CHAPTER-IV
TOURISM IN DAKSHINA KANNADA DISTRICT: A PROFILE

- Introduction
- Profile of the Study Region
- Tourism in Dakshina Kannada
- Profile of the Sample Tourism Products
INTRODUCTION

The purpose of this chapter is to discuss the profile of the study region in terms of its geographical, demographical, economical and socio-cultural features and in the second part to discuss the tourism in the study region. It covers the history of tourism in the region, the major tourism products, and the recent efforts made for the tourism development in the region. Then finally, the chapter provides profile of the sample products considered for this study.

PROFILE OF THE STUDY REGION

The Dakshina Kannada District is situated in the South West part of Karnataka State. From North to South, it is a long narrow strip of territory and from East to West; it is a broken low plateau, which spreads from the Western Ghats to the Arabian Sea. The major part of its length lies along the sea board (90 Kms.) extending over in the Mangalore taluk. Abundant vegetation, extensive forests, numerous groves of coconut palms along the coast and rice fields in every valley, provide a refreshing greenness to the prospects of the district.

The district, which is a long and narrow strip of territory, is bounded on the North by Udupi and North Kanara districts, on the East by the districts of Shimoga, Chickmagalur, Hassan and Coorg, on the South by Kasaragod district, which is at present in Kerala state and on the West by the Arabian Sea.

For the purpose of administrative convenience the district of Dakshina Kannada, has been divided into five taluks, namely, Bantwal, Belthangady, Mangalore, Puttur, and Sullia. Dakshina Kannada district is
blessed by nature with bountiful rains. The climate in different parts of the district varies to a great extent. The only meteorological observatory in the district is at Mangalore, hence, temperature and other meteorological conditions in the district can be taken to be represented by the data for Mangalore. The temperature in the district varies in the range of 18°-35° C across different seasons.

The details regarding the area, population and density of population of the district for the periods 1991 and 2001 is given in table- 4.1

Table-4.1

<table>
<thead>
<tr>
<th>Area (Sq.Kms)</th>
<th>Density (Per.Sq.Kms)</th>
<th>Particulars</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Sex Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>4,559</td>
<td>416</td>
<td>Total</td>
<td>937651 (49.0)</td>
<td>958752 (51.0)</td>
<td>1896403 (100)</td>
<td>1023</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rural</td>
<td>567092 (49.0)</td>
<td>586850 (51.0)</td>
<td>1153942 (100)</td>
<td>1035</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Urban</td>
<td>370496 (50.0)</td>
<td>371929 (50.0)</td>
<td>742425 (100)</td>
<td>1004</td>
</tr>
</tbody>
</table>

Source: (i) D.K. District at a Glance, various years.
Note: Figures in parenthesis indicate percentage to totals

The share of the female population in the total population is greater both in rural and urban areas of Dakshina Kannada district. The percentage of rural population in the total population is higher than that of urban population.

In 2001, the area of the district reduced to 4,559 sq. km. due to formation of Udupi district, but the density of population rose to 416 per
sq. km. A glance towards the population figures reveals that the percentage of rural population in the total population of the district remained high during the periods 1991 and 2001. But there has been a decline in rural population and an increase in urban population during the period 1991 and 2001. Rural population declined from 67.8 per cent in 1991 to 60.8 per cent in 2001, and that of urban population increased from 32.2 per cent. The percentage of female population in the total population remained high in 1991 as well as in 2001. Female population in the total rural population was high in 1991 and 2001. Whereas, the share of female population in the urban population was low in 1991, and increased in 2001.

The percentage of workers in the total population is high in Dakshina Kannada than the percentage in the state. The percentage of non-workers is lower in the district when compared with the state. The percentage of workers engaged in the primary sector is lower, when compared with the state. The percentage of workers engaged in the secondary and territory sectors is also high in Dakshina Kannada than the state as a whole.

Fishing is an important activity in the coastal region of the district. The coast of Dakshina Kannada district is considered as one of the richest coasts of the nation in respect of fish catch. Around 75,000 people are engaged in fishing in the district. Beedi manufacturing is another major activity in the district providing livelihood to the rural people. There are about 100 types of beedies manufactured in the district under 12 major brands. This industry provides employment to more than 4 lakh persons. Manufacturing and cashew processing are also major industries in the district providing large scale employment. Apart
from these, plantation activities like rubber, coca, arecanut etc. are some of the sources of rural employment in the district. The other occupations of the people include agriculture, horticulture, dairying, building construction, poultry farming etc. In the recent years sericulture is gaining momentum in Belthangady, Puttur and Bantwal taluks. There is a Karnataka Milk Federation Dairy at Mangalore and also a Fish Marketing Federation in Mangalore.

To improve the quality of life of the people education becomes the basic necessity. The district occupies a prominent position in the field of education. The literacy status of the district itself provides evidence for this. Table-4.2 provides an idea of level of literacy in the district.

**Table-4.2**

**Literacy status of Dakshina Kannada district, as per 1991 and 2001 census**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
<th>Literacy Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>743445 (53.0)</td>
<td>661483 (47.0)</td>
<td>1404928 (100)</td>
<td>890</td>
</tr>
<tr>
<td>Rural</td>
<td>433367 (53.0)</td>
<td>379312 (47.0)</td>
<td>812679 (100)</td>
<td>875</td>
</tr>
<tr>
<td>Urban</td>
<td>161894 (50.0)</td>
<td>165118 (50.0)</td>
<td>327012 (100)</td>
<td>1020</td>
</tr>
</tbody>
</table>

Source: D.K. district at a glance, various issues.
Note: Figures in parenthesis indicate percent to totals

The percentage of literates is higher in urban areas of the district during 1991-2001. There has been an increase in the percentage of male as well as female literates both in rural and urban areas of the district. However, the percentage of male literates is found to be higher than
that of female literates both in urban and rural areas of the district during 1991-2001. An interesting point to be noted is that the literacy ratio (the ratio of female literates per 1000 male literates) in urban areas increased from 868 in 1991 to 1020 in 2001. This signifies the predominance of female literates in the urban areas of the district.

Quality of life of the people is basically determined by the level of education. Education is therefore, considered as an important variable, which has the capability of altering the consumption and savings habits of the people in general. Table-4.3 provides the data pertaining to the standard of literacy in the district as well as in the state for periods 1991 and 2001.

Table-4.3

<table>
<thead>
<tr>
<th>Particulars</th>
<th>1991 Census</th>
<th>2001 Census</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>Population</td>
<td>Population</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>population</td>
</tr>
<tr>
<td>Total Population</td>
<td>36992866 (100)</td>
<td>18919854 (51.0)</td>
</tr>
<tr>
<td>Male Population</td>
<td>18919854 (51.0)</td>
<td>808820 (50.0)</td>
</tr>
<tr>
<td>Female Population</td>
<td>18073012 (49.0)</td>
<td>824572 (50.0)</td>
</tr>
<tr>
<td>Total Literates</td>
<td>20571667 (100)</td>
<td>1252360 (100)</td>
</tr>
<tr>
<td>Male Literates</td>
<td>12619542 (61.0)</td>
<td>685879 (55.0)</td>
</tr>
<tr>
<td>Female Literates</td>
<td>7952125 (39.0)</td>
<td>566481 (45.0)</td>
</tr>
<tr>
<td>Literacy Ratio</td>
<td>630</td>
<td>826</td>
</tr>
</tbody>
</table>

Source: 1. Dakshina Kannada District at a glance 1999-2000
        2. Karnataka at a glance 1999-2000

Note: Figures in parenthesis indicate percentage to totals
From table-4.3, it appears that, the percentage of male literates is higher than the female literates both in the state as well as in the district during 1991 and 2001. However, the percentage of male literates declined and that of female literates increased between the two time periods (1991 and 2001). The literacy rate in the district remained more or less the same, whereas in the state it showed an increasing trend. The literacy ratio (female literates per 1000 male literates) increases in the state as well as in the district between the two time periods. An interesting point is that the literacy ratio in the district stood high during 1991 and 2001 when compared with the state as a whole.

The district also possesses a sophisticated industrial structure. There are large scale industries like Mangalore Chemical Fertilizer Ltd., Kudremukh Iron Ore Company Ltd., Central Areca nut Marketing Processing Cooperative Organization, Karnataka Explosives Ltd., Mazagon Dock Ltd., Mangalore Refineries Private Ltd etc., besides these there are other up coming industries such as BASF, KISCO, Nagarjuna Steel, Fertilisers and Chemicals, Grasom industries and Usha Ispat Company etc. Along with these industries there are several medium and small scale industries, which have placed the district in a significant place in the industrial map of the nation.

Basic infrastructures are essential for any development to take place. The district is also blessed with well developed infrastructural facilities. The data related to infrastructural facilities in the district (including Udupi) and (excluding Udupi) for the periods 1990-91 and 1999-2000 can be seen from table-4.4. Konkan railways brought up during the nineties, connected the district to the other parts of the country and have had a significant impact on the district economy.
Table-4.4
Infrastructural facilities in Dakshina Kannada District
during 1990-91 and 1999-2005

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Roads in (Kms)</td>
<td>2,601</td>
<td>534</td>
<td>3398.65</td>
<td>745</td>
<td>----</td>
<td>-</td>
</tr>
<tr>
<td>Total Railway line in (Kms)</td>
<td>143.52</td>
<td>29</td>
<td>138.34</td>
<td>30</td>
<td>118.62</td>
<td>-</td>
</tr>
<tr>
<td>Total Post Offices</td>
<td>141</td>
<td>11,746</td>
<td>447</td>
<td>4,243</td>
<td>440</td>
<td>-</td>
</tr>
<tr>
<td>Major Bridges</td>
<td>31</td>
<td>6</td>
<td>38</td>
<td>8.3</td>
<td>60</td>
<td>-</td>
</tr>
<tr>
<td>Telephones in Use</td>
<td>2,532</td>
<td>654</td>
<td>1,21,323</td>
<td>16</td>
<td>174790</td>
<td>-</td>
</tr>
<tr>
<td>Motor Vehicles</td>
<td>84,033</td>
<td>51</td>
<td>1,50,112</td>
<td>79</td>
<td>213006</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: D.K. District at a glance, various issues.
Note: a) Road length, railway length and major bridges per 1000 sq.km
b) Post offices and telephones in use (per office, per telephone)
c) Motor vehicles registered per 1000 population

It reveals that the infrastructural facilities have developed considerably in the district of Dakshina Kannada during the recent years.
Health is another important aspect of development. The health facilities available in Dakshina Kannada district as well as Karnataka state as a whole is given in Table-4.5.

Table-4.5
Health Services in Dakshina Kannada and Karnataka 1999-2000

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Karnataka</th>
<th>Dakshina Kannada</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of Hospitals</td>
<td>284</td>
<td>8</td>
</tr>
<tr>
<td>No. of Beds</td>
<td>27,109</td>
<td>1,269</td>
</tr>
<tr>
<td>No. of Primary Health Centers</td>
<td>1,332</td>
<td>64</td>
</tr>
<tr>
<td>No. of Beds</td>
<td>12,057</td>
<td>516</td>
</tr>
<tr>
<td>Total Population</td>
<td>36,92,866</td>
<td>16,33,392</td>
</tr>
<tr>
<td>Population Per Hospital bed</td>
<td>945</td>
<td>915</td>
</tr>
<tr>
<td>Population per Health Unit</td>
<td>22,891</td>
<td>22,686</td>
</tr>
</tbody>
</table>

Source: Karnataka at a glance, various years.
D.K. District at a Glance, various years

Table-4.5 explains that the district of Dakshina Kannada has good health facilities when compared with Karnataka state as a whole. It is interesting to note that there are about 8 medical colleges' offerings medical education with attached hospitals providing medical services.

A comparison of the major infrastructural facilities in the district with that of state reveals that the district is well equipped with basic infrastructures. This may be revealed from table-4.6.
### Table-4.6
**Infrastructural Facilities in Dakshina Kannada and Karnataka State**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Length/Number</th>
<th>Per 1000 Sq.km</th>
<th>Particulars</th>
<th>Length/Number</th>
<th>Per 1000 Sq.km</th>
</tr>
</thead>
<tbody>
<tr>
<td>Road length in Km. as on 31.3.2000</td>
<td>1,42,801</td>
<td>940</td>
<td>Road length in Km. as on 31.3.2000</td>
<td>3,399</td>
<td>702</td>
</tr>
<tr>
<td>Railway length in Km. as on 31.3.1999</td>
<td>3,019</td>
<td>19.8</td>
<td>Railway length in Km. as on 31.3.1999</td>
<td>138</td>
<td>28.5</td>
</tr>
<tr>
<td>Motor vehicles registered as on 31.3.2000</td>
<td>30,21,675</td>
<td>82</td>
<td>Motor vehicles registered as on 31.3.2000</td>
<td>1,50,868</td>
<td>92</td>
</tr>
<tr>
<td>Post offices as on 31.3.2000</td>
<td>8,094</td>
<td>457</td>
<td>Post offices as on 31.3.2000</td>
<td>479</td>
<td>3410</td>
</tr>
<tr>
<td>Major bridges as on 31.3.1998</td>
<td>469</td>
<td>03</td>
<td>Major bridges as on 31.3.1998</td>
<td>38</td>
<td>08</td>
</tr>
<tr>
<td>Telephones in use as on 31.3.2000</td>
<td>16,50,613</td>
<td>22</td>
<td>Telephones in use as on 31.3.2000</td>
<td>1,30,230</td>
<td>13</td>
</tr>
</tbody>
</table>

Source: Karnataka at a Glance 1999-2000

**Note:**

- a). Road length, railway length and major bridges per 1000 sq.km.
- b). Post offices and telephones is use (per office, per telephone)
- c). Motor vehicles registered per 1000 population

The road network in the district is well developed with its national high way roads, state highways and other district roads. Taluka wise road lengths of different types are furnished in table-4.7.
Table 4.7
Infrastructural Facilities in Dakshina Kannada in 2003-04

<table>
<thead>
<tr>
<th>Taluks</th>
<th>National Highway</th>
<th>State Highway</th>
<th>Major District Roads</th>
<th>Other District Roads</th>
<th>Forest Roads</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bantwal</td>
<td>38.00</td>
<td>43.60</td>
<td>191.82</td>
<td>3.00</td>
<td>__</td>
</tr>
<tr>
<td>Belthangady</td>
<td>2.00</td>
<td>120.40</td>
<td>121.25</td>
<td>0.50</td>
<td>0.80</td>
</tr>
<tr>
<td>Mangalore</td>
<td>92.20</td>
<td>71.05</td>
<td>282.10</td>
<td>5.20</td>
<td>0.40</td>
</tr>
<tr>
<td>Puttur</td>
<td>42.00</td>
<td>66.22</td>
<td>174.40</td>
<td>4.00</td>
<td>16.00</td>
</tr>
<tr>
<td>Sullia</td>
<td>__</td>
<td>41.30</td>
<td>160.60</td>
<td>2.20</td>
<td>31.79</td>
</tr>
<tr>
<td>Total</td>
<td>174.20</td>
<td>342.57</td>
<td>930.17</td>
<td>14.90</td>
<td>48.99</td>
</tr>
</tbody>
</table>

Source: Dakshina Kannada at a Glance 1999-2000

The Dakshina kannada district therefore, appears to be more advanced when compared with the average position of the Karnataka State.

Endowed with abundant rains, luxurious green vegetation, fine climate and scenery, and a most deserving economic profile, the district of Dakshina Kannada deserves commendation. On account of the special bestowed features and its achievements, the district can be rightly termed as an advanced district of the state.

Economic Profile of Dakshina Kannada Vis-a-Vis Average Position of the State

The district of Dakshina Kannada (excluding Udupi) stands unique, when compared with the average position of the Karnataka State as a whole. It is seen that, the density of population remained high in D.K district compared with the state during the years 1991 as well as 2001.
Though the share of urban population in the total population remained more or less the same both in the state as well as in the district during 1991, a considerable change is notified during 2001. The proportion of urban population in the total population of the district remained high when compared with the state as a whole. The sex ratio is high in the district in both the periods when compared with the state. The percentage of working population was also higher in D.K compared with Karnataka State during 1991.

The income pattern of the district of Dakshina Kannada as well as the state reveals some interesting facts. Table-4.8 gives the sectoral share of income in D.K district and Karnataka State at current prices (1995-96) and the per capita income in the district and state.

Table-4.8

Sectoral Share of Income in Dakshina Kannada and Karnataka at Current Prices (1995-96)

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Karnataka (Rupees in Lakhs)</th>
<th>Dakshina Kannada* (Rupees in Lakhs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary sector</td>
<td>1748568 (38.6)</td>
<td>97391 (31.6)</td>
</tr>
<tr>
<td>Secondary sector</td>
<td>973786 (21.5)</td>
<td>91748 (29.8)</td>
</tr>
<tr>
<td>Tertiary sector</td>
<td>1802876 (39.8)</td>
<td>118937 (38.6)</td>
</tr>
<tr>
<td>Total</td>
<td>4525230 (100.0)</td>
<td>308076 (100.0)</td>
</tr>
<tr>
<td>Per capita income (in Rs.)</td>
<td>9,384</td>
<td>10,665</td>
</tr>
</tbody>
</table>


*Dakshina Kannada district, (including Udupi)*
It may be observed that, the share of territory sector in the state domestic product is high compared with the primary sector in both the state as well as in the district. The share of primary and secondary sectors in the state domestic product is higher in the district when compared with the state as a whole. The per capita income in the district is also higher than the per capita income of the state.

The income from various sectors in Karnataka State and D.K. district and per capita income in Karnataka and Dakshina Kannada district (excluding Udupi) is given in table-4.9.

**Table-4.9**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Total income (Rs.Lakh)*</th>
<th>Per Capita income (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnataka</td>
<td>36,96,593</td>
<td>76,26,287</td>
</tr>
<tr>
<td>Dakshina Kannada</td>
<td>2,60,663</td>
<td>5,56,327</td>
</tr>
</tbody>
</table>

Source: Directorate of Economics and Statistics, Bangalore.

The data given in table-4.9 indicates that, the total income of the state as well as the district increased considerably between the years 1993-94 and 1998-99. Per capita income of the state as well as the district followed the same trend. However, the per capita income in Dakshina Kannada district is much higher than that of the state as a whole.

The district has the unique distinction of being the birth place of four nationalized commercial banks and perhaps the best banking

Table-4.10
Banking Network in Dakshina Kannada District

<table>
<thead>
<tr>
<th>Year</th>
<th>Bank</th>
<th>Total No.</th>
<th>Total Population</th>
<th>No. of People per Bank Office</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990-91</td>
<td>Commercial Banks</td>
<td>253</td>
<td>1567820</td>
<td>6,197</td>
</tr>
<tr>
<td></td>
<td>Regional Rural Banks</td>
<td>10</td>
<td></td>
<td>1,56,782</td>
</tr>
<tr>
<td>1996-97</td>
<td>Commercial Banks</td>
<td>267</td>
<td>1776032</td>
<td>6,652</td>
</tr>
<tr>
<td></td>
<td>Regional Rural Banks</td>
<td>09</td>
<td></td>
<td>1,97,336</td>
</tr>
<tr>
<td>1999-2000</td>
<td>Commercial Banks</td>
<td>290</td>
<td>1896403</td>
<td>6,539</td>
</tr>
<tr>
<td></td>
<td>Regional Rural Banks</td>
<td>11</td>
<td></td>
<td>1,72,400</td>
</tr>
<tr>
<td>2003-04</td>
<td>Commercial Banks</td>
<td>292</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>Regional Rural Banks</td>
<td>11</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>


The total number of banks has increased during these periods. At the same time, the number of people served per bank office also showed an increasing trend.

It is worth noticing that in addition to the commercial banks, cooperative banks play a crucial role in the district. The co-operative movement in the district has a very long history. The movement took a very slow pace in its development in its initial years. Later, many developments like the setting up of Local Co-operative Union and District Co-operative Council took place. These societies work mainly for the betterment of the depressed and backward classes. They have
been providing financial assistance to the agriculturists. Moreover, they have provided loans at reasonable rates to deserving persons for productive purposes. The movement has for its credit the merit of reducing the interest rates throughout the district and saving many people from the clutches of professional moneylenders. Over the years, the movement extended its sphere from credit to various other activities like marketing, sugar, milk, consumer service, industries, fisheries, weavers, farming etc.

The banking system is well developed in the district when compared with the state as a whole. This is clear from table-4.11.

Table-4.11
Banking Facilities in Dakshina Kannada and Karnataka 1999-2000

<table>
<thead>
<tr>
<th>Particulars</th>
<th>No. of Commercial Banks</th>
<th>No. of Regional Rural Banks</th>
<th>Total Population</th>
<th>Population per Bank Office</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnataka</td>
<td>3,098</td>
<td>862</td>
<td>36992866</td>
<td>9,341</td>
</tr>
<tr>
<td>Dakshina Kannada</td>
<td>296</td>
<td>11</td>
<td>1633392</td>
<td>5,320</td>
</tr>
</tbody>
</table>

Source: Karnataka at a Glance 1999-2000

The district also possesses a well developed credit card system when compared with that of the state. The total number of credit card holders in Dakshina Kannada district and that of the state can be seen from table- 4.12.
Table-4.12
Credit card facility in Dakshina Kannada and Karnataka 2000-2001

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Credit Card Holders</th>
<th>Total Population</th>
<th>Population Per Credit Card</th>
</tr>
</thead>
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<tr>
<td>Karnataka</td>
<td>2,54,778</td>
<td>52733958</td>
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<td>Dakshina Kannada</td>
<td>19,436</td>
<td>1896403</td>
<td>98</td>
</tr>
</tbody>
</table>

Source: From various banks issuing credit cards.

It is worth noticing that the population per credit cards issued is less in Dakshina Kannada as compared to that of Karnataka state. This is a clear indication of the fact that the district possesses a well developed credit card system, when compared with the state as a whole.

Agriculture

The district can be divided into two agro-climatic regions as coastal region and malnad region. The coastal region consists of Mangalore and the malnad region consists of Belthangady, Puttur, Sullia and Buntwal. Major crops grown in the district are paddy, and plantation crops such as Arecanut, Coconut, Rubber, Coccoa, and Cashew.

In the state of Karnataka, arecanut is cultivated in a large scale only in South Canara. The cultivation and processing of arecanut is an important source of agricultural income and employment. It is the major arecanut-producing district accounting for 40 per cent of the total production in the state. An intrinsic symbolic relationship exists with rural masses and it is a nerve centre for rural development and employment.
The main arecanut belt or taluks of this district are: Puttur, Sullia, Bantwal, Belthangady and Mangalore taluks.

**Physical features**

Dakshina Kannada, Udupi, Kasaragod and Kodagu have varied climates. It is humid in the coastal region, cool in the ghats and warm in the eastern region. Humidity can be as high as 70 per cent during most of the year. Four distinct seasons are experienced here viz. rainy season between June and September, a relatively warm spell following the withdrawal of monsoon between October and November, a pleasant winter between December and February and a hot, sultry summer between March and May. All seasons are good for visiting the districts except one or two weeks in July, when rains come down with persistent ferocity. These coastal districts are among the heavy rainfall receiving areas of the world with an average annual rainfall of about 4000 mm. Overall, about 110 rainy days are observed in the district during June-October every year. The temperature in the districts ranges from 16°C to 37°C.

The coastal districts are blessed with many rivers and rivulets originating in the Western Ghats and flowing to the Arabian Sea. Open wells are the main source of drinking water. For agriculture, farmers depend on rain, water from the river and ponds and wells. Nethravathi, Kumara Dhar, Payaswini, Gurupura and Shambhavi rivers are some of the important rivers in Dakshina Kannada.

Swarna, Sita, Chakra, Varahi and Kubja are the major rivers of Udupi District. Kavery, Lakshmana Theertha and Hattihole are the more
important rivers in the Kodagu District. Chandragiri, Payaswini, Mogral
and Sheere are the major rivers in the Kasaragod District.

There is a vented dam in Thumbe, Bantwala Taluk, which provides
drinking water to Mangalore city.

In the Western Ghats of this region, namely Udupi, Dakshina
Kannada and Kodagu districts, there are many summits with elevations
over 1200 m above msl, like Kodachandri (1340m), Kumara Parvatha
(1715 m), Kudremukh (1892 m), Thadiandamol (1745 m), Brahmagiri
(1608m), etc. While a scrubby growth dominates the lowlands, the
plateau supports, in addition to scrub forests, moist deciduous or semi-
evergreen forests which extend to the foot of the Ghats. The most
luxuriant forests, namely the evergreen forests, occur on the Ghats,
especially along its upper slopes which receive an annual rainfall of over
5000 mm. On its extreme West, the region merges with the coastal belt
where in addition to the strand vegetation beyond the high tide limit, in
some places, mangrove vegetation is encountered in the estuaries.
Physiographically, the area is mainly composed of a coastal belt
(coastal lowlands), an undulating plateau and the mountain chains of
the Western Ghats.

**Literature and culture**

Dakshina Kannada and Udupi Districts are in the forefront in the
educational field of the country. There are educational institutions in
and around Mangalore, Udupi, Puttur, Sullia, Kundapura, Karkala and
Moodubidre which attract students from all parts of the country and
abroad, particularly U.S.A. and the Gulf countries.
Mangalore, by far stands high on the Educational Map of India. The place has emerged as a veritable centre for professional studies, attracting thousands of students every year from all over India & abroad. Today one can confidently say that, in the admission seasons all roads lead to Mangalore.

With a 4 star accredited University, 7 medical colleges, 7 engineering colleges including one of the country's top regional engineering colleges (NITK), 4 colleges of dental sciences and numerous others offering professional graduate and post graduate courses, Mangalore is the obvious capital of professional education. Over the years the educational scenario has proved to be the backbone of local economy too, bringing in an estimated annual revenue of Rs.600 crores, apart from the spending power of thousands of students and still of teeming professional colleges. Mangalore University assured 4 stars by NAAC (National Assessment and Accreditation Committee) has been instrumental in initiating novel and innovative professional courses, playing a supplementary role in encouraging private management to take the lead in introducing courses in tune with the needs of the industry and the changing times. Thus, from PGD in detective science to a degree in fields as varied as nursing, physiotherapy, hotel management, fashion technology, interior decoration or the usual high profile medicine and engineering degree or any professional course one can imagine is available at this “one step” education shop, Mangalore.

One might, of course, point out that it is an exaggeration to call Mangalore, the education capital of India, but where else can one find a host of internationally acclaimed medical and engineering colleges, apart from the IITs in the country. Visionaries such as Dr TMA Pai and
Justice K S Hegde had realized that education was the only tool of social empowerment and the vision was converted into reality in the form of educational institutions. The Kasturba Medical College, MIT and other allied institutions were nurtured by Dr Pai. The Justice K S Hegde Medical Academy and Nitte Education Trust, founded by Justice Hegde. Now Mangalore (D.K) has the largest number of medical and engineering colleges in the state, apart from colleges offering courses in multitudes of other disciplines. At present, the region boasts of 70 professional colleges and 90 first grade colleges.

However, unlike arts and commerce, professional training requires expensive infrastructure and as a result the cost of education is also high. Most of the private institutions do not enjoy any grant or financial help from the Government or other statutory bodies; hence from land to building, to furniture to technical requirements the money has to be raised by mode of higher fees.

The region around Mangalore is traditionally known as Tulunaadu. Tulu is a regional language in this multilingual area and it is the symbol of the cultural identity of the people. The state languages of Karnataka and Kerala, viz. Kannada and Malayalam, surround Tulu. In the Tulu region, social dialects of Kannada (Havyaka, Kota, Gowda etc.), Konkani and Marathi (two Aryan languages), Byaari, a Muslim dialect, are the spoken languages. Tulu is the mother tongue of a majority of people and a link language for the rest. It cuts across the boundaries of caste and religion.
Bhuta worship (Bhutaradhane)

Tulunadu is home to countless local festivals and traditional events. Local performing arts, passed down from generation to generation, are on display at many of these events, each a unique chance to experience the mysterious charm of Dakshina Kannada.

One of the most spectacular cultural expressions in which the region of Dakshina Kannada has traditionally chosen to introduce itself, is Bhuta worship (Bhutaradhane). Any visitor to this ebullient land will not miss, except in the rainy season, the devotional bustle, and the haunting beats of the drum or the riveting tune of the pipe with which this colorful art form is heralded. Culturally contiguous to the Theyyam of Kerala, the Bhuta worship was once, by a profound and not-too-innocent orientalist mistranslation, associated with ‘Demonaltry’. But it is now seen in a different light.

The Bhuta worship is a complex phenomenon of traditional cults, some of totemic origin, but all rooted in authentic social equations and folk experience, reflecting the various hopes and frustrations of the people, providing for the cathartic release of tensions. It flourished as a form of belief and is linked with the identities of communities. The Bhutas are associated with agriculture and allied vocations, whose protection and prosperity they are supposed to ensure. The folk heroes of the region are celebrated in it for their daring, benevolence and tragic end, which are believed to possess super-natural powers to do well to the good and the faithful and retail retribution to the wicked. There are more than a hundred Bhutas of startling variety worshipped in Dakshina Kannada and some of the better known ones are Panjurli, Kalkuda-
ART AND CULTURE
Kallurti, Koti-Chennaya, Jumadi, Melerayi, Kodamanithaya, Pilichamundi, Koragathaniya, Bobbariya, Koddabbu and Thannimaniga.

The Bhuta cult is centered on the Bhuta shrine, which houses the image, the mask, the weapons and other objects associated with its worship. Another aspect of the worship is the ritual performance in which the Bhuta impersonator, in full ritual attire, recites the epic to announce his putative presence and imperiously promises benediction to his faithful devotees.

The Bhuta impersonator in the ritual performance, revels in his powers, brandishes his sword, dares the fire to burn him and swaggers before cowering devotees. When possessed, he becomes the medium through which the Bhuta projects itself, straddling the past, present and the future. He becomes the protector of truth, and dispenser of justice. The Bhuta Kola or the ritual performance is a huge spectacle of faith and tradition which encodes several aspects of social reality and psychology.

In Dakshina Kannada, the world of human beings, the natural world and supernatural world are bound together in fantastic folk traditions. These ritualistic worship traditions have been passed down as a concrete expression of the cultural understanding that the Divine and the spirit of one’s ancestors permeate the entire universe.

Yakshagana

Yakshagana is a rich traditional art of Karnataka which has reached a great height among India’s traditional arts. It has a history of at least five hundred years. It is a unique blend of various arts like music, dance, make-up, etc. The literature used for this dance-drama draws
mostly on Puranic stories. Similar art-forms are prevalent in different regions of Southern India such as Kathakkali (Kerala), Theruvukoothu (Tamilnadu) and Bhagavatha Mela (Andhra Pradesh). Yakshagana in different forms and names like Sannata, Doddata, Parijatha, etc. can be seen in different parts of Karnataka.

Initially this folk theatrical art was confined to the temple. Even now there are several Yakshagana troupes, which are sponsored by temples like Mandarthi, Marnakatte, Dharmastala, Kateel, Kamala Shile, Mangaladevi etc. Yakshagana has not only entertained people but has given them lessons in Puranic stories, and values of life. It has also propagated the idea of Bhakti.

In coastal Karnataka, Yakshagana can be divided broadly into two styles, namely Thenku Thittu (Southern Style) and Badagu Thittu (Northern Style). The North Kanara style is a slight variation of Badaguthittu. Thenkuthittu is prevalent in the South between Udupi and Kasaragod.

The Yakshagana troupes begin their itinerant performances at the time of ‘Deepavali’ (in November). The dance drama is performed through the night. The performing season comes to an end in May. But special performance can be arranged in the rainy season also. There are about thirty professional Melas (troupes) and hundreds of artists and others make a living through Yakshagana.

The name of Dakshina Kannada district in the map of Kannada Journalism is an indelible one. The very dawn of Kannada Journalism was in Dakshina Kannada. It is the center of many ‘firsts’ in Kannada
Journalism. The first printing press was started here. It was because of the printing press that many magazines and books got published here. Mangalore Samachara was started in 1843. Since then Dakshina Kannada has made a major impact in the media till now. From the days of stone type faces to newspaper, television, internet media, using satellite technology, Dakshina has its predominant position intact till date.

Dakshina Kannada district included of Dakshina Kannada, Udupi and Kasaragod districts during the British reign. Since then and till now the information available suggests that around 200 periodicals were published from this region. This list is not complete yet. Even if we take into account only Dakshina Kannada district, we find that it is the center from where editions of all major English and Kannada newspapers are published. Except for Bangalore, only the Dakshina Kannada can boast of so many editions of newspapers. As in the print media, Dakshina Kannada has gained reputation in the modern media inventions like radio, TV, and internet. Compared to other districts of the State, Dakshina Kannada has responded quickly to the growth of diverse media. Now the district has the largest number of the cable channels compared to any other district in the State. These channels provide professional news and entertainment programmes.

Unique to Dakshina Kannada are its wall magazines. They materialize on the walls of the colleges. These are spring boards for Journalism. These wall magazines provide a platform to the students to write articles, draw cartoons, make reports and make a proper layout for all of them even when pursuing academic studies. The beneficiary of
this was not just journalism of Dakshina Kannada but also Kannada Journalism as a whole.

Society

The coastal district Dakshina Kannada has diverse languages, rituals and customs. The tourists are treated to a rich variety of not only scenic beauty but also to a dazzling mosaic of culture.

The predominantly agrarian community has found relaxation in the multiple rituals, festivals and carnivals after all the hard work on the fields. The male buffaloes used in agriculture were made to run races during the off season. This became the famous folk sport ‘Kambala’. Similarly, emerged the ‘Koli Anka’, the cock fight, designed by those, who were engaged in poultry farming. Though the two sports still remain popular, with many rituals added to it, they have also earned the disapproval of animal lovers. This region comes into cooler and festive mood in November and it runs through the month of May in temples, Bhootalayas and at homes.

Though Kannada is the official language of Karnataka, this region has multiple mother tongues such as Tulu, Konkani, Byaari and a variety of Kannada dialects. While Tulu is widely used in Udupi, Mangalore, Puttur and Bantwal, Sullia has a flavour of more than one Kannada dialect. The hilly Kodavas speak their own Kodava language, which seems to be a mixture of Tulu, Malayalam, Tamil and other local dialects. Kodavas are celebrated for their value and courage, each family having at least one member in the country’s army. Kodavas have their own unique, culture, customs and rituals. In spite of this rich combination of local culture and languages that are strongly interwoven, Kannada remains the language of communication.
Marriages are arranged within the caste communities, outside the close blood relationships. The system of hefty dowry is prevalent among many communities. Though considered a social stigma, dowry has paradoxically become a socially accepted status symbol.

This coastal land once followed the matrilineal system where the mother was the head of the family and the family tree was traced through the female members. Though the system does not exist in its original form any more, its traces are found in several customs. The society has opened up to inter-caste marriages too. Muslims and Christians have a strong presence in the region. The rhythmic song melodiously sung along with the percussion instrument ‘Dudi’ is very popular. ‘Mapillai Paatt’, describing the love between the bride and the groom is a unique musical treat. Apart from Christmas, Christians celebrate Harvest Festival, marked by a procession and offerings of the newly harvested rice and flowers to Mother Mary. During Navaratri and Krishna Janmashtami the streets are filled with various ‘Veshadaarais, - dressed as tigers.

These coastal districts are transforming from an agrarian to an industrial pattern. All the customs, costumes, rituals, etc., associated with the old profession and culture too is undergoing change. Against this background the Heritage Village which is being set up at Pilikula is meant to preserve the original flavour of this culture.

These coastal districts are far ahead of other districts in the state as far as the social development indices are concerned. High literacy level, low rate of infant mortality, high life expectancy, health status, number
of villages connected by roads, telecommunication facility are all symbols of progress. The high sex ratio of 1019 females to 1000 males, availability of good higher education, better employment opportunities and an honorable family status for the women indicate a better status of women. Educational institutions have almost equal strength of female students. In the Universities, girls outnumber the boys.

Women work and earn like men. Apart from their equal or a higher role in agriculture, women’s income is supplemented by the beedi-rolling and fishing industries. The matrilineal system of family has also contributed greatly for their higher status both within the family and in the social arena.

**Health and Sanitation**

The coastal districts are generally clean and healthy. They have many hospitals of varying standards and the heaviest density of medical colleges. In terms of diseases, it may be noted that rapid urbanization has brought diseases like malaria to this district. Other mosquito-borne diseases like dengue and filariasis are also reported from certain parts. Water-borne diseases like diarrhea, typhoid and paratyphoid fevers are also not uncommon. In rural Mangalore and Kasaragod districts, a rodent-borne infection called leptospirosis is also reported sporadically.

The incidence of water-borne and mosquito-borne diseases as well as leptospirosis is higher during the rainy season from June to October. November to April marks a relatively healthier season when the weather is also pleasant.
The districts have better than average health-care facilities. There are six medical colleges with attached hospitals and hundreds of smaller hospitals and nursing homes.

**Hospitals**

Dakshina Kannada district has very advanced health facilities, which attracts people from the neighboring states. Mangalore has advanced health care services in coastal Karnataka. Mangalore doctors are known for their diagnostic capacities even abroad. Quite number of medical centers are well known for M.R.I., C.T. Scan, Gamma Camera, Dialysis, Cathlab for open heart surgery and modern medical facilities are available in Mangalore hospitals. The medical colleges in the district also attract students from all over the country.

**TOURISM IN DAKSHINA KANNADA**

Dakshina Kannada is one of those unique districts, which within its compact geographical area, presents an amazing package of historical tradition, cultural diversity, and geographical variety and is harmoniously conjoined with educational and commercial eminence. The picturesque beauty of its beaches and the renown of its monuments have made it a popular tourist and pilgrimage destination.

The Pilikula Nisarga Dhama attempts to supplement the efforts to preserve the precious natural splendor of the Western Ghats. An unbroken 149 kms of coastline made up of beautiful golden beaches, innumerable rivers meandering through the hinterland, the mighty ranges of the Western Ghats with its evergreen forests, hundreds of historical monuments and places of cultural and artistic significance, not
to mention the many pilgrim spots add to the beauty of the region. The advantages of promoting tourism in Dakshina Kannada are many. Tourism brings invaluable revenue. It is instrumental in providing sustenance to the native arts and crafts. The increase in floating population will have positive fallout on the hospitality industry hotels and eateries.

The Dakshina Kannada district is bordered on the eastern side in the mighty mountain ranges of Western Ghats, which stretches for a thousand kilometers from Maharashtra to the Southern tip of Kerala. Made up of evergreen forests, the Western Ghats is home to innumerable varieties of flora and fauna, perhaps unmatched by any other place in terms of natural diversity. That it has been internationally identified as one among the 18 bio-diversity hotspots in the world, is a pointer to its importance in global eco-system. Indeed the attractions are many that boost the tourism prospects of the district with a rich cultural heritage, an abundance of natural splendor and innumerable places of historical and religious importance. The undivided Dakshina Kannada has a lot going for it to attract tourism.

Dakshina Kannada, unlike Tamil Nadu, has failed to label itself as the “land of temples” though it, in no way falls short. There are several historical religious centers in the district for the Hindus, Jains, Christians and Muslims. The Hindu centers are ancient. Christian missions were established during foreign rules and the Ullal Darga is next only to the Darga at Ajmeer in terms of popularity.

Yet another obvious asset of the region is its golden beaches with 350 kms of coastline between Mangalore and Karwar. Harvesting the
coastal circuit alone can give Goa, a run for its money. The existing backwaters also have been overlooked.

MAJOR TOURISM SPOTS IN DAKSHINA KANNADA DISTRICT

The historical tourism spots in the district are religious, geographical, medical and education based. A profile of the spots is provided in the pages.

Shree Kshetra Dharmastahal Manjunatha Temple, Belthangady

The Manjunatha Temple is a prominent Shaivaite Centre that has Madhwa Vaishnavaite priests and is administered by the hereditary Jain family, the Heggades. Every person who comes here is welcomed and given a free meal with 3 days lodging. The Jain influence can be seen in the 39 feet statue of Bahubali erected in 1980 on a hill near the temple. A Vintage Manjusha Museum, opposite the temple, houses a wide range of objects including ancient scripts on palm leaves, silver jewelry, religious statuary, etc. During the annual festival ‘Laksha Deepotsava’ held in November-December, one lakh lamps are lit and various religious activities are celebrated.

Kukke Subramanya Temple, Subramanya (Sullia)

Amidst the greenery spread by the forest and mountains and land irrigated by the river Kumaradhara, lies the sacred temple of Lord Kukke Subramanya. 104 Kms. away from Mangalore and 40 Kms. from Sullia, Kukke Subramanya is easily accessible through buses, taxies and maxi cabs. The temple is situated on the banks of river Kumaradhara which
originates in the Kumara Mountains, which is another spot to visit. In this
large temple's interior lie scared idols of various gods and beautiful
statues of Lord Subramanya, the main deity of the temple. About a
furlong from the main temple lies Aadi Subramanya, another temple to
visit. A bath in the Kumaradhara River, which flows between these two
temples, is considered very sacred.

**Sri Durga Parameshwari Temple, Kateel**

Kateel- which means 'waist of the river' lends its name to the
famed Kateel Durga Parameshwari Temple. It is 28 Kms East of
Mangalore, located on an island of Nandini River. The chief deity is in
the form of an Udhbhava (naturally found) Linga. The pillars of the
temple bear beautiful sculptures.

**Mahalingeshwara Temple, Puttur**

Situated 50 Kms South-east of Mangalore, Sri Mahalingeshwara
Temple is the oldest temple in Puttur. It has an inscribed slab of the time
of Vijayanagara King Pratap Devaraya dated in the Shaka year 1353.
Every year from April 10th to April 19th, jatra is celebrated with Rathostava
and Lakshadeepotsava being special attractions.

**Karinjeshwara Temple, Bantwal**

In Bantwal taluk, 32 Km away from Mangalore city, the
Karinjeshwara temple is located in a hill and this temple is dedicated to
Lord Shiva and Parvathi. The temple stands high on the hill amidst the
beautiful surroundings. The view of the lake below the hill will certainly
cool one's eyes. Every year in the month of February-March, Shivarathri,
the festival of Lord Shiva is celebrated here with much festivity, which
attracts large masses of people.
Mangala Devi Temple, Mangalore

This eponymous temple from which the city draws its name is 3 Kms. from the city centre, built as a mark of deity by King Kundavarma on the advice of two Nepalese sages in the 10th century. On the nine days of Navaratri or Dasara in October, this temple comes alive in a grand celebration of the Devi. The Paravathi Puja in the temple draws a lot of aspiring girls who seek divine intervention in their search for ideal mates.

Kadri Manjunath Temple

Kadri Manjunatha Temple dating back to 1068 A.D, in Mangalore city, is the oldest Shiva temple in peninsular India. It commemorates the legend of Parashurama. The caves atop Kadri hill on which the temple is situated are popularly known as the “Caves of Pandavas”. The salient feature of this temple is the ever-flowing water from the “Gomukha” meaning from the mouth of the cow’s idol; Padmanatha Lokeshwara a bronze statue within the temple is among the oldest bronze sculptures in the country. Statues of Buddha and Lokeshwara adorn the temple as well.

Gokarnantha Temple (Kudroli), Mangalore

This temple is situated at Kudroli, 3 Kms, to the North West of Mangalore City Railway Station. This temple was constructed by Sri Narayana Guru in 1912. In 1991, the temple was renovated in the Chola style from its earlier Kerala style. Navarathri Utsava (Holy Nine Nights) during the Dasara, is the famous annual festival of this temple. On the 9th day, a grand procession of Navadurga is very popular like the Mysore Dasara.
Thousand Pillar Basadi, Moodabidri, Mangalore

This important pilgrim centre known as the “Kashi Jains” is located 35 Kms North-East of Mangalore on N.H.-13. The Jain Basadi of Moodabidri was built between 14th and 16th century. The Guru Basadi and Tribuna Tilaka Chooodamani Basadi are well known as the “Thousand Pillar Basadi”.

Venur in Belthangady taluk is 54 Kms. from Mangalore, where a 38 feet high monolith of Bahubali built in 1605 by an Ajila Prince, Veera Thimmanna IV is located. The town of Venur, on the south bank of the Gurpur River, has 8 Basadis and the ruins of the Mahadeva Temple.

St Aloysius Chapel
Located right in the centre of the city is the campus of St Aloysius College where the chapel is an architectural gem built in 1900. It has a series of paintings of the artist Antonio Moscheni of Italy that cover every inch of its walls and ceilings. Primarily frescoes painted upon lime washed walls depict the lives of saints ranging from St Thomas to St John D Britto.

St Rosario Cathedral
The city’s oldest cathedral built in 1568 by the Portuguese is a standing witness to its history. It is reminiscent of St Peter’s Basilica in Rome. It has very simple stained glass windows with the main altar of Jesus and Mary created with mosaic tiles. What is truly breathtaking, however, is an ornate wooden pulpit with images of the evangelists, Mary and Jesus, as is the antique baptismal font now lying unused.

St Milagres church
The church of the lady of miracles, better known as Milagres was built by Bishop Thomas de Castro, a theatine priest of Salcette, Goa in
the year 1680 A.D. The façade with statues reminds one of the St Peter’s Basilicas at Rome. The church contains the miraculous shrine of St Antony of Padua, the great wonder worker.

**Shreemanthi Bai Memorial Museum, Bejai, Mangalore**

At Bejai Circle, V.R. Mirajkar’s donation of bungalow and rare collections that the doctor grouped together in several years are established into Shreemanthi Bai Memorial Government Museum. This museum houses objects of art, archeology, ethnology and natural history.

**St Aloysius museum**

Besides the St Aloysius Chapel, a museum has been established to preserve ancient objects. This museum comprises of old coins, currencies, the first motor car in Mangalore, old household wooden utensils, old radios etc.

**Sayyed Mohammed Sherifual Madani Darga, Ullal**

This Darga built in the memory of Saint Sayyed Madani is one of the main mosques in the region. It has got over 400 years of history and thousands of people from various sects visit the mosque to participate in the “Uroos Festival”. During the month long festival, religious discourses by renowned scholars are held within the precinct of Juma Masjid and Darga, which is celebrated once in every five years.

**Sulthan Battery**

About 6 Kms from Mangalore city, in Bolar, lie the ruins of an important 18th century watch tower built by Tippu Sultan near the scenic Gurupura River. This was built as a blockade to prevent enemy battalions
from attacking by boat on the Gurupura River. This watch tower is fashioned like a fort with spaces marked out to mount cannons.

**Birumale Betta, Puttur**

Biruamle, a small hill 52 Kms South-East of Mangalore, is a favorite picnic spot in Puttur. The children’s park and an open air auditorium are the other attractions in this Nisargadhama.

**Bendre Theertha, Puttur**

A natural hot water spring on the banks of river Seerehole is 65 Kms. South-East of Mangalore and 15 Kms. from the prosperous trading centre of Puttur. The word “Bendre Teertha” in local language Tulu, means ‘Hot Holy Water’. The hot water in the spring is believed to cure all skin diseases.

**Jamalabad Fort, Belthangady**

This beautiful fort is situated 66 Kms. from Mangalore, in Belthangady taluk. The history says Tippu Sultan, the Tiger of Mysore, had built this fort in memory of his mother Jamalabee. This rock fort is a trekking paradise attracting a large number of trekkers.

**Tagore Park (P.V.S. Park)**

In the hill near St Aloysius College there stands an abandoned century old light house over-looking the harbor and commanding magnificent view of the sea. Earlier this light house used to guide the ships and fishermen to the right direction.
Pilikula Nisargadhama

Legend has it that there was a place in Dakshina Kannada where tigers used to play. It is at this mythical spot that Pilikula Nisargadhama is situated. “Pilikula” literally means ‘pond of tigers’ in Tulu and is located at Mudushedde, just 12 Kms from the Mangalore-Karkala highway. Pilikula Nisargadhama is an integrated natural park that offers a delightful variety of attractions to eco-tourists and nature lovers, perhaps the most comprehensive facility of its kind in the country. The 350 acres park located in thick tropical forest, offers a panoramic view to the aesthetic eye. While the various wild life safaris provide the opportunity to observe the animals in their natural habitat, the botanical park is a rare treat for those who love plants and flowers. For aquarium enthusiasts, the park showcases a wide variety of marine and fresh water species. And for the casual visitors, there is plenty of recreation and amusement in store too, such as the cable car, musical fountain, the toy train, fast food eateries, boating, elephant rides, the Manasa Water and Amusement Park, Science Museum etc.

Narahari Betta, Bantwal

25 Kms from Mangalore is this temple of Lord Shiva which is also historically known as a place where Nara and Hari, incarnations of Lord Vishnu were supposed to have performed the penance. This temple is also known for its lyrical ponds, which are in the shape of Shanka, Chakra, Gadha and Padma, the weapons of Vishnu. Taking a holy dip in this pond on the Karthik Somvar is considered to be sacred according to Hindu mythology.
Balavana, Puttur

Dr Shivarama Karanth Balavana is situated at Parladka, Puttur taluk, near the Mangalore-Mysore State Highway No.88. Its scenically covered location extends over an area of nearly 6 acres, surrounded by a variety of trees in an undulating terrain. This place was immortalized by the great Kannada author and Jnanapeetha award winner, Dr Kota Shivarama Karanth, whose contributions to the field of literature, dance, drama and play are memorable. He made this place his experimental ground for various activities and rightly named it as “Balavana”, which reflected his affection towards children. Various attractions for the visitors at this place are: swimming pool, which is a short course international standard swimming Pool; a children’s play area with a number of short rides, slides, automated toys etc; Children’s library especially stacked with collection of books written by Dr Shivarama Karanth; a museum dedicated to Dr Karanth and his works and an open air theatre, with a capacity of seating around 2000 people.

Kumara Hills, Sullia

Kumara Hills is one of the highest hills in the Western Ghats and the river ‘Dhara’ originates here and gets its name ‘Kumaradhara’. A beautiful hill best known for trekking is always chosen by local youngsters and students of the surrounding districts. Its height is 4000 feet above sea level and has lush green trees and animals. The best time to visit is from February to May. It comprises three mountains-Bhatta Rashi, Siddha and Shesha. Guides are available on the spot to guide through the adventure.
Kudremukh, Belthangady

Trekker’s paradise, Kudremukh, 6,214 feet above sea level is located in Karnataka’s beautiful Malnad region, just 95 kms South-West of Chikamagalur, bordering the Dakshina Kannada district. There is a rich flora and fauna here, waiting to be discovered, caves asking to be explored, ruins and traces of old civilization, inviting lovely unspoilt places to camp. The drive ends in the pretty town of Kudremukh, developed entirely by the Kudremukh Iron Ore Company (KIOC). Other places of tourist interest are-Kudremukh National Park, Bhagawathi Nature Camp, Hanumangundi Falls, Gangamula and Lakya Dam.

Travel Agents and Tour Operators

Travel agents are the facilitators of tours, who arrange a wide variety of services for the tourists. Among the 64 approved travel agents in Karnataka, 3 are in Dakshina Kannada district, who are organizing tours and operators, extending a wide variety of travel services. One interesting feature of travel agents or tour operators is that they are engaged in multiple activities like computer services, typing, xerox, and lottery and so on. The list of tour operators or travel agents in Dakshina Kannada district is given in table-4.13.
### Table-4.13

**Travel Agents and Tour Operators in Mangalore**

<table>
<thead>
<tr>
<th>SI No</th>
<th>Type of Trade Undertaken</th>
<th>No. of Agents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Lorry &amp; Bus Ticket Agency</td>
<td>15</td>
</tr>
<tr>
<td>2</td>
<td>Tour Operator &amp; Travel Agent</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Travel agency (Bus &amp; Air Tickets)</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>Travel Agency</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>Air Ticket Agency (Traveling Agency)</td>
<td>3</td>
</tr>
<tr>
<td>6</td>
<td>Fancy Bags and &amp; Traveling Goods Sale</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>Air Travel Agency</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>Travel Agency (Bus &amp; Air) &amp; Stationery Sale</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>Travel Agency (Bus &amp; Air) &amp; Xerox Centre</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Computer, Typing, Xerox Centre, Travels &amp; Tailoring</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Travel Agency, Coffee, Soft Drinks, Tailoring, Xerox &amp; Typing Centre</td>
<td>1</td>
</tr>
<tr>
<td>12</td>
<td>Tours &amp; Travels Commission Agency</td>
<td>1</td>
</tr>
<tr>
<td>13</td>
<td>Tour Operator, Travel Agent &amp; Distributors for Batteries &amp; Mobiles</td>
<td>2</td>
</tr>
<tr>
<td>14</td>
<td>Tour &amp; Transport</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>Travel Agency &amp; Fancy Centre</td>
<td>1</td>
</tr>
<tr>
<td>16</td>
<td>Oversees Recruitment Consultant Travel &amp; tours</td>
<td>1</td>
</tr>
<tr>
<td>17</td>
<td>Commission &amp; General Agency (Travel &amp; Services)</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Travel Agency, Xerox Centre &amp; Computer typing Centre</td>
<td>1</td>
</tr>
</tbody>
</table>

Source: Mangalore City Corporation records-2005
PROFILE OF THE SAMPLE TOURISM PRODUCTS

In this research, religious, beach, park and medical tourism products are considered and from each of these products sample institutions are selected for impact assessment. The profile of these sample institutions is discussed in the following paragraphs.

Religious Institutions

There are a number of religious centers in the district attracting tourists from various parts of India and outside. Many of the religious centers in the district have a historical background and are known for charity. Their contribution to the community is still continued in various forms. They are cultural centers and a few of them undertake many development programmes of economic importance. They are centers of socio-economic and cultural transformations. Therefore their impact needs to be assessed on all these dimensions. Religious centers in the district are mainly Hindu temples, Muslim mosques and Christian churches. Again they may be classified within each religion on the basis of sub sectors of religion. Jain temples, Shiva temples, Vishnu temples, Durga temples, Vinayaka temples and others among Hindu and similarly mosques and churches are seen with different ritual and historical background. Few of them have good sources of revenue and others are maintained by local people. Tourism is one of the major sources of revenue to these temples which attract tourists in large number.
Religious centers attracting tourists are categorized on the basis of their annual income and come under the district administration. A list is given in Table-4.14.

### Table-4.14

Notified Religious Institutions in Dakshina Kannada District

<table>
<thead>
<tr>
<th>Taluks</th>
<th>Category ‘A’ Annual Income above 10 lakhs</th>
<th>Category ‘B’ Annual Income between 1 and 10 lakhs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Mangalore</td>
<td>8</td>
<td>26</td>
</tr>
<tr>
<td>2 Bantwal</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>3 Belthangadi</td>
<td>-</td>
<td>9</td>
</tr>
<tr>
<td>4 Puttur</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>5 Sullya</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12</strong></td>
<td><strong>50</strong></td>
</tr>
</tbody>
</table>

Source: District Commissioner Office records

Table-4.14 also indicates the number of Hindu temples notified and coming under Commissioners and Deputy Commissioners in different taluks of Dakshina Kannada district. Category ‘A’ institutions normally have more than 10 lakh annual income and category ‘B’ have their annual income between 1 and 10 lakhs.

The major religious centers covered under the study are Dharmastala, Subramanya and Kateel temples, Ullaal Darga, Milagrese church, Rosario church and St Aloysius college chapel, Mangalore, as they are leading in attracting tourists. Each of these centers has their own activities for the public and is analyzed here in this section.

**Shree Kshetra Dharmastala**

Shree Kshetra Dharmasthala is a famous Hindu religious shrine of South India. For over 800 years, the temple has been managed by the
noble lineage of Heggades (Trustees) and is also known for its social
development initiatives.

One of the prime examples of Dharmasthala’s practice of
‘Dharma in action’ has been the role it has played in fostering
education. They made a small beginning with the establishment of
Siddhavana, an educational institution that drew inspiration from the
Gurukul of ancient times. Continuing the tradition, Shri Rathnavarma
Heggade, his successor, established the SDM Education Trust in 1966 to
chalk out a long term plan for bringing education to this hinterland. And
thus began an educational revolution that has helped transform a
number of backward areas through the power of education.

The ripples of Dharmasthala’s initiatives have today spread far and
wide encompassing a host of educational institutions spanning primary
to post graduate and professional courses. While the emphasis has been
on providing a modern education, traditional values have not been lost
sight of and every one of the institutions strives to inculcate the Indian
culture and values in the students who pass through its portals. The
Kshetra has consciously chosen to establish institutions in areas that
would benefit those who would not otherwise have the opportunity of
gaining from education. Further, students who have aptitude and desire
but not the means are provided opportunities to pursue education
through scholarships.

Rural/Community Development Project

In the year 1982, on the occasion of the installation of the 39 feet
monolithic statue of Lord Bhahubali, Padma Bhushan, Dr D.Veerendra
Heggade, Dharmadikari of Shree Kshtra Dharmastala, launched Shri
Kshetra Dharmastala Rural Development Programme (SKDRDP), aimed
at the upliftment of the rural poor. Ever since, the project has encompassed various aspects of rural development to make rural living an enjoyable process.

Shee Kshetra Dharmastala Rural Development Programme was initiated in Belthangadi taluk was later extended to Dakshina Kannada, Uttara Kannada, and Udupi District of coastal Karnataka, and now covers the whole of Karnataka State. The Head Office of this project is Dharmasthala located approximately 65 Kms from the port town of Mangalore and is well connected by road.

The main objectives of SKDRDP are
1. To work towards the upliftment of the rural poor
2. To organize the rural populace in mobilizing the rural infrastructure for a swift development
3. To utilize locally available natural and human resources for progress
4. To introduce gainful sustainable means for development of agriculture
5. To encourage farm sector and non farm sector activities
6. To blend morality, integrity, discipline and religion in the process of development
7. To facilitate participatory community and village development programme.

The SKDRDP has been promoting health not only by modern allopathic aid, but also by integrating the Indian Systems of Medicine like Ayurveda, Yoga, Meditation, Naturopathy, etc. The project also focuses on health and sanitation programmes due to its vital role and impact on
the society. “Suraksha” is dedicated to the family’s health, involves awareness programmes on health, health camps, the construction of toilets etc. Free medical services are provided to all the needy through the mobile medical clinic operating in the project area.

The SKDRDP has introduced this programme with a view to relieve people from the clutches of alcoholism. This programme is the first of its kind in the country in trying to wipe out the menace of alcoholic abuse and one of the best of the successful social movements. The forum has waged a war against alcoholism and is involved in organizing awareness camps. Informal but scientific de-addiction camps are organized with people participation.

The SKDRDP has been promoting economic empowerment among poor landless families by introducing various income generation activities both in the production and the service sector. Self-help groups (SHGs) are motivated, trained and assisted in setting up various group ventures. These groups are given professional assistance in acquiring the skills, finance, raw-materials, procurement, production and marketing of the products. A brand name ‘SIRI’ has been created to market the products produced by the groups.

Experienced with 20 years in rural development activity, SKDRDP has nurtured many groups in producing commodities of various types. But on account of severe competition in the market, the pricing of commodities and quality maintenance has become a challenging issue to the SHGs. As a backbone to SHGs, the SKDRDP established ‘Shri Dharmasthala SIRI Gramodyoga Samsthe’, a Section 25 company with share capital from SHGs, in order to provide forward and backward linkage to them for taking up income generation activities. The products
are sold as SIRI and through various marketing networks. More than 5,000 women are engaged in production activities producing more than 75 items like chemical items, food products, readymade garments, pickles, areca leaf cups, fancy items, condiments, agarbathis, squashes, vermi compost etc.

The SKDRDP is active in various parts of the state of Karnataka through its community projects which strive to provide the infrastructure needed by the villages.

Kukke Subramanya

Kukke Subramanya is one of the seven most prominent pilgrimage centers of Karnataka and nestles between the two mountains of Kumara Parvata and Sesha Parvata. This is an abode of natural beauty and is of Pauranik fame. Described as one of the most important 108 Saiva Kshetras of India, it attracts all communities of the society including a large number of devotees from North India seeking liberation from all their sins and vicissitudes of life with the belief that this is the hallowed land of serpents. People also pray for rains and crops, health and wealth as well as relief from diseases and illnesses. Many believe that having a dip in the Kumaradhara River and fulfilling their vows through ‘urulu seve’ (rolling around the temple in a prostrating manner) would cure them of skin ailments. They fulfill all their vows particularly between the months of ‘Karthika’ and ‘Margasira’ during the 15 day annual jatra.

The ritual worship takes place in the main sanctum adorned by Subramanya according to Vaikhanasa Agama. Hosaligamma Gudi is a shrine dedicated to bhutas, the benevolent guardian deities. Due
importance is given to the worship of the bhutas all over Dakshina
Kannada and at Kukke, the ‘Ratha’ is drawn only after offering worship
to Kshetra Palaka, the guardian of the area.

Kukke Subramanya temple is one of the most famous religious
institutions attracting a large number of tourists from outside. This religious
center has its own history and is one of the oldest temples in Dakshina
Kannada district. Apart from the religious services it offers to the
devotees, it is involved with various social welfare activities related to
education, health services, ‘annadana’ (free meals) etc. In the field of
education, it runs several education institutions including a Pre-University
College, and a Degree College in Subramanya.

**Shree Kateel temple**

A visitor to the temple may find it an attractive place to visit for its
arts and architecture or for the beauty of its natural ambience. But this
physical attractiveness cannot last long. A second visit only is a repetition
of the first. Evergreen and eternal beauty can only be discovered within.
That beauty is seen and not just perceived. In other words, it is realized
not visualized. The faithful see this beauty. That is why the devotee never
finds a visit to the temple a mere repetition of an earlier visit. The temple
never loses its attraction for him, its magic for him. He creates his temple,
his sanctorum and his idol in it. The temple gets created and recreated
within him. In effect he sees himself in whatever the temple is and stands
for.

Devotees fall into different categories, belong to different levels
depending on the stage of evolution the respective individual soul is
passing through. Mysteriously enough, the temple satisfies all these
devotees affording them what they want and what they need.
The Temple runs many schools and colleges, a Sanskrit school and a Yakshagana training centre. An estimated one million devotees are fed annually through daily "Anna Dana" scheme (mass feeding) and with other service-oriented activities this temple is very popular all over the state.

**Educational Institutions Run by the Temple**

In the forefront of the noble task of imparting education are the four institutions run by the Temple: a higher primary school, a junior college, a first grade college and a centre for post-graduate studies and research in Sanskrit. The Temple gives education to its students and a midday meal too; but does not take anything in return.

Shri Durgaparameshwari Higher Primary School was established in 1916. This pioneering institution provides education to about 700 students annually. Those interested have the opportunity to learn yakshagana. On festive days, it is these students who conduct the Yakshagana round, a regular feature in front of the palanquin bearing the 'uthsava-bali' idol (the round consists of Yakshagana songs, music and dance).

Founded in 1963, Shri Durgaparameshwari High School was upgraded in 1984 as a junior college. About 1200 students study here. They have earned many ranks at the state level and pushed this school to the frontline of educational institutions. Extra-curricular activities too receive due attention and patronage. State-level and national level sportsmen have emerged from here and brought laurels to their Alma
Mater, according it a place of pride in the field of sports. Literature and music and other fine arts too receive due encouragement continually. Their students have given performance on AIR and Doordarshan. The Temple has thus contributed in its own way to the enrichment of the cultural life of the students and to their wholesome growth.

Shri Durgaparameshwari First Grade College was established in 1988. Without enjoying the benefit of government grant, the College is striving to extend the benefit of higher education to the poor students of the rural area. This noble mission has had moments of satisfaction of achievement with their students winning ranks in the university examinations. The college has made its own mark in academics as well as in sports in which its achievement has been notable.

Shri Durga Samskritha Prathistana, a foundation for higher studies and research in Sanskrit was brought into being in 1922 in a new building generously made over to it by Sanjivini Trust, Mumbai. This post graduate centre is a wing of S.D.P.T. first Grade College. A certificate course, a diploma course in ‘Veda Thanthragama’ and Sanskrit M.A. course with facilities for Ph.D. are offered here. The foundation has received recognition from Mangalore University and has secured many ranks. The students studying and researching here get free board and lodging. During the summer vacation, spanning April and May, a summer course in Veda called the Vasantha Veda Shibira is held. This is being held for the past many years. Vedic and Shasthric studies get more emphasis whereby Sanskrit is given the prominence due to it as the richest language of the world and as the vehicle of Indian culture and refinement. The Temple is striving to live up to its commitment to the
resolve of upholding Indian tradition by discharging its responsibilities in that regard.

Yakshagana is the proud art of coastal Tulunadu, complete with its own literature, music, dance, acting, costume and ‘mukhavarnike’ (facial dressing with designs drawn in colours). Keeping in view a systematic and disciplined study of the various aspects of this unique art and a graded training in it, Shree Durgaparameshwari Yakshagana Patashala was started. The subject of study incorporated in the course range from ‘Bhagavathike’ (singing), ‘Chende’ (a leather instrument of percussion beaten with twin sticks), ‘Maddale’ (another oblong leather instrument played on both sides with fingers), ‘Nrithya’ and ‘Mukhavarnike’, all of the Southern school of Yakshagana, to information on the text (prasanga), characterization, study of Mythology and Epics all together making up the overall concept of stage performance and stage direction. A Yakshagana library and a collection of traditional costume and ornamental articles are the proud possession of this school. Lectures by authoritative scholars and practitioners in the field, workshops, seminars, symposia and demonstrations by experienced artists form part of the curriculum. The students have the opportunity to get a basic training in and knowledge of the fundamentals of all the facets of Yakshagana art. Later they can go for expertise in the department of their choice. The four Yakshagana troupes maintained by the temple promise to provide the students getting out of this school a ready stage.

Religious-cultural Activities
These are held every week with a view of creating an atmosphere conducive to the abiding purity and tranquility of mind a
devotee needs in order to turn his mind to god. Music, Dance, Yakshagana, Harikatha (a devotional narrative rendered verbally with songs and music) and such other ancient art forms of India; discourses on scriptures like, Shasthra, Purana and the Bhagavadgeetha; lectures and symposia on religious-cultural themes - all constitute part of these activities held on an ongoing basis at the temple. The rural folk normally living in their own sequestered and closed life get exposed to the current trends and ethos of the culture at large and thereby keep themselves culturally alert and enriched. This in its turn will see them engage themselves in dynamic and enlightened experimentation in arts. A vibrant culture always does this. Such concern has prompted the temple to bring artists of national and international standing from far and wide. The temple is thus making its efforts to be a centre of culture and cultural education which a temple ideally is.

The present structure of the temple was constructed in 1944 as the old temple is said to have been washed away due to floods of the river. The temple has a new Gopura, moderately carved pillars and a silver door frame etched with different forms of Durgaparameshwari. The silver plated ‘Deepastamba’ with ‘Astralakshmi’ figures on it and paintings depicting ‘Sthala Purana’ in the inner ‘Prakara’ of the temple are very attractive.

The ‘Garbha Griha’ with silver doors of intricate workmanship houses a ‘Linga’ - Rupini Devi also hailed as Bramarambha or Annapurnesvari. She is profusely ornamented with jewels donated by kings and votaries. The ‘parivara devathas’ (associate gods) of Devi include Raktheshvari, Maha Ganapathi, Shasta, Kshetrapala, Nagasannidhi, Bhramadeva and Chamundi.
Sayyed Mohammad Sheriful Madani Darga, Ullal

Ullala Darga is one of the oldest and biggest religious centers of Muslims in Karnataka. It attracts a large number of tourists from all over India, and runs many social welfare activities for the community under the Seyyid Madani Charitable Trust.

The Sayyid Madani Charitable Trust was established in the year 1982. Under the management of the trust the following institutions were started at Ullal.

1. Sayyed Madani Charitable Hospital: This hospital was started in the year 1982 with 40 beds, operation theatre, X-Ray, laboratory, pharmacy and out patient ward. Due to the inflow of more patients the management of the trust has taken up the task of constructing a big hospital of 200 beds with all modern facilities such as dental, orthopedic, X-ray, E.C.G, operation theatre, pharmacy, laboratory and ayurvedic section. Expert specialized doctors from the nearby city of Mangalore visit this hospital in emergency cases. Poor sick persons are treated free of cost.

2. Sayyed Madani Industrial Training Centre: Considering the need and importance of Technical Education of the community the management of the trust decided to start an Industrial Training Centre (ITC) at Ullal and accordingly in the year 1983, the Sayyed Madani Industrial Centre (ITC) was started. At the beginning, this institution was imparting training in three courses of 2 year duration. When the student strength increased more sections have started.
The management is paying the salaries of all the staff except the few teaching staff of Tippu Sulthan Higher Primary School, Kotepura. Sayyed Madani is running the institute with the sole object of giving education to the community.

Sayyed Madani Multipurpose Co-operative Society: This was established in the year 1983, with the object of providing essential commodities to the people of Ullal in subsidized rates.

The annual accounts of the institutions are being audited by chartered accountants and get its approval from the Jamath. The Qazi of Ullal is the sole person under whose guidance and direction the management is running the affairs of Sayyed Madani Arabic Education Trust and all our other institutions.

Ullal is a very backward area where Muslims women are engaged mostly in beedi rolling, (the hazards of Tuberculosis are seen in most of the women folk engaged in this trade). To divert the attention of the women engaged in beedi rolling, the Trust proposes to establish some small scale industries such as making of plastic bags, ready-made garments, paper packets, agarbathi making, candle making etc.

Catholic Churches

South Kanara, comprising the present Udupi and Dakshina Kannada districts, occupies a unique place in the history of Karnataka for various reasons, the most important being that it is a coastal region which has had contacts with foreign countries as well as with different parts of India, contributing to inter-regional and international migration.
to South Kanara. It was only after 1500 A.D. that the Christians emerged as a significant force in the history of South Kanara. Catholic Christians migrated from various places in Goa, during 1500 A.D. to 1763 A.D. because of political, economic, cultural and other reasons. In the context of South Kanara these original Christian settlers are called the Konkani Christians. The administrative authority of the Portuguese Christians in Goa generally followed an intolerant religious attitude towards the non-Christian subjects in the area, by not allowing them to practice their religion in public. They were also discriminated against by not extending to them the state patronage, like jobs in the government, army and other services. They had borne the burden of taxes. Though the native non-Christian population did not enjoy religious freedom, the converted native Christians were given certain benefits. Certain coercive laws were adopted in order to inculcate the pure and Western form of Roman Catholicism and eliminate all the traces of paganism inherited by the natives from their previous faiths and also to give them a clear and distinct Roman Catholic identity. This made the life of the native Christians unbearable. Very strangely they found themselves in an uncomfortable situation under the rule of their brethren. This became one of the causes for their migration to coastal Karnataka. The Edict of the Goa Inquisition was responsible for the coercive acts and measures of the Portuguese against the native Christians.

Christian missionaries in the district run many prestigious education institutions which offer courses at all levels including professional courses like medical and engineering. Moreover they run many voluntary organizations with varied objectives of public welfare, few of them even with tourist grant.
St Aloysius Chapel

St Aloysius College Chapel is one of the oldest chapels in Mangalore. The Jesuits came to Mangalore on December 31, 1878 and administered the Diocese up to 1923. Mr Lawrence Lobo Prabhu donated 7.5 acres of land in 1880 to the Jesuits. Fr Willy constructed the St Aloysius Chapel in 1890. Br Antonio Moscheni, (1854-1905), born in Italy on January 17, 1854, came there in 1899 and began painting the chapel in the same year. The paintings were completed on August 22, 1901. He died on November 15, 1905. This chapel very closely resembles the world famous Sistine Chapel of Rome with 600 square meters of fresco painting and 400 square meters of oil canvas paintings in the ceiling.

The artistic value of the paintings can be best appreciated in an atmosphere of prayerful silence. There are two types of paintings in the Chapel: Fresco (painted on freshly applied wet lime plaster walls) on plaster and oil paints on canvas.

The sloping portion of the ceiling has the paintings of St Peter and the crowing of the cock, Sts Paul, Andrew, James, John, Thomas, Philip, Mathew, Bartholomew, Simon and Jude. The central row of paintings on the ceiling depicts the life of St Aloysius Gonzaga to whom the college and Chapel are dedicated.

The restoration of these paintings began on November 1, 1990 and ended on November 26, 1990 under the leadership of Fr Leo D’Souza.

On January 12, 2002 in the presence of Mr Ram Vilas Paswan, the Posts and Telecommunication Minister, Mr George Fernandes, the
Defense Minister, released two stamps of the paintings in his chapel, commemorating the centenary of the chapel of St Aloysius. It attracts thousands of tourists.

**Activities of Religious Centers**

Religious centers in Dakshina Kannada district are major tourism centers attracting tourists from various parts of India and outside. Along with the religious services they provide, several social and economic activities. Religious centers extend services for the tourists and for the local society in many forms. Irrespective of the religion, religious centers provide free meals to the tourists, and almost all the religious centers provide basic infrastructures to the tourists. It is noted that all the religious centers have sufficient infrastructural facility for the tourists who arrive in the normal season. Only during the peak season they have a shortage of basic infrastructures, more specifically accommodation. Main services provided by the religious centers are ‘Annadana’ (Free Meals), education, health services, rural development, community development, women empowerment scheme, drinking water and other basic infrastructural facilities to the tourists. Moreover, these centers have created a multiplier effect in terms of improving the scope for a number of businesses, service and other activities around which in turn create employment opportunities.

**BEACHES**

Dakshina Kannada district is one of the coastal districts of Karnataka. Having the Arabian Sea to the West has immense scope to develop the beach as an important product of tourism. Mangalore, the
maritime city makes a pleasant and convenient stop between Goa and Kerala. With its narrow, winding streets fringed with coconut palms, quaint houses with terracotta tiled roofs, beautiful beaches, temples and churches, and the aroma of spicy coconut curries, Mangalore, even today, exudes an old-world charm.

Already a major seaport and ship-building centre even during the rule of Hyder Ali of Mysore, today, Mangalore is a business and commercial hub and Karnataka’s major port for the export of coffee, spices and cashew.

Throughout the coastal line of the district there are more than 10 beaches attracting tourists all around. Summer sands Ullala and Panambur beach, are the important among them.

PARKS AND MUSEUMS

Parks and museums are not much developed in the district as major tourism products. However, in the recent years efforts have been made to develop these products in the district. Kadri Park and the Pilikula amusement parks are important from the point of tourism. Pilikula Nisarga Dhaama, is one of the important tourism centers established in 1994 has all the facilities to become the most attractive centre of tourism in Mangalore. The project has a heritage village, artisan village, botanical garden, and a regional science center. The project is established in a place 12 km away from Mangalore city, in an area of 370 acres. Manasa, the boating center attracts a large number of tourists. The project is administered by the district administration associating with Zilla panchayat, NGOs, and other local bodies in the district. Huge
investment has been made for the development of this park, details of which are given in table-4.15.

Table-4.15
Investment for the Development of Pilikula Park

<table>
<thead>
<tr>
<th>Projects</th>
<th>Estimated investment. (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Botanical garden</td>
<td>1330000</td>
</tr>
<tr>
<td>2. Heritage village,</td>
<td>175000</td>
</tr>
<tr>
<td>3. Artisan village,</td>
<td>304000</td>
</tr>
<tr>
<td>4. Regional science center</td>
<td>325000</td>
</tr>
</tbody>
</table>

Source: Office of the Pilikula Park

The park is not getting any grant and is maintained by the gate collections charged on tourists. For entry into the biological park, visitors pay Rs 5 for children and Rs 10 for adults. Details of the number of visitors coming to the park are given in table-4.16. This would help us to estimate the total income of the park.

Table-4.16
Number of Visitors in the Park

<table>
<thead>
<tr>
<th>Year</th>
<th>Number of visitors</th>
</tr>
</thead>
<tbody>
<tr>
<td>2000-01</td>
<td>189000</td>
</tr>
<tr>
<td>2001-02</td>
<td>94000</td>
</tr>
<tr>
<td>2002-03</td>
<td>104700</td>
</tr>
<tr>
<td>2003-04</td>
<td>145000</td>
</tr>
<tr>
<td>2004-05</td>
<td>175000</td>
</tr>
</tbody>
</table>

Source: Office of the Pilikula Park
There is 18 staff working of whom 16 are male and 2 are female. After the establishment of the park, land value in the surrounding has increased remarkably. Many shops, small hotels running business in the region have created employment opportunities to the people.

MEDICAL TOURISM

Large numbers of hospitals and medical education institutions have created much scope for medical tourism in the district. People from different parts, travel to Dakshina Kannada district to avail the medical and related services available in the district. The main hospitals giving sophisticated medical services and medical education are selected for the study.

A.J. Hospitals and Research Centre

Established in the year 2001, A.J. Hospital and Research Centre, Mangalore, is one of the most advanced tertiary care centers of coastal Karnataka. With an excellent team of highly qualified medical professional and state-of-the-art technology, supported with paramedical and nursing staff, the hospital has emerged as a shining symbol of hope for availing quality healthcare at an affordable cost. The hospital is designed and built according to international standards to provide world-class facilities.

The hospital is well connected and centrally located along National Highway-17. It is situated 3 km from the heart of Mangalore, 1.5 km from the bus terminal, 5 km from the railway station, 20 km from the airport and 5 km from the New Mangalore Port.
Location wise percentage total patients treated by the A.J hospital are given in table-4.17.

**Table-4.17**

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Year</th>
<th>Out-Patients</th>
<th>In-Patients</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2003</td>
<td>44739 (84.86)</td>
<td>7979 (15.14)</td>
<td>52718 (100)</td>
</tr>
<tr>
<td>2</td>
<td>2004</td>
<td>68087 (85.46)</td>
<td>11582 (14.54)</td>
<td>79669 (100)</td>
</tr>
<tr>
<td>3</td>
<td>2005</td>
<td>104859 (85.95)</td>
<td>17138 (14.05)</td>
<td>121997 (100)</td>
</tr>
</tbody>
</table>

*Source: Report of A.J Hospital*

More than 85.0 per cent of the patients treated in the hospital are out patients, and the remaining around 15.0 per cent are in-patients. It is worth noticing that among the in-patients around 50.0 per cent are from outside the district.

Percentage of location wise total patients treated by the A.J hospital, in the recent years is given in table 4.18

**Table-4.18**

<table>
<thead>
<tr>
<th>In-Patient (Percentage)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Local (D.K. district)</td>
<td>50.0</td>
</tr>
<tr>
<td>Chikmagalure</td>
<td>10.0</td>
</tr>
<tr>
<td>Madikeri (Coorg)</td>
<td>10.0</td>
</tr>
<tr>
<td>North Kanara</td>
<td>10.0</td>
</tr>
<tr>
<td>Kerala</td>
<td>20.0</td>
</tr>
</tbody>
</table>

*Source: Report of A.J Hospital*
Kasturba Medical College (KMC) Hospital

KMC Hospital, in Mangalore is a constituent hospital under MAHE, Manipal - well-known in the field of health and education. It is a super specialty centre, which aims to make high quality specialty care available, accessible and affordable to more people in and around Mangalore. It is the first hospital in Mangalore focusing on cardiac care, plastic surgery and pediatric surgery. It is well equipped with state of the art cardiac diagnostic and monitoring equipment and an ultra modern cardiac cath lab. In addition to cardiac diagnosis and consultation, the hospital provides emergency, recovery and rehabilitative care to heart patients. Further, it is the only centre in Mangalore which has the state of the art neurodevelopment and sensory integration therapy unit, which functions in association and assistance with JEENA Foundation, USA. It also houses the Developmental and Child Guidance Clinic - a unique service for child welfare and development of challenged children. Its Blood Bank is the only government approved Zonal Blood Testing Centre for HIV (ZBTC). It has an integrated laboratory combining Bio-Chemistry, Clinical Pathology and Microbiology.

The main facilities in the hospital are International Standard Audio lab Radio-Therapy, Cobalt-60 Radiation Painless Child Birth CT scan/ MRI, Ultra- Sound scan and Colour Doppler Endoscopy Respiratory Lab, 7 full-fledged Operation Theatres, ICU, Neuro-ICU and NICU, 24-Hours Ambulance on call, Out-patient consultation, In-patient Admission and Care, Health Check-up Schemes, Mortuary and Embalming of body.
Father Muller Hospital

Father Muller Hospital in Mangalore was established more than 115 years ago, with a homeopathy dispensary by Father Augustus Muller, from Germany, who arrived in Mangalore in 1878 in the first batch of Jesuit Missionaries. He was a homeopathy physician, and started a homeopathy dispensary in 1880 in Mangalore. The same dispensary now has grown to a big medical center offering medical services in the allopathic, homeopathy and ayurvedic disciplines. These institutions are well equipped with modern facilities and attract tourists from all over India.

K.S Heggade Medical Academy

K.S Heggade Medical Academy is one of the leading medical institutions run by the Justice K.S Heggade Trust offering medical education and the services in the district. From the tourism point of view this institution is important because it attracts a large number of tourists from all over India both for medical services and education.

Yenepoya Medical Center

The Yenepoya Medical Center is also running hospital and medical colleges including a dental college in Mangalore. Students are attracted from all over India to take up various medical courses.
Kurunji Venkatramana Medical Center

Kurunji Venkatramana medical center in Sullia taluk attracts tourists from Kerala and students from all over India.

All the above sample medical tourism products are attracting tourists for medical services and students from medical education. The hospitals are known for their services with modern facilities. Further, as most of them are run by trusts, they offer services at a subsidized price to the people.

Conclusion

The study region has natural as well as historical background to create scope for the tourism. Religious tourism, beach, and medical tourism have immense scope for the development. It is clear from sample institutions that religious centers impart direct impact in terms of offering social, community services on a philanthropy basis and the medical institutions attract people by installing modern equipments and education in the field of medical science.
BEACH