CHAPTER I
INTRODUCTION

1.1. INTRODUCTION

The word ‘education’ has a very wide connotation. Education means the harmonious development of all the powers of the human being physical, social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, well-integrated self; socially useful purposes and experience related to the interests, needs, and abilities of the individual as a participant in social living.

Gandhiji has defined education as an all round drawing out of the best in the child and man, body, mind and spirit. In modern times every educational institution aims at developing the whole personality of the child. No one can claim that he has understood the child fully unless he explores the child’s background. The development of the whole personality is only a fraction. Unless the home and the community co-operate with the ideas of the school, the personality of the child will be hindered. Many problems that are faced in the classroom can be related to the home and the community background. So when a teacher knows the pupil’s home and community background, his task becomes easier.

In the words of Banerjee, 1931 “Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.”
"Education", in the words of P.C. Banerjee "is the development of the power of adoption to an ever changing social environment"

"Education" is an activity or a process, which transforms the behaviour of a person from "instinctive behaviour to human behaviour. Man, instead of acting impulsively, acts rationally and characterize education as a "true forging place", (or force) i.e. education gives a new shape to man. (Best John, 1959)

Education has two aspects namely the individual aspect and the social aspect. From the point of view of individual aspect it helps man to make a deliberate and conscious effort to live comfortably and happily in his physical and social environment.

Man is not an isolated being. He is born in a society with which he will have to interact and establish harmonious relationship. It is here that the social aspect of education comes into play. Education has to provide the individuals with appropriate social environment to develop them physically, mentally and emotionally to fulfil their social obligations. Art, literature, science, tradition, customs etc., of the society are rich in the social environment of the educationist who has a right to derive the maximum from them so that he can effectively play his role as a useful member of the society and fulfill his obligation.

Education means the process by which the individual is helped to develop, to the full, his/her innate potentialities so that he/she is well equipped for a gracious
and harmonious life in the world. Thus the process continues through out the life. Hence it is a life long process.

Mahatma Gandhi, Tagore and Shri Aurobindo also stressed the harmonious development of the body and soul by educating process. Socrates lays more stress on the spiritual development of education through his words that education is to “dispel error and discover truth”. Education has to lead the individual from darkness to light, from ignorance to knowledge, from wickedness to righteousness, from falsehood to truth. An uneducated man is in darkness and hence he is not able to see the real meaning of human life. When he is educated, he is able to experience the truth, which consists of love, knowledge, power and beauty. Pestalozzi, the Swiss reformer maintains that the purpose of education is the natural, harmonious and progressive development of the innate power of the individual. He believes that every individual is born with certain innate qualities and that education helps the individual to develop these qualities.

1.2. THE NEED OF EDUCATION

As society develops, it becomes imperative that the cumulative experience and the knowledge necessary for political, economic, social and other development should be passed on to new generations, or to the people who need this knowledge. The accepted customs, norms, values, skills, etc., which are required to be preserved need to be passed on to successive generations. It is the need for education that gradually gave rise to a philosophy of education.
The age-old function of education is to transmit culture to the next generation. Moral values, aesthetic values, knowledge, skills of various types, traditions etc., are carried from generation to generations through education. Formal educational institutions like the schools, colleges, universities, and non-formal institutions like the library, the press, radio, Television etc. are committed to this noble task. The educational system in a society consolidates and perpetuates the best of the past and the present, and passes them to the future. Thus the function of education is to transmit the accumulated wisdom and knowledge of people from one generation to the other. Thus it is done through different agencies of education like Formal, Informal and Non-Formal.

1.3. FORMAL EDUCATION

Education is indispensable for the development of the individual and the society. The history of education begins with the history of human culture. We have seen that the aim and meaning of education are decided by the philosophy of education, which is based on the philosophy of life. It may be said that education is a process by which the society deliberately transmits its culture, heritage, accumulated values, knowledge and skills to future generation. In the early days this process was not planned or structured. But as knowledge became complicated with multiple skills, educational process began to be planned and executed. Such a planned or structured system of education is called formal education. It is carried on in a particular place during certain period of time, in accordance with certain rules and on the basis of certain curriculum. So formal education is place bound, time bound, rule bound and
curriculum bound. The major agencies of formal education are the schools, colleges and the universities. They work in a systematic manner to carry the light of knowledge and culture for the benefit of the future generation.

1.4. INFORMAL EDUCATION

If the idea of education is a preparation for life, many things for life have to be taken from systems other than formal educational institutions. The illiterate farmer or merchant who had never been to a school or a college has the cultural heritage and accumulated wisdom of the society. He has learnt these from his experience in life. There would have been no formal teacher or school for him. The world is his school and experience is his teacher. This kind of education, which is a natural and unconscious process is known as Informal Education. It is not intentional like formal education; but incidental. The important agencies of informal education are the family, the peer group and the community.

Community is another important informal agency. The child from the family comes into contact with the community and it learns much. The religious festivals, national celebrations, village meets, etc., make the individuals learn a lot about the cultural heritage of the nation. The spirit of co-operation, healthy competition etc., are developed by the participation in community life.

The role of mass media as an agency of informal education cannot be ignored. The Press, Radio, Television and Cinema have a great influence on the people. They reflect the values of the society and influence the behaviour of the
members of the society. In democracy the mass media have a significant role to educate the people on social and political issues. The media convey information and opinion to the citizens and shape their views on matters of public importance. As far as children are concerned, the media introduce them to the world of adults. The Radio, Television, and the Cinema are considered more as entertainers rather than as educational agencies. Children are more interested in them than in formal education institutions. One of the research studies conducted in India has shown that 90% of school going children are interested in film songs. These popular media develop the aesthetic sense of the people. They are of great influence on their social life. The habits, fashions and life style of the people are affected by media. Lessons on secularism and national integration are learnt unconsciously through properly planned performances through theatres. There are no separate theatres for Hindus, Muslims, and Christians. When they sit together in the same theatre enjoying the same artistic creations, they are united by the golden thread of tolerance. A spirit of oneness can be developed among them. This spirit of unity will keep them in good stead in their social and political life (Bhat Nagar, 1952).

1.5. NON-FORMAL EDUCATION

There is another type of education, which is known as non-formal education. From the above discussion it is understood that formal education is an intentional process and informal education is an incidental process. But Non-formal has certain qualities of both. Non-formal education is an arrangement in which flexibility is the key factor. There is flexibility with regard to time, place, mode,
curriculum etc. In developing countries this is the system to make the dropouts and illiterate adults educated.

Non-formal education is an organised systematic educational activity carried on outside the framework of the formal school system to provide selected types of learning situation to the target population. It is out of school education for any group or age. It is more life oriented than traditional education.

In the history of India non-formal education can be traced to the pre-Aryan civilization during which period knowledge was handed down to the future generation in a non-formal way through oral literature and discourse. Mass education during the Vedic period is through discussion, debates, meetings, and conferences arranged in villages. These traditions continued for ages. Village Bards, Kathakars; Kirtans, Theatre etc., are the ancient agencies of non-formal education. During the period of British rule it took a different form which we have at present.

There are two types of non-formal education. i.e. education imparted to those who have entered some profession and those who are not employed. The young unemployed may be brought back to the general stream of education. The employed dropouts are helped to attend evening courses or join correspondence courses to continue their education. Then there is another group of people who have vocational courses like I.T.I. (Industrial Training Institute) and Diploma need non-formal education. These people who need general education may be helped to join evening courses to continue their education.
Apart from all the agencies of non-formal education mentioned above it is common for us to come across people both educated and uneducated when they visit places on tour. There is a possibility of exchange of ideas and learning through this contact. From this point of view tourism also can be considered as one of the ways of getting education and can be included in non-formal education.

1.6. TOURISM

1.6.1. Introduction

Tourism is conceived as mere sight or catering to the lower needs of foreign visitors to earn foreign exchange. But more modern thinkers and developers conceive of it as a way of understanding our earthly habit in all its richness and variety. It is a means of social and cultural exchange, even a few centuries ago. John Lock considered tourism as a means of education to arrive at the goals of realism. But he also recommended foreign tourism as a means of education of the gentleman.

Modern democratic outlook would insist that such broadening benefits of tourism should be extended to all. In a sense, our ancients have taken a very modern stance in this respect. The location of the temples in various geographical regions and the arrangements of festivals during the different parts of the years seem to have been designed to provide even secular education on aspects like knowledge of different places, cultures and manners, mutual understanding of different cultures and practices, etc., apart from the purely religious benefits. Lord Muruga has six major abodes in locations ranging from the Hill (Palani) to the Seacoast (Thiruchendur).
Bhakta undergoing these pilgrimages is surely to acquire more functional knowledge of geography and many other Natural and Social Sciences than a person who studies mere books and thinks himself educated.

The first appearance of tourism in the world had a cultural motivation, and tourism has always stood as a unique vehicle for the cultural propagation that is necessary to a deeper understanding of people. Tourism, with its basic element of movement, stands of the possibility of communication between different civilizations and it has served in this sense since its first emergence. Tourism also has always been an essential medium for broadening the limits of human knowledge. From the very early times, a mainspring of the urge to travel has been based on the cultural interest. Even today we can witness large masses of people travelling to foreign countries and with in the country to become acquainted with the usages and customs, to visit the museums to admire works of art. As Medlik says: “When the tourist comes in contact with the place he visits background affects the social structure and mode of life of his destination; the tourists in turn affected by it and sometimes carries back home with him new habits and ways of life.” Every type of civilization, from the most sophisticated and advanced to the most primitive, is a source of attraction and curiosity for mankind.

Hence mass tourism can contribute unique benefits to the exploiting of the cultural heritage of a nation and can serve indirectly to improve the individual cultural level of both nationals and foreigners, while at the same time developing into national wealth. The circle thus closes: cultural and tourist economy, instead of
standing in opposition, derived reciprocal advantage from one another. Thus, cultural tourism improves the level of knowledge of human being. i.e. it brings out the educational potentiality of tourism.

Tourism is a growth industry and it can be a vital element in rural economic development and educational programme. However geographic growth of the sector will be uneven because of unequal resource endowment and specific industries (such as skiing) may be in decline because of changing demographics and tastes.

The direct and indirect benefits of tourism as an economic development strategy can be substantial. Education, job and income creation are the most obvious items, but clearly they are not the only ones. Tourism also may foster regional development by diversifying local and regional economics; society, education increasing public revenues and enhancing a region’s image.

Tourism is a part of the nation’s burgeoning service sector and it is generally perceived as being a clean image, image enhancing industry. In some areas, tourism development will likely be one item on a menu of development options. It may be the realistic option in certain non metropolitan area. (Uysal and Crompton, 1985)

Formal definitions of tourism vary considerably. Most definitions include pleasure travel. e.g. University of Missouri (1986) and Smith (1989) go considerably beyond this notion. The liberal and comprehensive definition is provided by
"Tourism USA" (University of Missouri, 1986). "Tourist is any one who has travelled to a community but who does not plan to stay there on a permanent basis. Tourist trips are vacation, sight seeing, business trips, visits to friends and relatives, attendance at conventions. Special events such as rodeos and rock concerns, participation in a sports events, or simply passing through en route to another location". (Smith, 1989).

Tourism is a highly diverse phenomenon. In etymological terms, the word 'tour' owe its origin to the Latin word 'tornus', which was later changed into 'tourn' standing for a lathe or turner's wheel. As the full turn of the lathe or the wheel describes its circle, or circuit, the word 'tornus' or 'tourn' also meant a round journey in which one returned to the starting point. By 1643, when the word 'tour' was first used for travelling from place to place, it stood for a journey, whether for excursion or pleasure or business, in which one travels and visits a number of places in a circuit or sequence, thus meaning a circuitous or circular journey. (Gearing and Var, 1976).

Modern connotation of travelling is ascribed to the word 'journey' during the 13th century. It meant travelling from one place to another and returning to the point of origin or departure, within a fixed time. Besides, the word 'journal' which also stands for the part of a rotating shaft or axle or spindle, is derived from the Latin word 'dirnalis', which refers to the day or daily record of events or transactions or experiences. Originally, however, the word journal stood for 'tour' programme, which mentioned the proposed stages of travel or places to be visited. (Goeldne and Behrends, 1976).
Another word associated with or equivalent to 'tourist' is the German word "Bergwanderer'. Wandering is derived from the German word 'Wanderen', which refers to moving about without a fixed course, or aim, unlike 'touring', which refers to moving with a fixed programme. As such, wanderlust has been considered as a strong motive for tourism under which people go to far off places, which may be distant from the popular and nearby tourist spots, or places off from the beaten tracks of popular tour programmes (Gray, 1974).

Because of the continuous evolution of its meaning and connotations, tourism has not been precisely defined so far. This is mostly because of overlapping of various terminologies and classifications such as travellers, visitors, tourists, excursionists, transients, recreationers, vacationers, and so on. It has been said, "Although all tourists are travellers, not all travellers are tourists". And that raises the question as to what distinguishes a tourist from a traveller or a visitor or, in other words, a tourist from a non-tourist (University of Missouri, 1986).

The urge to explore new places seeks a change of environment and an experience is not new. Rapid development in the means of transport and communication has made the whole world practically one neighbourhood and has made travel an easy affair. Many people less than a century ago considered a few hundred miles a very long and tiring journey. Today millions seem to enjoy the prospect of moving from one continent to another in a matter of hours. Prosperity, leisure, coupled with the quest for pleasure and recreation, are the important motivating factors, which
sustain the development of mass movement of people. This has in turn given rise to annual movement of a large number of people from one country to another.

Tourism is a highly diverse phenomenon. Starting from transport, or movement of man over land and oceans, it has a gainful economic activity. It has become an export-oriented industry for travel agents and transporters, who take tourists from one country to another or conduct pre-planned tours, hoteliers and tourist lodges provide accommodation and comforts to the tourists in the host-countries, and retail dealers sell curios and other items. This phenomenon is a visible result of the great waves of science and technology, which have changed the social geography of the world since the nineteenth century.

1.6.2. Characteristics of Tourism

Tourism encompasses not only travel for pleasure and holiday but also for wander-lust, health, business and trade, pilgrimage and social purposes, historical and geographical research, educational studies and training, foreign affairs, other official functions, and for many other specified and unspecified purposes and motivations. Tourism has assumed unprecedented importance in recent years and efforts have been made at the national and international level to promote it at a faster rate.

Tourism refers to temporary movement of people from one place to other place. It may be domestic tourism or foreign tourism. Domestic tourism refers to movement of people within the country. International tourism relates to movement of people across the boundaries of a nation. International tourism may further be
classified into two categories one originating from outgoing movement of people from other countries.

Those, who wish to relax, look for quiet and comfortable places, their trips are likely to be towards air, sunshine and the sea. They are interested in utilizing vacations for relaxation. People from crowded cities feel the need of relaxation and are in search of places of relaxation. The sedentary jobs initiate desire to be away from workplace for some time.

Another category of tourists has social motives behind visit to other places. They value opportunities to meet people and exchange views. For them tourism provides an opportunity to widen horizons, develop mutual feelings, and gives occasion to cultural exchange. This type of tourist is found in academic circles. Still another group travels for the purpose of getting away from their surroundings. They look for crowded places, and they want luxury and comfort. They look to vacations as times of amusement and change of environment. People frustrated with the business atmosphere and whose financial status is high belong to this category of tourists.

The main characteristics of Tourism are outlined below.

(i) Tourism is an amalgamation of phenomena and relationship rather than a single one.

(ii) The phenomena and the relationship arise from the movement of people to various destinations and their stay in these destinations. Thus in the former
case there is a dynamic element – the journey and in the latter case there is a static element – the stay.

(iii) Tourism is a distinct activity. The journey and stay are two and away from residence and work. Thus, the tourist activities are different from those of general activities.

(iv) The movement of the people is short-term character.

(v) Tourism is non-remunerative. Tourists do not take up employment and there is no idea for business or vocation.

(vi) Tourism is a multi-dimensional phenomenon. It urgently needs co-operation and co-ordination between tourist centres, hoteliers and tour operators.

(vii) Tourism is not an industry so much as a market. It produces services but not goods. It is a service industry as it gives employment in tertiary occupations e.g. hotels, catering, transport, travel agency etc.

(viii) Tourism is marked by a fairly distinct seasonal rhythm.

(ix) Tourism is dominated by the changing ideas and attitudes of its customers.

A few decades ago tourism was confined to rich and adventurous people. It was considered to be luxury. The post-second world war period, however, has witnessed a radical change in the tourist business. Now the trade is no longer confined to rich. It has spread even among people belonging to lower income group. Further, it was earlier considered as an individual adventure. However, it is now a commodity of mass consumption.

The spread of tourism among wider section of the population, among the lower income strata has necessitated a change in the marketing strategy. It is no
longer possible to offer sophisticated services to each individual tourist. New methods of dealing with a group of persons must be evolved and the tourists attractions should be presented in such a way that a group of tourist could enjoy them collectively. Further they must be within the reach of a common man.

The tourist business is highly susceptible to seasonality. It is governed both by the climate conditions prevailing in the tourist’s home country and those prevailing in the tourist receiving country.

In recent years tourism has been undertaken by a large number of people in the form of mobile camps. The group moves from one centre to other along with the camping material. Camping by-passes the normal channels of tourist agents.

1.6.3. Importance of Tourism

The importance of tourism has been increasingly realised because of its social, economic, educational, political, cultural and aesthetic implications. Tourism is no longer an adventure to be undertaken by a few people. Recent phenomenal increase in tourist traffic all over the world testifies that it is a commodity of mass consumption.

Tourism is a highly complex phenomenon. It is an important human activity of great significance. In addition to economic significance, it has socio-cultural, educational and political significance as well. As a mass phenomenon of an essentially social nature, tourism can no longer be viewed as a fringe activity. Both in the use it makes of time and space and its relationship with the production of goods
and services, tourism has become one of the pivotal concerns of nations of the international community.

Future trend in tourism would, therefore, will depend on several factors like levels of income, extent on leisure available, age pattern, etc. While planning for the future, all these above relevant aspects of tourism should be carefully considered.

1.6.4. Fundamental Attractions of Tourism

1.6.4.1. Pleasing Weather

In tourism good weather is particularly an important factor as it plays an important role in making a holiday a pleasant experience. Millions of tourists from countries of extremes of weather visit sea beaches in search of fine weather and sunshine. Infact development of resorts along the sea coasts in many countries were a result of travellers urge to enjoy good weather and sunshine. Areas with attractive winter climates, winter warmth and sunshine are also important centres of tourist attraction. Climate is of a particular significance for tourism.

1.6.4.2. Scenic Attractions

Scenery or the landscape consisting of mountains, lakes, water falls, glaciers, forests, deserts, etc. are strong forces attracting people to visit these places. The magnificent mountain ranges provide an atmosphere of peace and tranquillity.
1.6.4.3. Historical and Cultural Factors

Characteristics of historical and cultural interest exert a powerful attraction for many, since many centuries these have a profound influence on the traveller. Many countries, which are developing tourist industries, are using the legacy of their historical past as their major tourist attraction.

1.6.4.4. Accessibility

Accessibility is a very crucial factor as it is a means by which the tourists can reach the area where attractions are located. If the tourist attractions are located at places where no means of transport can reach or where there are inadequate transport facilities these become of little value. The tourist attractions which are located near to the tourist generating markets and are linked by a network of efficient roads and can be easily reached by air, receive the maximum number of tourists. The distance factor also plays an important role in determining a tourist's choice of a destination.

1.6.4.5. Recreation Facilities

Facilities are essential aid to the tourist centre. For sea side resorts facilities like swimming, boating, yachting and such other facilities like dancing, recreation and amusements are important features. Amenities can be of two types: natural e.g. beaches, sea bathing, fishing, climbing, trekking, viewing etc. and man-made e.g. various types of entertainments and facilities which cater for the special needs of the tourists.
1.6.4.6. Accommodation

Accommodation is very basic to any tourist destination. The demand for accommodation away from one's home is met by a variety of facilities. The term is loosely used to cover food and lodging. The types of accommodation have undergone considerable change since last fifty years. New types of accommodation, particularly holiday villages, apartment houses, camping and caravan sites and tourist cottages etc have become very popular. Accommodation may itself be an important tourist attraction.

1.7. TOURISM IN INDIA

In recent years, the number of domestic tourists has gone up very high. The origin of domestic tourism in India has to be traced in pilgrimage. Pilgrimage may be regarded as the oldest branch of home tourism and one that is still of importance. The pilgrim traffic comprises the largest segment of the domestic tourism.

The function of domestic tourism is to foster a sense of unity and an appreciation of regional diversity, an awareness of understanding of India's past and of her more recent as well as ancient history. The modern domestic tourism includes visits to the Hydro-electric Dam sites, Industrial complexes and agricultural research stations, the 'modern temples' of India.

Ours is a land of incredible diversity in dress and language, the custom and religion, climate and topography. From the mighty Himalayas in the north which for
centuries as guardians of our northern frontiers down to the lush tropical coconut groves of Kerala, ours is a country which contains within its boundaries almost the entire spectrum of diversity that is found in the human race. Along with this astounding diversity, there has been for centuries a golden thread of unity of Indians, which transcends all smaller differences and had kept India united for thousands of years. The main reason for its unity has been the fact that ever since the dawn of history, people in India have travelled from one part of the country to the other in spite of the fact that there have been no modern means of transport.

For further strengthening the unity of our country, our slogans should be "See your country, know your people". With the passage of time, however, religious tourism is occupying much less importance with the younger generation. Most of the present day religious centres have also most beautiful monuments with some of the finest sculptures and paintings of the old age. They are visited, seen and appreciated by parties of school and college students as structural march of India's cultural past and they are equally visited by older generation as the most holy places on the earth. In a sense, both the attitudes lead to the same and the visitor becomes aware of the cultural unity of the country as also the regional diversity, as a part of national heritage. The domestic tourists, however, try to include, at least those belonging to younger generation, some hydroelectric dam sites, industrial complexes and agricultural research centres. A visit to these places fosters the sense of national pride in them.
Another substantial section travels exclusively on pilgrimage. In modern times, it has been observed that all the monuments, museums, zoos and hydroelectric sites are visited by larger number of home tourists than the foreign tourists.

1.8. PROFILE OF MAJOR TOURIST DESTINATIONS

1.8.1. Tourist Destinations in Kerala

Kerala the God's own country blessed with geographic features that have made it one of the most sought after tourism destinations in Asia, an equable climate, and a long shoreline with serene beaches and tranquil stretches of emerald backwater, lush hill stations and exotic wildlife, waterfalls, sprawling plantations and paddy fields. Every one of these charming destinations is only a two hours drive from the other. A singular facility that no other destination offers in India. Kerala also has Ayurvedic health resorts. Enchanting art forms, magical festivals, historic and cultural monuments, exotic cuisines - all of which offer the visitor a unique experience.

Nowhere in India tourist can experience such a geographical diversity within the smallest area possible. Beaches, backwaters, wildlife sanctuaries, evergreen forests and the diverse flora and fauna make Kerala quite distinct from the other states of India. The moderate climate and rich culture are also positive factors. A happy co-existence of tradition and modernity, the native colour and character of our festivals and the uniqueness of the backwaters are the other facets that help foster tourism development.

Although there are varied factors to facilitate tourism, it is to be admitted that there are
constraints for its overall and many-sided growth. The high density of population, consequent non-availability of land, lack of professional training and distance from the important cities of India are all critical negative aspects.

As far Kerala is concerned, tourism is a relatively new sphere of activity. The inhibitors of any development in its initial stages affect tourism development activities also. It is only very recently that tourism has been acclaimed as an important economic activity. Precisely for this reason, there are many lopsided views among some segments of the public. Despite these constraints, the tourism achievements so far are by no means negligible.

It has been possible to draw considerable attention to Kerala as a destination due to state efforts in the past few years. This has helped to attract a large number of investors and entrepreneurs to the state, especially in the field of tourism. It has been possible to strengthen the state tourism marketing strategy better and more extensive on the national and international fronts. The state’s participation in international tourism fairs has helped to create a tremendous interest in Kerala as a tourist destination.

It is true that unplanned development of certain destinations and dearth of hotel chains of international standards pose problems and deficiencies. But now Kerala has been able to overcome these limitations to a great extent.
Fig 1.1. Tourist Centres of Kerala
The development oriented approach seen in marketing, the development of infrastructure and transportation facilities—especially airports, promotion of new destinations and the encouragement given to the private sector will all go a long way in beginning a new arena in the growth of state tourism. The locations in which the study is conducted are explained in the following.

1.8.1.1. Kovalam

Kovalam is a quiet and small resort, around 16 km from Thiruvananthapuram which is the capital at the southern tip of Kerala. Curving along the Arabian Sea along the South West Coast of India lays 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 into existence, the fertile green enchanted land of Kerala.

Kovalam beach is probably the most important favourite haunt of foreign tourists since 1930s. Kovalam consists of five adjacent crescent beaches. The southern most, known as the Light house beach, is the most popular. There is good surf and the water is ideal for aquatic sports such as snorkelling, sailing and water skiing. The internationally known beaches and excellent hotels and resorts make it a tourist favourite. The other attractions are the Yoga and Ayurvedic massage facilities at Kovalam makes it unique among beach resorts in the country. Spectacular sunsets and marvellous open-air Kathakali performance in the dim temple lights round of
perfect days at Kovalam. An excellent choice of Indian and continental food are available at Kovalam, but what seems to be the biggest attraction is the Kerala cuisine with its astonishing variety of coconut flavoured dishes. Fresh seafood coming from the coast is the basic ingredient of a Kerala meal. Hot toddy flavoured pancakes, juicy pineapples, crisp fries made of Jackfruit, Tapioca and banana, all go to make a mouth-watering experience.

Fascinating backwater cruise on country boats rowed by local people is an added attraction. This is available at Thiruvallam which is on the way to Kovalam. During the backwater cruise the tourists can see coir making tropical plants and spices.

Three decades back Kovalam was an unknown, tiny remote fishing village. Only some fishermen's families lived there. The Maharaja 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 Maharaja of Travancore. High top natural hill over looking Arabian Sea stands Halcyon Castle that was once the residence of the Travancore Maharajah. Colonel Godavarma Raja, a member of the Travancore Royal family was the man behind the upliftment of the beach to the present stage.

The first commercialised tourism development started in Kovalam with the inauguration of India Tourism Development Corporation's (ITDC) Five Star Kovalam Ashok Beach Resort in 1973. Considering the steady growth of international and domestic tourist arrival, India Tourism Development
Corporation further extended the size of its accommodation around the same time. A team of United Nations 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 $20^\circ C$ and maximum temperature is around $35^\circ C$. (Plate 1.1)

Kovalam consists of five beaches as follows:

(i) The beach, which bears the name of Kovalam, has just in front of the cottages of India Tourism Development Corporation and stretches up to Hotel Samudra of Kerala Tourism Development Corporation. Its approximate length is 300 metres.

(ii) The beach of Panathura is the name given to the remaining stretch of beach up to Valiyathura, near Sankumughum beach in Thiruvananthapuram.

(iii) The beach of Amballam stretches southeast from the bus stop at Kovalam.

(iv) The beach of Avaduthura near the lighthouse is also known as lighthouse beach.

(v) The beach of Cheriyamannu lies between the Inspection Bungalow and Hotel Rockholm.

Kovalam is regarded as an excellent beach for a number of reasons. Going out too far in the sea 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 India Tourism Development Corporation complex. Because the headlands are
KOVALAM BEACH LIGHT HOUSE

FISHING IN KOVALAM BEACH

BEACH AT KOVALAM
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 beachfront.

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 water 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.

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 beach carry out yoga and transcendental meditation. The Yoga and Ayurvedic massage facilities at Kovalam makes it unique among beach resorts. Spectacular sunsets and marvellous open air Kathakali performance in the dim temple lights round off perfect days at Kovalam.

The foreign tourists are more attracted to Kovalam and want to stay around the beach side. For them it is an attractive spot as it is a beach paradise with boundless blue of the Arabian Sea and unwinding miles of fine sand washed by surf, which roars and kisses at the feet of coconut palms. Kovalam is a sheltered natural bay. The setting has an illusory quality about it. A sheet of silvery sand curves into an arc that is bordered into an one side by azure blue water and on the other by a never ending spread of green palm groves. They prefer to take Sun Bath and Oil Bath on the silvery sand of the beaches.
Kerala Tourism Development Corporation is confident that the foreign tourists would be the best ambassadors of Kerala Tourism. It will be spread far and wide by word of mouth. According to the Chairman and Managing Director of Sterlite Holidays Ltd., the major constraint of Kerala is the lack of proper and adequate accommodation facilities for foreign tourists. Charter Tourism could be viable only if good and easy accommodation is ensured. Sterlite Holidays had already invested thousand dollars to market Kerala outside and having pioneered in charters to the state. (Plate 1.1). The educational potentialities like sense of appreciation towards beauty, history and geography of the place are also indirectly learnt by visiting this place.

1.8.1.2. Attukal Devi Temple

This temple is situated in Thiruvananthapuram. It is three kilometres away from East Fort. It is one of the ancient temples. The presiding deity of the temple is Goddess Bhagavathy, attracting thousands of devotees from all over the region. In the month of Kumbham Pongala Festival is celebrated for ten days. Pongala is a form of Porridge, the favourite offering to the Goddess. On the 9th day of the Ponkala Utsavam from early morning thousands of women stream into the temple courtyard and ceremoniously prepare ‘Ponkala’, by cooking rice with jaggery, coconut, kernal, plaintain in specific proportions. The rituals start by early morning and by noon the priest holding the Goddess’s sword moves around the temple courtyard and blesses the devotees by sprinkling holy water and showering flowers. One of the special features of the ‘Attukal Ponkala’ is that only women are allowed on the proximity of the temple (Plate 1.2).
Plate 1.2.

ATTUKAL DEVI TEMPLE
1.8.1.3. Guruvayur Temple

Guruvayur is one of the most sacred and important pilgrim centres of Kerala, attracting thousands of pilgrims from all parts of the country. Its chief attraction is the presiding deity of the temple, Lord Krishna familiarly known as 'Guruvayurappan'. The temple is a popular place for young couples to get married and famous for Thulabharam. There are shops here that are open for 24 hours and flower sellers do a boom trade in making garlands for the pilgrims. Here bhakti is instilled among the visitors irrespective of religion, caste, creed and language (Plate 1.3).

1.8.1.4. Padmanabha Swamy Temple

Sree Padmanabha Swamy Temple is not only one of the most sacred shrines of India but also a veritable treasure house of art and architecture. Splendid stone sculptures and murals complement the majestic splendour of the temple architecture, which is a fusion of Dravidian and indigenous styles. In spite of the temple's architectural exuberance there is nothing flamboyant about the structural edifice but it is one which invokes awe and humility in the beholder.
Plate 1.3.

GURUVAYUR TEMPLE
PLATE 1.4.

SREE PADMANABHA TEMPLE
(THIRUVANANTHAPURAM)
The deity Sree Padmanabha reposes in ‘yoga nidra’ or yogic trance, with eyes partially closed and the fingers of the out-stretched right hand forming a ‘chinmudra’. The sight at this deity has the power of instilling in the devotee who comes before him an indescribable peace of the infinite.

Sree Padmanabha, the tutelary deity of the erstwhile Travancore dynasty, also became the ruler of the realm from the time of Maharaja Marthanda Varma, when he proffered his kingdom to the Lord in 1750 through the historic Trippadidanam relegating his own status to that of a mere Padmanabha dasa. Henceforth the Kings of Travancore ruled their State in the name of their God, as Padmanabha dasas (Plate 1.4). Values like discipline, punctuality, equality before god are derived through getting into the temple.

1.8.2. Tourist Destinations in Tamil Nadu

The History of the Tamils presents an exciting pageant of a powerful civilization whose origin dates back to ancient times. It is clear that the Tamils, who belongs to the Dravidian race, were the first major occupants of the country and settled in the north western part of India long before the coming of the Indo-Aryans. Excavations have revealed that the features of the people of the Indus Valley Civilisation bore a strong resemblance to this race reflecting the architecture of Chola, Nayaks and Pallavas.

1.8.2.1. Kanyakumari

At the southernmost tip of peninsular India, where the Arabian Sea, the Indian Ocean and the Bay of Bengal meet, lies Kanyakumari, an important pilgrimage site.
During the British Raj, Kanyakumari was bestowed with the title of Cape Comorin, coined by Englishmen.

The Kumari Amman temple, here is dedicated to Parvati as Devi – Kanya – the virgin Goddess.

Two rocks reach out of the ocean, south-east of the Kumari Amman temple. One of these is Sri Padaparai, where the footprints of the virgin goddess are to be seen. On this rock, Swami Vivekananda is said to have sat in deep meditation; and here stands the Vivekananda Rock Memorial, built in 1970.

Besides its importance as a Hindu pilgrim center, it is famous for its beautiful views of sunrise and sunset over the waters. The multi coloured sand is a unique feature of the beach here.

The list of attractions in Kanyakumari is endless. The tourist destination itself is a beautiful place to move around.

The temple and the adjoining ghat, picturesquely situated overlooking the shore, attract tourists from all over the world. The diamond nose-ring of the deity is famous for its sparkling splendor said to be visible even from the sea.
Fig 1.2. Tourist Centres of Tamil Nadu
Kanyakumari was once referred to as the Alexandria of the east. This place has been a great center for pilgrimage for years. It was also a famous center for commerce and trade. During the early part of the eighth century AD Islam entered the southern part of India through this route with traders and missionaries. Through St. Thomas, one of the twelve Apostles of Christ, Christianity arrived in this area in AD 52. Islam, Christianity and Jainism have greatly contributed to the architectural wealth and literary heritage of this place. Kanyakumari was also under the control of the Cholas, the Cheras, the Pandyas and the Nayaks who were great rulers of south India.

Legend has it that Kanya Devi, an avatar of Goddess Parvati, was to wed Lord Shiva, the destroyer in the Hindu trinity. But he did not turn up at the auspicious time and the wedding never took place and it is said that all the food items prepared for the marriage remained uncooked and turned into sands, stones and pebbles. Even today, one can buy stones there that look exactly like rice and cereals. Local folks believe that they are the leftovers of the legendary marriage that could not be solemnized. As for the princess Kanya Devi, she became a virgin goddess blessing pilgrims and tourists alike. Further there are Mahathma Gandhi memorial, constructed in Orissa style, and Thiruvalluvar statue (Plate 1.5). Appreciation of natural beauty, and knowledge of mythology, and oneness among people are the important points to be mentioned about the educational potentiality of tourism at this point.
PLATE 1.5.

SUNRISE AT KANYAKUMARI

ADI SANKARA SHRINE AT KANYAKUMARI
PLATE 1.5.

GANDHI MEMORIAL

BATHING GHAT

39
SWAMI VIVEKANANDA ROCK MEMORIAL

SWAMI VIVEKANANDA ROCK MEMORIAL
PLATE 1.5.

THE VIVEKANANDA ROCK AND THIRUVALLUVRA STATUE AT THE TIME OF SUNISE
1.8.2.2. Madurai Meenakshi Temple

Madurai, the ancient home of Tamil culture is the seat of the famous temple dedicated to Meenakshi and Sundareswarar. A charming city enriched by the waters of the sacred Vaigai, it is the greatest attraction for every tourist who visits the South.

Glowing tributes have been paid to this city by bards and poets. Here Goddess Sakthi incarnated herself as a mortal, reigned as the Pandiyan Princess and wedded Lord Siva who performed 64 miracles to render succor to His devotees. The sight of the majestic towers, a cluster of small and large ones, amidst the verdure of the smiling landscape, arrests the attention of the visitor even from a distance.

As it is customary to worship first Devi Meenakshi and then Lord Sundareswarar people enter the temple through the Ashta Sakthi Mandapam on the eastern street. Inside the temple there are mandapams called Meenakshi Naicken Mandapam, Kambathaidi Mandapam which are famous for sculptural representation. Thirumalai Naicker Mahal at Madurai is considered to be one of the architectural marvels in south India. (Plate. 1.6). The sculpture in the temple depicts dance poses, details about music, knowledge of mathematics. Further it is to be noted from the history of the place that knowledge had a supreme place in the Sangam period which flourished in the temple. The knowledge of history, architecture and sculpture are tapped. It is felt that Goddess Meenakshi has ruled the kingdom which strengthens the women empowerment.
PLATE 1.6.

MADURAI MEENAKSHI TEMPLE

GOLDEN LOTUS TANK
1.8.2.3. Mahabalipuram Temple

Mahabalipuram Temple is at a distance of about 46 miles by road from Chennai via Chingleput. The various artistic creations abundant in this place, belonging to the Pallava period of nearly 1200 years ago, stand out to tell the visitor about the dignity and splendor of the art and architecture of South India. This place, as Ferguson remarked, "has been more visited and more often described than any other place in India", because it is the place in India where we have the largest number of the earliest monuments of the South.

Opinion is divided as to the period when Mahabalipuram Temple was founded. The general view is that Mahabalipuram Temple (which is a variant of Mahamallapuram or Mamallapuram) was founded by Narasimha Varman I (630-668 AD) who was also known as Mahamalla or Mamalla and named after him. This leads to the conclusion that this place was not in existence before the time of Narasimha Varman I.

But this view is not supported by all, as there are evidences to show that this place was in existence even before the period of Mahamalla. This place has figured in ancient Tamil literature and this also finds a place in Roman, Chinese and Persian coins of olden days, which go to prove its antiquity. It was an ancient port of the Pallavas and played an important part as the meeting place of people and traders from different countries.
PLATE 1.7.

MAMALLAPURAM SHORE TEMPLE

DESCENT OF GANGES - MAMALLAPURAM
The entire history of this place lies shrouded in mystery and it is not possible to explain satisfactorily why all the monuments cut in the rocks remained unfinished and who were the kings responsible for the evolution of such wonderful sculpture and architecture for which this place is famous and attracts thousands of visitors even from abroad.

There is an ancient Siva temple on the seashore, but the peculiar thing about this is that this place was not visited by any of the Saiva saints. It is noteworthy that minor deities, who are popular in the South and found invariably in aft in other temples, are absent here.

As this place was abandoned, uncared and unprotected, and exposed to the ravages of rain and the Wild action of the sea winds, the precious monuments of architectural and sculptural interest lost much of their elegance and beauty and got mutilated and deformed to such an extent that it is not possible today to know who are the Pallava kings and queens whose statues have been sculptured in the Varaha temple and what are the stories depicted in the different carvings, especially in the famous sculpture “Arjuna’s penance”.

The entire place was covered and the ground level raised by centuries of drift sand, which buried many monuments; the entire Ratha (chariot) group was, covered by several feet of sand.

Even today the lower part of the famous relief “Arjuna’s penance” is about 12 feet below the ground level. It appears that this part of the coast was visited by a mighty tidal wave, which destroyed Mahabalipuram Temple and its surroundings.
The large quantities of stones lying near the temple, and others which are found partially buried in the sea, indicate that other buildings must have existed here, which were destroyed and overwhelmed by the ocean. During the last century this place receive the attention of the Government and steps were taken to remove the drift sand which had raised the level of the locality, and the discovered monuments were preserved. It is likely that there are more monuments, religious and secular, lying buried underneath the high sand dunes of the neighbourhood.

Mahabalipuram Temple is a sculpture’s delight. It leaves the traveller who wonder struck with the teats of rock carving of a time long gone by. Among the noteworthy sites in the vicinity of the town is Arjuna's penance, Krishna Mandapam, Varaha Mandapam, Mahishasura-Mardhini caves, five rathas and stone temples. Besides there are several places of interest sightseeing. Mamallapuram can be covered conveniently if the visitors take a bus that stops enroot. (Plate 1.7). Visit to this place enables one to wonder at the beauty of the sculptures depicting the history of the place and the beauty of the sea and knowledge of geography.

1.8.2.4. Tiruchendur Temple

The Tiruchendur Temple is the celebrated seashore temple of Lord Subrahmanya. It is situated in the Tiruchendur taluk of the Tirunelveli District. The distance from Chennai is about 443 miles. The temple is on the shore of the Gulf of Mannar. The surging cool tides of the sea are the foot of the temple. There is no other shrine in Tamilnadu, with such a beautiful natural setting. The Gulf of Mannar is shallow and is safe for sea bath.
PLATE 1.8.

TIRUCHENDUR TEMPLE
Before entering the temple pilgrims either wash their feet or take a bath in the sea. The bathing contains nine Teerthams according to the Sthalapuranam. A bath in any of these Teerthams is believed to confer miraculous benefits on a devotee. It is said that once, when Brahma lost one of his five heads, due to the anger of Siva, he came to this Teertha, took a holy dip in it and had his head restored. Similarly one Angasundari, a Pandyan princess born with the face of a horse, was blessed with a beautiful face after a bath at Vathararamba Teertham. (Plate 1.8). One can be easily taken away by the history involved in the protection of temple by natives from Dutch people. Does it not reveal devotion to one’s own place and moral obligation in protecting one’s own place?

1.9. ORGANISATION OF THE CHAPTER

This chapter embodies the introduction about the subject of study followed by literature on education, the need of education, and concepts of formal, informal and non-formal education. The third part contains literature on tourism covering introduction, characteristics of tourism, importance of tourism and fundamental attractions of tourism. The fourth part discusses the literature on tourism in India which is followed by profile of major tourist destinations in Kerala namely, Kovalam, Attukal Devi Temple, Guruvayoor Temple and Padmanabha Swamy Temple. This is followed by tourist destinations like Kanyakumari, Madurai Meenakshi Temple, Mahabalipuram Temple and Tiruchendur Temple in Tamilnadu.

The next chapter deals with the related literature of the study. It helps the researcher in research methods already analysed.