face both unique challenges and moments of triumph[23][24]. Discrimination and a lack of acceptance are hurdles that require nuanced understanding. However, the narratives of transgender devotees also highlight their resilience and determination to find solace and acceptance within their faith[21].

Pilgrimage centres in India have a profound impact on the spiritual journeys of transgender devotees[25]. They serve as spaces where inclusivity, cultural acceptance, and a profound sense of belonging can be fostered. By studying the Yellamma Devi Temple and similar sites. In India's diverse religious landscape, the journey towards transgender inclusivity within pilgrimage centres stands as a testament to the nation's commitment to diversity and equality[26].

3. RESEARCH COMMUNITY ON COMMUNITY BASED PILGRIMAGE CENTRE WITH SPECIAL REFERENCE TO TRANSGENDER COMMUNITY

The spiritual journey of transgender individuals adds a profound layer of significance to their connection with pilgrimage centres[27]. For many among them, this spiritual path unfolds as a complex and deeply personal odyssey, marked by introspection, self-discovery, and, often, a profound reevaluation of their relationship with faith and religion[28]. Upon coming out and disclosing their gender identity, they often grapple with questions about how this facet of their identity aligns with their deeply-held spiritual beliefs[29].

In this intricate tapestry of self-discovery, pilgrimage centres emerge as pivotal waypoints. These sacred spaces serve not only as sources of acceptance and support but also as havens for profound spiritual reflection and reconciliation [30]. Within the tranquil confines of these centres, transgender devotees find a sanctuary where they can explore their faith in an environment that comprehends the unique contours of their journey. This spiritual reconciliation often leads to a deepening of their connection to their faith, culture, and the broader community [31].

In essence, pilgrimage centres become sacred milestones on the spiritual journey of transgender individuals, offering not only refuge from rejection but also a place for the harmonization of their identity and spirituality [32]. This aspect underscores the multifaceted significance of these hallowed spaces as sites of emotional healing, spiritual growth, and the celebration of diverse identities [33].

Spiritual Awakening: Transgender individuals often undergo profound spiritual awakenings that compel them to seek deeper connections with their faith traditions [34]. These spiritual transformations serve as catalysts for the engagement of transgender devotees with their faith. The study of [35] explores the role of pilgrimage centres as nurturing grounds for these awakenings, providing a haven for individuals to explore and deepen their spirituality.

Identity Exploration: The religious journey of transgender individuals is intimately intertwined with their journey of self-discovery and gender identity exploration [36][37]. Pilgrimage centres provide environments where transgender devotees can openly express their gender identities and find acceptance within the context of their faith[38]. These sacred spaces play a pivotal role in affirming the identities of transgender individuals, allowing them to seamlessly merge their spiritual and gender identities[39].

Religious Practices and Rituals: Many transgender devotees actively engage in religious practices and rituals as a means of deepening their connection with their faith and community [40]. This segment scrutinizes the significance of these rituals in the lives of transgender individuals, exploring how they adapt or reinterpret traditional religious practices to align with their gender identities. It underscores the adaptability and resilience of these individuals in their pursuit of spiritual fulfilment [41].

Community Engagement: Transgender devotees often seek engagement with religious communities within pilgrimage centres studied by [42]. Shedding light on how transgender individuals interact with fellow devotees, religious leaders, and support networks, this aspect highlights the significance of these interactions—whether supportive or challenging—in shaping the religious journey of transgender individuals within the context of pilgrimage centres.

From the study of [43] they find that the religious journey of transgender individuals is marked by unique challenges and triumphs. It delves into the obstacles they may encounter, such as discrimination or a lack of acceptance, and illuminates the moments of empowerment and affirmation that contribute to their spiritual growth. This aspect underscores the resilience of transgender devotees in the face of adversity and their determination to find solace and acceptance within their faith.

K. Soled (2022) [44] conducted a qualitative study of 15 transgender individuals who had participated in pilgrimages to religious sites around the world. The findings revealed that pilgrimage experiences can play a significant role in the spiritual journey of transgender individuals, providing opportunities for spiritual growth, self-discovery, and community building.

K. Daily et al. (2018) [45] conducted a quantitative study of 200 transgender individuals who had participated in pilgrimages to religious sites. Findings suggested that pilgrimage experiences can have a positive impact on the mental and spiritual well-being of transgender individuals[10].

Reed. et al. (2014)[46] conducted a mixed-methods study of transgender individuals who had participated in pilgrimages to the Camino de Santiago in Spain. Revealing that pilgrimage experiences can provide a sacred space for transgender individuals to explore and transform their gender identities.

4. THEORIES AND THEORETICAL FRAMEWORK

4.1 Place-making theory:

Place-making theory, as expounded by urban theorist Edward Relph (1976) and later developed by scholars like Cresswell (2004), posits that the design and development of spaces should prioritize human-centered approaches[47]. It emphasizes the significance of considering the unique needs, preferences, and experiences of the people who use these spaces. In the case of pilgrimage centres that cater to transgender devotees, the application of place-making theory becomes paramount, as it underscores the importance of actively engaging with transgender communities to gain insight into their desires, challenges, and aspirations within the framework of their spiritual journeys [48].

Transgender individuals, as active placemakers within pilgrimage centres, play a pivotal role in shaping spaces that resonate with their experiences is studied by [49]. This involvement may entail advocating for essential aspects such as gender-neutral facilities, the incorporation of gender-affirming design elements, and educational initiatives that aim to raise awareness about transgender identities and spiritual needs[50]. The collaboration between transgender communities, designers, and architects results in spaces that are not only physically accessible but also emotionally and culturally welcoming[51].

Central to place-making theory is the concept of a strong sense of place and identity, which holds particular relevance in the context of transgender devotees. Pilgrimage centres[52] should be designed with the explicit purpose of nurturing a profound sense of place and belonging for transgender individuals, acknowledging the unique nuances of their spiritual journeys and gender identities[53]. This entails the creation of safe spaces where transgender devotees can express their gender identity without the burden of discrimination or judgment, thereby contributing to a profound sense of attachment to these sacred locations.

Furthermore, place-making theory embraces the concept of community engagement as a cornerstone[54]. It encourages active participation, collaboration, and dialogue among transgender communities, designers, and religious authorities within pilgrimage centres. By fostering these interactions, pilgrimage centres transform into spaces where the unique spiritual and cultural needs of transgender individuals are not merely acknowledged but celebrated, reinforcing the sense of belonging and inclusivity.

Incorporating the principles of place-making theory into this study of pilgrimage centres for transgender devotees enriches the comprehension of how these sacred spaces can be transformed into inclusive and affirming environments. It underscores the agency of transgender individuals and their communities in shaping their spiritual experiences, identities, and sense of belonging within the context of pilgrimage centres[55].

4.2 Attachment theory:

In the realm of human emotions and connections, attachment theory, initially crafted by John Bowlby and extended by Mary Ainsworth, unveils a poignant understanding of why a pilgrimage site can hold the profound title of a transgender individual's "first motherly home" and why they return to it on sacred occasions. This theory, rooted in the intricate web of human bonding, casts a revealing light on the significance of these emotional ties.

For transgender individuals, who often grapple with issues of family, identity, and belonging, attachment theory becomes a poignant lens through which to view their deep affinity for pilgrimage centres[36][56]. It asserts that people can form secure emotional bonds with specific physical places. For transgender individuals who've endured separation from their families and yearned for maternal care, these sacred destinations symbolize a sanctuary of emotional security. Revisiting these hallowed grounds on scheduled occasions mirrors the comfort and emotional embrace reminiscent of a motherly figure.

In the lives of transgender individuals, who may have struggled to forge family bonds, pilgrimage centres emerge as vital substitutes for familial connections[57]. These sacred spaces offer a community, acceptance, and spiritual significance, fulfilling the role of family that may have eluded them. Here, they discover the warmth and belonging they might have missed in their formative years.

Returning to a pilgrimage site at specific intervals could signify a form of reunion or rekindling of ties for transgender individuals[58]. Just as attachment figures in attachment theory provide a secure foundation for individuals to explore the world, pilgrimage centres serve as a stable base from which transgender individuals can reconnect with their spiritual identities and reaffirm their sense of self[59].

Attachment figures or environments often serve as fountains of emotional fulfillment and coping mechanisms. For transgender individuals, when pilgrimage centres offer a nurturing and accepting environment, they become wellsprings of solace, emotional support, and a profound sense of belonging[60]. In this way, these sacred places help transgender individuals cope with the challenges and isolation imposed by societal norms and family estrangement.

In essence, attachment theory unveils a framework to decipher why transgender individuals forge deep bonds with specific pilgrimage centres[61]. These sacred spaces not only provide emotional security but also stand in as surrogate families and wellsprings of emotional fulfillment. The attachments formed here resonate with the fundamental human longing for emotional connections and a sense of belonging, making these pilgrimage sites invaluable in the lives of transgender

individuals.

4.3 Social bond theory:

Amid the intricate web of human connections, social bond theory, as crafted by the insightful Travis Hirschi, unveils its relevance in understanding the pilgrimage of transgender individuals to sacred centres. This theory delves into the factors that shape behavior and explores how these hallowed grounds bolster social bonds, nurture prosocial conduct, and detach behavioral patterns.

Community Bonds and Their Influence: In the tapestry of their lives, transgender individuals weave robust social bonds within their communities, threads that intricately influence their thoughts and actions. These bonds are woven tighter through gatherings and communal events. Within the heart of religious communities, pilgrimage centres stand as the very crucibles where these connections are forged. The frequent rendezvous within these sacred confines reinforce social bonds, weaving a collective fabric of shared values and norms[62][63].

The Significance of Community Gatherings: The cadence of community gatherings and bonding activities plays a pivotal role in shaping the conduct of transgender individuals. Within pilgrimage centres, these communal rendezvous offer a platform for transgender individuals to unite, share their narratives, and collectively shape their behavioral tapestry. These gatherings grant a profound sense of belonging and validation, adding layers to their identities and fostering acceptance[62].

Propagating Prosocial Conduct through Community: Social bond theory posits that robust community ties deter individuals from deviant paths. Pilgrimage centres, as spiritual and communal epicentres, promote involvement in conventional pursuits. Transgender individuals, actively engaged in these endeavors, not only deepen their spiritual roots but also assimilate into the religious community. This engagement aligns them with the community's cherished values and norms, a path less inclined towards deviance.

Crafting the Built Environment: The interplay between social bonds and the architectural canvas of religious spaces is a noteworthy facet. Pilgrimage centres, revered not only for their spiritual aura but also for their architectural grandeur, resonate deeply with their communities. The sense of togetherness nurtured within these sacred precincts often leaves its mark on their design. The architecture and layout of these centres are thoughtfully tailored to accommodate communal gatherings, rituals, and events, thus etching the bonds among transgender devotees even deeper.

4.4 Community attachment:

In the intricate tapestry of transgender lives, the journey often commences with the painful stitches of rejection and heartache, often woven by their own families as they grapple with the enigma of their gender identity[64]. This initial estrangement, a poignant thread in their narratives, leaves them yearning for acceptance, seeking refuge in understanding, and here, the profound essence of community attachment theory comes to life. As they embark on the quest for self-discovery and the embrace of their true selves, pilgrimage centres emerge as sanctuaries of hope[65].

Within these sacred realms, transgender individuals discover not only a haven of acceptance but also a fellowship that shares in their unique identities and journeys[66]. This shared understanding and connection bestow upon them a profound sense of belonging, a balm to soothe the wounds inflicted by the abandonment of their own families. In these spaces, faith communities don the mantle of solace and support, reinforcing the indomitable strength of communal bonds. The presence of inclusive leaders and visible transgender role models within these faith circles further nurtures this attachment, offering both guidance and inspiration[67]. Moreover, the tangible symbols of faith and identity found in the physical, architectural, and ritual aspects of pilgrimage centres solidify the bond between transgender devotees and their chosen communities[68].

In essence, community attachment theory unveils the transformative alchemy at work within these sacred spaces. What was once mere ground for religious rituals blossoms into vibrant hubs of community, unwavering support, and profound belonging for transgender individuals[39]. This theory underscores the pressing need for pilgrimage centres to not merely acknowledge but wholeheartedly celebrate the diverse experiences and identities of their devoted pilgrims[69]. In

doing so, these sacred sites emerge as beacons of hope and healing, guiding those who've journeyed from the shadows of familial rejection toward the embrace of acceptance, understanding, and a new, nurturing sense of home within their faith communities.

4.5 Place attachment:

In the intricate interplay between human behavior and the architectural tapestry of the world, Place Attachment Theory emerges as a guiding star, illuminating the profound connections individuals weave with their surroundings[70]. Within this paradigm, the relationship between transgender devotees, pilgrimage centres, and the built environment unfolds as a captivating narrative, rich in emotion and significance[55].

At its core, the built environment encompasses not mere physical structures but the very essence of architectural design, the tapestry of landscapes, and the harmonious interplay of natural elements. In the context of pilgrimage centres, it encompasses the intricate design and layout of these hallowed sanctuaries, the awe-inspiring architectural marvels that adorn them, and the embrace of their natural surroundings[70]. Place Attachment Theory, with its wisdom, tells us that individuals forge emotional and psychological bonds with these tangible elements, bonds that sculpt their behavior and kindle the fires of belonging.

Pilgrimage centres stand as living chronicles of history and culture, with roots that plunge deep into the annals of time. Place Attachment Theory recognizes that individuals form attachments to places steeped in history and culture. For transgender devotees, these sacred enclaves transcend the realm of mere spirituality; they embody cultural fragments that are interwoven with the very fabric of their identity[71].

Within these architectural wonders, not just bricks and mortar but vessels of cultural heritage is found. Place Attachment Theory raises its voice in a resounding chorus, reminding us of the sacred duty to safeguard these architectural treasures, for they are repositories of cultural significance. The preservation of these structures becomes a testament to the cultural identity of transgender individuals, setting them apart in a tapestry of diversity.

The act of preserving religious and historical enclaves is a declaration of identity and heritage. Place Attachment Theory whispers that individuals breathe life and emotion into places that hold cultural sanctity. Pilgrimage centres emerge as spaces where transgender devotees can tether themselves to their cultural and religious roots, weaving anew the threads of their sense of belonging.

At the zenith of place attachment, the pinnacle of connection—the cultural sense of place is found. This profound concept paints a vivid canvas of historical and cultural ties that individuals share with a particular locale, often entwined with their tribal or cultural lineage. For transgender devotees, pilgrimage centres emerge as the embodiment of a cultural sense of place, where their unique identity and heritage entwine harmoniously with the sacred tapestry of these hallowed grounds.

5. COMPARTIVE STUDY

Study	Contribution to the architecture of pilgrimage centres with special reference to transgender devotees	Research gap
Jeffreys S. et al. [72]	Highlights the importance of inclusive and affirming spaces for transgender devotees, such as gender-neutral bathrooms and changing facilities.	There is little information on the particular architectural requirements of transgender worshippers in pilgrimage sites.

<p>H. Ebaugh et al. (2010) [66]</p>	<p>Suggests that pilgrimage centres can create more welcoming and inclusive environments for transgender devotees by displaying educational materials about transgender identity and providing training for staff on transgender sensitivity.</p>	<p>There is a dearth of study on transgender devotees' experiences in pilgrimage sites, particularly in terms of how the physical environment affects them.</p>
<p>J. Brown et al. (2015) [73]</p>	<p>Recommends that pilgrimage centres incorporate symbolic elements that represent the diversity of gender identities, such as rainbow flags or gender-fluid iconography.</p>	<p>There is not much knowledge on how transgender devotees engage with the physical surroundings of pilgrimage sites.</p>
<p>H. White et al. (2016) [74]</p>	<p>Emphasizes the need for pilgrimage centres to be accessible to transgender devotees, both physically and metaphorically. They suggest that pilgrimage centres can improve their accessibility by providing physical accommodations such as ramps and elevators, as well as by creating welcoming and inclusive religious communities.</p>	<p>There is not much research on the relationship between transgender identity, spirituality, and architecture.</p>
<p>K. Shinde (2015) [75]</p>	<p>Explores the role of pilgrimage centres in promoting inclusivity and diversity within religious communities.</p>	<p>There is a scarcity of research that delves into the precise design approaches that pilgrimage centres can employ to foster inclusiveness for transgender devotees.</p>
<p>S. Lease et al. (2021) [76][77]</p>	<p>Examines the impact of pilgrimage experiences on the mental and spiritual well-being of transgender individuals.</p>	<p>Insufficient research exists concerning how the physical environment of pilgrimage centres can play a role in enhancing the well-being of transgender devotees.</p>
<p>G. Hannum (2023) [78][79]</p>	<p>Explores the ways in which transgender individuals engage with religious practices and rituals.</p>	<p>There is a lack of comprehensive research addressing how the physical environment of pilgrimage centres can facilitate and enhance the religious practices and rituals of transgender devotees.</p>

J. Choe et al. (2021)[80]	Examines the intersection of transgender identity, spirituality, and architecture.	There is a paucity of research investigating how the physical environment of pilgrimage centres can be intentionally designed to establish sacred spaces that are welcoming and inclusive of transgender devotees
Bennett A. et. Al. (2014) [81][82]	Explores the ways in which transgender individuals experience pilgrimage centres.	Limited research on the specific design features of pilgrimage centres that transgender devotees find to be most welcoming and supportive.

These studies provide valuable insights into the ways in which pilgrimage centres can be designed to be more inclusive and affirming of transgender devotees[71]. However, there are still a number of research gaps in this area. For example, there is limited research on the specific design needs of transgender devotees in pilgrimage centres, the experiences of transgender devotees in pilgrimage centres, the ways in which transgender devotees interact with the physical environment of pilgrimage centres, the intersection of transgender identity, spirituality, and architecture, and the specific design features of pilgrimage centres that transgender devotees find to be most welcoming and supportive.

6. CONCLUSION

In conclusion, this comprehensive study has delved into the intricate intersection of pilgrimage, architecture, and gender, shedding light on their profound significance. Pilgrimage, a global phenomenon, has been explored through various lenses, from religious and cultural contexts to spatial and economic dimensions. It serves as a powerful catalyst for mobility, influencing political, economic, and social landscapes worldwide. Furthermore, scrutinizing the complex dynamics between religious traditions and sexual minorities, highlighting the challenges faced by LGBTQ+ individuals within various faiths. This tension between religious norms and the push for greater inclusivity reflects broader societal debates on values, freedom, and equality. Importantly, this study not only contributes to the comprehension of the intricate relationship between pilgrimage, architecture, and gender but also strongly advocates for the adoption of inclusive design principles, grounded in place-making theory. This approach aims to revolutionize pilgrimage centres into environments that empower and embrace individuals of all backgrounds, thereby fostering a more inclusive and accepting space for all.

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