Chapter - II
LITERATURE REVIEW
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Introduction

An earnest attempt is made in this chapter to collect literature about health tourism, prevailing types of tourism, martial arts and its uses, Kalarippayattu and treatment.

Review of Literature

John M.Bryden (1973) studied the impact of tourism in Caribbean islands especially the multiplier effect of tourism and likely leakage of Caribbean economy. The social outlook of the people is also examined.

Anand M. M (1976) identified various types of travelers and studied the frame work of tourism in which the primary concern was to relate the output with the input. He also threw light on the consequences and impact of international Tourism in India and suggests short term and long term strategy development.

Ambalapuzha Rama Varma (1977) explained the role of Kottayam Thampuran who enhanced the charm of Kathakali by incorporating Vita Nadu, Kalladikodan and Kaplingadan styles. Many Kathakali Kalari originated in Thiruvithamkur (Erstwhile Travancore). According to him Kathakali requires mental and physical fitness. This fitness is attained through Kalarippayattu.
Alister Mathieson and Geoffrey Wall, (1978)\textsuperscript{v} focussed on economic, physical and social impacts of tourism. They have pointed out that tourism not only bring economic benefits to the society but also unwanted social effects.

Balakrishnan. V.S (1978)\textsuperscript{v} stressed the significance of protecting the traditional form of Kalam (powder decoration on the floor). This tradition points to “VeerabhadraKali” by Achutha Kurup with sixty-four hands and Nagabhoodam, Nagayakshi, Ashtanagam Kalams prepared by Kesavan and party. These workshops help the young generation who participated in this programme to take this tradition to the future.

Bhatia. A.K (1978)\textsuperscript{vi} made an effort to highlight the state of tourism in India. He examined the nature and components of tourism industry; destination planning and management; marketing strategies and communication; economic dimension and international cooperation. Ram Acharya (1978) made a deep peep into the organization and administration of Civil Aviation Administration in India and its contribution to national economy and tourism development. He pointed out the prevalence of lack of co-ordination between aviation administration and the tourist authorities in the country. He regretted over the loss of revenue caused by overflying tourists and suggested ways and means to prevent such wastage of huge revenue by tapping those tourists who occasionally peep into the country as transit passengers.

Vishnu Namboodiri. M.V (1979)\textsuperscript{vii} explained how Kalari culture influences almost all our art forms. Theyyam, Thira, Kanyarkali, Velakali, Kummattikali, Margamkali, Parichamuttikali and classic artforms like Krishnattam, Thidambu Nrittam and Kathakali are related to Kalarippayattu.
Poorakali originated in the tradition of Kalarippayattu. Poorakali requires great physical fitness and flexibility on the part of the artist. The Kacha tied to the waist and the Angapurappadu in the beginning of the performance are reminiscent of a preparation for war.

According to D’Amore (1980) tourism represents a powerful force for the improved relations among people and nations of the world, relations which emphasize a sharing and appreciation of cultures rather than a lack of trust bred by insulation. Tourism in developed countries can be regarded mainly as a social activity with economic consequences; in developing countries, it is largely an economic activity with social consequences.

Peter E Murphey (1985) argued for community oriented approach for tourism planning. The success of tourism development depends on fulfilling the expectations of the tourists and attracting them to a destination. To him the tourism planners should assess the carrying capacity of the destination.

Jonathan N and Grace E (1987) in their analysis of *Healthcare Tourism*, based on a survey of 206 travelers, 22 travel agents, 12 medical doctors and 2 herbalists, a review of the tourism and travel literature, and content analysis of 284 travel brochures from 24 countries, simplified the concept with sample, methods of data collection, findings and implications. Future research areas were suggested. According to the authors, healthcare can be used to define an effective marketing strategy for tourists.

Narayana Pisharoti K.P (1989) explained the significance of Kalarippayattu to Kerala culture and Parichamuttukali and Kayyankali are described as the hobbies of Kalarippayattu practitioners. Kathakali is an important
dance-drama from Kerala. A Kathakali artist should be proficient in Kalarippayattu in order to attain physical flexibility. Kottarakara Thampuran and Kottayam Thampuran selected Kathakali artiste from their soldiers well-trained in Kalarippayattu.

Balakrishnan.P (1994)\textsuperscript{xii} gave a beautiful narration of the origin, the construction, practice and the use of weapons in the Kalari. It included vaithari (oral command) for each item especially for students and practitioners. He also gives a simple explanation about Kalarippayattu with maipayat, kolthari, angathari and verumkai.

Patrick Denaud (1994)\textsuperscript{xiii} explained the importance of Kalarippayattu handed down from generation to generation which was based on animal fighting. Kalarippayattu proceeds from two great principles; the mind is in charge in the body and one’s opponent is vanquished by turning the latter’s own force back on him. The masters of former times, having withdrawn to the solitude of the mountains to live in harmony with nature and to mediate, studied and observed the movements of various animals, and from these creatures they learned their main defense and attack positions.

Phillip Zarrilli.B (1994)\textsuperscript{xiv} disclosed in his book “Kalarippayattu’, a South Indian martial Art and the Yoga and Ayurvedic paradigms” evaluated how all the three namely Kalari, Yoga and Ayurveda can be effectively utilized in treatments. Effect of yoga on marmas in the human body was also under study.

Shalini Singh (1994)\textsuperscript{xv} expressed concern over adverse environmental impact due to mass tourism such as irreversible damages to fauna and flora, crime and prostitution etc. The author has the opinion that the impacts of tourism are not
fully revealed as the subject is all too complex and challenging, demanding multi-disciplinary field analysis.

Abdul Kalam. A.P.J and Rajan.Y.S (1998)xvi stated that a balanced food intake and physical exercise such as Yoga and Kalaripayattu can help prevent several forms of heart disease.

Phillip Zarrilli.B (1998)xvii made the first in-depth study of Kalarippayattu, one of India’s traditional martial arts, based on his association, training and practice with many Kalari Gurukkal in Kerala from 1976 to 1993. This ethnographic monograph provides the first comprehensive account of Kalarippayattu as an integral part of Kerala culture and an evolving Malayali identity. He provided a complete account of the outer forms, the inner secrets and the marma treatment. Carving out a niche for themselves in these new economies, Kalarippayattu practitioners must run their Kalari as small businesses – either as martial arts school and/or as clinics, and compete with other karate/self-defence schools, Kalari or clinics for students and patients, the author suggested. He also made clear the similarities between Kalarippayattu and Kathakali. He described Kerala’s basic art form Kathakali with his twenty years of research and practice in Kerala.

Sharma K.K (1998)xviii stated that tourism has acquired the status of full-fledged industry in national budgets and is attracting the attention of Governments as a foreign exchange earner. The Governments should devise planning strategies for promoting tourism with much care because the tourist wants to create a home away from home. The hospitality dimension acquires an
added importance in the schemes of tourism development. The Hotel Industry and Travel Industry constitute the major components of tourism.

Prem Nath Dhar (2000)\textsuperscript{xix} attributed the rapid pace in the expansion of International Tourism to the availability of increasing leisure time, higher standard of living, technological advances in communication, emergence of the new pattern in the world tourist flows as a result of psychological and socio-economic factors related to purchasing power and efforts by various countries in the areas of marketing and promotion of tourist products.

Vasudeva Gurukkal.E.P (2000)\textsuperscript{xx} explained the use of Veeramudra dhyanam for kalari students to develop courage and mind control. Kalari warriors practice Veeramudra before starting for Angham. The Author is one of the few masters in India who understand the 64 Kalari marma points accurately. The Gurukkal became famous through The ‘Way of the Warrior’ of the B.B.C.in 1981. Gurukkal described 18 Murakal (the method) in Ottappayat. His book is unique with Veeramudra dhyanam, explanation of different weapons, Verumkai practices and Marma points.

Vijayakumar.K (2000)\textsuperscript{xxi} narrated the historical perspective as well as various Kalari practices in Kerala. According to him the Gurukkal give consent to start a new Kalari only when the practitioner is an expert in Uzhichil and Kalari treatment. Similarly, along with the knowledge of Marma points, the practitioner should acquire mental control and practical wisdom. The author explained the influence of Kalarippayattu on many cultures and art forms existed in Kerala society. He thrown open the last two chapters, which were relevant for future
study, on the influence of the Kalari on many classical and other dance forms and the society.

Green Thomas A (2001) described ‘Kalari’ as a ‘place of training’ and ‘payattu’ as an exercise. Along with physical exercises, meditation and massage are important aspects of Kalarippayattu training. Jag Mohan Negi and Manohar. G (2001), made a beautiful study on Adventure Tourism and Sports which narrated a wealth of outdoor adventure in India. In summer, the focus is on the mountains in the northern most regions. Himalaya is a trekker’s paradise with forests and rivers. All types of adventure along with pilgrim tourism are explained. The author also narrates important sports events in adventure tourism.

Krishan K. Kamra (2001) elaborated on holiday choice, SWOT analysis for Marketing of tourist destination, Product life cycle and destination development policies. The traveler arrived at the decision set after the logical consideration of many factors. The destination should provide adequate infrastructure, hygiene facilities and culture in order to attract more tourists.

Venerable Eshin Godfrey et.al (2001) explained the role of Bodhidharma in the spread of Kalarippayattu in Shaolin temple, China. Life is a combination of physical body and psychological needs. Modern medical researches show that negative feelings, stress, if not properly controlled and addressed will cause a lot of illnesses such as hypertension, heart disease, etc.

Andrew Spooner (2003) explained Kalarippayattu teaches you how to kill a man in hundreds of ways. It also teaches you to heal him. His article is based on To Heal and / or to Harm effect of Kalarippayattu. He traveled to India to learn about death, life and the oldest martial art of them all.
Sudhakaran Gurukkal, CVN Kalari, Calicut (2005) disclosed how Kalarippayatu can be used in reconditioning the body. Uzhichil is suitable for those who cannot do severe exercises. It is for a period of 7 or 14 or 21 days. Uzhichil augments blood circulation, nervous system, digestive system and the working of different glands. Reflexology (targeted foot massage) can give relief in many problems from low libido to high blood pressure.

Venugopalan A.K. (2005) explained the simplicity of Kalari treatment as a first aid as well as a comprehensive remedy for back pain. This is highly suitable for sprain, bruises, dislocation and fractures. Uzhichil, Kizhithirrummu, Marma Treatment, Adangal and different oil preparations are available in Kalari. All the information regarding medicines referred to in this book was transmitted through Guru-Shishya relation.

Nair, T.K.A (2006) described 101 things that tourists to Kerala must see, do and experience in order to make their journey a memorable one. One of them is Kalarippayattu, the powerful Martial art of Kerala. According to the author any martial art lover must see the intricate blend of physical prowess, mental agility and perfection in martial techniques that gives a captivating style to this form of armed, close quarter, hand-to-hand combat.

Donald Macleod V.L (2006) made a study on the influence of tourism on a small community. The financial effect of tourism on work and property is framed in a tripartite form commonly used in economics as direct effect, indirect effect and induced effect. The historical accounts prove that the change has numerous forms, especially economic and political, and that Tourism is part of an ongoing process, adding its own distinctive touch. Jaspreet Kaur et.al
Chapter-2

Literature Review

M.G. University  48

(2007) revealed that medical tourism has greatly developed over time and it is likely to further expand more as people find it more and more advantageous.

Josef Woodman (2007) xxx found that foreign tourist number is growing at the rate of about 15 per cent annually. The knowledge that the same care is available elsewhere at a much lower cost such as Kalari may encourage consumers to be more price-sensitive about certain medical procedures, increasing transparency, lowering costs and improving quality.

Luijindijk.D.H (2008) xxxi focussed on the activities at the Kerala Kalarippayat Academy (KKA), Malabar. The theory part explains Kalarippayattu as an art for its practitioners. The beauty and power of God is expressed in arts like Kalarippayattu. A martial concept can change into just one of many different ‘techniques’. A technique is worked out while a martial concept is still in search of ‘technique’. Arappukai, originated from Tulunadu, is practiced in the Kalari as weapons take a dominant place within the northern tradition. Pillathangi, another northern style, was practiced by Tipu Sultan of Mysore, known in India as the toughest adversary of the British. Hyder Ali, Tipu’s father, had sent his son to Kerala for a while to learn the art of Kalarippayattu. The author stated that, for the Keralites a Kalari is the equivalent of a temple and thus many Kalari have survived because it is the duty of the family of the master to take care of that temple.

Sreedharan Nair Chirakkal.T (2007) xxxii observed the practical value of Kalarippayattu as a magnificent self defense art. He taught, researched, demonstrated and wrote about the discipline. His book on Kalarippayattu, written in Malayalam, was the first of its kind and is regarded as the most authentic
reference book on this ancient art. This manual is a new presentation on Kalarippayattu with action photographs that help to find a new, challenging and enjoyable route to health.

According to Joseph M. Cherukara and James Manalel (2008)³³³ ‘Tourism’ could be divided into Leisure tourism, Pilgrimage tourism, Winter Tourism, Mass tourism and Health tourism. The Medical tourism in Kerala has two branches – Modern medicine and Alternate Medicine. While Middle East and the U.K give more importance to Modern medicine, Germany, France and Switzerland give priority for Ayurveda.

Priya Angle (2008)³³⁴ observed the concept of “Health Tourism” as a combination of the traditional form of vacationing along with a wide array of medical services. The study revealed that adventure, relaxation, enjoyment along with healthcare and wellness is a major focus of Health tourism in the Indian context. On the basis of facts and figures, the article showed how India is becoming a front runner in medical tourism in the world.

Rishi Anand and Smita Gupta (2008)³³⁵ stated that medical tourism in India is a sunrise sector. This is because patients get access to unavailable or costly services in their country with which the foreigners get attracted towards the health facilities in India. They stated that India offers spiritual and mental healing as well. Kerala and Ayurveda have virtually become synonymous with each other.

Aniza et.al (2009)³³⁶ pointed out that Malaysia has technical expertise, political and economic strength, high quality infrastructure and scenic beauty but not on a par with her neighbours – like Thailand, Singapore and India regarding the number of foreign patients and the revenue gained from this
industry. Quality of healthcare is neglected. Matters regarding human resource and internal brain drains are serious in that country. Chandrasekharan Nair (2009) stated that the socio-economic background is relevant for the emergence of Kalari system. The study is about the scientific aspects of Kalarippayattu and its historical perspective in North Malabar.

Dearbha Kelly (2010) described marma treatment; the grace of oil massage on straw mats awakens the circulation of prana. The author says that he traveled half-way around the world to Kerala to receive Kalari treatment. Treatment is administered by the Gurukkal or highly skilled martial artists. The author was lucky enough to attend a Kalari workshop with Gerhard Schmid, a senior Kalari student from Hamburg, Germany. The author had multiple fractures in a severe car accident when he was 19 years old. Gerhard was sure that the post accident lopsidedness could be reversed with Kalari treatment.

Jyothis.T (2009) studied the major emerging forms of tourism, the development of India as a healthcare destination and the potentials of Kerala in health tourism. The author mentioned in the significance of the study that opportunities knock the door only once and hence one should be vigilant and ready to make use of it. A niche tourism called ‘health tourism’ is on the path of development which contributes to the development of Kerala.

Maya Tangeberg (2010) engaged in the task of training professional actors for 40 years stated that the basic movements of Kalarippayattu anchor the body and develop the flexibility of the spine. The actor student continues to develop his inner and outer acting skills. He also gets the ability to
focus his mental and physical powers to make his presence felt on the stage and convey subtle suggestions.

Namboodiri M.P.S (2010) described about the importance of body movements in Kathakali. The martial art culture developed in Kalari in Kerala highly contributed to the development of Kathakali art form. Martial art Kalari and Kathakali Kalari co-existed in Kerala under the control of Vettath Raja and Kottayam Thampuran.

Prasad S.R.D (2010) stated that Kalarippayattu is Kerala’s peculiar martial art which is used for physical fitness and treatment. In 1804, when the British rulers received a setback from Pazhassi Raja’s army, which was highly trained in Kalarippayattu, William Bentinck decided to ban this martial art legally as well as confiscated Kalari weapons. After the decline it was revived by Kottakal Kanaran Gurukkal, C.V.Narayanan Nair and Chirakkal T. Sreedharan Nair.

Sunil Kumar Joshi (2010) in his study revealed that, Marma therapy contributed to increase or recharge physical, mental and spiritual energies. On the physical level it helps to revitalize or reenergize the body tissues, at cellular level, it improves the vital functions like digestion, respiration, blood circulation and excretion. On the psychological level it improves the mental faculty by directing it in the positive direction. On the spiritual level, reasoning of mind, regulation and transformation of thoughts in positive direction helps to concentrate towards the ultimate goal of life.

Jacob K.J. (2011) found that Health Tourism has helped many hospitals to come up in Kerala or put them in the path of expansion. Kerala is
known the world over for its Ayurveda and tourism destinations. Development in Health tourism has to be carefully planned. The hospitals will have to improve infrastructure. All the major players seek governmental support for the growth of the industry. A strong brand loyalty can be created in healthcare.

Jie-roug (2011)\textsuperscript{xliv} explained the necessity of Leisure tourism during the present period of stress and restlessness. With increasing worries and anxiety in modern society, problems of physical and mental health have increased. Natural hot spring provides physical and mental relaxation. People overcome the state of ill health, cultivate their mind and improve attitudes with the help of the nature.

Stanislaw Tokarski (2011)\textsuperscript{xlv} disclosed Indian wrestling and Kalarippayattu as a self defence system for fitness and good health. To the author, Yogic meditation is also a part of this martial art. The masters of South Indian styles of self defence became famous for healing some anatomic dysfunctions such as sprain, fractures and Spondylitis and for their massage based on Ayurvedic balsams. Dancers and performing artists were trained in these Kalari for physical fitness.

Ven. Eshin Godfrey et.al (2011)\textsuperscript{xlvi} studied the teachings of Buddha which helped to develop the benevolent side of our inner potential in our daily life. Life is a combination of physical body and psychological needs. Modern medical researches show that negative feelings and stress, if not properly controlled and addressed will cause a lot of illness such as hypertension, heart diseases etc.
Allan R. Handysides (2012) explored the importance given to optimism in life. According to the opinion of the author, optimism is indeed the face of our faith in God. Kalari exercises develop optimism and mental control. He emphasized individual responsibility in every single act to make it conform to the law of God. Laughter exercises the lungs, stimulates the circulatory system, increases oxygen intake into the lungs, steadies heart rate and the breathing. The author adds the warning that to be healthy we must be free from evil and unwise thoughts.

Karunan Nair Paroth (2012) explained Kalari as a ritualistic heritage. This martial art is immortal, passed on from generation to generation. This martial art needs in-depth study. The youth should take it as a challenge to revive this martial art. To him Kalari should be part of school and college curriculum as any other branch of study. Kalari poothara has seven Gods - Vigneswaran, Chandika, Vishnu, Vadukan, Guru, Kali and Vasthupurushan on seven steps from bottom to top. On the western side of Poothara is seen Ganapathi, Nagam (serpent), Guru, Anthimahakalan, and Vettakaran at Agnicorner. The author says this tradition is to be protected forever as it is for human well-being.

Mahesh Kidangil (2012) is a Kalari Gurukkal by profession and in his study with Kalari treatment and Marma treatment revealed the unique feature of Kalari treatment for many diseases. A science of medicine which had developed with war and different aspects of Kalarippayattu are discussed in detail. An elaborate study on Bodhidharma’s teaching and Kalari practices is included. He emphasized how qualities like concentration, speed, strength, Intelligence,
virtue and prudence can be developed with many years of Kalari practice. The self-defense techniques like vativu, chuvatu and atavu form the basis of Kalarippayattu. This improves physical flexibility and mental strength in the practitioner. This leads to self-realization and Spiritual Truth inside the Kalari which cannot be found anywhere else.

Wojciechj Cynarski (2012) revealed that the first and second Grand Masters go beyond the frame of traditional system, complement and develop them – obeying however the basic rules of strategy and combat tactics. It was also found that through their long experience they influence the improvement of the martial arts, which they have been practicing and teaching.

CONCLUSION:

The detailed review of available literature had widely investigated the relationship between tourism and many other variables. Many studies outline its impact on economic, social and cultural life. Considering the pace and momentum in the health tourism sector, people from countries where healthcare is expensive can combine the luxury of a vacation with the necessity of medical attention and treatment. Kalari Tourism can also be studied as Cultural Tourism, Heritage Tourism and Martial Art Tourism. Literature review also reveals that a study was done on historical perspective of kalari in North Malabar. However no detailed study was so far conducted on Health tourism with reference to Kalari which is also a self defence mechanism and insulation against the fear of insecurity. This is an earnest attempt to fill this gap.

ii Anand M.M, Tourism and Hotel Industry.

iii Ambalapuzha Ramavarma,

iv Alister Mathieson and Geoffrey Wall, Tourism-Economic, Physical and Social Impacts.

v Balakrishnan.V.S, Kalaparambaryavum Kalamezhuthm.

vi Bhatia.A.K, Tourism History and Development & Ram Acharya in Civil Aviation Administration and Tourism.

vii Vishnu Namboodiri. M.V, Nadodi Vijnaneeyavum Poorakaliyum

viii D’ Amore.

ix Peter E. Murphey Tourism- A Community Approach

x Jonathan N and Grace E; Healthcare Tourism

xi Narayana Pisharoti K.P; Kalalokam

xii Balakrishnan.P –Kalarippayattu- Keralathinte Prachina Ayodhana Mura

xiii Patrick Denaud; article on website

xiv Phillip Zarrilli. B: Kalarippayattu

xv Shalini Singh, Cultural tourism and Heritage Management

xvi Abdul Kalam. A.P.J and Rajan.Y.S- ‘India2020’

xvii Phillip Zarilli. B: When the Body Becomes All Eyes; Pardigms, Discourses and Practices of Power in Kalarippayattu, a South Indian Martial Art

xviii Sharma.K.K; New Dimensions in Tourism and Hotel Industry.

xix Prem Nath Dhar; International Tourism

xx Vasudeva Gurukkal. E.P ;Martial Arts- Kalarippayattu.


xxiii Krishan K. Kamra-Managing Tourist Destination

xxiv Venerable Eshin Godfrey et.al; A study on Bodhidharma’s teaching.

xxv Andrew Spooner in the article “The Doctor will see you now”
Sudhakaran Gurukkal, C.V.N.Kalari, Edakkad, Calicut: Theoretical short notes for Kalarippayat, Uzhichil & Marma Chikitsa for First Year Diploma IGNOU.

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Priya Angle –Health Tourism.

Rishi Anand and Smita Gupta- Medical Tourism, a Growth Industry.

Anita et. al- Malaysian Tourism and thesis written by Chandrasekharan Nair.

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Maya Tangeberg- Performing artist- “Kalarippayattu and Theatre Education”

Namboodiri.M.P.S

Prasad. S. R. D “Kalarikalam”.

Sunilkumar Joshi “Marma Therapy”.

Jacob. K.J Article- Arrival zone.

Jie-roug “ Hot Spring Tourism and Health “.

Stanislaw Tokarski article on “Kalarippayattu, Kushti and the Indian warfare”.


Allan R. Handysides- “Herald of Health”.

Karunan Nair Paroth- Kalari- a ritualistic heritage.

Mahesh Kidangil-Kalarippayattu; the Mother of Martial Arts.

Wojciechj Cynarski – “the next episode of the martial arts tourism”