Cultural Impact of Tourism
CHAPTER - IV
CULTURAL IMPACT OF TOURISM

Cultural tourists become the citizens of the world who recognize the need to protect the monuments and sites that constitute the world heritage. These tourists come home with a new perspective on the character and significance of their own civilization and a better understanding of the skill and commitment required for its physical conservation and its presentation and interpretation to residents and visiting population.

Popular interest in cultural identity, ethnic roots, social history, and unique local traditions have also furthered the protection of historic sites, monuments and places. The movement has fanned a revival of the art-dance, music, and crafts, that dramatize, local history and ethnography.

As early as the British rule, India had established public policy legal and economic tools for the preservation and continued use of historic and artistic patrimonies. The growing awareness of the value of cultural resources was reinforced by legislation by the development of a cadre of preservation professionals in public and private agencies. Cultural Tourism can satisfy the requirements of economic development without sacrificing environmental and cultural quality.

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Cultural treasures of Tamil Nadu

Tamilnadu is one among the choicest tourist delights and destinations in India with a peculiar admixture of tourist attractions such as hill resorts, beach resorts, wild life and bird sanctuaries, sandy seaside resorts, captivating reservoirs water falls, and countless pilgram, centres such as Thanjavur, Chidambaram, Tirunelveli, Rameswaram, Palani, Tiruchendur, Tenkasi, Srirangam and Madurai Temples in Tamil Nadu, unique in their style of architecture serve as standing specimens of the past glory repositories of ancient mythology and treasure house of culture and fine arts, once flourished under the royal patronage. There are wonderful varieties of Tourist Potential in TamilNadu to server the tourist of any interest . The handicrafts festivals, folklore, paintings, costumes sports, ceremonies etc of Tamil Nadu have an enchanting and irresistible appeal to the studious tourists Cultural Travel Circuit of Tamil Nadu includes following Chidambaram, Poompuhar, Art Gallery Kumbakonam, Daesuram, Thiruvaiyaru, Thanjavur, Tiruchirappalli, Srirangam, Thiruvannaikovil, Azagharkovil, Thiruparankundram and Madurai.

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Temple

Chidambaram

Chidambaram greets the tourists with a beautiful temple dedicated to Lord Nataraja, God Siva, in the form of cosmic dancer. The Nataraja temple is located in the centre of the town and covers an area of 40 acres. It is one of the ancient temples of Tamil Nadu. The roof of the Sanctum Sanctorum is covered with Gold Plates. The 108 Bharthanatyam poses can be seen on the Eastern Tower as on the Western Tower.

The important Festivals Celebrated in this place are Natyanjal Festivals (Feb/March) the Markazhi Thiruvathurai Festivals (Dec/Jan) Adi Thirumanjanam Festivals (June) and a 10 day Panguni Uthiram Festival.

Poompuhar

Poompuhar once the biggest Port on the East West was at its peak under the Pallava kings. The Cauvery merging with the bellowing sea was known as Puhar, but due to the exquisite beauty of the Port town it came to be called “Poompuhar" The greatness of the city is brought out in Sangam literature Manimegalai and also Silapathikaram.

In order to conjure up the decorative ornamental scenic beauty of Poompuhar the whole art gallery is made to present the environment and atmosphere of he 2nd century A.D. by the creation of Ilanji Mantram, Pavaj

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Mantram, the Buddhist School, Arugan Kottam, Tirumal Kottam, and Muruga Kottam etc. A Fine beach and calm water offer good bathing. The Chitirai Full Moon Festival is an important festival of the place.

**Thanjavur The chola legacy**

Thanjavur district with its green stretches of cultivated lands is legitimately called “The Granary of the South”. Once the majestic capital of the Chola Kings this town today stands as the glorious legacy of the chola grandeur with more than 74 shrines in its vicinity among which the renowned temple of Lord Brihadeswara. Thanjavur is unique with its unrivalled marvels in sculpture and architecture. The tower of the big temple is a testimony to the engineering skill of the Chola architects. This big temple built by the greatest Chola Emperor Raja Raja chola I is that dynasty’s great contribution to Indian Temple Architecture.⁵

The palace built by the Nayak kings and renovated by the Marathas dates back to the 1550’s and houses an art gallery, a Library and a hall of Music.

**Daraasuram**

The Airavateswara or Darasuram Temple built by Raja Raja Chola II is an excellent example of the 12th century chola architecture and is well preserved to this day. The frontal columns of the temple have unique miniature

⁵ Supra, p.25.
sculptures. The temples has been restored by the Archaeological survey of India.⁶

**Kumbakonam**

Kumbakonam is a Sacred town known for its four large temples dedicated to Sarangapani, Kumbeswaran, Barana and Nageswarar. The very important mahamaham festivals takes place at the mahamaham tank once in 12 years, when it is believed that the water of 9 sacred rivers flow into the tank. During this time lakhs of people from all over the state assemble to bath, here to wash away their sins. This town is also famous for silk sarees Mahamaham festival, at Kumbakonam.

**Thiruvarur**

Thiruvarur is one of the ancient Capitals of the Cholas. There is an important Siva temple here dedicated to Lord Thyagaraja. The Thyagaraja Swami temple here has some important inscription. The legend of Manuneedi Chola’s judgment of inflicting death sentence on his only son for driving his chariot over a calf to death is sculptured in this temple is an interesting feature.

The temple has the Biggest Car and the Car Festivals attracts a large number of devotees from all parts of the State. It is the birth place of saint Thyagaraja one of the musical trinities.
Nagore

Popular Muslims pilgrim centre the Dargah of Hazrat Meeras Sultan Syed Shahabdul Hammed known as Hazarat Mian. Just 4 km to the north of Nagapattinam the tomb is almost 500 years old and is topped by a golden dome flanked by fine minarets. The tank is called Peerkulam and is believed to have curative power. The Dargah is visited by people of all religious faith and for tourists Kandoori Festival is famous in the place in October and November.

Velankanni

It is one of the most visited pilgrim sports in this part of India. 12kms south of Nagapatinam People of all faiths and religion come to this church to pray at the shrine of “Our Lady of Health” Many bring with them small gold and silver replicas of parts of the body to donate to the church. Velankanni is particularly crowded during the festival period in September. There is a small Church Museum, which has a display of offerings made by those who were cured of their disease. There are many small shops selling religious trinkets.

Tiruchirappalli

Tiruchirappalli is situated on the banks of the river Kaveri. This city was a Chola Citadal dating back to Sangam age. The Pandya and Pallava kings held sway over this region for short periods. The Nayaks of Madurai had built the town and the historic Rock Fort, which played a vital role in the carnatic

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6 Tamil Nadu Splendor of India, Op cit., p.67.
7 Ibid, p.35.
wars in the 18th century A.D. Today Tiruchirappalli is a blend of history and traditional as well as a pilgrim centre and a thriving commercial city.

Tiruchi’s most farmed landmark is 83m high rock, which is the only outcrop in the otherwise flat land at the city. The most amazing fact about the rock is that it is one of the oldest in the world approximately 3,800 million years, which makes it as old as the rocks of greenland and older than the Himalayas. 344 steps cut out of rock lead to the top, where there are inscriptions dating back to the 3rd century BC.8 Hardly anything remains of the ramparts but the Mainguard Gate is still intact. The fort played an important role during the carnatic wars and according to an inscription “Mainly contributed to lay the foundations of the British Empire in India”.9

Atop the rock is the Uchi Pillaiyar Kovil, a temple dedicated to Lord Vinayaga from where one can enjoy a panoramic view of Tiruchi. A flight of steps leads to the Mathredbutheswarar Thayumanaswamy temple dedicated to Lord Siva, where the lingam is a projection of the rock itself. It has a 100 pillar hall and vimana covered with gold leaf. Below the Siva temple are Pallava cave temples that have beautiful sculptures from the 6th and 7th centuries. At the foot of Rock Fort is a tank and pavilion which are used during the float festival of the temples. Near the tank is the house where Robert Clive lived while he was in Tiruchi.

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9 Ibid
These are the famous places to see

Srirangam is the most important pilgrim centre located in an island just 5 kms from Tiruchi. Surrounded by the waters of the River Kaviri on one side and its tributary Kollidam on the other, it is a 600 acre island town enclosed within the seven concentric walls, of the gigantic Sri Ranganatha Swamy temple. There are 22 gopurams of which one is the tallest in India. Not far from the island is one of the greatest engineering marvels of India the grand anicut, which was built by Karikala Chola in the 2nd century A.D to harness the waters of the river Kaviri.

Thiruvanikaval is situated 2 kms East of Srirangam. This beautiful Siva Temple Steals the show from the larger Ranganatha Swamy temple due to its excellent architectural design. The temple is also known as Jambukeswarar temple named after the elephant, which is believed to have worshipped Lord Siva here. Installed under ancient Jambu tree the Lingam is partially submerged in water and is meant to represent God incarnate as water. This temple has some very interesting carving Mohini Alangaram, Vaikunda Egadesi Garuda Sevai. Flower festival and Car Festival at Srirangam is held during the last week of December an first week of January. The Float Festival at Teppakulam is held during the month of March. Samayapuram Mariamman Temple Poochorial festival is organized during the month of April.

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**Gangaikondacholapuram**

The temple at Gangaikondacholapuram was constructed by the Chola King Rajendra I (1012AD-1040AD) after the victory over the kingdoms bordering the River Ganga. A part from the imposing tower and the Mammoth Nandhi there are a beautiful sculptures including a Dancing Ganesa. This temple is one of the fine contributions to Dravidian Temple Architecture.

**Madurai**

Madurai probably over 2500 years old is the oldest city in Tamil Nadu. It is origin and name emerge from the myths of a lovely legend. In a forest near a lotus pond Indra king, of Gods worshiped force, Siva as a Swayambu Lingam. At this spot the Pandiyan Monarch ‘Kulasekara’ built a great temple and by clearing the forest he created a lotus shaped city around the Temple. The Foreign Writers Megasthenes (302 BC) Pillay (77A.D) and Ptolemy (140 AD) wrote references on Madurai. Marcopolo visited Madurai in 293AD and Batata is another travel written in 1333 AD It mentioned this city in this book.

Synonymous with Madurai is the magnificent temple dedicated to Goddess Meenakshi. This is one of the famous Shakti Shrines in India drawing thousands of devotees everyday. It has also been the centre of Tamil culture sponsoring literature, art, music and dance over the centuries, Legend had it that when the third and last Sangam met at Madurai, literary works, were

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thrown into the temple tank, where a divine force caused works of merit to float and inferior literature to Sink.

Rectangular in shape the temple buildings are of lofty dimensions 847 feet in length and 792 feet in breadth. The oldest tower of this temple belongs to 13th century. The southern tower is beautified with over 1500 multi-coloured figures and images of the variety common to the south Indian temple tower.

The striking feature of the temple is the astonishing structure known as Ayiramkhalmandapam. The Mandapam flaunts 985 pillars and each is an elaborate work of art. Each pillar features high ornate bold sculptures that come vibrantly alive. Viewed from an angle these 985 pillars appear in a straight line which is an architectural masterpiece indeed.

Mariamman Teppakulam is a square tank of beautiful and huge size. This tank is the scene of a colourful float festival held in January to celebrate the birth anniversary of king, Thirumalai Nayak who built this tank. The daties of Meenkshi and Sundareeswara are placed in a gaily decorated float. Illuminated with hundreds of lights, this fascinating float is taken round the tank to the sound of traditional music. Thirumalai Nayak Mahal is another place of interest in Madurai. The massive white pillars, here are of striking features.

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Palani

The temple at Palani is one of the six abodes of Lord Subramanya. This temple is built at the top of a 140 m high hill and can be reached by either using the steps or electrically operated winch. During the festival of Panguni Uthiram (March-April) and Adi Karthikai (July-August) Kavadi dancers, walk from far and near as they flock to the temple in hundreds often in a state of trance. The Government Chithirai Exhibition is held from April to June every year.

Mamallapuram

The renowned and ancient 7th Century centre for Pallava culture and arts situated just 10 kms South of Chennai City on the Bay of Bengal Coastine. Mamallapuram is a popular beach resort and culture front especially for the tourists who come from the world over, who love to imbibe and soak in its rich traditions.

There are nine rock cut temples. The Mahisasamardhini cave, depicts the goddess fighting a demon on one side and Lord Vishnu’s cosmic sleep on the particularly remarkable one. Krishna Mandapam has a bas-relief notable for its realistic representation. The panel relates to one of the stories of Lord Krishna.
There are five monolithic temples each created in a different style. They are also known as the Pancha Pandava Rathas and four out of the five Rathas are supposed to have been carved out of a single rock.\textsuperscript{13} 

Whoever takes a tour to South India should never miss to visit Mahabalipuram. This place receives a good volume of domestic and foreign tourists in Tamilnadu specially during December, January and February.

**Kanchipuram**

Kanchipuram is known as one of India’s seven sacred cities. It was under the Pallavas from 6\textsuperscript{th} to 8\textsuperscript{th} Century A.D and later become the Citadai of the Cholas, Vijayanagara kings, the Muslims and the British.\textsuperscript{14} It has been the centre of Tamil learning & culture and religions background for centuries. Kanchi also is a well known centre for the finest silk sarees made in the country.

Kanchi has magnificent temples with unique architectural beauty and eloquent testimony to its glorious Dravidian heritage. Adi Sangarcharya established his episcopal seat Kama Kodipeedam. The Ekambreshwara temple has 57m high Rajagopuram, one of the tallest towers in South India. The 2500 year old mango tree inside the temple is the main attraction of this temple.

\textsuperscript{13} Ibid, p.31.
\textsuperscript{14} Tamilnadu Splender of India, Op cit., P.35.
The Vaikaunda Perumal temple was built by Nandivarma Pallava in the 7th Century A.D. Several inscriptions and panel of sculptures are found in this temple relating to the wars between the Pallavas and the Chalukyas. The Kailasanatha temple built by Rajasimha and his son Mahendravarma III in the 8th Century A.D. is noted for its sculpture and architecture.\(^{15}\)

**Rameswaram**

The holy island town of Rameswaram is connected to mainland India by Pamban bridge. This pilgrim centre is one of the grandest in the country, known as the temple with the longest Corridor in India (1220 m). The Ramanathaswamy temple is built at the spot where Rama Worshipped Lord Siva after he stayed Ravana the king of Lanka, who had abducted his wife Sita.\(^{17}\) The Department of Tourism in India has planned to make Rameswaram as “National Pilgrim Tourist Centre”, and has sought a detailed report from the state Govt. to help implement this project.\(^{16}\)

**Architecture**

Indian architecture is essentially of native origin. It has also absorbed many outside influences at different times. During a period extending over many centuries the master builders, of the ancient days covered the land with beautiful structures. For the visitor to India it is the numerous and varied


\(^{16}\) *Rameswaram to be made Tourist Centre*, The Hindu Thursday, July 9, 1998, p.5.
buildings Dravidian, Brahmanical, Buddhist, Jain, Muslim, and Christian, deriving from different sources, racial, religious, and social, their varying characteristics, that constitute the physical part of the legacy of India.

The oldest architectural remains are those of the cities of Mohenjodaro and Harappa dating from the medieval third millennium B.C. The imposing brick ramparts in the cities of the gangetic valley such as Kausambi and Vaisali and in other cities like Ujjain belong to the Pre-Mauryan period. The remains of Asokas Capital at Patalipura (Patna) have rather a special character and reflect contemporary Persian influence. Numerous foundations of ruined building and excavated churches and monasteries prove the existence of advance level of architectural skill. The famous caves shrines, and monasteries in Orissa, UP, Madhya pradesh and Maharashta are examples not only of the pre-christian era but also of the beginning of the Christian era. The most important group of excavated shrines are those of Udayagiri in Madhya pradesh and Elloro and Ajanta in Maharashta state. Ajanta and Ellora are India’s oldest and most beautiful testimony of religious architecture and painting and manmade caves hewn out of rocky mountains some 2000 years ago. The cave temple at Ajanta was discovered almost 150 years ago by the British army officer who went to the forests near Aurangabad on a tiger hunt. From a vantage point across the scrap of a crescent-shaped hill, he saw the protruding witness, of a monastry gate shrouded in thick foliage. The first ones were excavated between second century B.C and second century A.D. by
Buddhist monks. The Second phase commenced in the fifth century A.D. and completed in the eighth Century A.D. At Ellora there are 34 caves all hewn out of the sloping side of a low hill. The most remarkable of the carved shrines, at Ellora is the Kailasa temple. This incredible edifice has been scooped out by the ancient master sculptures of India from a single rock with a gateway, pavilion courtyard assembly hall sanctum and a tower. Besides these places, there are many more significant temple and a wealth of sculpture in which the spiritual and material history of three millenniums is visibly recorded.

Architectural skill as it developed during the Muslim period needs no introduction. The great wonders like the Taj Mahal, the Qutab Minar, and Fatepur Sikiri are living testimony of India’s genius in the field. The impressive buildings and Churches which were constructed all over the country during the British period are another example of Indian craftsmanship.

**Arts, Literatures, Music and dance**

Indian art can be described as traditional since it was dedicated to reveal the divine nature and enchanting dignity of places of worship. The function of art was to present or recreate the objects of worship in different forms. The ancient Indian artist was trained to produce images in different shapes and size which in their abstract perfection would reflect the divine nature of the original. Indian images, are abstractions of the human forms, the handiworks, of a
creator. Thus Indian art is essentially an art devoted to the exposition of the personality and deeds of deities.

By and large modern Indian literature, particularly the literature in the regional languages of the country continue to draw their inspiration from the old ancient classics. Epics like the Mahabharatha, and Ramayana, and the Krishna Story as told in the Bhavatgita Purana, constitute the core of Indian heritage of ancient wisdom philosophy, and literary, traditions. Indian literature had its golden period during the reign of the Guptas as also during the Mugal rule. Even the Indian men of letters came under the influence of the west, the content of their out pourings, whether in prose, poetry or drama remained in trinsically true to the soil.

Music has been greatly influenced by religious traditions of the country. Chanting of hymns and prayers has been in vogue since the beginning of the Aryan civilization. Some of the early songs embody philosophical concepts, ethical and moral precepts and discussions and social criticism. Music can be thus said to have developed as an adjunct of worship and that temples have always been the biggest repositories of music and dance, great many singers in India were saints the raga (mode) is the glory of Indian music and is the basis of melody. It consists of the use of certain notes and microtone, at the exclusion of others. The music in India can be identified into two main divisions the Hindustani, or the Northern school and Karnatic, or the southern school. However the spiritual basis and the fundamental features of both the
schools are the same. Both the systems are governed by the same principles or Raga and Melody. The Hindustani music however contains many facets of foreign influence.

There is a large variety of musical instruments in India which reflect the varying stages of Indian life and culture beginning from the stage of primitive nature worship. Between the drums and primitive musical instruments the remote past and the intricate and many-toned mandolins of the present day, there is a large variety of musical instruments which have evolved with varying degrees of culture in India. The more famous instruments like sitar and veena which have been in use are hundreds of years still continue to be the most popular. The melody of this instrument has won the hearts of many not only in India but in many countries of the world.

Another type of music which is very popular in India and especially in the countryside is folk music. This category of music flourishes in the villages and has a pronounced agricultural background. In almost all parts of the country people recite folk music during the harvesting season. Some of the folk songs are very popular in appeal and have therefore been adopted by the composers of modern music. A variety of instruments are used in folk music. These musical instruments have been devised locally taking into consideration the tradition and culture of the area.
Like music, Indian dance has also been predominantly influenced by religion. Together with music it formed an inseparable part of aesthetic perfection for the worship of God. The origin of all the classical systems has been the Hindu temple. It was in the temple that Indian dance styles were conceived and nourished to attain their full stature. Essentially devotional in character, Indian classical dance is a highly perfected art. The performing artist is expected to acquire complete control over the movements of his body. The dancer conveys abstract ideas through his dance. The dance was an integral part of Vedic rituals and the dancer worshipped the lord by dancing before him. Many a dance has stories to tell. The stories are conveyed through different postures of the body and gestures through the spoken word, through costumes and through facial expressions.

Significance of the pilgrim centre

It has been rightly said that Hindu temples are fortresses, treasures, court houses, fairs, exhibition sheds hall of learning and of pleasure all in one. Temple also is an employer of a number of people.

Temple is the only place where art and architecture, sculpture and paintings, dance and music attained remarkable progress. Temple is the centre of attraction and also is playing an important role in the socio-economic life of the people. The life of the Indian people in one way or the other is connected with temple. It provides job for the sculptors, iron makers, painters, architects
and indirectly to others also. The temple became the centres of activity which provided the forum for fine arts.

Elaborate lay out of the temples tall towers, their location the structure of Gopura Vimanas Majestic Mandapas. The garpagraha sculptures in the temple are not only things of beauty for the tourists but also testimonials for the uninterrupted Indian culture. The tenacity of Indian cultural values rests upon the stable base of the temples which have been the traditional centres fostering the growth of civilization in all its ramification in art, literature, painting, sculpture and drama.

Categorywise distribution of tourist arrivals and the percentage share of each item for the year 2003 in Tamil Nadu.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of category</th>
<th>Domestic</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>NT</td>
<td>%</td>
<td>NT</td>
<td>%</td>
</tr>
<tr>
<td>1.</td>
<td>Business industrial centre</td>
<td>57.11.088</td>
<td>30.2</td>
<td>3.14.084</td>
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<tr>
<td>2.</td>
<td>Pilgrime centre</td>
<td>53.62.016</td>
<td>28.3</td>
<td>60.936</td>
</tr>
<tr>
<td>3.</td>
<td>Hill station</td>
<td>32.22.373</td>
<td>17.0</td>
<td>89.032</td>
</tr>
<tr>
<td>4.</td>
<td>Histricas places</td>
<td>29.99.899</td>
<td>11.8</td>
<td>1.20.985</td>
</tr>
<tr>
<td>5.</td>
<td>Nature and sight seen are as</td>
<td>16.03.760</td>
<td>8.5</td>
<td>45.789</td>
</tr>
<tr>
<td>6.</td>
<td>Wild life sanchurcy</td>
<td>28.913</td>
<td>0.2</td>
<td>5.819</td>
</tr>
<tr>
<td>7.</td>
<td>Total</td>
<td>189.28.094</td>
<td>100</td>
<td>6.36.642</td>
</tr>
</tbody>
</table>
The top most place is occupied by the business and industrial centre (30.8) followed by pilgrim centre (27.8) Hill station (16.9), Historical place (15.9) natural and sight seeing places (8.4) wild life and sanctuaries 0.2 respectively in total tourist arrivals.

However in the foreign tourist arrivals the third place is for Historical centres (18.6) which include Mamallapuram monuments and Sri Bhrahadeeswarar temple at Tanjore. But in domestic tourist arrivals the pilgrim centre stands in the 1st place (30.3) which shows the Indians are still in spiritual customs and habits. In tourism potential pilgrim centre stands first.

**Festivals**

**Tamil Nadu celebrates many local, state and national festivals**

<table>
<thead>
<tr>
<th>Month</th>
<th>Festival</th>
<th>Place</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>Pongal film festival tourist trade four saral vizha, music festival</td>
<td>All over the state chennai, courtallam Thiruvaiyaru</td>
</tr>
<tr>
<td>Jan-Feb</td>
<td>Dance festival</td>
<td>Mamallapuram</td>
</tr>
<tr>
<td>February</td>
<td>Crafts Mela Mahasivarathiri</td>
<td>Mamallapuram, kanchipuram, Rameswaram</td>
</tr>
<tr>
<td>Feb-Mar</td>
<td>Natiyanjali festival</td>
<td>Chidambaram</td>
</tr>
<tr>
<td>March</td>
<td>Float festival Perur temple festival Anvathimoovar festival</td>
<td>Tirchy, Combatore, Mylopore Chennai</td>
</tr>
<tr>
<td>April</td>
<td>Chithrai Festival Tamil New Year</td>
<td>Madurai, All over the state</td>
</tr>
<tr>
<td>May</td>
<td>Summer Festival</td>
<td>Ooty, Kodai, yercaud, Kolli Hills</td>
</tr>
<tr>
<td>June</td>
<td>Kawadi Festival Vaihasi visagam</td>
<td>Palani, Tiruchirappalli</td>
</tr>
<tr>
<td>July-Aug</td>
<td>Adi Pooram</td>
<td>Madurai, Sriviliputhur</td>
</tr>
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</table>
### Cultural Festivals in Tamil Nadu

<table>
<thead>
<tr>
<th>Period</th>
<th>Event</th>
<th>Location</th>
</tr>
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<tbody>
<tr>
<td>Aug-Sep</td>
<td>Festival of lady of health Mahalai Amavasai</td>
<td>Velanganni, Rameswaram</td>
</tr>
<tr>
<td>October</td>
<td>Navarathiri</td>
<td>All over the state</td>
</tr>
<tr>
<td>Oct-Nov</td>
<td>Deepawali</td>
<td>All over the state</td>
</tr>
<tr>
<td>Nov-Dec</td>
<td>Karthigai Deepam</td>
<td>Thiruvannamalai</td>
</tr>
<tr>
<td>Dec-Jan</td>
<td>Vaikunda Ekadesi Music &amp; Dance festival</td>
<td>Srirangam, Chennai</td>
</tr>
</tbody>
</table>

**Source:** Primary data

**Pongal**

It is the harvest festival of thanks giving to Sun, earth and the cow. The festival is celebrated in the month of January for three days. Sugarcane, turmeric, sheaves of paddy, newly prepared jaggery, vegetables nd pulses are offered to the Sun god. The earth and the cow are also worshipped and offerings are made. The festival ends with ‘Kanum Pongal’ on the third day when children enjoy watching the celebrations.

**Tourist Fair**

In January the sun too gets into a pleasant holiday mood and Chennai gets a cool respite from her famous hot weather. It is time for family outings to the colourful TTDC trade fair. The exhibition presents a panorama of Tamil Nadu its places of tourists interests cultural wealth and economic progress.
Dance festival (Mamallapuram)

Sit before an open-air ‘stage’ created 13 centuries ago, the incredible monolithic rock sculptures of the Pallavas, next to the sea in this ancient city of Mamallpuram. Lovers of dance will be treated to a very unique and unforgettable aesthetic events. Bharata Nalyam, Kuchi pudi, Kathakali, and Odissi presented by every best exponents of the art besides folk dances.

Natyanjali dance festival

The temple city of Chidambaram pays special tribute to Lord Nataraja the “Comic Dancer”. The setting is truly divine Chidambaram’s gold, roofed temple with pillars. The temple gopurams have sculptures depicting 108 dance poses of Lord Shiva. Bharata Natyam is Tamilnadu’s classical dance.

Dancers from all parts of India perform here as a religious offering to the great lord of dance.

Chithirai Festival

Madurai brings a spectacular re-enactment of the Marriage of the Pandyan Princess Meenakshi to Lord SundenaSwarar. One can witness an ancient legend unfold right before the eyes as Lord Vishnu rides to his sister’s wedding on a gleaming real-gold horse chariot.
Mahamaham Festival

A holy festival that comes once in 12 years to Kumbakonam. The temple city gets its name from Khumba the divine pot. Legend has it that brahara the creator held a pot containing nectar and the seed of creation Shiva in the form of a hunter shot an arrow at the pot, spilling the nectar into the famous Mahamaham tank at the Adi Kumbeswarar temple.

Summer festival

The summer festival is celebrated in the Queen of Hill station the evergreen Ooty, Kodaikanal, and Yercard and is, conducted in May, June the highlights of the festival are cultural programmers, adventure sports, boat, race, flower and fruit show etc.

Vinayaka Chathurthi

Lord Ghanesa or Vinayaha, the elephant headed god is among the most worshipped deities of the state. Ganesa Puja is performed with fervor and gaiety. The celebration ends on the ninth day when the idols of Vinayaka are carried in procession chanting his name and submerged in the water in wells, lakes, rivers or ocean. The festivals falls in the month of September.
Navarathiri

This is another festival that lasts for nine days as the name indicates. The goddesses of Durga, Lakshmi and Saraswathy, the consorts of Lord Shiva, Lord Vishnu and Lord Bramma respectively are worshipped. The festival falls in the month of September – October and is marked with traditional displays of handmade dolls.

Deepavali

This festival of lights is usually celebrated in Oct-Nov. Its generates an atmosphere of gaiety, friendliness and excitement.

Velankanni festival

Mysterious legends surround the church. The most famous being that of the ship wrecked Portuguese sailors, who in the 16th century, vowed to build a great shrine for the Virgin Mary, for saving their lives in a terrible storm. The Velankanni festival attracts thousands clad in orange robes to the sacred spot where the ship landed. Equally famous are Virgin Mary’s miraculous healing powers earning for the Church the name of “Lourdes of the East”.

Aruvathi moovar festival

The bronze statues of 63 Shivite saints in the magnificent Kapaliswarar temple at Mylopore, who lived in devotion and penance are taken in a colourful procession, once every year, through the streets of Mylapore, Chennai.
Music festival

In December a music festival is conducted in Chennai to celebrate the priceless heritage of carnatic music and dance. A galaxy of star artistes, old and new from all over the country take part in the celebration.

Analysis & Interpretation

For the preparation of this dissertation both primary & secondary materials were meticulously collected. The interview method and questionnaires were used to collect primary data.

For the collection of information random sampling method was chosen. Eighty one foreign tourists and thirty persons connected with the different components of Tourism Industries were chosen as respondents. No criteria as sex class country income etc., was used while selecting the sample.

At the time of preparing the questionnaire emphasis was placed on the purpose of tourist visit, the number of visits by the individuals, the places visited, the different areas of attractions and the different aspects of Indian culture like temple architecture, sculptures, paintings and festivals. All the questions were framed in such a way that the information collected could be cross-checked.
Analysis & interpretation bear the imprint of the author, but the objectivity at this stage was kept alive. The author of the dissertation carefully avoided personal and emotional bias for the analysis and interpretation of the data which are tabulated in the following pages.

The distribution of the foreign tourists on the basis of nationality.

<table>
<thead>
<tr>
<th>Nationality</th>
<th>No. of the Tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>France</td>
<td>16</td>
</tr>
<tr>
<td>Britain</td>
<td>10</td>
</tr>
<tr>
<td>Australia</td>
<td>7</td>
</tr>
<tr>
<td>Italy</td>
<td>7</td>
</tr>
<tr>
<td>USA</td>
<td>9</td>
</tr>
<tr>
<td>Switzerland</td>
<td>9</td>
</tr>
<tr>
<td>Austria</td>
<td>5</td>
</tr>
<tr>
<td>West Germany</td>
<td>4</td>
</tr>
<tr>
<td>Sweden</td>
<td>4</td>
</tr>
<tr>
<td>Norway</td>
<td>4</td>
</tr>
<tr>
<td>Nether Land</td>
<td>2</td>
</tr>
<tr>
<td>Brazil</td>
<td>2</td>
</tr>
<tr>
<td>Portugal</td>
<td>2</td>
</tr>
</tbody>
</table>

The table III shows that a good number of tourists had come to India from Europe more than from any other continent in a given time. Among the European countries France contributed the maximum number of tourists.
Out of 81 tourists 44 visited Tamilnadu for the first time. Ten tourists visited for the second time, six English and six German tourists visited for the third time. France was the only country which contributed ten visitors to Tamil Nadu for the Fourth time, five from USA and a lady journalist from Germany visited Tamil Nadu five times. The lady journalist gave her impression about the Indian temples and their architectural grandeur. The purpose of the visits of journalist was to study the culture of Tamil Nadu and to write about her observations and findings in journals. The lady was very much impressed by the excellent sculptures and its perfection found in the temples.

The writer wanted to know the purpose of the visit of the foreigners to Tamilnadu. Out of forty four tourists who had come to Chennai for the first time, sixteen gave the answer that they were interested in arts & culture of Tamilnadu. The replies from others were scenic splendor and art and culture.

When contacted among the twenty tourists who had paid more than one visit, seven responded that it was art and culture that attracted them to visit Tamilnadu again. Ten tourists combined highlighting and visiting the places of cultural interest as the purpose of visit to this place.

As a result one can say that the places of cultural attraction are one of the reasons for the inflow of the tourists of Tamilnadu.

A list of the tourists who had answered the questionnaire was prepared and an attempt was made to classify the tourists on the basis of age groups. The results are tabulated.
Table IV

<table>
<thead>
<tr>
<th>Age group</th>
<th>Number of tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>20 – 25</td>
<td>10</td>
</tr>
<tr>
<td>26 – 30</td>
<td>15</td>
</tr>
<tr>
<td>31 – 35</td>
<td>5</td>
</tr>
<tr>
<td>36 – 40</td>
<td>5</td>
</tr>
<tr>
<td>41 – 45</td>
<td>12</td>
</tr>
<tr>
<td>46 – 50</td>
<td>4</td>
</tr>
<tr>
<td>51 – 55</td>
<td>20</td>
</tr>
<tr>
<td>56 – 60</td>
<td>5</td>
</tr>
<tr>
<td>Above 60</td>
<td>5</td>
</tr>
</tbody>
</table>

It is clear from the table IV that tourists between the age group of 51–55 years were maximum in number as many as ten tourists belonged to the lowest age group 20–25 years. Five tourists of the age group 26–30 years claim the second place in the table.

The table IV also gives us an idea of the tourists who visited Tamil Nadu when the survey was conducted and the number of tourists in each age group. An attempt was made to find out the co-relation between the age groups and the places of attraction along with the purpose of visit. The variation between the two factors is dealt with separately.

The average age of tourists is 51.5 the minimum age of the tourists is 43 and the maximum is 88.
Age groups and the number of visits

<table>
<thead>
<tr>
<th>Age group</th>
<th>Number of tourists</th>
</tr>
</thead>
<tbody>
<tr>
<td>20-25</td>
<td>10</td>
</tr>
<tr>
<td>26-30</td>
<td>15</td>
</tr>
<tr>
<td>31-35</td>
<td>5</td>
</tr>
<tr>
<td>36-40</td>
<td>5</td>
</tr>
<tr>
<td>41-45</td>
<td>12</td>
</tr>
<tr>
<td>46-50</td>
<td>4</td>
</tr>
<tr>
<td>51-55</td>
<td>20</td>
</tr>
<tr>
<td>56-60</td>
<td>5</td>
</tr>
<tr>
<td>Above 60</td>
<td>5</td>
</tr>
</tbody>
</table>
Table - V

Age groups and the number of visits

<table>
<thead>
<tr>
<th>Age group</th>
<th>Visitors</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>I</td>
<td>II</td>
<td>III</td>
<td>IV</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>20 – 25</td>
<td>9</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>13</td>
</tr>
<tr>
<td>26 – 30</td>
<td>6</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>16</td>
</tr>
<tr>
<td>31 – 35</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>36 – 40</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>41 – 45</td>
<td>7</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>46 – 50</td>
<td>6</td>
<td>-1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>51 – 55</td>
<td>7</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>20</td>
</tr>
<tr>
<td>56 – 60</td>
<td>3</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td>61-above</td>
<td>44</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>81</strong></td>
<td><strong>19</strong></td>
<td><strong>7</strong></td>
<td><strong>9</strong></td>
<td><strong>2</strong></td>
<td><strong>8</strong></td>
</tr>
</tbody>
</table>

The table V gives the information of the number of tourists in different age groups. As it is already stated about 44 tourists come to Tamil Nadu for the first time. The minimum age group of the tourists is 20 – 25 years which has the maximum number of tourists for the first visit 10 tourists belonged to the age group of 20 – 25 years.

The tourists for the first visit are present in all the age groups which means that it is a common phenomenon for all people irrespective of the age.

The second place for the first visit is shared by three different age groups having 15 tourists each. There are 20 tourists who visited for the second time. There are only two tourists for the third visit who belonged to the age group of 26 – 30 years and above sixty.
5 tourists in the fourth visit belonged to the age group 51 – 55. The maximum visit that is 10 visits has been made by two tourists whose age group were 41 – 45 and sixty and above. Again the age group 51 – 55 contains the maximum number of tourists, ten for the first visit, 2 for the second visit and three for the first visit.

A. Temple architecture and historical monument
B. The national art Gallery and museum
C. Entertainment
D. Memorials

The tourists were classified on the basis of the number of visits to Tamil Nadu. 44 persons visited Tamil Nadu for the first time. The aim of the visit to Tamil Nadu was studied and noted. They came to Chennai, Tiruchy, Tanjore, Pudukottai for various reasons. But the main reasons were the enjoying scenic splendor and art and culture. Some of them had come for both the reasons of enjoying holidays and the study of art and culture. Out of 44 who paid first visit 20 tourists came to Tamilnadu exclusively for its temple architecture.

25 tourists visited Tamil Nadu for more than once for various reasons. The reasons given by tourists were holidaying in places of cultured attraction and other interesting places. The various reasons are shown in the diagram II.

Test for proportion of success

As distinguished from variable where quantitative measurement of a phenomenon is possible in case of attribute. Therefore be regarded as the
drawing of sample from a population where members possess the attribute expected or not. In this study the attribute is equal importance for arts and culture and scenic splendor.

Hypothesis people give equal importance for arts and culture and scenic splendor.

\[ H_0 - P = yz = 10 \] (10 assumed value)

Preference for art & culture = 20

Preference for scenic splendor = 5

Total samples = 25

\[ Z = \frac{P - P}{\sqrt{P \times q/N}} = P = 10 \]

where

\[ q = (1 - P) = (1 - 0.99) = 0.22 \]

\[ P = \frac{20}{25} \]

\[ n = 25 \]

So, \[ Z = \frac{0.99 - 0.10}{\sqrt{0.99 \times 0.22/25}} = \frac{0.48}{0.06179} = 8.447 \]

The calculable value = 8.447

The table value = 2.95

Since the calculated value is greater than the table value the hypothesis is not accepted.
Alternative hypothesis “people give more importance for arts and culture than scenic splendor” is accepted.

**Table - VI**

The different aspects of Indian culture ranked 1st

<table>
<thead>
<tr>
<th>The different aspects of Indian culture</th>
<th>No of tourists</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temple architecture</td>
<td>48</td>
<td>85.8</td>
</tr>
<tr>
<td>Festivals</td>
<td>10</td>
<td>21.4</td>
</tr>
<tr>
<td>Arts</td>
<td>21</td>
<td>43.5</td>
</tr>
</tbody>
</table>

To make it convenient for the study the researcher bifurcated the cultural aspects into temple architecture, festivals and arts. The questionnaire was given to the tourists and they were asked to give their order of preference according to their taste for the temple architecture festivals and arts. After the collection of the questionnaire the preferences were ranked according to the choice of the tourists. 48 tourists gave first preference to temple architecture. The design and construction of the massive and giant building with its lay out and gopurams and structures all have given food to the thought and eyes of the tourists. Twenty one were fascinated by the art forms like music, and dance of this place. Ten tourists were impressed by the Indian festivals.

The different aspects of Indian culture are ranked preference for the temple architecture, art forms, and festivals were distributed on the basis of the age groups by taking persons in y axis and the age in the x axis. The result is represented in the graph. The graph indicated that the age group 40 – 45 years
The different aspects of Indian Culture ranked 1st

- Temple architecture: 43.5%
- Festivals: 85.8%
- Arts: 21.4%
gave the maximum preference to temple architecture. In that age group about 10 members have given first preference to temple architecture. The group also shows that temple architecture was preferred by all age groups so five can say that the artistic beauty of the temple architecture offers a pleasant scene, a rich feast for eyes, a place of attraction for all people irrespective of age or nationality. It is expected that the special qualities or skill is necessary for enjoying and appreciating the rhythm of art forms. Only 21 tourists opted for this preference for Indian music and dances. It is also uniformly seen among all the age groups but the age group of 30 – 35 years offered more preference only 10 tourists opted for festivals.

Pie diagram shows the different aspects of Indian culture (1). Temple architecture (2) art forms (3) festivals. The pie diagram clearly indicates that the foreigners are interested in the temple architecture more than art forms and festivals 48 tourists were interested in temple architecture. It can also be explained that 85.8 percent of the tourists were interested and attracted by temple architecture. Twenty visitors out of 45 (10), 30 percent were interested in art form 5 persons or 10 percent of the tourist were interested in festivals, out of 25 tourists who paid more than five visits to India 7 visit tourists came to Tamil Nadu for 10 times, 12 visits were paid by 12 tourists. Twice 5 persons came to Tamil Nadu. Fifteen foreigners paid five visits to Tamil Nadu and more than once because of its cultural attraction.