

Issues and Challenges of Tourism with Special Reference to Villupuram District



Tourism

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INTRODUCTION

Tourists commonly move in search of entertainment and sensual pleasures. They seek higher returns from every bit of money and time spent. The physical comfort is the main concern. They are important for tourism as 'consumers' and hence their purchasing capacity makes them crucial for pure business purpose(s).

Both of these systems generate opportunities of employment and income. On this front, tourism definitely enjoys an edge over pilgrimage. Still, the economic benefits should be seen with respect to inherent abusive after effects which are pertinent in view of sustainability, etc. However, finally pilgrimage and tourism help creating cultural understanding between people of diverse ethno-cultural backgrounds, i.e. a meaningful service to the cause of humanitarian values. In any age-old culture like.

India no way one can draw a line separating tourism and pilgrim in a distinct way, rather they superimpose and fulfil the other side at different levels and digress (cf. Turnbull 1981a, b, and 1992), what metaphorically Turner and Turner (1978: 20) once wrote their intriguing statement that "a tourist is half a pilgrim, if a pilgrim is half a tourist".

IMPORTANT PILLIGIRIMAGE CENTRES IN VILLUPURAM DISTRICT

Alambadi Perumal Temple

There is a Perumal temple (Kundusatti Perumal) here. The legend is that the Perumal idol is nothing but a stone, which has Sangu-chakra inside it. The speciality of this stone is that it is a part of the Lord Venkatchalopathy idol at the Tirumala-Tirupati temple. So worship at this temple is considered the equivalent of going to the Tirumala-Tirupati temple.

Parikkal

A village located off the national highway proceeding to Tiruchirappalli from Villupuram is Parikkal, which is famous for it Lakshmi Narasimhar temple. This is one of 108 divya desams of the Vaishnavas and one of the main temples for the madhwās. Also known as Thiruvahindrapuram.

Perumpakkam

A village located 8 km away from Villupuram town. here is a temple for Sri Yoga Hayavadhanar and Sri Vedanthadesikar. <http://www.dakshinaahobilam.info> A village located 14 km Villupuram to Thirukoilur road. There is a temple of Saneeswarar. It is very biggest stone to created Lord. It is one of the biggest of Asia. Villupuram - Mambalapattu - Saneeswarar Aalayam.

Siruvanthaadu

A village located 15 km away from Villupuram on the way towards Cuddalore. It hosts on of the famous Lakshmi Narasimhar temples in south India. In Villupuram town, the kailasana-thar Shiva temple and the Vaikundavasa Perumal temple are the main Hindu worship places.

Thiruvannainallur

A township located from Villupuram towards Tirukoilur. It hosts the famous Sundrar timed temple Kirubapureswar temple.

Kalpattu

The Kalpattu 21 Feet Saneeswara Sannadhi was built to commemorate the 50th Maha Samadhi celebrations of Sri Swayam Prakasha Saraswathy Avadhutha Swamigal. Even today this tradition is upheld by Sri Swami Brahmananda at Kalpattu Sri Swayam Prakasha Avadhutha Ashramam and there are no hundi or any commercial activities. Everything including accommodation is free in the Ashramam. Kalpattu R Narasimhan and family has given their life to this temple by performing various services even now. Since the inception from Nov 4, 1998 continuously free annadhanam is offered. All activities are purely through voluntary donations only. During every Sanipeyarchi (Saturn's transit) more than 200,000 are fed with prasadhams. Swami Brahmananda strongly believes charging money for darshan and food is a sin in a holy place like the ashramam.

Thimmalai

Thummalai village is located 2 km away from the national highway salem to chennai.agriculture is occupation of thimmalai people. There is

There always appear two groups of thoughts. Some have argued that pilgrimage is a form of tourism, while others have argued tourism is a form of pilgrimage, or even sometimes they refer to the distinction and superimposition between the two groups at different degrees and in different cultures. Others have argued that the two subjects lie at opposite ends of a seamless continuum, while others have argued that there is no difference between the two words at all. The inability to decide what, if any, characteristics distinguish pilgrimage from tourism has recently led to a call for a 'dedifferentiation' of the two terms (cf. Collins-Kreiner 2010: 440). By contrast, a recent argument states the way the words 'pilgrimage' and 'tourism' are used in these discussions in order to specify and evaluate a specific hypothesis about what distinguishes pilgrimage from tourism and concludes that pilgrimage is distinguished from tourism by virtue of the fact that a pilgrimage is claimed to be undertaken for reasons involving religious sacrifice, which can involve the destination being associated with religious sacrifice, the sacrifice of the trip being claimed to have religious consequences, or both (Palmer, Begley and Coe 2012: 72, and 81).

CHALLENGES AND PROBLEMS

In the academic discourses, one finds the scale and boundaries of defining the differentiation between pilgrimage and tourism. And, sometimes such contradictions based on experiences of one culture do not suit to other, especially in ancient culture like India, or to say in most part of the Oriental world. The suggestion made by Elsner and Rutherford (2005: 21) refers to 'sacred tourism' as being distinct from pilgrimage, which may be possible if 'sacred tourism' is just being used to refer to religious tourism, but not if it refers to tourism that involves religious sacrifice (Palmer, Begley, Coe 2012: 81). Of course at the theoretical level, they demonstrate that religious tourism may not easily be distinguishable from pilgrimage (Elsner and Rutherford 2005: 21), as in both the cases the sense of deeper or spiritual quest (atma-chetana) and sacrifice (tapasa) are essential, and to a substantial extent in both the cases rituals are performed as a way to have passage open to interact with the divine spirit. However, those attempting to falsify the definition referring differentiation should also keep in mind that although