

# ISSUES AND CHALLENGES FOR PILGRIMAGE ON HISTORICAL PLACES

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## Introduction

Religion has played an essential role in expressively and bodily moving persons and journey is a direct picture. The pilgrimage has developed a most mutual form of travel in contemporary India. Socio-cultural philosophers have perceived journey as a spiritual form of travel often crossing characteristic lands and picture in a variety of populates of dissimilar histories, philosophies, and social rank as a means of uniting a diverse crowd. Tamil Nadu is the terrestrial of journeys. It has a past that dates spinal to several thousand ages. It is a terrestrial where civilizations and philosophy blend and last to live in agreement. The state thrives in memorials and shrines that are early and each has its individual story of spiritual, creative and cultural achievement and field waiting to be caught. With thousands of shrines inhabiting the countryside of Tamilnadu.

Gupta (1999) in this homework celebrated Indian devout travel which grew for several years without beginning negative ecological, traditional and social bearings. Kreiner and Kliot (2000) in their daily analyzed conduct characteristics of Christian tourists towards dutiful sites. Mishra (2000) in his study appraised the growing and forecasts of journey travel in Brajmandal. The rock-cut cavern Shrine of Sri Kokarneswarar Brahadambal on Thirukokarnam is of Mahendravarma Pallava's retro. The ruling deity is Kokarneswarar and His ensemble Brahadambal. Some later accompaniments have also been complete. The heroes of Gangesa, Gangadhara, Saptha Kannikas are creative creations of recurrent value. An copy of the saint Sadasiva Brahmendra is unspoken at the base of a Bikula tree. The divinity is the domestic deity of the Raja and in respect of Brahadambal, changes called Amman Kasu' were free by the king.

The Athmanathaswami shrine, Avudaiyarkoil is single in many conducts. There is no Lingam in the temple, only the Audaiyar or its lowest pedestal loved. Even the Deity is not presented by any system. No Neivedyam of nourishment is presented to the goddess. Even Nandhi the post of Siva customarily in visible of the idol is absent. There is deep psychic significance in the abnormality. Hinduism allows favorite devotion only for the apprentices in the first stage. As the supporter and his devoutness mature he has to comprehend the absolute certainty as formless.

Peraiyur the Naganatha-swami temple is well branded for Naga worship, and barren females have been making journey to this community for periods and install stone twin of Naga-s. The stone images connected over the centuries now accrued to give a wonderful site. Peraiyur contains a shrine of considerable attention. Devoted to Siva in his Naganatha-swami feature. A high shingle Nataraja discos at the arrival to the chief shrine. The statue of Siva and Parvathi placed on their bull are brilliant pieces. The eldest extant helping of the shrine is the cowboy movie gopuram behindhand the sanctum. It is of the 10th period and is complete in the Chozha style. The exact Chozha architectural features of the construction joined with the presence of a Sapta-matrika group in bas-relief on a isolated pebble, and an writing of Rajendra-chozha I on the rock near the tarn, show that the temple was first a Chozha assembly of the 10th era, but was later modernized in the 12th or 13th period. There are supplementary Chozha then Pandya engravings going to the 13th century.

Tirukkattalai Siva shrine is a good example of early chozha construction of the additional half of the 9th period. This is a parivara multifaceted type with sub-shrines about the chief shrine. The writings in the shrine help to comprehend the past of the sanctuary. The Siva-worshipped by way of Sundaresvara temple gotten in the community is a good example of early Chozha building of the 9th period and is of unusual interest. The seeing of this shrine is based on an writing taken as of in the control of Adithya Chozha I (874 AD) concerning land allowances for the temple. This place looks to have been an chief pre-historic Centre. There are drops of pre-historic interments and stone rings.

Thirumayam is a place of ancient importance besides contains three important monuments. They are the Thirumayam Fort then The Siva besides Vishnu rockcut cavern temples besides the fort are the objects of hold here. The cave Temples go to 9th Time A.D. The Sathya-moorthi shrine is a highly respected shrine and is shared by local Vaishnavites to be additional in holiness only to the shrine at Srirangam. It is named Adhirangam ('original-Rangam') and is demanded to be older than the shrine at Srirangam. Actually there are binary Vishnu shrines.

### **Problems and Issues in Pilgrimage Tourism**

Pilgrimage tourism based on religious sites or arte facts faces difficulties and raises controversial issues. These include competition between faiths for a location and heritage, and conflicts between haj and secular, commercial tourism, the building shrine or arte fact may have great spiritual value but a commercial value too as such and often in any openly accessible situation, it is vulnerable to theft and to vandalism. Furthermore, as with other specialist or low-key tourism assets, financial benefits associated with say, temple visiting do not pay for the resource and its management. The temple may be the attraction but the money is spent in the local café, pub or gift shop and with little reinvestment in presentation or conservation of the site, building or artifact the situation is not sustainable. There are aspects of sacred site visiting and management already noted that vender some problems particularly important. There can be serious conflicts between a desire to keep facilities freely

open to religious visitors need to raise money to maintain the fabric and the vulnerability of often remote sites to vandalism theft and desecration. According to the pilgrimage tourist board survey more than half of the pilgrimage sites assessed had suffered from theft and almost as many from vandalism with up to 80% of sites affected. There were problems of wear and tear, damage to buildings, noise disturbance and litter a more recent study considered the problems of pilgrimage tourists.

Drinking water is an important problem faced by the pilgrims. There is no sufficient drinking water to the pilgrims. Adequate pipe connections are yet to be implemented. The present supply of water from water pockets which a joint venture is undertaken by water authorities in nearby pilgrimage centres. This water is not pure sufficient to drink. The pilgrims are forced to drink it for want of other drinking water facility. They use the same water for bathing and drinking. The parking amenities are not in commensurate with the increase in number of vehicles. The existing parking grounds are not systematically and orderly arranged. So they face much difficulty while returning to some of the pilgrimage centres. The accommodation facilities available to pilgrims are in sufficient when compared to the number of pilgrims. Above 70% of the total pilgrims are from other states. Their language differs from person to person. So in the absence of a common medium of communication the problem of language remains as a serious one. The heavy rush and terrible traffic fill the place with noises, dust and dirt. The authorities do not give much importance to clean this waste left by the pilgrims during the season. The ultimate impact is on the shoulders of the local people as a result it affects their health and they become ill after every season. We are living in a technologically advanced scientific era. Day by day the distance between places is shortened as a result of tremendous development in science and technology. Proper communication facilities are not available during the season in and around India. Lack of the toilet facility is another problem for the pilgrims. Pilgrims have to come across during the season in pilgrimage centres, the available toilets and sanitation facilities are not sufficient. So the pilgrims are forced to open defecation, these unhealthy atmosphere affect public health to a great extend as a result they are often caught by the dark hands of epidemics. The town tank and its surroundings become dirty and nasty due to lack of sanitation facilities. The facilities available for accommodation the pilgrims are not at all adequate.

## CONCLUSION

Pilgrimage tourism is now recognized as a source of diversifying the countries economy. It would how ever be folly to pretend that the sector will continue to stimulate the economy without pro active measures aimed at managing the forces confronting this sector. The study has revealed various problems that confront the sustained development of pilgrimage tourism. The data presented in this paper indicate the potential for pilgrimage tourism development. Although development to date has been limited to few major sites, the analysis shows that it should be possible to spread the development of pilgrimage tourism to more parts of the region. Particularly taking into account the potential for combining pilgrimage tourism with cultural and nature based tourism and the potential

for developing new age or pilgrimage tourism it should be possible to use the major anchor sites identified to stimulated regional development.

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