

**Block**

# 2

## **TOURISM: THE CULTURAL HERITAGE**

---

### **UNIT 4**

**Religions of India** **5**

---

### **UNIT 5**

**Pilgrimage** **21**

---

### **UNIT 6**

**Beach and Island Resorts: Kovalam and Lakshadweep** **33**

---

---

## **COURSE PREPARATION CUM COURSE ADAPTATION TEAM**

---

### **Units 1-3 (TS-1)**

Prof. Kapil Kumar  
Prof. A.R. Khan  
Dr. Ajay Mohurkar  
Prof. Swaraj Basu  
History Faculty  
IGNOU

### **Units 4-6 (TS-1 & TS-2)**

Prof. Kapil Kumar  
Prof. A.R. Khan  
Dr. Ajay Mohurkar  
Prof. Swaraj Basu  
History Faculty  
IGNOU

### **Units 18-20 (TS-1 & TS-6)**

Prof. Kapil Kumar  
Prof. A.R. Khan  
Dr. Ajay Mohurkar  
Prof. Swaraj Basu  
History Faculty  
IGNOU

---

\*BTMC – 131 was adopted/adapted from Three Courses, namely – **TS-1, TS-2, TS-6** of School of Tourism and Hospitality Services Management (SOTHSM)

---

## **COURSE PREPARATION AND ADAPTATION TEAM BTMC-131**

---

Prof Jitendra Srivastava, Director, SOTHSM (**Chairperson**)

Dr. Paramita Suklabaidya, Assistant Professor, SOTHSM

Dr. Sonia Sharma, Assistant Professor, SOTHSM

Dr. Tangjakhombi Akoijam, Assistant Professor, SOTHSM

Dr. Arvind Kumar Dubey, Assistant Professor, SOTHSM (**Convener**)

---

### **PROGRAMME COORDINATOR**

Dr. Arvind Kumar Dubey  
Assistant Professor, SOTHSM  
IGNOU, New Delhi

### **COURSE COORDINATOR**

Dr. Sonia Sharma  
Assistant Professor, SOTHSM  
Dr. Arvind Kumar Dubey  
Assistant Professor, SOTHSM

---

### **BLOCK COORDINATOR: Dr. Sonia Sharma**

---

### **FACULTY MEMBERS**

---

Prof. Jitendra Kumar Srivastava  
Director

Dr. Paramita Suklabaidya  
Asstt. Prof., SOTHSM

Dr. Arvind Kumar Dubey  
Asstt. Prof., SOTHSM

Dr. Harkirat Bains  
Associate Professor, SOTHSM

Dr. Sonia Sharma  
Asstt. Prof., SOTHSM

Dr. Tangjakhombi Akoijam  
Asstt. Prof., SOTHSM

---

### **PRINT PRODUCTION**

Mr. Yashpal  
Assistant Registrar (Publication)  
MPDD, IGNOU, New Delhi

### **TYPING ASSISTANCE**

Mr. Dharmendra Kumar Verma  
SOTHSM

---

January, 2019

© *Indira Gandhi National Open University, 2019*

ISBN :

*All rights reserved. No part of this work may be reproduced in any form, by mimeograph or any other means, without permission in writing from the Indira Gandhi National Open University.*

*Further information on Indira Gandhi National Open University courses may be obtained from the University's office at Maidan Garhi, New Delhi-110 068 or visit University's web site <http://www.ignou.ac.in>*

Printed and published on behalf of the Indira Gandhi National Open University, New Delhi by Prof Jitendra Kumar Srivastava, Director, School of Tourism,

Laser Typeset by : Tessa Media & Computers, C-206, A.F.E.-II, Okhla, New Delhi

Printed at :

---

## **BLOCK 2 TOURISM: THE CULTURAL HERITAGE**

---

It is an acknowledged fact that in our country today most of the tourism promotion relates mainly to its cultural heritage having an uninterrupted tradition extending over three or more millennia.

This Block deals with the cultural heritage of India from the point of view of tourism. The subject has been divided here into Three Units, each describing an important aspect of this heritage.

Unit 4 is on Religion of India, we give you details on the tenets, social organization and institutions of different religions in existence in India today. We have desisted here from entering into an argument over the comparative merits of these religious strains. Our main purpose has been to provide necessary information on each so that you are adequately equipped for related queries from the tourists.

Unit 5 is on Pilgrimage. It discusses the ancient Indian tradition of paying visits to holy places as an important generative factor for tourism. As a continuation of this tradition, the unit includes four case studies that of Vaishno Devi, Kamakhya, Tirupati and Ajmer Sharif.

Unit 6 is on beach and Island Resorts: Kovalam and Lakshadweep. Herein you learn about the development and growth of the concept of beaches and island as tourist resorts. We have also given two case studies as illustrations viz. Kovalam and Lakshadweep.

THE PEOPLE'S  
UNIVERSITY

---

## UNIT 4 RELIGIONS OF INDIA

---

### Structure

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Religious Diversity in India
- 4.3 Hinduism
- 4.4 Islam
- 4.5 Buddhism
- 4.6 Jainism
- 4.7 Christianity
- 4.8 Sikhism
- 4.9 Let Us Sum Up
- 4.10 Clues to Check Your Progress Exercises

---

### 4.0 OBJECTIVES

---

In this Unit we will discuss the main religions currently practiced in India. The religions selected for this study are Hinduism, Islam, Buddhism, Jainism, Christianity and Sikhism. After going through this Unit you will:

- be able to appreciate the pluralistic character of Indian society,
- know the basic belief systems of the religions listed above, and
- be able to acquaint your self, with main customs and practices of various religions.

---

### 4.1 INTRODUCTION

---

India has a large number of belief systems, religions and sects. Some of these are quite organised with well-defined theoretical framework and philosophy while a large number of these lack such features. Nevertheless all these have their own religious practices, ways of worship and customs.

It may not be feasible to go into the details of such a large number of belief systems. We have therefore, decided to confine our discussion to some of the important religions. For this Unit we have selected Hinduism, Islam, Buddhism, Jainism, Sikhism and Christianity for a detailed treatment. Our selection has been guided primarily by the popularity and geographic spread of these religions. Barring Islam and Christianity all the others from this list had their origins in India. The Islam and Christianity originated outside but have come to stay here and in the process, have been influenced by Indian culture and philosophy. They have also in turn influenced in a big way by the religions prevalent in India.

We feel that as a student of tourism you should be familiar with the rich religious tradition in India. Here we will not be going into the details of philosophical complexities as also the intricacies of comparative merits of these belief systems. Our purpose is to focus our discussion on a description of the basic features of these religions.

We propose to discuss each of the above mentioned religions in a separate Section. Under each of these we will first discuss the basic belief systems. This will be followed by their social organisations and institutions. We will also highlight some specific features from the tourism perspective wherever required.

We feel that as a person involved with tourism and travel you will come across people belonging to different faiths and religious beliefs from India and abroad. We hope that the study of this Unit will enrich your basic knowledge of the multi-religions Indian society and equip you as a tourism personnel.

---

## 4.2 RELIGIOUS DIVERSITY IN INDIA

---

As indicated in the introduction, India has a number of religions spread throughout the length and breadth of the country. Religion related data in Indian census furnish a marvelous kaleidoscope of the country’s rich and unique social composition. India has been the place of origin for many of them whereas a few religions of foreign origin have also flourished here. India serves as the land from where the religions namely Hinduism, Buddhism, Sikhism and Jainism have originated at the same time the country has imbibed several indigenous faiths and tribal religions. Each religion or faith holds on to its existence firmly and has endured the influence of major religions for centuries. Co-existence of various religious groups makes this country entirely unique and the glimpse of unity in diversity can be inferred distinctly from the Indian Census.

A very interesting aspect brought to light through this study is that there are a number of communities who follow more than one religion. According to the study “there are 27 communities who follow both Hinduism and Sikhism, 116 both Hinduism and Christianity, 35 Hinduism and Islam, 21 Hinduism and Jainism, and 29 communities who are both Hindu and Buddhist”. (K.S. Singh, **People of India: An Introduction**, pp 82-83).

The 2011 census of India has also presented somewhat similar picture.

**Table 1: Religious Communities in India in Order of Numerical Strength**

Religious Communities*	Percentage	Estimated	State Majority	Sex Ratio
All Religion	100.00%	121 Crores	35	933
Hindus	79.80%	96.62 Crores	28	931
Muslims	14.23%	17.22 Crores	2	936
Christians	2.30%	2.78 Crores	4	1009
Sikhs	1.72%	2.08 Crores	1	893
Buddhists	0.70%	84.43 Lakhs	-	953
Jains	0.37%	44.52 Lakhs	-	940
Other Religion	0.66%	79.38 Lakhs	-	992
Not Stated	0.24%	28.67 Lakhs	-	-

**Table 2: Decadal Growth of the Major Religious Communities of India**

Religious Communities	1991	2001	2011
Hindus	25.1	20.3	16.8
Muslims	34.5	29.5	24.6
Christians	21.5	22.6	15.5
Sikhs	24.3	18.2	8.4
Buddhists	35.3	24.5	6.1
Jains	4.6	26	5.4

Apart from established religions there are a number of local forms of religions. As an instance may be cited the **Ponyi Polo** (religion of Sun and Moon in Arunachal Pradesh), **Sarna Dharma** or **Jahera** (followed by Munda and Santhal tribes), **Sanamali** cult among the Meitei in Manipur.

The existence of a large number of religion and their spread in the country has given rise to various forms of social organisations, institutions, rituals, etc. Since most of these diverse religions and communities regularly interact with each other, some unique social institutions, customs and practices have emerged. A number of new socio-religious movements have also taken place.

A number of rituals related to birth, marriage and death are common in most of these religions. Similarly, observance of festivals has a lot in common in specific regions. Dress and lifestyle too have common features in most of the regions.

It is an interesting feature of Indian society that it permits conversions from one religion to another. According to **People of India** study change of religion is reported in the case of around 15 per cent of communities. Even here pre-conversion practices are maintained by the converts in many cases. All this provides a great diversity to Indian society.

In the following Sections we will study the salient features of the major religions of India.

---

### 4.3 HINDUISM

---

It is very difficult to describe a single belief system as comprising Hinduism. The term Hindu was not applied to the followers of religion from the beginning. The word "Hindu" was used by the foreigners coming to India and meant the people inhabiting Indus valley. Later on Hindu was used to describe the people following a particular faith. In **historical-religious** literature the terms used to signify the faith were **Vaidika dharma** (the religion of the **Vedas**) and **Sanathana dharma** (the eternal faith).

As such it is very difficult to identify a single concept of God, holy book, or even religious practice to define Hinduism. There are a set of belief systems that seem to constitute Hinduism. Innumerable cults and deities are there in Hinduism. It is flexible enough to absorb various belief systems within its fold. In spite of this diversity there does exist common threads binding a large number of people following Hinduism.

The religion is followed by the majority of the people of India. Large number of its followers are spread in Bangladesh, Sri Lanka, Nepal, Bhutan, Burma, Indonesia, Guyana, Fiji, Mauritius, Pakistan and other parts of the world.

### **Belief Systems**

It is one of the oldest belief systems of the world. Saivism dates back to pre-vedic period. Through its development over ages a number of sects and sub-sects kept emerging from it. Similarly, a number of belief systems kept entering its folds.

We will discuss here characteristics that majority of Hindus share as common.

### **Brahma and Atma**

Hindus believe in an eternal, infinite and all embracing ultimate force called **Brahma**. The **Brahma** is present in all forms of life. The relationship between the **Brahma** (the universal soul) and **Atma** (the individual soul) has been the main concern in Hinduism. There are diverse views on this relationship. One view is that there is no existence of God and the **Brahma** in absolute. However, most other views recognise the existence of God.

The **Atma** is considered indestructible and passes through an endless migration or incarnations of human, animal or super human forms. The nature of its incarnation depends on good and bad **karma** (deeds) in previous births. Good or bad is defined according to **Dharma**.

### **Dharma**

**Dharma** has many meanings. In the religious context, it includes cosmological, ethical, social and legal principles that provide the notion of an ordered universe. In the social context **Dharma** refers to the rules of social intercourse laid down for all the categories of people. It prescribes a code of conduct considered appropriate for various categories of people.

### **Purushartha**

A complete life according to Hinduism pertains to four pursuits: (i) **Dharma**; (ii) **Artha** (material pursuits); (iii) **Kama** (love desires) and (iv) **Moksha** (salvation). A successful life should be able to integrate these four pursuits.

A Hindu has certain obligations in life – to God, to sages, to ancestors and to fellow human beings.

### **Karma, Rebirth and Moksha**

**Karma** in simple terms is spending life according to the code laid down by **dharm**. One is expected to lead a life where good deeds are performed. It is believed that after death the body perishes but **atma** (soul) survives to take rebirth in another human or animal form.

This rebirth depends on one's **karma**. If deeds are good rebirth is in superior form otherwise one is reborn in some inferior form. The ultimate success of life is in attaining **Moksha** or salvation from the cycle of birth, death and rebirth.



## Scriptures

There are a number of religious texts and books which are considered holy scriptures in Hinduism. Here we will provide a brief sketch of these in chronological order.

**Vedas** are the earliest texts. There are four **Vedas – Rig Veda, Yajur Veda, Sama Veda and Atharva Veda**. These are in the form of verses.

**Brahmanas** are theological treatises. They are written in prose form and they explain the religious significance of rituals.

**Aryanakas** or the forest treatises were written by sages who retired to forests. They deal with matters of meditation.

**The Upanishads** form a part of **Aranyakas** and contain the themes of Indian Philoso. There are around 200 **Upanishads**. Some important ones are: **Isa, Kena, Prasna, Munda, Taittiriya, Aitoraya, Chandogya, Snetasyatara and Maitreyi**.

The Vedas, including the **Brahmanas, Aranyakas and Upanishads** are called **Sruti or revelation**.

The second category of texts is called **smrti**. These works derive their authority from the srutis. These are considered as of human origin. The period of their composition is from 600 B.C. to A.D. 1200 (Some **Puranas** are later). In this category we can include **Vedangas, Puranas, Epics and Sutras**.

The **Vedangas** comprise **Kalpa** ceremonials **Siksa** (phonetic), **Chendas** (prosody), **Vyakaran** (grammar), **Nirukta** (etymology) and **Jyotisa** (astrology). **Kalpasutra** is an important Sutra. **Manusmriti** appeared in a codified form much later.

The epics such as **Ramayana** and **Mahabharat** belong to the early **smrti** period (600 B.C. to A.D. 200). The teaching of **Upanishad** were brought to common masses through epics. The **Ramayana** is considered an earlier work than **Mahabharat**.

The **Bhagwat Gita** forms a part of 6<sup>th</sup> book of the **Mahabharata**. It contains the nature of self, perishable nature of the body, the state of **samasara** (embodiment) and the means for liberation explained by Srikrishna to Arjun in the battle field of Kurukshetra. It emphasizes on doing the duty without the expectation of fruits.

**Bhagwad Gita** is one of the most popular text among Hindus for centuries. It has been the source of inspiration for the development of many schools of philosophy.

To the period of **smrutis** also belong **Puranas**. They deal with creation, dissolution, re-creation, divine genealogies etc. Traditionally 18 **Puranas** are considered important and are called Maha Puranas. Some Puranas represent devotional sects and are classified as **Vaishnava, Saiva and Sakta Puranas**.

A number of scriptures and texts have their regional variations and attachments to a number of sects etc.



---

## 4.4 ISLAM

---

The followers of Islam trace their faith from the origin of the world, and claim that it was preached from time to time by a large number of the messengers of God.

The Islam as it is practiced today originated around fourteen hundred years ago in Saudi Arabia. Prophet Muhammad is considered the last prophet who preached the present faith of Islam. The followers of Islam are called Muslims. The earliest contact of Muslims with India dates back to 8<sup>th</sup> century, with Arab sea merchants arriving at the southern sea coast. The second contact was after the Muslim invasions on the North-West frontier region. In early 8<sup>th</sup> century the Arabs under Muhammad Bin Qasim invaded Sindh. From 10<sup>th</sup> century onwards a number of invasions from Central Asia followed. Towards the beginning of the 13<sup>th</sup> century the Turks under Muhammed Ghori established themselves as rulers of Delhi. This was followed by a wave of sufi saints from Central Asia who came to India and many of them settled here. Sheikh Muinuddin Chishti is one of the earliest to come and settle here in Ajmer. His mausoleum at Ajmer is visited by lakhs of people belonging to different faiths from India and abroad.

According to the tenets of Islam a Muslim must have faith in:

- 1) One God who has no partner and who is omnipotent and omnipresent.
- 2) The books of God revealed to different prophets from time to time of which the **Quran** is the last.
- 3) All the prophets including Moses and Christ were sent as messengers by God. Most crucial is the belief that prophet Mohammad was the last messenger of God sent on earth.
- 4) The day of Judgement when the world will come to an end and the people would be rewarded or punished for the deeds done in their life. This includes the concept of heaven and hell.
- 5) Angels of God – that the angels are not the partner of God but worship God and perform the tasks assigned by God.

Apart from the above stated tenets of Islam, its followers have certain religious duties.

### The Religious Duties of Muslims

- 1) **Prayers:** A muslim must pray five times a day as per prescribed procedure. (at dawn, mid-day, mid-afternoon, after sunset and one and a half hour after sunset). A special prayer at mid-day in the mosques”on Fridays where the congregation of the community takes place is also compulsory.
- 2) **Paying Zakat:** A muslim must pay 2 & 1/2 percent of his assets for prescribed religious and charitable purposes.
- 3) **Fasting:** Fasting for one month during **Ramzan** (month of Arabic calendar).
- 4) **Pilgrimage (Haj):** Every muslim of substantial means must pay a visit to **kaaba** in Mecca (Saudi Arabia) to perform **Haj** atleast once in the life time.

**Main Sects**

There are a number of sects and sub-sects among Muslims. Here we will not go into the details of all these sects but confine ourselves to two major well defined sects i.e. the Sunnis and the Shias.

- i) **The Sunnis:** They believe that after Prophet the succession by Caliphs (Khalifas) was as per the tenets of Islam and traditions layed down by the Prophet. (The Prophet was succeeded by Caliphs - Abu Bakr, Umar, Usman and Ali in this order). They believe in the authority of Quran and the sunna (tradition) of Prophet only. They recognise no other authority as legitimate and above these two.
- ii) **The Shias:** While accepting the supremacy of Quran and the traditions of Prophet, the **shias** differ with the **sunnis** in the matter of succession after Prophet. They believe that the Prophet should have been succeeded by Ali (who was also the cousin and son-in law of the Prophet). The other three Caliphs the **shias** believe held their position against the spirit of Islam. In due course a number of minor differences arose giving rise to a well defined separate sect. The **shias** consider Ali and his heirs as the **Imams** (leader of community). A total of 12 **Imams** are recognised. The **shias** also believe that the post of Imam is a special favour given by God to the chosen few.

A number of sects among both the sunnis and the shias emerged in and outside India with minor and major differences during the last fourteen hundred years. We will not go into the details of these sects here.

**Check Your Progress 1**

- 1) Describe the concept of **Brahma** and **Karma** in 50 words.

.....

.....

.....

.....

.....

- 2) Write a 50 words note on the main scriptures of Hinduism.

.....

.....

.....

.....

.....

- 3) Describe the five basic tenets in which a Muslim must keep faith.

.....

.....

.....

4) Write 50 words on the main sects in Islam.

.....  
.....  
.....  
.....  
.....

---

## 4.5 BUDDHISM

---

Buddhism developed in India around 2500 years ago. Gautam Buddha was the founder of this religion. Its followers are spread in various parts of India, Ceylon, South East Asia, etc. **Puranas** claimed Buddha as an **avatar** or incarnation of Vishnu. This led many scholars to view Buddhism as a reform movement within Hinduism and not a separate religion. However, now it is generally accepted as a separate religion different from Hinduism.

### The Teachings of Buddha

Gautam Buddha did not recognise the authority of Gods, scriptures, and priests and rejected rituals. He criticised the system of caste and creed. He emphasised the equality of high and low, men and women in matters of **dharma** (religion).

The fact of human misery or **dukha** was accepted as universal and Buddha showed a way out of it. The ideas of **karma**, rebirth and **moksha** (salvation) were central to his teachings. After Buddha's death his followers elaborated and interpreted his basic teachings. In due course a number of sects and sub-sects developed. We will discuss all these in this section.

### The Essence of Buddhism

#### Concept of Dukha

According to Buddhism **dukha** or pain or human misery is an integral part of life and nobody can escape from it. This is evident in sickness, old age, death, reparation and non-fulfilment of one's desires. Buddha noticed these suffering as existing all around.

#### Reason for Dukha

Buddha said that the reason for misery or pain is the desire for wealth, power, pleasure and continued existence, etc.

#### Ending Desire

To put an end to disappointment and suffering one must stop desiring. Buddha said that a person keeps taking new births to fulfil unsatisfied desires in one's life. To achieve **nirvana** or salvation from the cycles of birth one should put an end to desires.

#### Way to Stop Desires – Eight Fold Path

Buddha suggested **Ashtang Marg** or eight-fold path to put an end to desires. These paths are right views, right intentions, right speech, right conduct, right livelihood, right efforts, right mindfulness and right concentration.

If a person follows these and other precepts he/she can be free from the cycle of births and deaths and attain **nirvana** or salvation.

### Code of Conduct for Buddhists

Buddhism divides its followers into two categories – (i) ordinary followers and (ii) monk mendicant members. There are strict rules for the latter. Every person catering the Buddhist fold is to be initiated through a simple ceremony and has to stop subscribing to any other creed. They have to take a sort of vow by declaring.

Buddham Sharanam Gachchami (I go for refuge to the **Buddha**)

Dharmam Sharanam Gachchami (I go for refuge to the **Dharma**)

Sangham Sharanam Gachchami (I go for refuge to the **Order**)

### Five Precepts

The ordinary members have to follow five precepts. These relate to abstinence from:

- i) taking life
- ii) stealing
- iii) adultery
- iv) telling lies or untruthfulness and
- v) taking intoxicants

### Ten Precepts

The mendicant members or monks have to forsake family, occupation and society and lead a solitary life. They have to follow ten Precepts. These are abstinence from:

- i) taking life
- ii) stealing
- iii) sexual intercourse in any form
- iv) telling lies
- v) taking intoxicants
- vi) eating at wrong hours
- vii) enjoying dancing, singing and instrumental music
- viii) using jewellery and ornaments
- ix) sleeping on high luxurious beds
- x) taking money

### Major Sects

#### The Hinayana

After the death of Buddha a number of councils were held to decide the questions of faith and religious order. One group claimed to adhere to the original traditions. This group came to be called as **Hinayana** (lesser vehicle). This group had a fixed canonical literature and was an orthodox body. Their main literature was

limited to **Tripitaka** (three baskets). These are **Vinay Pitaka** (Basket of Discipline), **Sutta Pitaka** (Basket of Discourses) and **Abhidhamma Pitaka** (Basket of Scholasticism). Its followers are mainly spread in East Asia, Sri Lanka, Burma, Thailand, Laos, Vietnam, Cambodia and various parts of India.

### **Mahayana**

The other group claimed their own doctrines and practices as belonging to **Bodhisatva** (Enlightenment being). They called themselves as **Mahayana** (greater vehicle) **Bodhisatva** according to them was potential **Buddha** and everybody could achieve it. But all of them stop at the **Bodhisatva** state and could not achieve the status of Buddha. They believed that accumulated merit of **Bodhisatva** could be transferred to help those who were struggling to escape from their various states of miseries. This way it could take larger numbers towards salvation. The followers of **Mahayana** are spread in Nepal, Sikkim, China, Korea, Japan and in India.

The **Hinayana** do not recognise deity worship and doctrine of God. The **Mahayana** introduced the idea of deity into their religion. **Bodhisatva** intervenes and saves from danger and death and protects the weak and helpless.

### **Vajrayana or Tantrayana**

The followers of **Vajrayana** incorporate a magical and mystic dimension. The followers of this stream believed that salvation could be achieved through acquiring magical powers. They focussed on feminine divinities who were considered the source of **Shakti** (power) behind the male divinities. Its followers are spread in Tibet, Mongolia, parts of Bihar and Bengal in India.

### **Neo-Buddhist Movement in India**

Buddhism, to begin with had opposed the Brahminical social order or caste hierarchies. In contemporary India it is being used as an instrument for ending social inequality. Dr. B.R. Ambedkar led the mass revival of Buddhism (he himself converted to Buddhism). He interpreted Buddhism as the ideology to bring social justice and equality for the oppressed. As a result, large number of people belonging to scheduled caste got converted to Buddhism.

---

## **4.6 JAINISM**

---

According to Jain Philosophy there are twenty-four great circles of time. In each of these circles one great thinker has to come to the world. These thinkers are called **Tirthankaras** or teachers or “ford-makers” by the followers of Jainism.

Bhagwan Mahavir is considered as the 24<sup>th</sup> **Tirthankara**.

### **The Belief System**

The central doctrine of the Jainism is that there is life in the whole of nature. Even the non-living things have **Jiva** (soul). No person should therefore indulge in injuring the **jiva**. One can achieve **nirvana** or eternal peace by not injuring the living things. Thus, **ahimsa** (non-violence) occupies the centre stage in Jainism.

## Teachings of Jainism

The 23<sup>rd</sup> **Tirthankara Parsvanantha** gave four vows of restraint. Lord Mahavira added the fifth and these became the teachings in Jainism. These are:

- i) **Ahimsa** – non-injury to any living being
- ii) **Sunrta** – not to speak untruth
- iii) **Arteya** – not to take what is not given
- iv) **Aparigraha** – not to be attached to worldly possessions
- v) **Brahmacharya** – chastity

According to Jainism **Karma** or action binds the self to the body. Ignorance of truth (**mithyatva** or **avidya**) causes the rise of passions (**kasaya**). The passions which are anger (**krodh**), greed (**lobh**), pride (**maan**) and deceitfulness (**maya**) are harmful to the **karma**. By the practice of right knowledge (**samyag-jnana**), right faiths (**samyag - darshan**) and right conduct (**samyag - carita**) one can liberate from bondage and **nirvana** can be achieved.

### The Way of Life Prescribed for Jains

The adherents of Jainism are categorised into two - the ordinary followers and the **yatis** or monks. The ordinary followers are allowed certain practices which are forbidden for **yati** as ascetics.

The adherence to **triratva** – right faith, right knowledge and right conduct – is expected from both. The **yatis** are to take the vow not to inflict injury on life, not to marry and not to take food or drink at night. The general code of conduct includes:

- i) non-violence,
- ii) truthfulness,
- iii) charity,
- iv) cultivating right state of mind
- v) regularly practicing meditation
- vi) fasting on the eighth and fourteenth days of moon's waxing and waning period
- vii) not to touch intoxicants
- viii) recitation of scriptures and mantra.

### Check Your Progress 2

- 1) Discuss briefly the essence of Buddhism.

.....

.....

.....

.....

.....

2) Describe the main sects of Buddhism.

.....

.....

.....

.....

.....

.....

.....

.....

3) Discuss the main teachings of Jainism.

.....

.....

.....

.....

.....

---

## 4.7 CHRISTIANITY

---

According to tradition Christianity entered India after 50 years of its inception through Thomas one of the apostles of Christ. Thomas landed on the coast of Kerala around 52 AD and established seven churches in that area. These early Christians were generally confined to Kerala. With the advent of European missionaries in early 16<sup>th</sup> century Christianity spread to all parts of India. The Portuguese were the first followed by the Dutch, the French, the British and other European and American missionaries. Their main concentration is in Kerala, Tamil Nadu, Goa, Nagaland, Mizoram, Meghalaya, Manipur and Tripura.

### The Beliefs

Christianity is also considered as a revealed or divine religion (like Islam and Judaism). The religious precepts of Christianity are contained in their holy book called the Bible.

### The Christ

Jesus Christ is considered the central figure in Christian faith. He was born around two thousand years ago. During his life he performed miracles, healed the sick and even gave life to the dead. He was crucified by his enemies at the young age of 33 years. According to Christian belief he rose again on the 3<sup>rd</sup> day of his burial and ascended into heaven. He is considered as a true man and true God by his disciples. He commanded his followers to spread his mission to all parts of the world.

### Concept of God

According to Christian faith God is one but has revealed himself as three persons – the Father, the Son and the Holy Spirit. This concept of God is described as



Unity in Trinity. Jesus is God, the Son, form of the Virgin Mary who conceived the Holy spirit. According to the Christian belief the incarnation of Christ as a human being is a part of the divine plan for the atonement of the sins of mankind.

### **The Bible**

The Bible is the holy book followed by the Christians, it consists of two collections of books:

i) the Old Testament and ii) the New Testament.

The Old Testament contains the sacred scriptures of the Jews as well as the early Christian scriptures. The Old Testament was originally written in Hebrew.

The New Testament was written in the second half of the first century AD. By the end of the second century the greater part of the New Testament was accepted as authoritative. It consists of 27 books and was originally written in Greek. It contains the life and deeds of Christ, the works of his companions and other saints and covers a wide range of things.

### **Sin and Evil**

According to Bible the God created heaven and earth and the first human beings Adam and Eve as the ancestors of human race. Adam and Eve were disobedient to their creator and brought sin and evil in this world. All mankind became heirs to the sin and lost the privilege of being the children of God. The suffering and death of the sinless man Jesus could atone the sins of mankind. God had sent his beloved only son to save the mankind from eternal damnation. Jesus is, therefore, called the saviour of mankind. God punishes the evil and rewards the good. The biggest good deed is to forgive the persons who sin against other person.

### **Body, Soul and Salvation**

According to the Christian belief man has a body and a soul. The former perishes while the later survives eternally. Salvation means the continued existence of individual into heaven after death. The Christianity does not believe in the transmigration of souls. Individual's salvation is possible only if he/she accepts Jesus as saviour.

### **Communion**

Sunday is considered 'Lord's day' and worship service is organised in the churches. The worship service consists of religious instruction, preaching, prayer and the breaking of bread. The last practice follows from what Jesus did at his last supper on the night before his death. The symbol of a cross reminds the Christians the crucifixion of Christ to save mankind.

### **Baptism**

According to Christian faith nobody is considered a born Christian. One has to enter into the faith through a religious ceremony called baptism. This applies to the children born to Christians as well as to the followers of other religions who become christians. Spreading the message of Jesus and enrolling people from other faiths into christianity is considered a religious duty. The act of spreading the gospel of Christ is termed evangelisation.

## Major Sects and Divisions

Christians in India have two major denominations - Catholics and Protestants. The Protestants emerged acquired a repatriate denomination during 16th century. They claimed that the church and society was in a state of crisis. They demanded reforms in such a situation and came to be called as Protestants. The Catholics on the other hand felt that there was no crisis and ascribe the rise of Protestantism to the interplay of certain complex and powerful forces. The Protestants do not believe in the authority of Pope which Catholics consider him as the main authority. The main Protestant sects in India are Calvinist, Anglican and Anabaptist. The main Catholic sects in India are Syrian Church, Latin Church and Malankara.

---

## 4.8 SIKHISM

---

Sikhism as a religion developed gradually over a period of around 200 years. The origin of Sikh faith is traced to Guru Nanak Dev (1469-1539). He is considered the founder and the first Guru (teacher) of the faith. Guru Nanak was followed by a chain of **gurus** ending at Guru Gobind Singh (1666-1708) the tenth **guru**. The way Sikhism is practiced today evolved according to the teachings of these ten **gurus**.

### Beliefs and Religious Practices

The Sikhs follow a well defined belief system and prescribed religious practices. These are as follows:

- i) Belief in one God, Ten Gurus and Guru Granth Sahib.
- ii) They are supposed to recite the **Guru-mantra** – “**Waheguru**” (God you are wonderful).
- iii) No plunder, gambling or exploitation of the poor.
- iv) Use of intoxicants like alcohol, tobacco, drugs, opium, etc. is forbidden.
- v) Every Sikh is to be initiated into the faith through Amrit ceremony.
- vi) Sikh ceremonies are to be followed on occasions of birth, marriage or death in the family.
- vii) Worship of idols, graves, tombs or monasteries is forbidden.
- viii) Sikhs should follow five symbols or **Panj Kakars**.
- ix) In case of violation of religious code, like removal of hairs, use of tobacco, adultery, etc., a Sikh has to take Amrit again.

### Amrit Ceremony (Baptism)

Guru Gobind Singh initiated this practice in 1699. The ceremony is generally performed when the boys and girls are old enough to understand the obligations of religion. Five baptised Sikhs (**Panj Piare**) are chosen to perform the ceremony in a congregation.

Amrit (nectar) is prepared by mixing sugar in water by stirring it with a **Khanda** (double edge sword) and recitation of selected passages of the scriptures. The

persons to be baptised take the vow of the faith by reciting loudly. Amrit is splashed in their faces. After baptism they are supposed to adhere to five symbols.

### Five Symbols

All baptised Sikhs have to follow the following five symbols of Sikhism.

- i) **Kesh** (hairs): Sikhs are not to trim, shave or cut hair on any part of their body.
- ii) **Kara** (iron bangle): The iron bangle is to be worn in right hand. It is supposed to remind Sikhs to follow the code of conduct.
- iii) **Kirpan** (sword): This is to be worn by Sikhs as a weapon for self defence and protect the weak and helpless.
- iv) **Kangha** (comb): To keep long hair neat and clean. This is to be kept in the hair knot.
- v) **Kachcha** (drawer/underwear): It is a sign of chastity and strict morals. It also symbolises that **Kachcha** wearer is always ready for struggle.

### Method of Worship

Sikhs believe in the worship of **Akal** (timeless God) and are opposed to idol worship. Their place of worship is called Gurudwara. The doors of Gurudwaras are open to people belonging to all religions and faiths. It is considered not only a religious place but also a refuge and shelter for the needy. One has to enter the Gurudwara after washing feet and covering the head. Inside Gurudwara 'Guru Granth' the holy book is installed on a high pedestal. Here the recitation of Guru Granth Sahib is done. A common kitchen or **langar** serves food and **Prasad** to the devotees and visitors.

### Various Streams of Thought

In due course there developed streams in Sikhism like any other religion:

- i) **Nirankari**: The Nirankari Baba Dayal was the founder of Nirankari movement. He opposed the innovations like idol worship, grave worship and other rituals and asked his followers to worship only one Nirankar (God).
- ii) **Namdhari**: Namdhari movement was started by Bhagat Jawahermal and Baba Balak Singh. However, it was popularised by one of the later disciples Baba Ram Singh. They taught worship of one God and opposed the social evils like caste system, infanticide, early marriage and barter of girls in marriage. It developed into a sect later on.

### Check Your Progress 3

- 1) Write a 50 words note on the Bible.

.....

.....

.....

.....

- 2) Discuss the main beliefs and religious practices followed in Sikhism.

.....

.....

.....

.....

- 3) Describe the variant streams of Sikhism.

.....

.....

.....

---

## 4.9 LET US SUM UP

---

We have seen the veritable character of India as a land of many religions in the sections described above. The diversity so acquired by India has also proved to be one of its mainstays over the developments and growth of civilisation here over the last several millennia.

---

## 4.10 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

---

**Check Your Progress 1**

- 1) The Brahma is an infinite all embracing force present in all forms of life. **Karma** is spending life in accordance with the code of **dharm**. For details see Sec. 4.3 .
- 2) Some of the main scriptures are: **Vedas, Brahmanas, Upanishads** etc. For details see Sec. 4.3 .
- 3) These are: a) Omnipotent God, b) **Quran**, c) Prophet Muhammad, d) The day of judgement, and e) Angels of God. See Sec.4.4
- 3) See Sec.4.4.

**Check Your Progress 2**

- 1) It is composed of the concept of dukha, and the eight fold path. See Sec. 4.5.
- 2) The three sects are **Hinayana, Mahayana, and Vajrayana** See Sec. 4.5.
- 3) See Sec. 4.5.

**Check Your Progress 3**

- 1) The Bible has two collections, the Old Testament and the New Testament. See Sec. 4.6.
- 2) The Sikhs have belief in one god, in **Gurumantra**, in prohibiting use of intoxicants etc. See Sec. 4.7.
- 3) They are: Nirankaris and Namdharis. See Sec. 4.7.

---

## UNIT 5 PILGRIMAGE

---

### Structure

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Pilgrimage in History
- 5.3 Pilgrimage and Tourism
  - 5.3.1 Interrelationship
  - 5.3.2 Specific Area Development
  - 5.3.3 Important Pilgrim Centers
- 5.4 Pilgrimage: Case Studies
  - 5.4.1 Vaishno Devi
  - 5.4.2 Kamakhya
  - 5.4.3 Tirupati
  - 5.4.4 Ajmer: Dargah of Moinuddin Chishti
- 5.5 Let Us Sum Up
- 5.6 Keywords
- 5.7 Answers to Check Your Progress Exercises

---

### 5.0 OBJECTIVES

---

After reading this Unit you will know about the:

- tradition of pilgrimage in India,
- changes brought about in the concept of pilgrimage tourism in India during recent times,
- socio-economic changes in a particular region brought by pilgrimage tourism, and
- various pilgrimage tourism spots, their importance, and facilities available there.

---

### 5.1 INTRODUCTION

---

The present Unit focuses upon the ancient concept of **tirtha yatras** — the pilgrimage. In earlier days the **tirth-yatras** were related with ‘geopiety’. However, now with more and more commercialisation and materialism creeping into our lives, the concept of pilgrimage tourism has also started changing. Today people want luxuries, pleasure and comforts on their pilgrimage trips. All this has drastically changed the very basis of the pilgrimage tourism and has resulted into some unforeseen but related developments. It now requires development of vast tertiary sector through which all comforts could be provided to a tourist. Such development means overhauling of the existing socio-economic structure of a particular area. It results in the rise of large towns and various crafts. At the same time it also means disturbing the ecological balance — polluting the environment. Peace of mind and solace through pilgrimage are also becoming things of the bygone days. It is in the midst of such a scene that this Unit also takes up some case studies of pilgrimage centres in India. You will find how

pilgrimage tourism is fast developing in India and holds tremendous potential for domestic tourists.

---

## 5.2 PILGRIMAGE IN HISTORY

---

In this Section we will discuss the pilgrimage tourism in its historical perspective.

India has an age-old tradition of tourism. Since time immemorial Indians undertook **tirtha yatras** in search of peace. Besides, history is also full of reference of traders and merchants roaming from place to place in connection with their trading activities. Traditionally a Hindu was supposed to perform **yatra** to four **dhams** situated in four corners of India – in the North, Badrinath (on the hills); in the East, Puri (on the sea coast); in the West, Dwarika (on the sea shore), and in the South, Rameshwaram (again on the sea coast). **Tirtha yatras** were mainly spread along the river bluffs and confluences. The holy rivers, Ganges and Yamuna, have long been venerated and large number of hymns were composed by the Aryans in praise of **Ganga**. Earlier pilgrimage was associated with ‘purity of thought’ and undertaken for expiation of sins or for salvation. The concept of the pilgrimage was “the harder the journey the better the reward (**phal**)”. Thus, the pilgrims needed minimum infrastructural facilities.

In sharp contrast to this traditional picture, modern day pilgrimage is ‘pleasure oriented’ and demands vast infrastructure in the tertiary sector. This has had deep impacts. In the following Sections we shall examine pilgrimage tourist and its impact on society in greater detail.

---

## 5.3 PILGRIMAGE AND TOURISM

---

The present Section explores the relationship between the tourism and pilgrimage; and its impact on the overall development of tourism industry as such.

### 5.3.1 Interrelationship

Pilgrimage and tourism are closely related. Tourist industry fetches large number of ‘local tourists’ mainly to pilgrim centres. Pilgrimage tourism helps greatly in travel promotion. You will find that ever increasing demand for better travel facilities at pilgrim centres to cater to the large number of pilgrim tourists has pressurized the state governments and tourism departments to come up with concrete plans. Since this kind of tourism involves large profits it has attracted a number of private tour-operators to involve with it. We may cite the instance of Vaishno Devi. The journey in the past was quite hazardous. Recently, however, the roads have got totally rebuilt, and the transport is easily available. Today Jammu is connected with every part of India by rail and by air. Similarly, Tirupati, a small town, now has an airport. Trains now reach as far as Rameshwaram. Dwarika is also well connected by road. Even ship / cruise facilities are available to visit Dwarika. Ajmer, again though a small town, owes, its importance almost wholly to Sheikh Muinuddin Chishti’s shrine. In the annual **urs** lakhs of people participate. Such travel promotion facilitates pilgrimage in particular area and at the same time it has socio- economic implications too. Large number of devotees travelling to pilgrim centres generate handsome revenue and are the source of livelihood to hundreds of those who depend on the tourists inflow.



There are many pilgrim centres which were small places, but on account of their religious importance have now emerged as big towns. Katra, a small town in Jammu, now has a chain of small as well as star hotels. It is now well connected by train. Similarly, Shirdi, a very small village, now on account of the increasing popularity of Shirdi saint's shrine is fast developing into a big town with a number of luxury hotels coming up.

Pilgrim centres also develop into big shopping spots. Dwarika specializes in cloth painting. Similarly, people buy dry fruits like **akhrot** in large quantities from Jammu where it is quite cheap. Besides, these pilgrim centres are flooded with consumer items – artificial jewellery, bangles, local handicrafts (of wood, jute, cane, stone – carvings (images of gods and goddesses), and show – pieces, etc.

### 5.3.2 Specific Area Development

It is a debatable question whether pilgrimage tourism leads to the development of specific area only i.e. whether on account of its 'specific' nature it has only a limited potential for tourism development. There are certain centers which serve very specific purpose of performing 'pilgrimage', e.g., Prayag, Kashi, Haridwar, Triupati, Nagarkot, Shirdi, Ajmer Sharif, Amritsar, Nanded and Old Goa, etc. The scope of pilgrimage tourism can be called area specific in the sense that if one is the devotee of a particular sect/religion/shrine, he **will** visit those places repetitively, where the deity whom he worships resides. After sometime, owing to lack of 'any other adventure' he may lose some interest, unless otherwise motivated. This, no doubt, indicates a limited scope for the growth of pilgrimage tourism. On the contrary adventure tourism has a field wide open right from the Himalayas down to Cape Comorin.

In spite of the limited scope, pilgrimage tourism has enough potential to develop domestic tourism. If one analyses the location of traditional pilgrimage tourist spots one finds that our forefathers had tremendous sense of geography in identifying pilgrim centers. They have chosen the places or localities which are associated with rivers, streams, their confluences, coasts or hill tops. They have associated pilgrim with 'geopietty'. **Tirtha yatras** provided them opportunity to break away from the cares and worries of the mundane world. The locations of the traditional pilgrim centers are such that it can always serve dual purpose of pilgrimage and adventure. If one goes to Dwarika one can not resist the charm of seeing Porbandar coast; if you plan to visit Puri **dham** can you refrain from covering the 'golden triangle' (Puri, Bhubaneshwar and Konark). If you are visiting Rameshwaram, will you not like to admire the sea at Kanyakumari A visit to Vaishno Devi's shrine will certainly excite your urge to go for trekking. Similarly, while landing at Guwahati can you restrict your visit to Kamakhya temple only? Will the serene calm of Brahmaputra and charm of Kaziranga forests not lure you? This clearly indicates that one can not restrict pilgrimage tourism to specific area boundaries. It has tremendous potential to develop domestic tourism. Similarly, this also shows that for a particular centre to become a tourist centre it need not be a pilgrim centre first. It can happen other way also.

### 5.3.3 Important Pilgrim Centers

Pilgrim centers in India can well be divided into two categories: Firstly, there are certain centers which are already established centers of pilgrimage from



ancient times e.g., Badrinath, Kedarnath, Tirupati, Vaishno Devi, etc. Second type of pilgrim centers are those which on account of their geopolitical situation and availability of space and other amenities facilitated the development of a pilgrim centre. For Example; Ajmer Sharif got patronage of the Mughal rulers for its being situated at a strategic point. Mughal rulers' visits to Ajmer used to serve dual purpose of keeping a check on the activities of Rajput rulers' as well as keeping an eye over the Gujarat route. Similarly, in Maharashtra, Ganapatiphule (in Ratnagiri district) is the pilgrim centre for the worship of Ganapati, but it is recorded in the gazetteer that it was just a hamlet and was not much reputed for its Ganapati shrine. In fact, it was a shift in the 'political' power from Vidarbha to Pune that provided enough impetus for it to develop into a leading pilgrim centre.

Listed below are some prominent pilgrim centers in India:

**Nothern Region:** Amarnath, Badrinath, Kedarnath, Vaishno Devi, Rudra Prayag, Haridwar, Kashi, Benaras, Prayag, Nagarkot, Leh (Buddhist), Kurukshetra, Amritsar, Patna Saheb, Ayodhya, Hemkund, Vindhyaivasini, Hazrat Bal Shrine (Srinagar), Chari Sharif (Gulbarga), Chitrakut, etc.

**Eastern Region:** Kamakhya Devi temple, Jagannath temple (Puri), Sun temple (Konark) Belur Math, Dakshineswar, Kali Ghat temple (Calcutta), and Bodh Gaya (Buddhist), etc.

**Western Region:** Somnath, Dwarika, Junagr (Jain temple), Goa (Churches), Dilwara (Jain) temples, Shirdi, Ajmer, Pushkar, Ujjain, Maheshwar, etc.

**Southern Region:** Madurai, Rameshwaram, Tirupati, Pondicherry (Aurobindo Ashram), Kanyakumari, Meenakshi temple, etc.

**Check Your Progress 1**

- 1) Analyse the changes in the concept of pilgrimage tourism in India from ancient to recent times.

.....  
.....  
.....  
.....  
.....

- 2) Critically examine the future of pilgrim tourism in India.

.....  
.....  
.....  
.....  
.....  
.....

## 5.4 PILGRIMAGE: CASE STUDIES

In this Section we have spotted few pilgrim centers and studied the tourist aspects related to them.

### 5.4.1 Vaishno Devi

It is one of the major centres of pilgrimage popular among the Hindus (people of other religions also go) where lakhs of devotees flock together to pay their respect to goddess Vaishno Devi. Popular belief is that whoever visits the shrine does not go back disappointed. Vaishno Devi shrine is situated on the Trikuta mountain, 61 kilometers north of Jammu.

To reach Vaishno Devi, one has to reach Jammu first, which is well connected to major cities by air, rail and road transport. There are daily Indian Airlines flight operating between Jammu and Srinagar and Jammu and Delhi. Now many private airlines flights are also operating between Jammu and Delhi. Besides, Chandigarh and Amritsar are also connected with Jammu by air. By rail Jammu is connected with the farthest points such as Kanyakumari. Moreover, a number of travel agencies run conducted tours from Delhi and other cities in northern and central India. Daily bus service from Amritsar, Jalandher, Ludhiana, Patiala, Chandigarh, Jwalaji (via Dharmshala) and Srinagar is also available.

From Jammu, one has to leave for Katra, situated at a distance of 48 kilometres. There are frequent buses available for Katra. At every 10 minutes one gets a bus from the main bus stand of Jammu beginning 5.30 a.m till about 8.30 in the evening. Taxi services are also available from Jammu to Katra from the Jammu Airport, Railway Station and Tourist Receipt Centre, Jammu. Now days Katra is also well connected with railways.

From Katra to Vaishno Devi shrine is a distance of 13 kolometres which one has to cover either on foot or by pony. **Pitthus** are available for carrying small children and luggage. Battery operated vehicles are also available. Helicopter services are available from Katra to Sanjichatt.

The route is now fully tiled and lighted with sodium bulbs. **Yatri niwas** and **Vishram Ghars** (managed by the Shrine Board), Tourist Dak Bungalow and Retiring Centres (managed by **J&K Tourism Development Corporation**) are available at reasonable prices, at Katra. Here, **Dharmashaslas**, run by various orgnisations are also available for accommodation. Besides, this, large number of small hotels are available to accommodate people at Katra The Shrine Board provides accommodation at **Adhkawari, Sanjichhat and Darbar** (where the shrine is situated).

**Climate:** In winters its too cold. Snow fall also takes place. In the winters heavy woollen clothes are needed. In the summers, however, light woollen cloths, suffice.

**What to Hire (from Katra):** One has to have canvas shoes, bamboo sticks, cotton bags, caps, torches and waterproofs for the trek. All items are available on hire at Katra.

Besides, those who can not travel on foot, **pitthus**, ponies and **dandies (palkis)** can be hired from Katra itself.

**Remember:** Before leaving for Vaishno Devi shrine from Katra one has to take a **Yatra Slip** from the Yatra Registration Centre, Katra Bus stand. Without the slip, no one is allowed to cross Banganga checkpost.

**What to see:** On your way to Vaishno Devi shrine are:

- **Banganga:** believed to be the place where the Goddess quenched her thirst
- **Adhkuwari:** place where Goddess is said to have meditated in the cave. Here there is a place called **Garbh Joon** where the Goddess blasted an opening at the other end of the cave with her trident according to popular belief,
- **Darbar:** where the shrine is located. It is said that here she assumed the form of Maha Kali and cut-off Bhairon Nath's (a tantric demon God who wanted to behold her) head, and
- **Bhairon Ghati:** where Bhairon's head fell.

**How, Where and What to shop for Puja:** **Nariyal** (coconuts), **Bhaints** (offerings) and other **puja** material are available at shops at **Katra** and **Darbar**. Shrine Board runs its own shop at **Darbar** where **Nariyal** and **Bhaints** can be bought at cheap rates.

**Food Facilities:** A large number of Bhojanalyas and refreshment units are run between Katra and Darbar by the Shrine Board. Apart from twelve refreshment units the Shrine Board runs five Bhojanalayas, where hygienically prepared food is made available to all yatis at reasonable rates. One at each Ardhkuwari and Sanjichhat and three at Darbar, Recently a lot of international chains such as Café Coffee Day, Sagar Ratna and Domino's Pizza have also flourished en-route.

**Other Facilites:** Medical facilities are available at Katra, Banganga and Sanjichhat.

**How to get the Darshan:**

At first you have to take the parchi (slip) from the Parchi centre on which a group number will be allotted to you. When the group number will be announced you are supposed to stand in queue at gate number 1. While inside the cave you can have the darshan of the mother Goddess in her pindi form — Maha Kali, Maha Lakshmi (Maha Vaishnavi) and Maha Saraswati. The holy water coming from the feet of the Mata can be collected near the exit gate.

**Important Tips:**

- i) Take official receipts for all payments made to the shrine.
- ii) Official rate lists for all services are available. Check them before making any payments.
- iii) Avail the services of only registered pitthus, ponies and dandiwalas. You can keep his token for the period he is engaged.
- iv) For locating missing persons, contact announcement centers of Shrine Board.

### 5.4.2 Kamakhya

Assam (ancient Pragjyotishpur, and Kamarupa), interestingly, has been associated with magic and witchcraft and has, perhaps the most famous of all the seats of Tantra in India, the shrine of Kamakhya. The term Kamarupa/Kamakhya symbolised a new cult, associated with magic and incantation. Prior to that Saivism was the presiding religion. Naraka, founder of an early kingdom in Assam, assumed for himself the role of being the custodian of Kamakhya, the Yoni Goddess, and in conformity to this changed the name of the kingdom from Pragjyotishpur to Kamarupa.

The Kamakhya Shrine is situated on the Nilacala (blue mountain), three miles from Guwahati. Mother Goddess Kamakhya is worshiped in three forms:

- i) as a primordial deity associated with and patronised by Vishnu,
- ii) as a virgin, and
- iii) as a spouse of Siva.

The temple is unique in the sense that it enshrines no image of the Goddess. Inside the temple there is a cave, in a corner of which is a block or stone over which a symbol of **yoni** is carved, a natural spring keeps the stone wet round the year. This shrine is unique in the sense that one finds absence of asceticism, celibacy and protracted vows; it enjoins fish and flesh eating, and free movement of women. One the yoni offerings of flowers and leaves, honey, fish, wine, etc. are made. Besides animal sacrifice (male only) is also made there. Pigs were offered as sacrifice. The chief worshipers of the Goddess are the Garos of Assam.

The original Kamakhya temple was destroyed in a Mughal attack in the 16th century. The present temple was rebuilt in A.D. 1665 by King Naranarayana. the king of Cooch-Bihar.

**Accommodation:** To see the Kamakhya temple one has to reach Guwahati from where the temple is just 3 miles away. The **Department of Tourism** has a Tourist Lodge at Guwahati (Station Road). Besides, luxury and moderate hotels are available at Guwahati.

**Transport:** Guwahati is connected with almost all parts of India by rail and air. Daily train service is available from Kolkata, Delhi and Mumbai; while trains run twice a week from Chennai, Banglalore, Cochin and Trivandrum. Assam is well connected by the roads as well. **Assam State Transport Corporation** buses ply all over the Assam. Tourist luxury buses are also available. Cars are available on hire. Directorate of Tourism also organises its conducted tours within and outside Guwahati. Kamakhya temple can also be approached through a conducted tour. If one wants to enjoy the conducted tour facilities one is supposed to contact Tourism Information Officer, Guwahati. Besides, Assam Government's Tourism Department has opened tourist information centers all over India. Directorate of Tourism is stationed at Guwahati (**Station Road**). In Delhi their office is at B-1, Baba Kharak Singh Marg Emporia complex. Independent itineraries may also be chalked by individuals or groups.

**Shopping:** Assam is shoppers paradise. It is famous for silks — **Eri, Golden Muga** and White Pat, Besides, silks, markets are full with cane and bamboo works, works of bell-metal, brass, wood, ivory, gold and silver etc. Assamese

Gamocha (towel with intricate floral design) and Japi (ornamental headgear) are other famous handicraft items. All these items are available in Government Emporiums like Purbashree, Jagaran Pragjyotika. Sualkuchi village near Guwahati is the largest silk producing village. Besides, Assam is also famous for its tea. It can be purchased from numerous retail shops. Main shopping areas in Guwahati are Fancy Bazar, Paltan Bazar, Ulubari, Ganeshavari, and GNB road.

**Climate:** Winter and spring season, from October to April is the best time to visit Assam. You require cotton in summer and woolen clothes in winter. Average temperature in the summer hovers around 32.2°C while in winter mercury dips down to 10°C.

**Note:** All foreign tourists have to take restricted area entry pass before entering the state. This, however, is not required for Indian citizens.

### **5.4.3 Tirupati**

The commonly known Tirupati temple belongs to Lord Venkatesvara. As pilgrim centre Tirupati needs no introduction. It has in fact a chain of temple complexes and tirthas (waterfalls), both on the top of the hill as well as at the foot hills. In the south the deity is known as the Srinivas Perumal while in the north it is commonly called as Balaji. The main deity (Venkatesvar) is placed at the top of the Tirumala hills. While his consort is worshiped at Alemelu Mangapuram, at the foot of the hills.

Tirupati has a long history. As early as A.D. 966 we hear of the land grants and villages attached to the Tirupati shrine for its upkeep by the rulers and local merchants, etc. The temple was patronised by Pallava, Cholas, Pandyas, the Vijayanagar rulers, and later by the kings of Mysore.

The Tirumala temple is a masterpiece of Dravidian architecture with heavily carved gopurams (lofty gates) facing east. In all there are three gopurams. The entrance gate (mahadwar) is that of bronze, while the second one is of silver, the third one, facing the sanctum is of gold. Inside the sanctum resides the huge Blackstone image of Lord Venkateswara. The idol has the attributes of both Vishnu and Siva — a happy compromise appealing to both Vaishnavites and Saivites.

**What To See:** Apart from the Venkatesvara temple Tirumala has many places of tourist interest. In all there are 108 tirthas (waterfalls) on the top of the hill as well as at the foot-hills. If one plans to see all the tirthas one needs at least three month's time to cover them. Papanasanam, Akasaganga, Jobali, Shesha, Gaugarbham, Kapila, Ramkrishna tirthas, etc. are among the famous ones. There is a natural arch around 10,000 years old (Shila Toranam) right behind the temple, on the hill. Besides, the main deity in and around Tirupati, is a chain of temples — Sri Govindarajaswami temple, Rama temple, Sir Kalahasti temple (shrine of Vayu, 36 km. from Tirupati). The famous Chandragiri hills are just 11 kilometers away from the Tirupati town.

The shrine is administered by a Trust. It is an autonomous body. But few of its members are appointed by the state government. It has a big organisation and is administered on a huge scale Its employees alone number 15,000. This Trust is



responsible for all acts and for any enquiry or help one can contact the Trust's office.

**How to perform Puja:** Religious rites start as early as 3:30 a.m. The puja at that time is known as **Suprabhatam**. It is followed by **Tomala Seva** and **Sahastrana Vacha**. These rites are over by 6:00 a.m. During this period the deity is decorated with fresh flowers, etc. Between 6-7 a.m. food offerings to the deity are performed. At this time people are allowed to enter the sanctum and the entry is allowed as per the payment (ranging from Rs 1 to Rs.200). After that the entry is opened for all. The temple is opened for the **darshan** of the deity upto 10-30p.m. in the night. At 10:30 p.m. another **seva** is performed known as **ekanta seva** — i.e. the ceremony symbolising the period of rest for the God.

**Tirupponkam** (cooked food offerings; **Prasadam**) forms an importance place among the religious rites performed at the temple. In A.D. 966 these food offerings consisted of only four **nali** (rice) of cooked food a quantity barely sufficient for few persons who did service in the temple. The pilgrims have to purchase the **prasadam** from the temple servants. Pilgrims offer silk cloth to the deity. They donate valuable articles and jewellery as well.

**Festivities:** Temple celebrates **Adi Brahmotsayam** on large scale. Its history can be traced back to A.D 966. Since it attracted the pilgrims in large number gradually the number of **Brahmotsayams** **increased**. The number of days of the Brahmotsaysam also rose from two to **thirteen**. In the earlier texts (upto A.D. 1464) we do not get any reference of **Vahanams** (vehicular sacred mounts on which the processional deity is placed). In A.D. 1476 we get the first reference of **Vahanams** use during the festivals. Besides, in the Tamil month of Margali **Adhyayanotsavam**, which continues for 21 days, is celebrated. Devotees recite the verses from **Tamil Prabandham**. Its first mention occurs in A.D. 1253. **Vasantotsavam** is celebrated at Sri Govindaraja temple in Tirupati for three days in Chittirai month. The earliest reference we get is that of A.D. 1494. Since A.D. 1522 at Tirupati we get the reference of the celebration of **Tirupat Odai Tirunal**, a floating festival in which after procession, the deity is taken to a tank amidst music and fireworks. Infact this festival formed continuation of **Kodai Tirunal festival**. The **Ratha Saptami** festival is also celebrated here but on a much grander scale at Tirumala hills where the main deity resides. At Tirumala hill from morning till evening religious entertainment programmes are projected on T.V. sets.

**Transport:** Tirupati is well connected by air, rail and road. Air routes connect it with Hyderabad, Chennai, Vijayawada and Bangaluru: while it is connected with almost all the major state capitals by rail. Road transport is also fairly well developed. **Andhra Pradesh** Tirupati autos, taxis, and buses are available at reasonable rates / fares. Bus service is quite fast. One can get buses for Tirumal every minutes.

**Accommodation:** As many as four dharmashalas are established by the trust at Tirumala hills where free lodging is provided. Within the complex food is also distributed free of cost by the Trust. Besides, there are a number of cottages, guest houses, hotels and tourist rest houses for a comfortable stay. Andhra Pradesh Governments Tourist Information Officer sits at III Choultry, Trupati. Besides, Andhra Pradesh Government has information centers at Hyderabad, Goa, New

Delhi, Chennai, Bangaluru, Mumbai, Vijayawada, Warrangal Vishakha-patnam and Nagarjuna Sagar from where information can be collected.

**Shopping:** Both at the Tirumala Hills as well as at Tirupati there are a number of-shops from where various handicrafts of Andhra Pradesh can be bought. Andhra Pradesh famous for its fine silk and cotton sarees. These are available at Andhra Pradesh Governments authorised showrooms (Lepakshi, etc.).

#### 5.4.4 Ajmer Sharif Dargah of Moinuddin Chishti

Moinuddin Chishti was the founder of Chishti silsilah in India. He migrated to India as early as A.D. 1192.

He finally settled in Ajmer about A.D. 1206 and died in A.D. 1236. He won the respect of both Hindus and Muslims on account of his tolerate attitude towards non-Muslims. Moinuddin Chishti's **dargah** was venerated as an important pilgrim centre as early as the Sultanate period. We get the first recorded evidence of Sultan Muhammed bin Tughluq visiting the **dargah**. Since then the tradition of Turkish/Mughal Emperors paying visit regularly to the **dargah** continued unabated. Akbar is reported to have visited the **dargah** fourteen times. By 17th century the dargah was an impressive establishment with a full fledged staff financed by the endowments and offerings. There was already accommodation available for the staff and facilities for the pilgrims.

The mausoleum of Moinuddin was built by Husain Nagauri. Later, the entrance gate, **Buland darwaza**, was added by Sultan Ghiyasuddin Khalji. Later on, many structures of repute were added by the Mughal Emperors (Akbar, Shah Jahan, Jahanara Begum). Inside the **dargah there are two massive iron cooking pots (Degs)**, the larger one has the capacity to cook seventy mounds of rice and in the smaller one twenty-eight mounds rice can be cooked. Besides, **dargah** administration distributes food to the destitute twice daily from the **langarkhana**. This cooked food is infact not distributed but looted. This is a very old custom which still continues but now these looters sell the contents and keep the proceeds. In ordinary days people offer cash and jewellery as endowments into the **degs**. The tomb complex also has the tomb of the water –carrier (**bhishti**), who had saved Humayun's life.

Every years **urs** (anniversary of the Muinuddins death) is celebrated. At that time Ajmer is packed with the devotees from farflung places. Amidst the chanting of songs (**sama**) people pay homage to the sufi saint. Pilgrims from South Africa, Canada, Yemen, England, Pakistan, etc. also visit the shrine at the time of the **urs**. Large number of Hindu devotees also visit the shrine.

The devotees bow and kiss the tomb. Prayers are offered. Devotees also tie the strings to the pierced-marble screens that surround the mausoleum in the belief that their desires will be fulfilled. These strings are removed when the prayers are answered. The devotees scatter rose petals over the tomb. Most of the devotees present a **chadar** at the mausoleum. They circumambulate the mausoleum. Men recite Quran inside the mausoleum while women perform at **arhat – i Nur**, a place adjacent to the mausoleum. Devotees also visit the chills (where he is belived to have lived before entering the city, a cell , where his khalifa Qutb-al-din used to perform his ascetic exercises, and a place where Muinuddin died (known as the khangah). Pilgrims also visit dargah of **Moinuddin** at the foot of



Taragarh hill and chilla Abdul Qadir Jilani (though he never visited India but it is said that a faqir who visited Baghdad had brought two bricks from the mausoleum). Khuddam are the servants of the shrine whose duties are: i) To look after the ceremonial life of the mausoleum, and ii) look after the pilgrims. The spiritual leader among the khuddams is known as sajjada nashin. The holder of this office claims descent from the saint. The Dargah also patronises sufi music.

Administration of the affairs of the shrine also have an interesting history. In the earlier days khuddam and sajjada nashin were administering the affairs. During Akhbar's reign a **mutawalli** – a secular administrator — was appointed to administer the shrine. In 1955 Dargah Khwaja Sahib Act was passed and now Central Government appoints 5-9 members from within the Hanafi Muslims to administer the affairs of the shrine.

**How to get there:** The city of Ajmer stands amidst the Aravalli Hills. Ajmer is well connected with Delhi, Agra, Jaipur, Ahmedabad, Udaipur, Abu Road, and Jodhpur by road and rail. The nearest airport is Jaipur, (about 140 kilometers).

**Climate:** Ajmer is quite hot in the summers, while it remains chilly cold in the winters.

**Accommodation: Rajasthan Tourism Development Corporation** has its own Tourist Bungalow 'Khadim Tourist Bungalow' at Savitri Hills, Girls College Road. It has its counter at the Ajmer Railway Station. Besides, there are a number of hotels to accommodate tourists.

**Shopping Complexes:** Rose petal's **itr** is the speciality of Ajmer. Besides, all types of cotton fabrics and crafts, produced all over Rajasthan can be bought here (Rajasthan bandhej, nagara shoes, blue pottery, lac bangles, etc.).

### Check Your Progress 2

- 1) What advice would you like to give to your friend if he is planing to visit Vaishno Devi shrine regarding accommodation?

.....

.....

.....

.....

.....

- 2) Write a note on the **Urs** celebrations held at the **dargah of Moinuddin Chishti**.

.....

.....

.....

.....

---

## 5.5 LET US SUM UP

---

Our forefathers had tremendous sense of physical landscapes. They searched beautiful sights for the purpose of pilgrimage. Gradually, the ancient concept of getting solace and peace through hardships drastically changed and now people are searching for luxury and comforts in pilgrimage. This very need for “comforts” itself changed the overall concept of pilgrimage tourism. It led to the development of ‘tertiary sector in those areas. There are some pilgrim centers which are area specific but pilgrimage tourism, on account of the location of various centers, has sufficient space and potential to combine pleasure with piety.

---

## 5.6 KEYWORDS

---

**Geopiety** : It is related with the physical landscape helping in attaining piety.

**Incantation** : A formula of words said or sung for purposes of enchantment.

**Urs** : Anniversary celebrations at a **dargah**.

---

## 5.7 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

---

**Check Your Progress- 1**

- 1) See Sec. 5.2. Discuss that earlier pilgrimages were performed for peace of mind **and** ‘piety’. Now tourists seek pleasure and comforts in pilgrimage.
- 2) See Sec. 5.3 Discuss that in spite of the fact that pilgrim tourism is area specific it has enough potential to develop. Every tourist site in India is located in natural environment (either near the sea, forest or mountainous terrain) which can well be utilized for pilgrimage and pleasure.

**Check Your Progress- 2**

- 1) See Sub- sec. 5.4.1
- 2) See Sub- sec. 5.4.4

---

## **UNIT 6 BEACH AND ISLAND RESORTS: KOVALAM AND LAKSHADWEEP**

---

### **Structure**

- 6.1 Objectives
- 6.2 Introduction
- 6.3 Emergence and Growth of Resorts
- 6.4 Concept of Beach and Island Tourism
  - 6.4.1 Beach Tourism
  - 6.4.2 Island Tourism
- 6.5 Kovalam Beach Resort
  - 6.5.1 History
  - 6.5.2 Attractions
  - 6.5.3 Ancillary Attractions
  - 6.5.4 Accommodation and Catering
  - 6.5.5 How to Get There
  - 6.5.6 Other Facilities
  - 6.5.7 Perspective Plan
- 6.6 Lakshadweep Islands
  - 6.6.1 Geography
  - 6.6.2 History
  - 6.6.3 Attractions
  - 6.6.4 Infrastructure
  - 6.6.5 Accommodation
  - 6.6.6 How to Get There
  - 6.6.7 Tips for Visitors
- 6.7 Let Us Sum Up
- 6.8 Key Words
- 6.9 Answers to Check Your Progress Exercises

---

### **6.1 OBJECTIVES**

---

After reading this Unit you will be able to:

- learn about the emergence and growth of resorts,
- understand the concept of beach and island tourism, and
- understand the issues involved in the development of beach and island resorts.

---

### **6.2 INTRODUCTION**

---

Sun, Sea and Sand is the kind of tourism in vogue today. You can see that it is coastal zone oriented. The boom in water borne recreation accentuates further

the relevance of beach resorts and island resorts in the development of tourism.

This Unit first deals with the emergence and growth of resorts. Then it explains the concepts of beach tourism and island tourism. The issues involved in the development of resorts have also been taken up here in the context of the case studies of Lakshadweep and Kovalam as two samples.

---

### 6.3 EMERGENCE AND GROWTH OF RESORTS

---

The development of specialized resorts in the global context dates back to the 17<sup>th</sup> and 18<sup>th</sup> centuries. Mineral water available at particular places and faith in its medicinal property seems to have been the primary reason for the original patronage given to these resorts which were known as Spa resorts. Gradually these places secured additional facilities for pleasure and entertainment for the patients coming there for mineral water. In continental Europe Spa treatment is valued even today and the great Spas of Baden-Baden in Germany and Marianske Lazne (Marianbad) and Kar- lovy Vary (Carlsbad) in Czechoslovakia are thronged with patients.

By the middle of the 18<sup>th</sup> century, attention began to be paid to the possible curative effects of seawater and sea bathing and the seaside resort began to appear as an alternative to the inland spa. Both the spas and the seaside resorts were embryonic tourist destinations.

During the 19<sup>th</sup> century, resorts saw an expansion of accommodation. Rail travel brought within reach the coastal resorts. Not until the latter half of the 19<sup>th</sup> century did the concept of relaxation begin to appear. The medicinal properties of resorts influence their development in other ways. The treatment of tuberculosis was a principal factor in the creation of the French Riviera resorts favoured by the British. Later many sanatoriums were established in Switzerland for treatment of tuberculosis.

The factors that have led to changes in the demand for traditional holiday accommodation, particularly increasing motorization, have had an effect on demand for traditional resorts. The curative powers of mineral springs lost some credibility in the mid 20<sup>th</sup> century and the traditional spa is either disappearing or changing its nature. Improving mobility by car has turned resorts close to large centres of population into dormitory suburbs.

#### **What is a Resort?**

A resort is more than a hotel set upon a beach or hill. It must offer a wide range of facilities and qualify as a total development. Resorts are of different types and are located in different characteristic areas of each type- beach resorts, hill resorts, island resorts, ski resorts, etc.

A resort can provide activity oriented leisure for the young group. Resorts are basically seasonal in nature. The trend for resort development is strong in Europe, USA and certain South American countries but not much has been done in Asia to develop and promote resorts. However, resorts are fast becoming popular in our country, especially with the entry of private entrepreneurs into the field.

1) What is a Spa resort?

.....  
.....  
.....  
.....  
.....

2) How did Seaside resorts grow?

.....  
.....  
.....  
.....  
.....

3) State the main reason for the creation of French Riviera resorts.

.....  
.....  
.....  
.....  
.....

---

## **6.4 CONCEPT OF BEACH AND ISLAND TOURISM**

---

In International tourism, beach and island resorts have carved out a niche of their own. Beach tourism and island tourism are two major segments of holiday tourism and are interlinked in some ways. Both have ample scope for water borne recreation. Even today with a greater diversification of holiday types and destinations and with many people enjoying more than one major holiday per year away from home, the coast remains the main recreational focus.

### **6.4.1 Beach Tourism**

Beach tourism has led to an overall development of tourism in many parts of the world. Each year during the months of mellow sunshine and warm winter, thousands of tourists throng the famous beaches of the world.

Beach tourism utilizes the aesthetic and environmental values of the beach. It also combines water and land resources usage. Water usage comprises swimming, surfing, sailing and other water sports. Land use activities incorporate construction of different types of accommodation (hotels, cottages, villas, camping sites, trailer parts), recreational areas (play grounds, club activities, amusement parks), car and bus parking areas, entertainment and shopping access, roads and transportation networks. Other activities may include visits to tourist attractions in the vicinity of beach areas.

The development and management issues of beach tourism are thus several. A beach resort for example needs to be developed as an integrated complex to function as a self contained community. Environmental control also needs to be exercised over the style, form, height, use of construction materials, colour etc. of buildings and structures as related to their surroundings. Environmental management should also ensure the availability of necessary infrastructure in the immediate inland to the coastal region in support of the development of the coast so as to maintain its ecosystem.

To develop a beach into a beach resort it has to meet certain prerequisites. Most of these are applicable in the case of an island resort also.

- The beach and offshore water condition must be of a sufficiently high quality to allow people full use of these resources for sunbathing, bathing, swimming and other forms of water recreation.
- The beach must be of sufficient size to accommodate large numbers of people without congestion and crowding.
- The beach should have sufficient sand which is usually attractive in colour, pleasant to touch and generally clean from rocks, coral and debris.
- The beach should shelf gently into the water to allow safe entry and exit from the surf. The water should be clean warm and free from any strong backflow to offer safe water sports activities, besides swimming and bathing.
- The resort should be attractive e.g. it may have more of rural setting which is conducive for leisure and relaxation than the congested setting of urban centres.
- The resort should have scenic beauty with emphasis on nature and a more natural character.
- The overall environment should express a sense of uniqueness and character that sets it apart from other competitive tourism destinations – particularly leisure tourism activities.
- The climate of beach resort should allow for use the beach and outdoor recreation facilities for a major portion of the year. An ideal resort climate would be characterized by a high portion of sunny days, warm temperature, low humidity and constant breezes.
- The beach resort destination should be conveniently accessible to relatively large number of visitors by air and other modes of transportation.
- The resort should also be preferably connected by direct and scenic road connecting to the airport, population centres and other places of tourist interests.
- The resort should have proper drinking water supply, electricity, sewage system, drainage systems and effective communication systems.
- The resort site must be of adequate size for future development.
- Regular supply of electricity is a must, also maintenance of metal surfaces of electric appliances as they get corroded due to the salt in the air. Sufficient number of well trained life guards are a must.

From the available statistics it is found that the beach resorts attract segment of tourists who stay longer, hence the challenging job of sustaining the interests of tourists. There may thus be provision for adventure sports, indoor games, entertainment, a bar sufficiently stocked with variety of drinks, Yoga, Ayurvedic, Naturopathy etc.

A high degree of vigilance is also needed in a resort. A tourist is the resort's responsibility and his welfare and well being a constant obligation. As there are casual visitors who also drop into the beach resorts, proper security arrangements are needed since the beach can never be fully fenced.

## **6.4.2 Island Tourism**

Tourists have always found islands attractive places to visit. Island's appeal to the tourists may relate to the feelings of remoteness or seclusion that one can get on an island.

Island tourism helps to relieve the pressure off the mainland to some extent. As the scope for major industrial activities are limited in islands, tourism may offer the right opening for overall island development. Activity oriented tourism is also becoming highly popular and islands have tremendous potential to develop such tourism.

It must be admitted here that the development of island tourism has several constraints. An island resort, for example does not have the ability to handle large number of tourists as it will put severe strain on the local capacity to absorb them. The difficulties are created by the topography of the islands and the limited resource base like availability of drinking water, power etc. as the islands have fragile environment, environmental control needs to be exercised over the construction of infrastructure, waste disposal system, mode of transportation, recreation activities etc. Moreover development activities in islands have a high capital-output ratio. As islands do not have adequate resources for development, infrastructure incurs high cost.

Another significant feature relates to local attitudes and receptiveness to tourists which are critical factors and most critical on small islands. Island people should be given more participatory role which will lead to better local integration and coordination. Some attention has to be given to training in tourism and for upgrading existing skills of local population. Socio-cultural impacts of tourism have to be closely monitored because of the relative isolation and traditional nature of the local population.

Some of the factors to be kept in mind while planning island tourism are:

- geographical characteristics
- Historical, cultural, social, legal factors
- Environmental constraints – Assessment of carrying capacity
- Development of infrastructure, i.e. type of accommodation and food, mode of transportation to, within and between islands, and sports and leisure facilities, and
- Facilities for drinking water, power, communication, etc.



The issues involved in the development of beach and island resorts are analyzed in the following Sections with help of two case studies – one on Kovalam beach resort and the other on Lakshadweep islands.

**Check Your Progress 2**

- 1) List four prerequisites for a beach to be considered for development as a beach resort.

.....  
.....  
.....  
.....  
.....

- 2) What are the major constraints faced in the development of island tourism?

.....  
.....  
.....  
.....  
.....

- 3) What are the key factors to be considered while planning an island resort?

.....  
.....  
.....  
.....  
.....  
.....  
.....

---

## 6.5 KOVALAM BEACH RESORT

---

Curving along the Arabian Sea along the South West Coast of India lies the state of Kerala which occupies around 40,000 sq. km of land. Kerala has some of the finest and beautiful beaches in India. Mythically Kerala’s bond with the sea is that of a child and its mother. A fable says that Kerala sprang forth from the sea when Parasurama threw his battle axe into the sea to atone for his sin of killing thousands of Kshatriyas. The sea forgave and receded bringing into existence the fertile green enchanted land of Kerala.

Kovalam is a quiet and small resort, around 16 km from Thiruvananthapuram (for-merly known as Trivandrum), a capital city at the southern tip of Kerala. We shall discuss here the development of Kovalam into a famous beach resort.

### 6.5.1 History

Three decades back Kovalam was an unknown, tiny remote fishing village. Only some fishermen's families lived there. The Maharajah of Travancore handpicked this tiny coastal village and built a delightful retreat for himself. Kovalam came to be known as the Summer Resort of the Maharajah of Travancore. High atop a natural hill over-looking Arabian Sea stands Halcyon Castle that was once the residence of the Travancore Maharajah. Colonel Godavarama Raja, a member of the Travancore Royal family, was the man behind the upliftment of the beach to the present stage.

The first commercialized tourism development started in Kovalam with the inauguration of ITDC's Five Star Kovalam Ashok Beach Resort in 1973. Considering the steady growth of international and domestic tourist arrivals, ITDC further extended the size of its accommodation by adding 72 rooms in the five star category. Private sector also started entering the accommodation industry around the same time. A team of UN experts on tourism who visited India recommended the development of Kovalam as an international seaside resort.

Except for the monsoon stretch from May to August, when rain, high winds and rough waters stop beach activities, Kovalam is an idyllic year round destination. Here the average minimum temperature is 20° centigrade and maximum temperature is around 30° centigrade.

### 6.5.2 Attractions

Kovalam consists of five beaches:

- 1) The beach which bears the name of Kovalam lies just in front of the cottages of ITDC and stretches up to Hotel Samudra of KTDC. Its approximate length is 300 metres.
- 2) The beach of Panathura is the name given to the remaining stretch of beach up to Valiyathura, near Sankumugham beach in Thiruvananthapuram.
- 3) The beach of Amballam stretches south-east from the bus stop at Kovalam.
- 4) The beach of Avaduthura near the light house is also known as light house beach.
- 5) The beach of Cheriyamannu lies between the Inspection Bungalow and Hotel Rockholm.

Kovalam is regarded as an excellent beach for a number of reasons. There is good surf and the water is ideal for aquatic sport such as snorkeling, sailing and water skiing. Going out too far is not recommended unless you are familiar with the tides. In addition to the facilities for aquatic sports there is a Golf course and a tennis court at the ITDC complex. Because the headlands are so structured, rocky outposts carve out small bays which are fringed by date palms. Each bay thus exudes a quietness and exclusiveness since it is not easily accessible across the beach front.

Going into the interior seas on thin dugouts called 'Catamarans' along with the fisherman is there for those who like to have some adventure. This topsy turvy ride over the racy waters of India's deep southern seas can be a memorable

experience. In the evenings one can also play beach volleyball and Frisbee with the local people.

Many fishing enthusiasts swear by the beauty of Kovalam waters. Fishes are in plenty and if you are an experienced angler you can bring in your own fish catch every day and ask the local restaurants to cook it for you. Since sea food is the mainstay of the regional cuisine, a mouthwatering array of preparation await the gourmet.

Visitors can indulge in a spot of yoga on the beach or have traditional oil massage with ayurvedic herbal oils at the health centre. Experts at the Yoga and Health Centre at Kovalam teach yoga and transcendental meditation. The Yoga and ayurvedic massage facilities at Kovalam makes it unique among beach resorts. Spectacular sunsets and marvelous open air Kathankali performance in the dim temple lights round off perfect days at Kovalam.

### **6.5.3 Ancillary Attractions**

After sunset a 20 minute drive takes you back to Thiruvananthapuram city. The attractive state capital is a seaside city. Built over seven rolling hills. Thiruvananthapuram mountains have stately presence, very much in keeping with its past as the capital of the Maharajah of Travancore. A number of palaces till today remain residences of the royal family and out of bounds for visitors.

There is a unique wooden palace 53 kilometres away. The wooden architecture murals and craftsmanship of Padmanabhapuram Palace are a fascinating study in this medium. The fabulous Zoological and Botanical Gardens of the Napier Museum and Zoo are open by 9 am on all days except Mondays. The visitor is offered a peep into the grand life style of the Maharajahs of Yore at the excellent Napier Museum which has a remarkable collection of art objectives, jewellery, bronzes, stone carvings and ancient musical instruments.

Sri Chitra Art Gallery in the museum and zoological complex has an excellent section dedicated to the paintings of Raja Ravi Varma. Old and modern paintings from all over the world are exhibited here. Thiruvananthapuram is famous for a number of traditional handicrafts as well as the 'Kathkali' dance form. Bell metal lamps, ivory and wood carvings, handicrafts and paintings from screw pine, leaf and coconut shells are universal buys.

Fascinating back waters cruise on country boats rowed by local people is an added attraction. This is available at Thiruvallam and goes round a village where tourists can see coir making, tropical plants and spices.

### **6.5.4 Accommodation and Catering**

The one of major accommodation unit in Kovalam is the ITDC Kovalam Ashok Beach Resort, situated on a natural hill overlooking the Arabian Sea. The Halcyon castle in front of the Ashok Hotel has been converted into a deluxe hotel. There are luxurious beach cottages called "The Palm Grove" situated right on the beach front. The main hotel is on the hill which juts out into the sea with 72 double layers built into the hill side. Every room faces the sea and has its own sun desk.

Kerala Tourism Development Corporation has a two star hotel Samudra. There are quite a few private hotels as well as small paying guest outlets. An excellent

choice of Indian and Continental food is available at Kovalam, but what seems to be the biggest attraction is the Kerala cuisine with its astonishing variety of coconut flavoured dishes. Fresh sea food coming from the coast is the basic ingredient of a Kerala meal. Hot chocolate flavoured pancakes, juicy pineapples, crisp fries made of jack-fruit, tapioca and banana all go to make a mouth watering experience.

The major hotels providing accommodation at Kovalam are; KTDC Samudra, Treebo Waters Edge, Soma Palmshore, The Ocean Park Beach Resort, Turtle On The Beach, Taj Green Cove Resort and Spa Kovalam, The Leela Kovalam, Wilson Ayurvedic Beach Resorts. Apart from these the destination offers hostels and homestays at reasonable prices.

### **6.5.5 How to Get There**

**By Air :** Trivandrum international airport is about 15 km. It is connected to all the major airports in India as well as the major cities around the world like Singapore and Colombo.

**By Rail:** To reach Kovalam by train you will have to take a train to Trivandrum Central Railway Station which is almost 15 km away from Kovalam. Trivandrum Station is well connected with all the major cities of the country.

**By Road:** Kovalam is easily accessible by road and buses are the most economical way to reach Kovalam. Kerala State Road Transport Corporation as well as private buses ply between Trivandrum and Chennai, Madurai, Bangalore, Kanyakumari.

**Local Transport:** Tourist taxis and cabs are available from private operators as well as from Kerala Tourism Development Corporation (KTDC) Transport Division. Public transport – autorickshaws and taxis are also easily available.

### **6.5.6 Other Facilities**

These include:

- **Tourist Information Centre** of Department of Tourism, Govt. of Kerala situated in the Hotel Ashok premises.
- **Central Bank of India** has an office in Kovalam junction and has an extension counter at Ashok. It deals in foreign exchange.
- **The Telecom Centre (by Government)** Started functioning in 1991. It offers STD, ISD, local, trunk, telex and Fax facilities. It is open from 9 am to 5 pm on all days. There are two other private STD booths.
- **Ayurvedic Massage Centers:** There is one established massage centre in Ashok Hotel complex and several other private centers in Kovalam.
- **Medical Facilities:** There is a fairly big private hospital, Upasana Clinic and several other small clinics. However Thiruvananthapuram which is about twenty to thirty minutes drive from Kovalam is well equipped with all modern medical facilities.
- **Post Office:** There is one post office 2 km away from the beach.

- **Tourist Police:** A specially trained police force for assisting the tourists since two decades.
- **Life Guards** are also posted along the beach.

### 6.5.7 Perspective Plan

Compared to international standards the existing facilities at the beach are found to be inadequate. Kovalam is rather limited in area as it is located in a densely populated area. Most of the drawbacks faced by the beach is the result of the unplanned development of the beach.

The unplanned development of the beach has led to the construction of hotels with poor facilities and sub-standard services and the capacity is far below to absorb even one regular charter operation. Area of the beach has become limited because of the encroachment of restaurants onto the beach.

Beaches being one of the main assets of Kerala, the government, has plans to strengthen the ‘beach product’. Kovalam is the only beach resort with minimal facilities and to some extent it is already established on the international market. It is also well situated near an international airport. Plans are afoot to improve the image of Kovalam by:

- upgrading the standard and services of the many small medium priced hotels,
- enforcing greater environment control,
- improving facilities for water sports,
- safety of tourists.
- proper maintenance of the beach, and
- Educating the host population about the importance of providing total quality services to the tourists.

**Check Your Progress 3**

1) Suppose you are a tourist officer or a tour operator. What attractions of Kovalam will you offer to itinerant tourist?

.....  
.....  
.....  
.....  
.....

2) How can one reach Kovalam?

.....  
.....  
.....  
.....  
.....

3) What other places a tourist can visit while residing at Kovalam?

.....

.....

.....

.....

.....

.....

---

## 6.6 LAKSHADWEEP ISLANDS

---

Lakshadweep lies in the Arabian Sea, west of the coast of Kerala between 8° and 12° latitude and 71° and 74° longitude. Lakshadweep is the tiniest Union Territory of India and has the country's only coral islands. It is about 220 to 440 km from the coastal city of Cochin in Kerala. These tiny islands have tremendous tourism potential. We shall discuss it below.

### 6.6.1 Geography

The Lakshadweep Sea separates the ridge from the Malabar Shelf and it rises above the sea from a depth of 2,000 to 2,700 meters in the Laccadive Sea and to a height of 4,000 meters from the Arabian Sea bed. But for the proximal islands of Amini and Kadmat and certain small uninhabited islands and islets, most of them lie from 20 to 67 nautical miles from the nearest neighbouring island except in the case of Minicoy, which actually relates geographically to the Maldivian archipelago rather than to the northern Lakshadweep islands. All the islands except Androth are aligned in a north-south direction whereas the latter lies in an east-west alignment. Coral reefs protect the islands on the western side from the fury of the monsoon sea.

Lakshadweep has a tropical climate, with summer temperatures ranging from 35 degrees centigrade to 22° centigrade to 20° centigrade. The monsoon, during which time the islands are closed to tourists, is between 15<sup>th</sup> May to 15<sup>th</sup> September. Some effect of the north-east monsoon is felt in October-November in the form of light, transitory showers.

### 6.6.2 History

Early history of Lakshadweep is unwritten. Local traditions attribute the first settlement on these islands to the period of Cheraman Perumal, the last King of Kerala. It is believed that the first settlers followed Hinduism. Even now unmistakable Hindu social stratification exists in these islands. Legends say that small settlements started in the islands of Amini, Kavaratti, Andrott and Kalpeni first and later people from these islands moved to other islands of Agatti, Kiltan, Chetlat and Kadmat.

The advent of Islam dates back to the 7<sup>th</sup> century. But even after entire conversion to Islam, sovereignty remained in the hands of the Hindu Raja of Chirakkal for some years. From the hand of Chirakkal Raja the administration of the islands passed on the Muslim House of Arakkal of Cannanore around the middle of the



16<sup>th</sup> century. The Arakkal rule was oppressive and unbearable. So some time in 1783 some islanders from Amini, took courage and went to Tipu Sultan at Mangalore and requested him to take over the administration of the Amini group of islands.

Tipu Sultan succeeded in this and the islands suzerainty came to be divided as five islands which came under his rule and the rest continued under the Arakkal House. After the battle of Seringapattam in 1799 the islands were annexed to the British East India Company by the Raja of Chirakkal for administration. So came the British rule.

The Union Territory was formed in 1956 and it was named Lakshdweep in 1973. All islands now constitute one District for Administration with four Tehsils. The administrative headquarter is at Kavaratti island. Administrator being the head of the Union Territory. Each island has a democratic setup – Island Council – with elected members. At Union Territory level, there is a Pradesh Council having members elected from each Island Council.

### 6.6.3 Attractions

- i) **Kavaratti:** Kavaratti has been the headquarters of the Administration since 1964 and also the most developed island. It has fifty two mosques spread across the island among which Ujra Mosque is most beautiful. The beautiful calm lagoon forms an ideal spot for water sports, swimming, snorkelling, and basking on warm sandy beaches. Marine life exhibits can be seen at the new marine aquarium and a good collection of specimens at the museum. Glass bottomed boats are available for the exotic under water world. Water sports crafts that are provided on hire are kayaks and sailing yachts. Floating restaurant and tent accommodation are the new added attractions. One can witness splendors or underwater life through glass-bottomed boats. The Dolphin Cave center provides the opportunity of Scuba Diving and bedazzled by the mesmerizing coral reef.
- ii) **Kalpeni:** Kalpeni is known for its scenic beauty along with the small islets called Tilakkam and Pitti and an uninhabited island on the north called Cheriyam. A huge shallow lagoon encloses all of them. A peculiar feature of Kalpeni atoll is the huge storm bank of coral debris along the eastern and south-eastern shoreline. It is believed that huge boulders were thrown up during a storm in 1847. It is a very progressive island, where girls first went to school at a time when women education was considered a taboo. You can swim, snorkel, reef walk or indulge in water sports on kayaks, sailboats and pedal boats. Water sports crafts are given on hire. Available are two bathing huts with change rooms, at Koomel Beach Resort. A visit to the Baniyan factory and the light-house is also included in the day's programme.
- iii) **Minicoy:** Minicoy is about 11kms long and ranks second areawise, first being Andrott. It is the southern most island in Lakshadweep, crescent shaped and has one of the largest lagoons. Minicoy is set apart from the Northern group of islands by way of culture; many men of the islands are employed as seamen in ocean going vessels world over. The island has systematically arranged villages known as 'Athiris'. Each village has its own internal organisation headed by a Moopan. This island has 10 villages.

The folk dances of Minicoy are ‘Lava’, ‘Thaara’, ‘Dandi’, ‘Fuli’, and ‘Bandiya’. The colourful race boat called Jahadhoni are used for occasions like receiving the dignitaries or annual picnic. Minicoy is an important centre for tuna fishing with a light-house constructed in 1885. One can visit the villages, the tuna canning factory, the light-house and go for a long drive through dense coconut groves and winding village roads. There are bathing huts and change rooms; so one can swim and beach walk, Pedal boats, Kayaks and Sailing yachts are provided on hire. Three tourist cottages and a tourist home (20 bedded) are available for tourists to stay.

- iv) **Kadmat:** Kadmat island is long and narrow and is 8 km long and 550 m wide at the broadest point. In addition to the beautiful shallow lagoon on the west that forms an ideal spot for water sports, there is a narrow lagoon on the east. The best attractions are the long sandy beaches and sand banks on the southern tip for sun baths. Kadmat has been identified for accommodating tourists with its tourists huts aesthetically situated in the coconut palm groves in the beaches facing the lagoon. The place is ideal for a real holiday that brings you away from the maddening crowd, hustle and bustle of the life. Water sports crafts like kayaks, pedal boats, sailing boats, sailing yachts and glass bottomed boats are available on hire. The scuba diving center of the island is the main attraction for water-sports enthusiasts.
- v) **Bangaram:** There is something indescribably romantic about the very notion of an uninhabited island and Bangaram justifies that feeling. Tear drop shaped, it is enriched by a continuous halo of creamy sand and is surrounded by a shallow lagoon enclosed by coral reef. It has been ranked among the “BEST GETAWAYS OF WORLD”. The Sparkling coral reef and bewitching coral reef perform magic on the tourists. Like all the other islands of Lakshadweep, luxuriant plantations of coconut provide coolness even during the hottest part of the day, and the inland lake in the heart of Bangaram reflects the blue sky and graceful palms that surround it. There are three uninhabited island some distance from Bangaram, perfect for a day’s outing. All the islands share the same lagoon, an enormous bowl of turquoise blue. Bangaram provides numerous adventures like beach games, scuba diving, swimming, snorkelling and deep sea fishing. The resort at the island has 60 bedded beach cottages and a multi-cuisine restaurant.

As a diving location the virgin unexplored undersea off the reefs of Bangaram, has been ranked by experienced divers as being among the best anywhere. Recently an ancient shipwreck was discovered. Besides coral the undersea is particularly rich in big fish and turtles. Diving sites are off the reefs and are reached by boat. Diving courses and lagoon diving is offered for beginners. For deep sea big game fishing Bangaram is an ideal location. Record size Barracuda, Sailfish, Yellow fin, Travelly and Wahoo have been landed. Local boats are available for rent with experienced crew.

The resort is open round the year. From November to March and in August there are many tourists. Maximum capacity is 30 couples at a time. From April to September (except August) you will have the island almost to yourself. Casino Hotel, Cochin is the gateway to the Bangaram Island Resort.

#### 6.6.4 Infrastructure

**Power:** All the ten inhabited Islands and one uninhabited Island namely Bangaram had been electrified by the end of Sixth Five Year Plan. Power supply is round the clock in all the Islands and is mainly through diesel generating sets. A gradual change is being made from the use of vehicles using fossil fuels to those that will work on electricity generated by solar/wind power.

**Water Supply:** All the inhabited Islands are problem villages as far as drinking water supply is concerned. There is no surface water available in these Islands as source. The rain water collected under ground is to be tapped. However, since there is no proper organised sewerage disposal system, the ground water table is constantly getting contaminated. As part of investigation for proper utilization of ground water, piped water supply is provided to the southern part of Kadmat Island covering about 100 families. A solar Distillation Plant having a capacity of 2,000 liters per day was erected at Bitra to feed the entire population on 19<sup>th</sup> January, 1983. A scheme for providing safe piped water supply to all other islands has been worked out. The scheme combines use of ground water with desalination of brackish water and rain water harvesting. However, bottled mineral water is available for tourists.

**Transport and Communication:** Till 1958-59, Odams (Sailing Vessels) were the only mode of surface communication between the islands and mainland. Till 1962-63, chartered ships were in service between the islands and between mainland and island. They could not operate during monsoon months (May to September). The major breakthrough came in 1970 with the launching of an all weather ship m.v. Aminidivi, and the dreadful isolation of the Islands during the monsoon was broken. With the increase of the developmental efforts of the Government in 1982 another ship m.v. Bharat Seema was acquired by the Administration and put in operation in July 1982. Inter-island surface communication was also improved to a noticeable extent with the arrival of the new ship. A ferry vessel has been received by the Lakshadweep Administration for inter-island trips. m.v. Tipu Sultan with a passenger capacity of 658 which began service in September, 1988.

Although greater achievements were made in surface communication, the loading/unloading facilities from ship to shore and embarkation/disembarkation to and fro the ship remain the same. These activities take place in the open sea. The risk involved is such that anything at any time may happen while loading/unloading and during embarkation/disembarkation. Difficulties experienced in time of emergencies have been eased when the Helicopter service, between mainland and island and inter Island was started on 31<sup>st</sup> January 1987. A new era was opened in the field of communication when the Vayudoot service between mainland and Agatti Island was started on 15<sup>th</sup> April, 1988. Low power TV transmitters are working in all inhabited Islands except Bitra.

Satellite Earth Stations have already been commissioned in Kavaratti and Minicoy. With the launching of Insat 1 B, Communication facilities with the mainland have improved. The headquarters Island Kavaratti is connected with the rest of the country through the Inter-state Police Wireless and with other Islands through a Microwave Wireless network. Minicoy and Kavaratti have STD facilities. FAX facilities link Kavaratti and Minicoy with Cochin and Delhi. The administration started a daily newspaper in October 1982, published

simultaneously in all the islands which was later changed to a weekly. The news is edited at Kavaratti and sent by postal telegram to all Islands where it is translated and mimeographed.

### **6.6.5 Accommodation**

In order to meet the ever increasing demand for accommodation authorities have constructed a good number of huts and cottages. The accommodation and food are provided by tour operators under a package tour. Other visitors struggle to find good accommodation and food of acceptable quality. Each island has a few 'Dhaba' type restaurants serving local food only. Packing for the trip should therefore be as comprehensive as possible.

The tourist huts in each island are situated on the beach in ideal locations. Each hut has one or two bedrooms, the bedrooms having twin beds, mosquito nets, overhead fans and attached bathroom. Meals are served out on the beach. An extra bed can be provided in each room. The tourist huts, along with the entire island, receive electric supply from diesel generating sets.

Local cuisines resembles food from Kerala for the spices and the extensive use of coconut. Breakfast could consist of Idlis or Poori-Subzi and lunch and dinner of rice with dry vegetables, Sambhar and fish, chicken or mutton with gravy. Vegetarian meals are readily available on request. Coconut water and tender coconuts are very readily available, more so than aerated drinks. Most items of food supplies rice, vegetables tinned food etc. as well as a whole range of consumer goods have to be transported.

### **6.6.6 How to Get There**

Air India operates regular flights from Kochi to Agatti six days a week. Air stripe is in Agatti island only, high speed boats are available for Bangaram. During Oct-May boats ply from Agatti to Kavaratti and Kadmat islands whereas during monsoon a helicopter service links Agatti to other islands (subjected to availability of the helicopter.) The flight from Cochin to Agatti takes around one and a half hour.

By ship – Seven passenger ships MV Kavaratti, MV Arabian Sea, MV Lakshadweep Sea, MV Lagoon, MV Corals, MV Aminidivi and MV Minicoy operate between Cochin and Lakshadweep Islands. The sea journey is completed in 14-18 hours depending on the island chosen as destination. Various categories of seats; A/C First Class with two berth cabins, A/C Second Class with four berth Cabin and push back/ Bunk Class with A/C seating are available for passengers. A Doctor is on-board and is available on call. MV Aminidivi and MV Minicoy offer comfortable A/C seating ideal for Night's journey. During fair season high speed vessels operate between islands.

### **6.6.7 Tips For Visitors**

As, mentioned earlier, Lakshadweep are India's only coral islands. The islands themselves are formed from coral rock, and beautiful formations can be seen all over the lagoons. Tempting as it is to pick one piece up as a souvenir, it is strictly illegal, being punishable with heavy fines. This is because in doing so, you are seriously endangering the environment. Plucking coconuts on your own is also unauthorised because the Coconut Palms are privately owned. Up marked

brands of toiletries and cigarettes may not be available, neither would books and periodicals in any language other than Malayalam. Tropical clothes throughout the year will suffice; a waterproof coat during October-November will be useful. Consumption of liquor is permitted on board the ship and at Bangaram only in all other islands prohibition is in force. Carrying of drugs and narcotics is a punishable offence.

All visitors to Lakshadweep require an entry permit. For obtaining the permit, the following information are needed:

**Foreign Nationals:** Name, address, place and date of birth, nationality, passport number date and place of issue, date of expiry.

**Indian Nationals:** Name, address, place and date of birth.

---

## 6.7 LET US SUM UP

---

In this Unit you have learnt about the emergence and growth of resorts from 17<sup>th</sup> century onwards and the concept of island and beach resorts. Spa resorts were the first specialised resorts that were developed. Later it was followed by seaside resorts. A resort is a vacation site with suitable accommodation, isolated quiet complexes with built-in recreation and sports facilities while retaining and improving the natural beauty of the environment.

Beach tourism and island tourism are two major segments of holiday tourism and they are closely interlinked. There are several issues involved in the development of beach and island resorts. As a resort is an entity by itself the factors to be considered for development are – the area/size of the resort, type and style of infrastructure needed, carrying capacity of the resort, availability of skilled manpower, local involvement and attitude towards tourism and scope for employment for the locals.

---

## 6.8 KEYWORDS

---

- Backwater** : Water held or pushed back by or as is by a dam or current.
- Carrying Capacity** : Maximum number of people who can use a site without any unacceptable alteration to the quality of the physical environment and without any unacceptable decline to the quality of the experience gained by the visitors.
- Catnarab** : A raft of logs lashed together.
- Kayaks** : A light weight, canvas covered canoe which is popular for sports.
- Lagoon** : A body of salt water separated from the sea by sand or coral reefs or shingle bars.
- Resort** : A vacation site frequented by visitors, which has facilities for accommodation and food with built-in recreation and sports facilities.



- Sand bank** : A bank of sand in a sea or river formed by currents and often exposed at low tide.
- Sauna** : A steam bath treatment or recreation originating in Finland.
- Snorkelling** : To swim underwater using a snorkel, a breathing apparatus consisting of a long tube held in mouth which projects above the surface of the water.
- Spa** : A mineral spring

**Beach and Island Resorts:  
Kovalam and Lakshadweep**

---

## **6.9 ANSWERS TO CHECK YOUR PROGRESS EXERCISES**

---

### **Check Your Progress 1**

- 1) See paragraph 1 and 3 of Sub-sec. 6.3.1.
- 2) See paragraph 4 of Sub-sec. 6.3.1

### **Check Your Progress 2**

- 1) Read Sec. 6.1.
- 2) See paragraph 3 and 4 of Sec. 6.2
- 3) See paragraph 5 of Sec. 6.2

### **Check Your Progress 3**

- 1) You should offer the beauty of the beaches, facilities for aquatic sports, yoga etc.
- 2) See Sub-sec. 6.5.5
- 3) Read Sub-sec. 6.5.3 and base your answer on the sites and attractions mentioned there.

---

## **SOME USEFUL BOOKS FOR THIS BLOCK**

---

P.M. Currie. "The Shrine and Cult of Muinal-din Chishti of Ajmer", New Delhi 1992.

Bani Kant Kakati, "The Mother Goddess Kamakhya", Guwahati.

Saryu Doshi, (ed), "Aspects of the Performing Arts of India", Marg Publications, 1993.

A.L. Basham "The Wonder That Was India", Rupa, 1990.

Robert Baird (ed), "Religion in Modern India", New Delhi, 1994.

Alex Norman, (ed), "Religion, Pilgrimage and Tourism", Routledge, 2015

Thomas Berry, "Religions of India", Columbia University Press, 1992



---

## ACTIVITIES FOR THIS BLOCK

---

### Activity-1

Prepare a brief note (about 250 words) on the nearest pilgrim centre to your city/town keeping the following points in view:

- a) The Religious Importance of the place
- b) The history of the place
- c) Accessibility and Amenities

### Activity-2

For a group of ten pilgrims of your city/town wanting to visit the Vaishno Devi Shrine, chart out a detailed tour programme giving the following information:

- a) Time of departure and arrival at different places
- b) Different modes of travel
- c) Accommodation at various places, if needed
- d) Food arrangements

### Activity-3

Make a chart of the important festivals from your city/town giving:

- a) the time of the year they are held,
- b) a brief history,
- c) details of the festivities.

### Activity-4

Draw a map of India. Mark the beaches on the East and West coast.