

**A Study on Heritage Tourism Contributions of Chola Dynasty**

By

**Sri Ihigaa Mushme**

**16PTA016**

Thesis Submitted To

**Avinashilingam Institute of Home Science and Higher Education for  
Women, Coimbatore-641043**

In Partial Fulfillment of the Requirements For

**Master Degree**

**In**

**MASTER OF BUSINESS ADMINISTRATION**

**(TOURISM AND TRAVEL MANAGEMENT)**

**April, 2018**

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**CERTIFIED AS BONAFIED RESEARCH WORK**

  
Signature of the HOD

Signature of External  
Examiner

  
Signature of the  
Guide

## **ACKNOWLEDGEMENT**



# ACKNOWLEDGEMENT

The success of this project lies in the hands of many people who have helped and guide me in completing the project. The researcher takes this opportunity to express her thanks and gratitude to each and every one of them.

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## INTRODUCTION

## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 TOURISM**

Tourism is travel for pleasure, also the theory and practice of touring. It is a business of attracting, accommodating, and entertaining tourists, and the business of operating tours. Tourism may be international, or within the traveller's country. The World Tourism Organization defines tourism more generally, in terms which go "beyond the common perception of tourism as being limited to holiday activity only ", as people "travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes".

Tourism is the act of travel for predominantly recreational or leisure purposes, and also refers to the provision of services in support of this act. According to the World Tourism Organization, tourists are people who "travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". Tourism, however long its incident duration, has become an extremely popular, global activity. In 2004, there were over 763 million international tourist arrivals. As a service industry, tourism has numerous tangible and intangible elements. Major tangible elements include transportation, accommodation, and other components of a hospitality industry. Major intangible elements relate to the purpose or motivation for becoming a tourist, such as rest, relaxation, the opportunity to meet new people and experience other cultures, or simply to do something different and have an heritage.

Tourism is vital for many countries, due to the income generated by the consumption of goods and services by tourists, the taxes levied on businesses in the tourism industry, and the opportunity for employment and economic advancement by working in the industry. For these reasons NGOs and government agencies may sometimes promote a specific region as a tourist destination, and support the development of a tourism industry in that area. The contemporary phenomenon of mass tourism may sometimes result in over development, however alternative forms of tourism such as ecotourism seek to avoid such outcomes by pursuing tourism in a sustainable way. The terms tourism and travel are sometimes used

interchangeably. In this context travel has a similar definition to tourism, but implies a more purposeful journey. The terms tourism and tourist are sometimes used pejoratively to imply a shallow interest in the cultures or locations visited by tourists

## **1.2 HERITAGE TOURISM:**

As defined by The National Trust for Historic Preservation, “Cultural heritage tourism is traveling to experience the places, artifacts and activities that authentically represent the stories and people of the past and present. It includes cultural, historic, and natural resources.”

Colorado is blessed with an abundance of breathtaking scenery and a multitude of historic environments for visitors to enjoy. A trip on the Durango-Silverton Narrow Gauge Railroad, a visit to Enos Mills Cabin during a trip to Rocky Mountain National Park and Estes Park, a ride on the Kit Carson Carousel in Burlington, an overnight stay at the historic Jerome Hotel in Aspen are all ways in which visitors enjoy and experience Colorado’s unique and dramatic history.

Heritage tourism is a growing industry. “According to a 2003 study by the Travel Industry Association of America, 81% of U.S. Adult travelers in 2002 incorporated a heritage or cultural activity into their trip. Heritage and cultural travelers consistently stay longer and spend more money than other types of U.S. traveler, averaging \$623 per trip versus \$475 per trip for other U.S. travelers. They have a greater respect for the places they visit and are less likely to have a negative impact on heritage resources. Heritage tourism is an important tool to develop the economy”.

Cultural heritage tourism contributes to Colorado’s economy by generating revenue, creating new jobs, and providing opportunities for small business. Revitalized historic main street areas throughout Colorado draw shoppers who enjoy the ambience of historic settings over cookie-cutter malls. Heritage tourism provides both a stimulus and a reward for historic preservation.

## **1.3 HERITAGE TOURISM IN INDIA:**

The maximum number of tourists who come to India visit the Taj Mahal for it is one of the 7 wonders of the world. It is made of marble which has intricate inlay work done in an exquisite and meticulous style. The Mandawa castle in Rajasthan, built in 1775 reflects India's rich heritage and attracts thousands of tourists each year to Rajasthan which seems

especially popular for its antique paintings, jade jewelry, palaces, and costumes. Mahabalipuram has sculptural and architectural sites which are considered the greatest in India. Mahabalipuram has cave temples that have been carved from granite blocks and belong to the 7th century. This is the primary reason why many heritage tourists in India visit this place.

The tourism of **heritage in India** has also increased due to the interest of many foreigners in the temples of India. Madurai is known as the ‘temple city’ due to the presence of a large number of temples in the city. And for this reason many tourists visit each year. The most important temple in Madurai is the Meenakshi Amman temple.

**Heritage tourism India** has also been popularized because a lot of tourists go to Delhi which is not only the capital of India but also has many heritage sites. The most famous heritage sites in Delhi are the Red fort, Jama Masjid, Humayun's tomb, and Tughlaqabad fort.

Heritage Tourism Products:

1. Religious tourism
2. Diaspora Tourism
3. Living culture
4. Historic cities and built heritage
5. Archaeological sites and ancient monuments

India is famous the world over for its rich heritage and ancient culture. The country’s cultural diversity and glorious history attracts millions of tourists each year to visit its numerous heritage sites scattered throughout its lands. India’s rich heritage is amply magnified by the numerous monuments, temples, forts and palaces that bear testimony to a glorious bygone era. The most popular heritage site that every person knows about is of course the Taj Mahal and is one of the Seven Wonders of the World. This huge monument is entirely made of white marble with exquisitely designed inlay work that would have required considerable craftsmanship.

With the government going all out to encourage tourism in all the states by offering numerous incentives, the foreign tourist footfall has increased to 88.9 lakh in 2016. Heritage tourism in India is a real treasure as there are numerous cultural, historical and natural resources. In some cases, some cities have become famous due to the presence of these heritage sites. Cities like Madurai is famous for temples, especially the Meenakshi temple,

Mahabalipuram is famous for its carved rock-cut temples and caves while Jaipur is famous for its palaces and Agra for the Taj Mahal.

#### **1.4 TAMILNADU TOURISM:**

Tamilnadu is a state in the south-eastern part of the Indian Peninsula. Tamilnadu is previously a part of the United Madras Province, which was later partitioned based on languages. Tamilnadu has more than 4,000 years of continuous cultural history. Tamil Nadu has some of the most remarkable temple architecture in the country, and a living tradition of music, dance, folk arts and fine arts. Tamil Nadu is well renowned for its temple towns and heritage sites, hill stations, waterfalls, national parks, local cuisine and the natural environment and wildlife. The state has the largest tourism industry in India with an annual growth rate of 16%. In 2015, the number of domestic arrivals was at 333.5 million making the state the most popular tourist destination in the country, and foreign arrivals numbered 4.68 million, the highest in the country, making it the most popular state for tourism in the country.

Chennai formerly known as Madras, is the capital city of the state, and India's fourth largest metropolis. The city is known for its beaches, ancient Tamil architecture, Anglo-Indian architecture, cultural festivals and is India's largest shopping destination.<sup>[4]</sup> Chennai is seen as the gateway to Southern India and is well connected to all parts of India by road, rail and air.

The city is currently India's 4th largest and one of the world's fifty most largest ones. This city houses Asia's largest hospitals which has recently spurred a new wave of medical tourism.

#### **1.5 THANJAVUR:**

**Thanjavur**, formerly **Tanjore**, is a city in the south Indian state of Tamil Nadu. Thanjavur is an important center of South Indian religion, art, and architecture. Most of the Great Living Chola Temples, which are UNESCO World Heritage Monuments, are located in and around Thanjavur. The foremost among these, the Brihadeeswara Temple, is located in the centre of the city. Thanjavur is also home to Tanjore painting, a painting style unique to the region.

Thanjavur is the headquarters of the Thanjavur District. It is famously known as the "RICE BOWL" of Tamilnadu. The city is an important agricultural centre located in

the Cauvery Delta and is known as the "Rice bowl of Tamil Nadu". Thanjavur is administered by a municipal corporation covering an area of 36.33 km<sup>2</sup>(14.03 sq mi) and had a population of 222,943 in 2011. Roadways are the major means of transportation, while the city also has rail connectivity. The nearest airport is Tiruchirapalli International Airport, located 59.6 km (37.0 mi) away from the city. The nearest seaport is Karaikal Port, which is 94 km (58 mi) away from Thanjavur.

The city first rose to prominence during the reign of chola when it served as the capital of the empire. After the fall of Cholas, the city was ruled by various dynasties like Pandyas, vijayanagara nayaks, Madurai nayaks, Thanjavur nayaks, Thanjavur marathas and British Empire. It has been a part of independent India since 1947.

### **1.5.1 History:**

According to local legend, the word Thanjavur is derived from "Tanjan", an asura (giant) in Hindu mythology who was killed in what is now Thanjavur by the Hindu god Neelamegha Perumal, a form of Vishnu. The word Thanjavur is indeed a Tamil name."Than"-cold, "chei"-farmland, "ur"- city, a city surrounded by cold farmlands. The word "Thancheiur" has become "Thanjavur".

There are no references to Thanjavur in any of the Sangam period (third century BC to fourth century AD) Tamil records, though some scholars believe that the city has existed since that time. Kovil Venni, situated 15 miles (24 km) to the east of the city, was the site of the Battle of Venni between the Chola king Karikala and a confederacy of the Cheras and the Pandyas. The Cholas seemed to have faced an invasion of the Kalabhras in the third century AD after which the kingdom faded into obscurity. The region around present day Thanjavur was conquered by the Mutharayars during the sixth century, who ruled it up to 849.

The Cholas came to prominence once more through the rise of the Medieval Chola monarch Vijayalaya (841–878) in about 850. Vijayalaya conquered Thanjavur from the Mutharayar king Elango Mutharayar and built a temple dedicated to Hindu goddess Nisumbhasudani. His son Aditya I (871–901) consolidated the hold over the city. The Rashtrakuta king Krishna II (878–914), a contemporary of the Chola king Parantaka I (907–950), claims to have conquered Thanjavur, but there are no records to support the claim. Gradually, Thanjavur became the most important city in the Chola Empire and

remained its capital till the emergence of Gangaikonda Cholapuram in about 1025. During the first decade of the eleventh century, the Chola king Raja Raja Chola I (985–1014) constructed the Brihadeeswarar Temple at Thanjavur. The temple is considered to be one of the best specimens of Tamil architecture.

### **1.5.2 Agriculture:**

Thanjavur district lies in the Kaveri delta, the most fertile region in the state. The district is the main rice producing region in the state and hence known as the Rice Bowl of Tamil Nadu. Kaveri River and its tributaries irrigate the district. Apart from paddy, farmers here grow coconut and sugarcane and it is the largest producer of coconut in Tamil Nadu. Being an agrarian economy, industrial growth in the district is mainly confined to agro-based industries. A large number of Rice mills, Oil mills are spread over the district.

### **1.5.3 Top places to visit in thanjavur:**

**Thanjavur** was the ancient capital of the Chola Kingdom and went on to thrive under the Marathas and the Nayaks. Since it was a vibrant city in ancient times, Thanjavur is one of the very few historical sites in the country that still has its temples and relics preserved. Thanjavur is also known as the '*Rice Bowl of India*' and is also considered to be one of the leading cultural head-quarters of the region. It is located 380 kms, from the Capital of Tamil Nadu, Chennai.

The following places ranks the topmost to be visited in thanjavur:

1. Brahadeeswara Temple
2. Airavateshwara Temple
3. Thanjavur Royal Palace
4. Gangaikondacolapuram Temple
5. The Seforji Sarasvati Mahal Library

### **Other Potentials of the District :**

The following Industrial activities have been identified for other sources of potentiality in this District.

#### **Raw Material based**

- Rice Mill, Flour Mill, Bakery Product, Ice Cream, Pickles etc.,,

- Leather Items
- Incense sticks, Dhoops etc.,
- Fire bricks country bricks and cement products etc.,
- Gate, Grill and Fabrication works
- Mfg. Of Electrical apparatus
- Structural Fabrication etc.,

#### **Demand based**

- Printing and Book Binding
- Packaging of drinking water
- Frieght transport services
- Postal and Courier activities, cable TV etc.,

#### **Skilled based**

- Wood Sawing, Planning, Furniture
- Lathe works
- Welding works and plate regrooving
- DTP works
- Recharging and reconditioning of batteries
- Repairing and servicing of two wheelers and Automobiles etc.,
- Repairing and servicing of Bicycles, clocks and watches etc.,
- Data processing Software development etc.,
- Colour Black and White Studio etc.,
- Other service activities like Beauty Parlour etc.,

#### **Export oriented:**

- Milk and Milk products
- Bakery and Bakery products
- Groundnut cakes and sweets

#### **Rural artisans based**

- Silk weaving
- Ornaments/Jewel making
- Pottery
- Thatches making
- Dry cleaning
- Tailoring and Embroidery
- Bamboo baskets making
- Ladders making

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- Milk and Milk products
- Bakery and Bakery products
- Groundnut cakes and sweets

### **Rural artisans based**

- Silk weaving
- Ornaments/Jewel making
- Pottery
- Thatches making
- Dry cleaning
- Tailoring and Embroidery
- Bamboo baskets making

## **1.6 BRIHADESHWARAR TEMPLE:**

The **Brihadeesvara** Temple stands as a supreme example of Chola architecture. Built on a scale appropriate enough to house the presiding deity, Sri Brihadeesvara, or the Lord of the Universe, the temple continues to excite wonder at its many unique architectural features and living presence as a centre of Saiva devotion. During the period when Chola power was in the ascendant, (around 850-1350 AD) architecture in the Tamil country went through dramatic changes. Indeed before the time of the most famous Chola king, Rajaraja I, gopurams in temple complexes were not built on a very grand scale. During the reign of Rajaraja I, the temple at Tanjore was built not only as a monument to the sway of Chola power over many southern lands but as a living sign of Saiva concepts and beliefs. It was

called 'Dakdhina Meru' as a complement to the 'Uttara Meru' or the sacred mount of Kailasa, thought of as the spine of the universe northern centre of Sri Kailas. Many inscriptions of Rajaraja I (A D 985-1012) reveal him to be a great warrior and an ardent devotee of Shiva. It is this spirit of ardent devotion that visualizes the entire temple complex itself as a visible symbol of the divine presence. Over the centuries the successive powers of the Nayakas and the Marathas added smaller shrines and other embellishments to the temple complex in a manner that is a tribute to the original founder as well as the spirit of Saivism.

Mythical accounts of the actual building of the temple and the underlying puranic accounts for the source of sacred power vested in this site abound. These sthalapuranas of varying antiquity contain narratives about the sacred geography of the location of the temple, anecdotes related to the building of this complex, accounts of kingly lineages and some canonical literature. Foremost among these texts is the Brihadeeswara Mahatmya, forming an extract of the Bhavishyottara Purana. It contains many legends related to the construction of the Brihadeeswara temple. The text, attributed to the legendary Vedavyasa, gives a mythical account of sixteen Chola kings and the temples they built. It describes the festivals and fairs held in the temple along with the Kumbhabhishekham. Another text of puranic nature is the Parasara kshetra mahatmya, which describes the greatness of Sri Brihadeeswara. The Tiruvisaippa of Karuvur Devar, is part of the Saiva canon and describes in ten cantos, each of the sacred spots visited by the saint. The ninth canto titled, Tanjai Rajarajesvaram speaks of the temple and its presiding deity with great lyrical beauty. The saint Karuvurar played a pivotal role in the installation and consecration of the main Linga of the temple.

### **1.7 GANGAIKONDACHOLAPURAM TEMPLE:**

**Gangaikonda Cholapuram**, also called **Gangaikondacholapuram**, is a town located in Tamil Nadu state of India. It became the capital of the Chola dynasty in c. 1025 during the reign of Rajendra Chola I, and served as the Chola capital for around 250 years.

The town is about 70 kilometres (43 mi) northeast of Thanjavur city. As of 2014, the ancient city exists as a heritage town in the Ariyalur district of Tamil Nadu, India. The great temple of Brihadeeswarar Temple at this place is next only to the Brihadisvara temple at Thanjavur in its monumental nature and surpasses it in sculptural quality.

### **1.7.1 History:**

The city was founded by Rajendra Chola I to commemorate his victory over the Pala Dynasty. The name means The town of the chola who took over Ganga (water from Ganga) or who defeated (the kings near) Ganga. It is now a small village, its past eminence only remembered by the existence of the great Siva Temple. The Chola empire included the whole of southern India to the river Thungabadhra in the north. For administrative and strategic purposes they built another capital and named it Gangaikondacholapuram.

The royal palace also was built of burnt brick. The ceilings were covered with flat tiles of small size, laid in a number of courses, in fine lime mortar. The pillars were probably made of polished wood, supported on granite bases; a few pillar bases have survived to this day. Iron nails and clamps have been recovered from this palace site. There is an underground tunnel that links the palace and the temple inner 1st pragara(north).

### **1.7.2 Royal Palace:**

In the reign of Virarajendra Chola, Rajendra's third son, the palace at Gangaikondacholapuram is referred to as Chola-Keralan Thirumaligai (Chola Keralan palace) evidently after one of the titles of Rajendra I. The same inscription mentions a few parts of the palace as adibhumi(the ground floor), Kilaisopana (the eastern portico), and a seat named Mavali vanadhirajan. Evidently the palace was multistoried. In an inscription dated in the 49th year of Kulothunga I (1119 C.E.) reference is made to Gangaikondacholamaligai at this place. It is likely that there were more than one royals building each having their own name.

The city seems to have had two fortifications, one inner and the other outer. The outer was probably wider. The remains of the outer fortification can be seen as a mound running all around the palace.

## **1.8 AIRAVATESVARA TEMPLE:**

Airavatesvara Temple is a Hindu temple of Tamil architecture located in the town of Darasuram, near Kumbakonam in the South Indian state of Tamil Nadu. This temple, built by Rajaraja Chola II in the 12th century CE is a UNESCO World Heritage Site, along with the Brihadeeshwara temple at thanjavur, the Gangaikondacholapuram at Gangaikonda Cholapuram that are referred to as the Great Living Chola Temples. The Airavatesvarar

temple is one among a cluster of eighteen medieval era large Hindu temples in the Kumbakonam area. The temple is dedicated to Shiva. It also reverentially displays Vaishnavism and Shaktism traditions of Hinduism, along with the legends associated with Nayanars – the Bhakti movement saints of Shaivism. The stone temple incorporates a chariot structure, and includes major Vedic and Puranic deities such as Indra, Agni, Varuna, Vayu, Brahma, Surya, Vishnu, Saptamtrikas, Durga, Saraswati, Sri devi (Lakshmi), Ganga, Yamuna, Subrahmanya, Ganesha, Kama, Rati and others. Shiva's consort has a dedicated shrine called the Periya Nayaki Amman temple. This is a detached temple situated to the north of the Airavateshvarar temple. This might have been a part of the main temple when the outer courts were complete. At present, parts of the temple such as the gopuram is in ruins, and the main temple and associated shrines stand alone. The temple continues to attract large gatherings of Hindu pilgrims every year during Magha, while some of the images such as those of Durga and Shiva are part of special pujas.

### **1.8.1 Description**

The Cholas built hundreds of Hindu temples across their empire. Of these four were vast complexes with all stone vimanas. The Airavatesvara temple is one of these four. The other three are the temples found in Thanjavur built by Rajaraja I, in Gangaikonda Cholapuram built by Rajendra I, and in Tribuvanam by the later era Chola king Kulottunga II.

The Airavatesvara temple is another square plan structure completed in 1166 CE. The surviving inner courtyard is almost six stacked squares of 35 metres (115 ft) side, measuring a total of about 107 metres (351 ft) by 70 metres (230 ft). The Nandi mandapa and the stambha are found outside of this main temple courtyard and they are aligned with the main Main temple's east-west axis. called Gangaikondacholapuram, is a town located in Tamil Nadu state of India. It became the capital of the Chola dynasty in c. 1025 during the reign of Rajendra Chola I, and served as the Chola capital for around 250 years.

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The city seems to have had two fortifications, one inner and the other outer. The outer was probably wider. The remains of the outer fortification can be seen as a mound running all around the palace.

### **1.8.2 Ruins of the city:**

Excavations suggest that the outer fortification was built of burnt bricks, was about six to eight feet wide. It consisted of two walls, the intervening space (the core) being filled with sand. The bricks are fairly large in size and are made of well-burnt clay.

### **1.8.3 Royal Palace:**

The royal palace also was built of burnt brick. The ceilings were covered with flat tiles of small size, laid in a number of courses, in fine lime mortar. The pillars were probably made of polished wood, supported on granite bases; a few pillar bases have survived to this day. Iron nails and clamps have been recovered from this palace site. There is an underground tunnel that links the palace and the temple inner 1st pragara(north).

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## **1.9 SRI RANGANATHASWAMI TEMPLE, SRI RANGAM:**

The Sri Ranganathaswami temple or Srivarangam is a Hindu temple dedicated to Ranganatha, a reclining form of the Hindu deity Vishnu, located in Srirangam, Tiruchirapalli, Tamil Nadu, India.<sup>[2]</sup> Constructed in the Tamil style of

architecture, this temple is glorified in the Thiviya Pirabandham, the early medieval Tamil literature canon of the Alvar saints of Bhakti movement from the 6th to 9th centuries AD. The temple tops the list among the 108 Divya Desams dedicated to Vishnu.

It is one of the most illustrious Vaishnava temples in South India rich in legend and history. The temple has played an important role in Vaishnavism history starting with the 11th-century career of Ramanuja and his predecessors Nathamuni and Yamunacharya in Srirangam. Its location, on an island between the Kollidam and Cauvery rivers, has rendered it vulnerable to flooding as well as the rampaging of invading armies which repeatedly commandeered the site for military encampment. The temple was looted and destroyed by the Delhi Sultanate armies in a broad plunder raid on various cities of the Tamil Pandyan kingdom in early 14th century. The temple was rebuilt in late 14th century, the site fortified and expanded with many more gopurams in the 16th and 17th centuries. It was one of the hubs of early Bhakti movement with a devotional singing and dance tradition, but this tradition stopped during the 14th century and was revived in a limited way much later.

The temple occupies an area of 155 acres (63 ha) with 50 shrines, 21 towers, 39 pavilions and many water tanks integrated into the complex. The temple town is a significant archeological and epigraphical site, providing a historic window into the early and mid medieval South Indian society and culture. Numerous inscriptions suggest that this Hindu temple served not only as a spiritual center, but also a major economic and charitable institution that operated education and hospital facilities, ran a free kitchen, and financed regional infrastructure projects from the gifts and donations it received.

The Srirangam temple is the largest temple compound in India and one of the largest religious complexes in the world. Some of these structures have been renovated, expanded and rebuilt over the centuries as a living temple. The latest addition is the outer tower that is 67 metres (220 ft) tall, completed in 1987. Srirangam temple is often listed as one of the largest functioning Hindu temple in the world, the still larger Angkor Wat being the largest existing temple. The temple is an active Hindu house of worship and follows Thenkalaitradition of Sri Vaishnavism. The annual 21-day festival conducted during the Tamil month of Margazhi (December–January) attracts 1 million visitors. The temple complex has been nominated as a UNESCO World Heritage Site, and is in UNESCO's tentative list.

### **1.9.1 Sri Vaishnavism:**

The epigraphical evidence suggests that these Hindu dynasties — Cholas, Pandiyas, Hoysalas, Nayaks, Vijayanagar – assisted with rebuilding, renovation and supported the traditional customs. Some mention substantial gifts to the temple. A Chola king, for example, presented the temple with a golden serpent couch. Some historians identify this king with Rajamahendra Chola. The temple has witnessed and played a key role in the early Sri Vaishnavism history, particularly the centuries that followed the major Hindu philosopher Ramanuja (1017–1137 AD), and his predecessors Nathamuni and Yamunacharya. It witnessed the debate between the Dvaita (dualistic) and Advaita (nondualistic) sub-traditions within Vaishnavism. Centuries later, it was a key site in the debate and disagreements between the northern Tamil and southern Tamil traditions, also called as the Vadakalai and Thenkalai. The early rulers such as the Pallavas, Cholas and Pandiyas supported it as a hub of the Bhakti movement with a devotional singing and dance tradition, but this tradition stopped during the 14th century and was revived in a limited way much later.

### **1.10 NEED FOR THE STUDY**

Though there are so many studies on heritage tourism; the contribution of chola dynasty was not explored much. As majority of chola architecture comes under UNESCO world heritage. The contribution of chola dynasty play vital role in Tamilnadu Heritage tourism. Hence the researcher has taken the study of heritage tourism, the contributions of chola dynasty to explore the research.

### **1.11 SCOPE OF THE STUDY**

The study employs on the chola architecture which throws light on the chola's contributions on tamilnadu heritage. It enhances the tourists perception on the chola dynasty to visit the temples in thanjavur. Also the factors of the study can be taken for the promotional activity of the temple trust. And it also enhances the destination image of the chola architected temples.

### **1.12 OBJECTIVES OF THE STUDY**

- To study the heritage features of selected architecture.
- To assess the Chola temples on different parameters.
- To identify the motivational factors of selected heritage sites.

- To identify the most preferred souvenirs of the temples.

### **1.13 LIMITATIONS OF THE STUDY**

Even though the study was elaborate and well defined, it has still got some limitations which are as follows:

- The major limitation of the study was that it was mainly done on the basis of questionnaire, so there are possibilities for the respondents to give biased answer and at occasion respondents remain non-responsive to certain questions.
- The sample size is small due to time constraint.
- The survey is limited to particular locality, hence while generalisation is not possible.

### **1.14 Chapterisation**

The following chapter and content analysis will be applicable to the research study:

**Chapter 1 – Introduction:** In this chapter a holistic perspective is provided of the proposed research. The chapter provides brief introduction about Tourism, Tourism in India, Heritage Tourism, Heritage Tourism in Tamilnadu, Heritage Tourism and chola dynasty in Thanjavur.

**Chapter 2 – Review of Literature:** In this chapter, review of related literature is conducted on Tourism, Heritage Tourism in India and Heritage Tourism in tamilnadu

**Chapter 3 – Methodology and Locale of the area:** This chapter, briefs on data collection, sample and various tools used in the analysis. It also gives a detailed account on location of the study area.

**Chapter 4 – Analysis and Interpretation of results:** In this chapter, data is analyzed in detail and interpreted in terms of the primary theme of the dissertation. The results of the analysis and its discussions are given to disclose the proposed research problem.

**Chapter 5 – Findings and suggestion:** In this chapter the research is concluded. The finding of the study is summarized. It also proposes various suggestions for developing heritage tourism in Thanjavur.

## **REVIEW OF LITERATURE**

## CHAPTER 2

### REVIEW OF LITERATURE

#### 2.1 Chola architecture:

**Chitrolekha international magazine on art and design** Built on a scale appropriate enough to house the presiding deity, Sri Brihadeesvara, or the Lord of the Universe, the temple continues to excite wonder at its many unique architectural features and living presence as a centre of Saiva devotion. During the period when Chola power was in the ascendant, (around 850-1350 AD) architecture in the Tamil country went through dramatic changes.

According to **Paul Younger (1995)** says that the Cholas are held to be responsible for the incorporation of Tamil hymns into temple liturgy (and the worship of the poet-saints who authored these hymns) and for the elevation of the Nataraja temple at Chidambaram to a position of central importance – these being the ‘two pillars of the religious policy’ of the early Cholas.

**Champakalakshmi (1996) and Younger (2002)** states that the Chola kings are also credited with having had a hand in the entrenchment of a ritual orthodoxy based on the Āgamic texts and the expertise of teachers of the Śaiva Siddhānta school (Prentiss 1999, 100, 119-120; Ali 2000, 214; Vasudevan 2003, 101-102), while the many temple festivals instituted in this era are said to reflect ‘the structured symbolism and ordered ceremony that characterized every form of behavior during the imperial rule of the Cholas.

**Abbe J. Dubois, Hindu manners customs and ceremonies, Oxford (1897)** says that the distinctive sign of the Saivites is the Lingam. They sometimes wear it fastened to the hair or round the arm enclosed in a little silver tube, but more often they are having it round the neck and the silver box containing it rests on the chest and instead of the Lingam many of the devotees of Siva rub their fore heads and various parts of their bodies with the ashes of cowdung by way of showing their devotion.

**Dr. S.V. Subramanian (ed) Historical Heritage of the Tamils, Madras, (1983)** Saivism means that which has connection with Siva. The word Saivism has its root in Sivam. Saiva religion deals with (pati) god (pasu) the souls and (pasam) bondage and Siva is its supreme God. The Sivam stands for love the good, the auspicious and the supreme bliss.

**P.S.S. Sastri, (Tamil) Sangamurkal Umvaidiha Markamuin, Madras, (1975 )** Ainkurunooru, Pathirtru Patthu, Kalithohai, Ahananuru and Purananuru, the five of the eight anthologies have

invocation verses in praise of Lord Siva. Scholars attest a heavy antiquity to the worship of Siva in Tamilnadu.

**R.G. Bhandarkar, Saivism Vaishnavism and Minor religious Systems, New Delhi, (1983)** states that Amaravathi Bhita etc in Andhra Pradesh suggest that the early wave of Pasupata Saivism reached this part of the peninsula around the second century B.C. The revival of **Brahmanism** in the north during the fourth and fifth century A.D. penetrated to extreme south. Bhakti Movement of Saivism commenced in the Kannada country but it reached a great height in Tamil nadu. Therefore the Bhakti cult of Saiva nayanmars also meant to revive the Siva cult of Sangam age.

**H.M. Nayak and B.R. Gopal** says that The Bakthi cult of Nayanmars produced a great upsurge and mass awakening. This resulted the enrichment of the spiritual and moral standards of the life of the people and the temple was the centre of this new efflorescence. The first three Nayanmars, Appar, Sambandar, Sundarar sang many devotional songs.

**R.G. Bhandarkar, Saivism,** states By the side of pure school of Bhakthi represented by the three saints of Devaram and Manikkavasakar there existed other types of worshippers of Siva whose tenets and practices are guru, some and repellent to modern state such were the Pasupathas, Kapalikas, Kalamukas and others. Kalamukha sect of Saivism became powerful during the 8<sup>th</sup> and 9<sup>th</sup> century A.D. The Kalamukhas imbibed certain essential features of the Agamas. There is a reference from the inscriptions that Kalamukha Brahmanas of the Saiva sect were found in the north Arcot district in the early part of the 10<sup>th</sup> century A.D.

**ARE 1912 No. 191** states that The age of imperial Cholas (850 - 1200) was the golden age of Saivism. The devotional songs of first three Nayanmars were compiled by Nambiyandar Nambi under the title of Devaram in the middle of 12<sup>o</sup> century A.D. During the reign of Raja Raja I hymns were arranged by the Nambiyandar Nambi and continuously added to till about the middle of twelfth century. In the medieval Tamil nadu, especially under the imperial Cholas, the Devaraja cult introduced new form of Saivism which centered on the worship of Linga, the formalised phallic symbol of Siva, with which the prosperity of the kingdom was believed to be bound.

**D.G. E. Hall, A History of South East Asia, New York (1965)** states that the recital of the sacred Siva hymns of the Devaram are referred for the first time as being instituted by Raja Raja I, Rajendra Chola I, appears to have supported the cause of Saivism by going a step further than his father and setting up the images of some of the famous Saiva saints in the

temple of Raja Rajeswara at Tanjore. A matha or a resthouse under the name Tiruvagisam Rajendra Chola was built in his time at Uyyakondam Thirumalai. Thus Saivism appears to have gradually grown stronger and stronger under the patronage of the Chola kings so that in the beginning of the thirteenth century AD a number of mathas presided over by Saiva sanyasis spreading their influence over a pretty large portion of the Tamil country.

**D. Dayalan, Early Temples of TamilNadu, New Delhi (1992)** says that in this new form of Saivism the increasing association of the earthly king with a deity could be clearly seen in some royal rituals such as naming of Linga, for instance the Linga placed in the sanctum of the imperial temple was often named after the king who had donated it. Thus Linga donated by Raja Raja I came to be called as the Raja Rajaswara Linga as the Linga donated by Udayaditya to the Udayeshvara temple at Udaipur came to be known as the Udayaswara Linga.

**S. Manickam, Facts of History A Speculum of Thought, Madurai (1998)** says that The Saiva Siddhantha philosophy had as its source the twenty eight Saiva Agamas, hymns of Saiva saints and philosophical works of Saiva thinkers. God is identified with Siva. The soul "Siva" is of the same essence as god but not identical. It is saved by the divine grace. His "Siva Gnana Bodam" a translation into Tamil verse of twelve Sanskrit sutra from Raurava Agama is looked upon as the fountain head of dogmatics of the system.

**Abbe J.Dubois** Virasaivism refuses to reorganize any caste distinctions maintaining that the Lingam makes all men equal. If even a Paria joins the sect, he is considered in no way inferior to a Brahmin. Wherever the Lingam is found, that they say is the throne of the deity without distinction of class or rank. The Pariah's humble hut containing, this sacred emblem is far above the most magnificent palace where it is not.

## **2.2 Temple worship:**

**George Michel, The Hindu temple and introduction to its meaning and forms, New Delhi, (1977)** says as God fearing people, the Tamils never preferred to settle in villages which had no temple and considered such villages as haunted places and unfit for human habitation. The temple is a place where God dwells in various forms embodied in sacred images or symbols of deities which constitute the most important part of Hindu art.

**Makin Marriott, Caste Ranking and Community Structure in Five Regions of India and Pakistan, Poona (1966)** says that Generally, the temples and their custodians decided the

rules and regulations for the movement of the people. They wielded vast influence in the state through the possession of wealth. Ownership of vast estates, control of markets and credit occupation of key positions, celebrations of festivals, promotion of art and literature and above all the authority to decide the social status. The right to enter certain parts of the temple, the right to participate in certain ceremonies rites and festivals were the important visible expressions of the accepted hierarchy of communities and individuals in society.

**Neeakanta Sastri, K.A., A History of South India, (Oxford University Press (1966)** says that the temple is not merely a place of worship. It has filled a large place in the cultural and economic life of the people. Its construction and maintenance offered employment to number of architects and craftsman who vied with one another in bold planning and skilful execution. The making of icons in stone and metal gave scope to the talents of the best sculptures of the country. The daily routine especially of the large temples, gave constant employment to number of priests, Choristers Musicians, girls, florists, cooks and many other classes of servants. The periodical festivals were occasions marked by fairs, contests of learning wrestling matches and every other form of popular entertainments.

**Rajalakshmi, V.R., Tamilnadu Hindu Religious and Charitable Endowment Act (1959) Madras (1979)** says According to section 6 (2) of the Tamilnadu Religion Charitable Endowment Act, 1959, corresponds to section 6 (17) of the Act XI of 1951 and section 9 (12) of the Act II of 1927. 'A temple is a place used for public religions worship and used as at right by the Hindus community of any section there of as a place of public religious worship. It may include any place irrespective at the installation of idols or a building with a tower devasjasthambam or sthupa.

**Ramasamy Sastri, K.S., The People their History and Culture, Vol.3, New Delhi, (2002)** says that the temple is a material record marking definite stages in the spiritual evolution of man. The temple forms part of India's heritage. Broadly speaking there were Siva and Vishnu temple forms of worship were becoming more and more complicated and apart from vedic elements and tantric rituals new form of devotional worship were being introduced. The Sacred Hymns composed by the Saiva and Vaishnava leaders of Bhakti Movements came to be in rested with the status given to the vedas.

**Balasubramanian, S.R., Early Chola Art, Part I, Asia Publishing House, Bombay,** says In sangam literature the temples were variously known as kovil, nagaram and kottam. After

the sangam period the temples formed an important land mark in the monumental history of Tamilnadu.

**Subramaniya Iyer, KN., Historical Sketches ofAnclent Dechan** says that the temples had different origins from dolmens and huts of the primitive or the Buddhist stupa. The shape of the hut resembles the shape and reminds the top of the central shrine called Vimana. In ancient period early man had the fear at nature. So he started worshipping nature. The basis of religion was the worship of nature in its various forms as all of their gods represented one or other phenomenon of nature. In the Rig vedic period the worship of gods like Indra, Varuna, Agni & Surya were popular.

**Makim Marriott (1996)** The temples wielded vast influence in the state through the possession of wealth. Ownership of vast estates, control of markets and credit occupation of lay positions, celebration of festivals and above all the authority to decide the social status. The right to enter certain parts of the temple, the right to participate in certain ceremonies and the order of precedence in certain rites and festivals were the important visible expression of the accepted hierarchy of communities and individuals in society. The temple was not only a place of worship. It filled a large place in the cultural and economic life of the people.

**S.Krishnaswamy Iyenger, Contribution of south India to Indian culture – Chennai (1932)** says that the arrival of the Pallavas and the Pandyas in their respective regions heralded a new epoch in the history of temple construction. Theynot only intensified temple building activities but introduced the durable stone as building material. This is evident from the Mandagapattu inscription of Mahendravarman, which states about temples without the timber, the brick, the mortar and the metal, for the Trimurthis Brahma Vishnu and Siva which were caused to be constructed by Vichitrachitta. The raise and growth of Bhakthi movement (6-9 AD) and Brahmanism in Tamil country induced its patrons to built more temples. Many of the great temples that are observed in Tamilnadu had their origin after the Bhakthi cult had attained its importance in the Hindu religion.

**K.A. Nilakanda Sastri, The Cholas, Madras (1975)** states thatMost of the early temples of the Pallavas were built with a kind ofsoft stone. But the Cholas used the strong granite stone. Vijayalaya, the founder of later Chola empire had built the Nisumbhasudani temple at Tanjore and it is supported by the Kanyakumari inscription of Vira Rajendra. The maturity of Chola architecture found expression in the two magnificent temples of Thanjore

Brahatheeswarar temple by Raja Raja I and Gangai Konda Cholapuram temple by Rajendra I Vaishnava Temples at Cheranmahadevi, Thirukadiyam and a host of others speaks appeal.

"South Indian Festivals" by **P.V.Jagadese Iyer**, throws information about Pujas and Festivals performed in this temple. Medieval literary works like Thiruvaimoli is useful to trace antiquity of Perunkulam. Apart from the literary works journals and articles are listed in the bibliography, which contain useful information about this temple.

**Adrian Ivakhiv (2003)** says that a pilgrim is dissimilar from a tourist. For a visitor journey is a stop in itself. For a pilgrim, journey is a way to an end. Pilgrims with pilgrimage tourism is one of the highest emergent tourism segments in the planet. Not only has it turn into a significant issue of the Indian existence method.

**Bar et al., (2003)** says that Pilgrimage tourism offers fabulous opportunities for generating revenues, earning foreign exchange, and providing employment in "delightful Thanjavur." At present all countries of the planet are determined to develop pilgrimage tourism in a huge way (American Geographical Society). Pilgrimage tourism earns over 3.5 trillion worldwide. India's current contribute to in globe tourist inflow is only 0.37%. In addition financial, the social and ecological gains of tourism are also important.

**Liebelt, (2010)** says that heritage tourism is measured as a representative of peace and worldwide brotherhood.

**Timothy and Olsen, Eds (2006)** states that pilgrimage tourism seems to be a newer academic concept, but it is certainly not a new phenomenon.

**Josan (2009)** says that in tourism marketing, almost all authors agree that pilgrimage tourists play the most significant role; hence, marketers always try to learn the attitude and behavior of pilgrimage tourists to effectively design and offer their tourism packages.

According to **Plummer (1987)**, the earliest light deities were dynamic celestial bodies: the sun and moon, stars and planets. These sky gods occupied the vault of heaven, the starry region alive with cosmic powers. Even when not linked to the sun, luminescence was seen as an occupying power, a visitation, and an entry of the Godhead into otherwise dark and anemic material. While otherwise invisible, the divine spark could transfigure "profane" matter with its "sacred presence". The impulse to "lure" and "build" light led to a legacy, of what may be the most intensely alive, manmade light worlds available today in temples and

mosques, churches and abbeys, synagogues and shrines. Such concentrations of flaming matter continue to be as vibrantly entrancing as when they were built.

**Mann's (1993)** discussion on the subject of light also emphasizes the cosmological and the astronomical connections between the sacred monuments and the celestial bodies. According to his study the geometric forms used by the Egyptians, Indians, Romans, Greeks and other ancient cultures have a profound mystical significance. The proportioning systems were used to understand the rhythms and the cycles of the sun and the moon, in addition to serving as a vehicle for meaning. This understanding was later incorporated into their sacred architecture, through various lighting techniques.

**Millet (1996)** has focussed on the divine aspects of natural light. He points out that light has long been connected with the spiritual aspects of life and with the forces that symbolize the sacred and the divine. Daylight becomes symbolic light when it is captured in a certain way. Symbolic light gains special meaning through association with that which is symbolized, Divine light in turn is a special aspect of symbolic light that represents the deity.

**Tanizaki (1977)** says that the temple architecture followed similar principles as those of the ancient Egyptians, the innermost sacred chamber would remain in darkness at all times, though the outer galleries or surrounding halls would have many openings to filter the light in. Japanese author put it very simply, "were it not for shadows, there would be no Beauty".

## **RESEARCH METODOLOGY**

## **CHAPTER-3**

### **RESEARCH METHODOLOGY**

Research methodology is the way to systematically solve the research problem. It may be understood as a science of studying how research is done scientifically. It involves various data collection technique, the methods of analysis of data, their interpretation and final summarization. This chapter deals with the certain scientific steps for successful exhibition of the research. This chapter explains the steps and techniques adopted for achieving of the study. It includes the overall research design, the sampling procedure, data collection method and analysis procedure.

#### **3.1 RESEARCH DESIGN**

To start a research, there must be an understanding of in which way the research will be approached. Philosophies and approaches are the first and second layers of the ‘research onion’ respectively (Saunders, et al, 2008; cited in Saunders et al, 2009; 108).

Research design is a master plan that specifies the method and procedures for collecting and analyzing the information. Research design is the arrangement of conditions for collections and analysis of data in manner that aims to combine relevance to the research purpose without deviating from scientific procedure. All researches must be planned and designed properly according to the information collected and ensure it is appropriate for the particular research project. Descriptive research design is used for this study where the questionnaire is given to the respondents to gather information systematically.

#### **3.2 TYPE OF RESEARCH METHOD**

Descriptive research is used to describe the characteristics of objects, peoples, groups, organizations, or environments. It also addresses who, what, when, where, why and how questions. Besides, descriptive studies are conducted with a considerable understanding of the situation being studies (Zikmund et al., 2013). From the research, descriptive research is being used to evaluate the effects of empowerment, transformational leadership, teamwork and work environment on employee performance in hotel industry.

#### **3.3 SAMPLING DESIGN**

Sampling means selecting a sample from a population. There are five steps in sampling design which are defining the population, determine the sampling frame, select sampling techniques, determine the sample size and execute the sampling process. Through

these steps, it helps to identify the qualified target respondents to participate in the survey. Kuul (1984) sampling is the process by which a relatively small number of individuals, objects or events is selected and analyzed in order to find out something about the entire population from which was selected.

**Strategy:** In order to address the research aim the participants are selected using a non-probability sampling method.

**Types of universe:** For the purpose of the study, people who visit the temples in thanjavur mainly of chola architecture and trichy Srirangam temple.

**Population:** Polit and Hungler (1999) refer to the population as a aggregate or totality of all the objects, subjects or members that conform to a set of specification. Population is the aggregate of all the units with specific characteristics on which the samples are drawn. All the items in any field of enquiry constitute a universe or population. Population is finite and number of items is certain. The population taken into consideration for the study consists of tourists who visit the thanjavur temples and trichy srirangam temple.

**Sample size:** The sample size refers to the number of items to be selected from the universe to constitute a sample. The sample size is 100 who are the tourists who visit the thanjavur temples.

**Sampling procedure:** The sampling procedure used is convenience sampling. The sampling is selected on the basis of convenience in thanjavur which served as main factor for the selection of the sampling procedures. Convenience sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researchers.

### **3.4 DATA COLLECTION METHOD**

Data is the most valuable information that collected by the researchers from the respondents and those of the data will be used to answer the hypotheses and research questions. In our research, we are using two types of the data which are primary data and secondary data to assist us of collecting the information. Questionnaires were used in the study as recommended by (Kombo and Tromp, 2006).

#### **3.4.1 Primary data**

The primary data was collected through a structured questionnaire. The questionnaire consisted of a variety of questions that were consistent with the objectives of

the research. Primary data those collected are fresh for the first time and thus happen to be original in characters. The questionnaire is considered as the heart at the survey opinion. Thus the primary data has been collected as structured questionnaire and multiple choice questions in this study. It covers the temples in thanjavur and trichy.

### **3.4.2 Secondary data:**

Secondary data refers to the data that help to support the primary data and it is previously collected by other researchers. In general, secondary data are historical and already assembled such as journals, articles and books. However, secondary data is much easier to find the needed information when compared to the primary data (Galvan, J. L, 2013). It can obtain through internet resources and books.

In the study, journals, online articles and text books as the proposal references and extra information are used.

## **3.5 DATA COLLECTION**

### **3.5.1 Questionnaire**

A questionnaire consists of a number of questions printed or typed in a definite order on a form or set of form. Basically, a good questionnaire should not be complicated and ambiguous to reduce any biases among respondents. Uniform presentation of questionnaires is important to create a peaceful and patience environment when respondents answer the questions. So, simple and direct questions are encouraged to make sure all respondents can understand better and answer it as good as possible.

### **3.5.2 Questionnaire design**

Questionnaire in this research consists of three major sections: Part A and Part B. Part A is asking about the respondent's demographical information such as gender, age, race, educational level, income level and marital status. The purpose of the demographical information is to have a better understanding on the varied nature of respondents.

Whereas, Part B carries questions that deals with the temples in tanjavur. It is about the architecture of each temple, facilities provided, festivals celebrated and accessibility. It uses the measurement scale with five response categories. It is used to indicate their attitudes by showing the degree to which they agree or disagree with the statements.

### 3.5.3 Construct Measurement (Scale)

#### Likert Scale

Likert scales are often used in psychology questions and typically involved offering a response that ranges from strongly disagrees to strongly agree. In this research, we have used the Likert Scale to collect the responses and the opinions of respondents on each statement in the Section B of the questionnaire. The questionnaire is administered in the following way;

<b>SCALES</b>	<b>SCORE</b>
Strongly agree	5
Agree	4
Neutral	3
Disagree	2
Strongly disagree	1

### 3.6 TOOLS FOR ANALYSIS

Primary data is collected through questionnaire. Questionnaire used as the primary research instrument where distributed to respondents for their feedback. The statistical analysis was done through SPSS 16.0 version.

- Frequencies
- Descriptive Analysis
- ANOVA
- QGIS
- Garrett Ranking

#### 3.6.1 Percentage Analysis

A frequency is a distribution generally a frequencies issued for looking at detailed information on nominal (category) data and describing the results. It is used to obtain counts on a single variable values.

#### 3.6.2 ANOVA

Analysis of variance (abbreviated as ANOVA) is an extremely useful technique concerning researches in the fields of economics, biology, education, psychology, sociology, and business/industry and in researches of several other disciplines. This technique is used when multiple sample cases are involved. The anova technique is important in the context of

all those situations where one can compare more than two populations. ANOVA is essentially a procedure for testing the difference among groups of data for homogeneity. There may be variation between samples and also within sample items. The basic principle is to test for differences among the means of the populations by examining the amount of variation within each of these samples, relative to the amount of variation between samples.

### 3.6.3 One Way ANOVA:

To obtain the each mean of each sample  $X_1, X_2, X_3, \dots, X_k$  when there are  $K$  samples

Work out the mean of sample mean as follows:

$$\bar{X} = \frac{X_1 + X_2 + X_3 + \dots + X_k}{k}$$

No. Of samples ( $k$ )

1. To find out the sum of squares for variation between the samples (SS)

$$SS = n_1(X_1 - \bar{X})^2 + n_2(X_2 - \bar{X})^2 + \dots + n_k(X_k - \bar{X})^2$$

2. To find Mean Square (MS)

$$MS = \frac{SS \text{ between}}{(k-1)}$$

3. So sum of squares within groups can be written as:

$$SS \text{ within} = \sum (x_{1i} - X_1)^2 + \sum (x_{2i} - X_2)^2 + \dots + \sum (x_{ki} - X_k)^2$$

Where  $i = 1, 2, 3, \dots$

4. Mean square within sample:

$$MS \text{ within} = \frac{SS \text{ within}}{(n-k)}$$

5. Sum of squares for total variance:

$$SS \text{ for total variance} = \sum (X_{ij} - \bar{X})^2$$

Where  $i = 1, 2, 3, \dots$      $K = 1, 2, 3, \dots$

$$SS \text{ for total variance} = SS \text{ between} + SS \text{ within}$$

6. F ratio worked out as

$$F \text{ ratio} = \frac{MS \text{ between}}{MS \text{ within}}$$

### **3.6.4 Frequencies**

A frequency is a distribution generally a frequencies issued for looking at detailed information on nominal (category) data and describing the results. It is used to obtain counts on a single variable values.

### **3.6.5 QGIS**

QGIS (previously known as **Quantum GIS**) is a cross-platform free and open-source desktop geographic information system (GIS) application that supports viewing, editing, and analysis of geospatial data. QGIS functions as geographic information system (GIS) software, allowing users to analyze and edit spatial information, in addition to composing and exporting graphical maps. QGIS supports both raster and vector layers; vector data is stored as either point, line, or polygon features. Multiple formats of raster images are supported and the software can georeference images. QGIS aims to be a user-friendly GIS, providing common functions and features.

### **3.6.6 Garrett ranking technique:**

To find out the most significant factor which influences the respondent, Garrett's ranking technique was used. As per this method, respondents have been asked to assign the rank for all factors and the outcome of such ranking have been converted into score value with the help of the following formula:

$$\text{Percent position} = 100(R-0.5)/N$$

Where R= Rank given by the respondents

$$N= \text{Total no. of samples}$$

With the help of Garrett's table, the percent position estimated is converted into scores. Then for each factor, the scores of each individual are added and then total value of scores and mean values of scores is calculated. The factors having highest mean value is considered to be the most important factor.

## **3.7 DESCRIPTION OF STUDY AREA**

The study area chosen for the research is Thanjavur District, Tamil Nadu. Thanjavur district is bounded on the north east by Nagapattinam district, north by Tiruchirappalli, Perabalur and Cuddalore districts, east by Thiruvarur district, south-east by Palk strait, west by Pudukkottai and north-west by Tiruchirappalli district.

According to local legend, the word **Thanjavur** is derived from "Tanjan", an asura (giant) in Hindu mythology who was killed in what is now Thanjavur by the Hindu god Neelamegha Perumal, a form of Vishnu.<sup>[2][3]</sup> The word Thanjavur is indeed a Tamil name. "Than"-cold, "chei"-farmland, "ur"- city, a city surrounded by cold farmlands. The word "Thancheiur" has become "Thanjavur".

**Thanjavur** was the ancient capital of the Chola Kingdom and went on to thrive under the Marathas and the Nayaks. Since it was a vibrant city in ancient times, Thanjavur is one of the very few historical sites in the country that still has its temples and relics preserved. Thanjavur is also known as the '*Rice Bowl of India*' and is also considered to be one of the leading cultural head-quarters of the region. It is located 380 kms, from the Capital of Tamil Nadu, Chennai.

The following places ranks the topmost to be visited in thanjavur:

1. Brahadeeswara Temple
2. Airavateshwara Temple
3. Thanjavur Royal Palace
4. Gangaikondacolapuram Temple

### **3.7.1 BRIHADISHWARAR TEMPLE:**

Brihadeshwara Temple (Tamil:Peruvudaiyarkovil) is a Hindu temple dedicated to Shiva. It is located in Thanjavur in the Indian state of Tamil Nadu. It is also known as Periya Kovil, RajaRajeswara Temple and Rajarajeswaram. It is one of the largest temples in India. Brihadeshwara is an example of Tamizhan architecture from the Chola period. It was built by emperor Raja Raja Chola I and completed in 1010 AD. The temple turned 1000 years old in 2010. The temple is part of the UNESCO World Heritage Site known as the "Great Living Chola Temples.

#### **3.7.1.1 Temple History:**

Mythical accounts of the actual building of the temple and the underlying puranic accounts for the source of sacred power vested in this site abound. These sthalapuranas of varying antiquity contain narratives about the sacred geography of the location of the temple, anecdotes related to the building of this complex, accounts of kingly lineages and some canonical literature. Foremost among these texts is the Brihadeeswara Mahatmya, forming an

extract of the Bhavishyottara Purana. It contains many legends related to the construction of the Brihadeeswara temple. The text, attributed to the legendary Vedavyasa, gives a mythical account of sixteen Chola kings and the temples they built. It describes the festivals and fairs held in the temple along with the Kumbhabhishekham..

### **3.7.2 GANGAIKONDACHOLAPURAM TEMPLE:**

Gangaikonda Cholapuram, also called Gangaikondacholapuram, is a town located in Tamil Nadu state of India. It became the capital of the Chola dynasty in c. 1025 during the reign of Rajendra Chola I, and served as the Chola capital for around 250 years.

The town is about 70 kilometres (43 mi) northeast of Thanjavur city. As of 2014, the ancient city exists as a heritage town in the Ariyalur district of Tamil Nadu, India. The great temple of Brihadeeswarar Temple at this place is next only to the Brihadisvara temple at Thanjavur in its monumental nature and surpasses it in sculptural quality.

#### **3.7.2.1 Description of the Temple:**

The city was founded by Rajendra Chola I to commemorate his victory over the Pala Dynasty. The name means The town of the chola who took over Ganga (water from Ganga) or who defeated (the kings near) Ganga. It is now a small village, its past eminence only remembered by the existence of the great Siva Temple. The Chola empire included the whole of southern India to the river Thungabhadra in the north. For administrative and strategic purposes they built another capital and named it Gangaikondacholapuram.

The royal palace also was built of burnt brick. The ceilings were covered with flat tiles of small size, laid in a number of courses, in fine lime mortar. The pillars were probably made of polished wood, supported on granite bases; a few pillar bases have survived to this day. Iron nails and clamps have been recovered from this palace site. There is an underground tunnel that links the palace and the temple inner 1st pragara(north).

### **3.7.3 AIRAVATESWARAR TEMPLE:**

Airavatesvara Temple is a Hindu temple of Tamil architecture located in the town of Darasuram, near Kumbakonam in the South Indian state of Tamil Nadu. This temple, built by Rajaraja Chola II in the 12th century CE is a UNESCO World Heritage Site, along with the Brihadeeswara Temple at Thanjavur, the Gangaikondacholisvaram Temple at Gangaikonda Cholapuram that are referred to as the Great Living Chola Temples.

The Airavatesvarar temple is one among a cluster of eighteen medieval era large Hindu temples in the Kumbakonam area.<sup>[2]</sup> The temple is dedicated to Shiva. It also reverentially displays Vaishnavism and Shaktism traditions of Hinduism, along with the legends associated with Nayanars – the Bhakti movement saints of Shaivism.

### **3.7.3.1 Temple History and Structure:**

The stone temple incorporates a chariot structure, and includes major Vedic and Puranic deities such as Indra, Agni, Varuna, Vayu, Brahma, Surya, Vishnu, Saptamtrikas, Durga, Saraswati, Sri devi (Lakshmi), Ganga, Yamuna, Subrahmanya, Ganesha, Kama, Rati and others.

The Cholas built hundreds of Hindu temples across their empire. Of these four were vast complexes with all stone vimanas. The Airavatesvara temple is one of these four. The other three are the temples found in Thanjavur built by Rajaraja I, in Gangaikonda Cholapuram built by Rajendra I, and in Tribuvanam by the later era Chola king Kulottunga II.

The Airavatesvara temple is another square plan structure completed in 1166 CE. The surviving inner courtyard is almost six stacked squares of 35 metres (115 ft) side, measuring a total of about 107 metres (351 ft) by 70 metres (230 ft). The Nandi mandapa and the stambha are found outside of this main temple courtyard and they are aligned with the main Main temple's east-west axis. called Gangaikondacholapuram, is a town located in Tamil Nadu state of India. It became the capital of the Chola dynasty in c. 1025 during the reign of Rajendra Chola I, and served as the Chola capital for around 250 years.

### **3.7.4 SRI RANGANATHASWAMY TEMPLE:**

The **Sri Ranganathaswamy Temple** or **Thiruvarangam** is a Hindu temple dedicated to Ranganatha, a reclining form of the Hindu deity Vishnu, located in Srirangam, Tiruchirapalli, Tamil Nadu, India. Constructed in the Tamil style of architecture, this temple is glorified in the Thiviya Pirabandham, the early medieval Tamil literature canon of the Alvar saints of Bhakti movement from the 6th to 9th centuries AD. The temple tops the list among the 108 Divya Desams dedicated to Vishnu. It is one of the most illustrious Vaishnava temples in South India rich in legend and history. The temple has played an important role in Vaishnavism history starting with the 11th-century career of Ramanuja and his predecessors Nathamuni and Yamunacharya in Srirangam.

#### **3.7.4.1 Temple History**

The temple occupies an area of 155 acres (63 ha) with 50 shrines, 21 towers, 39 pavilions and many water tanks integrated into the complex. The temple town is a significant archeological and epigraphical site, providing a historic window into the early and mid medieval South Indian society and culture. Numerous inscriptions suggest that this Hindu temple served not only as a spiritual center, but also a major economic and charitable institution that operated education and hospital facilities, ran a free kitchen, and financed regional infrastructure projects from the gifts and donations it received.

The Srirangam temple is the largest temple compound in India and one of the largest religious complexes in the world. Some of these structures have been renovated, expanded and rebuilt over the centuries as a living temple. The latest addition is the outer tower that is 67 metres (220 ft) tall, completed in 1987. Srirangam temple is often listed as one of the largest functioning Hindu temple in the world, the still larger Angkor Wat being the largest existing temple. The temple is an active Hindu house of worship and follows Thenkalaitradition of Sri Vaishnavism. The annual 21-day festival conducted during the Tamil month of Margazhi (December–January) attracts 1 million visitors. The temple complex has been nominated as a UNESCO World Heritage Site, and is in UNESCO's tentative list.

### **3.8 Conclusion**

These are the places in Thanjavur to host heritage tourism. The study was taken to know Prospects and potential of Heritage tourism in Thanjavur.

## **ANALYSIS AND INTERPRETATION**

## **CHAPTER-4**

### **ANALYSIS AND INTERPRETATION**

The chapter deals with the analysis of the data that has been collected from the respondents by administering questionnaire. The researcher analyzed, interpreted and tabulation the data base on demographic profile of the respondents importance of amenities, activities preferred, satisfied with amenities and rate experience for adventure tourism in and around Ooty.

Analysis of the data includes studying the tabulation material in order to determine the inherent factor. It is a process of breaking down the complex factor into the simpler form and putting new arrangements for the purpose of interpretation. Interpretation is a search of the process to find meaning for the research. The analysis is to be summarizing collected data in such a way that they provide answer to the question. The analysis is to study the relationship among the various items in detail and interpretation will be given in the study.

Analysis is the systematic to problem solving. It refers to the computation of certain measures along with searching for pattern of relationship that exists among the data collection.

## FREQUENCY OF RESPONDENTS FOR TOURIST PERCEPTION TOWARDS CHOLA DYNASTY

### GENDER

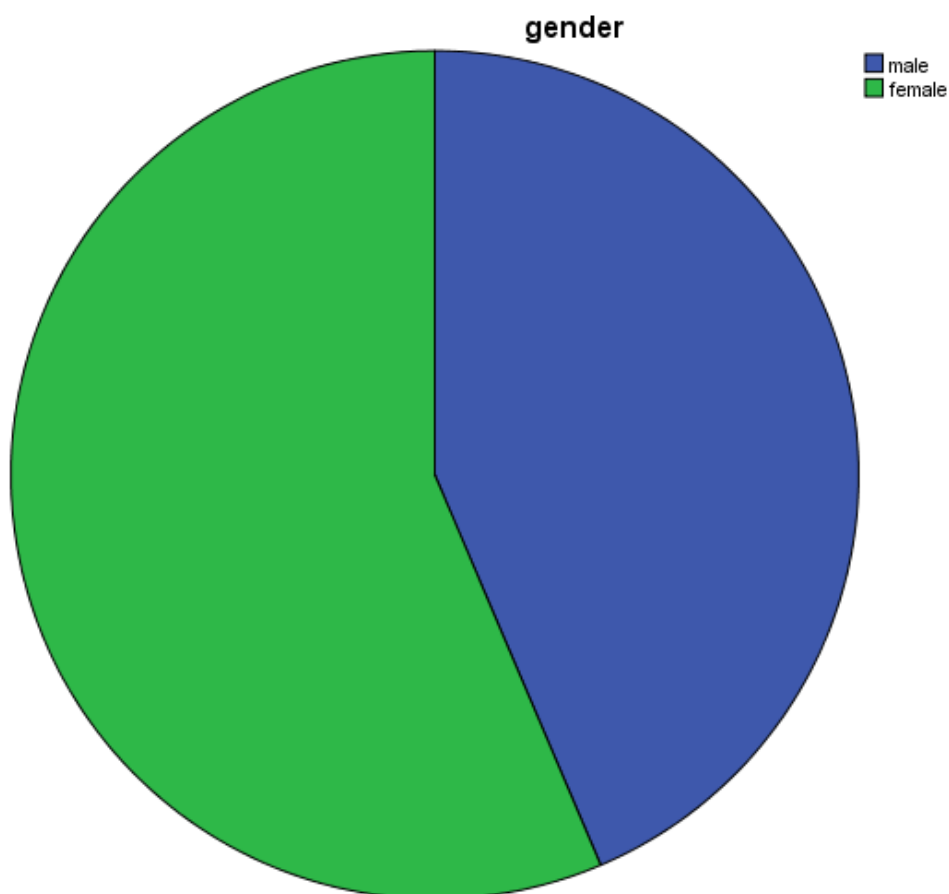
Table: 4.1

	Frequency	Percent
male	109	43.6
female	141	56.4
Total	250	100.0

From the above table it is inferred that 43.6 percent are male respondents and 56.4 are female respondents and is also inferred that female respondents are higher than male.

### GENDER

Figure: 4.1



## AGE

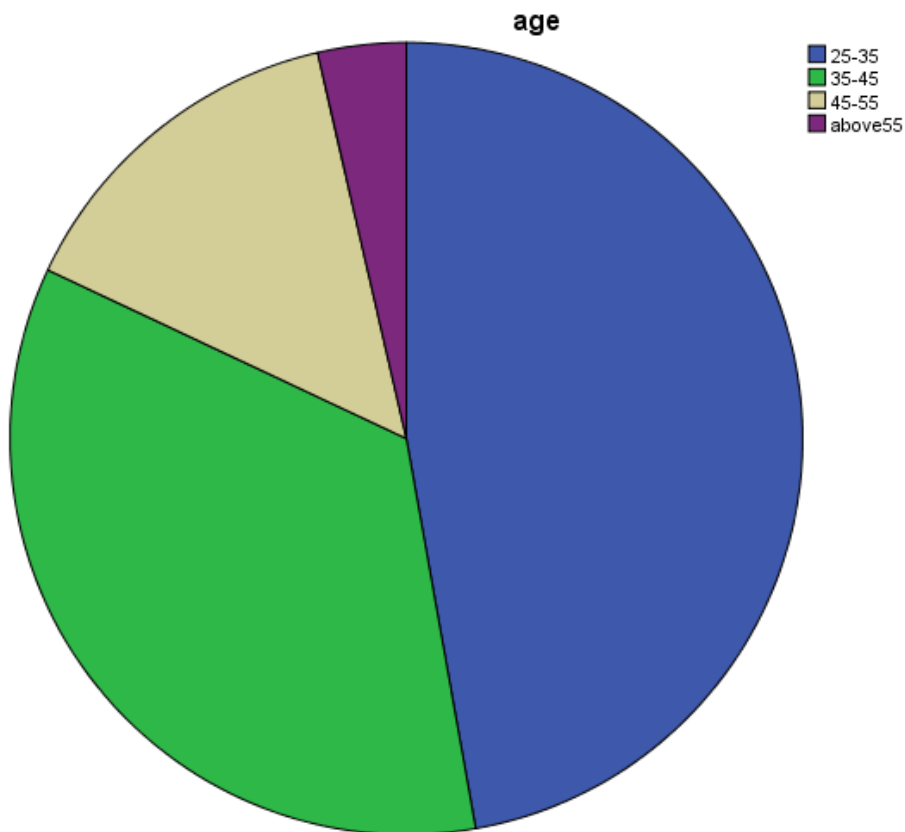
Table: 4.2

	Frequency	Percent
25-35	118	47.2
35-45	87	34.8
45-55	36	14.4
above55	9	3.6
Total	250	100.0

From the above table it is inferred that 47.2 percent of the respondents belongs to the age group of 25-35 years, 34.8 percent of the respondents belong to the age group of 35-45 years, 14.4 percent of the respondents belong to the age group of 45-55 years, 3.6 percent of the respondents belong to the age group of above 55 years. It is also inferred that more no. of respondents fall under 25-35 years.

## AGE

Figure: 4.2



## MARITAL STATUS

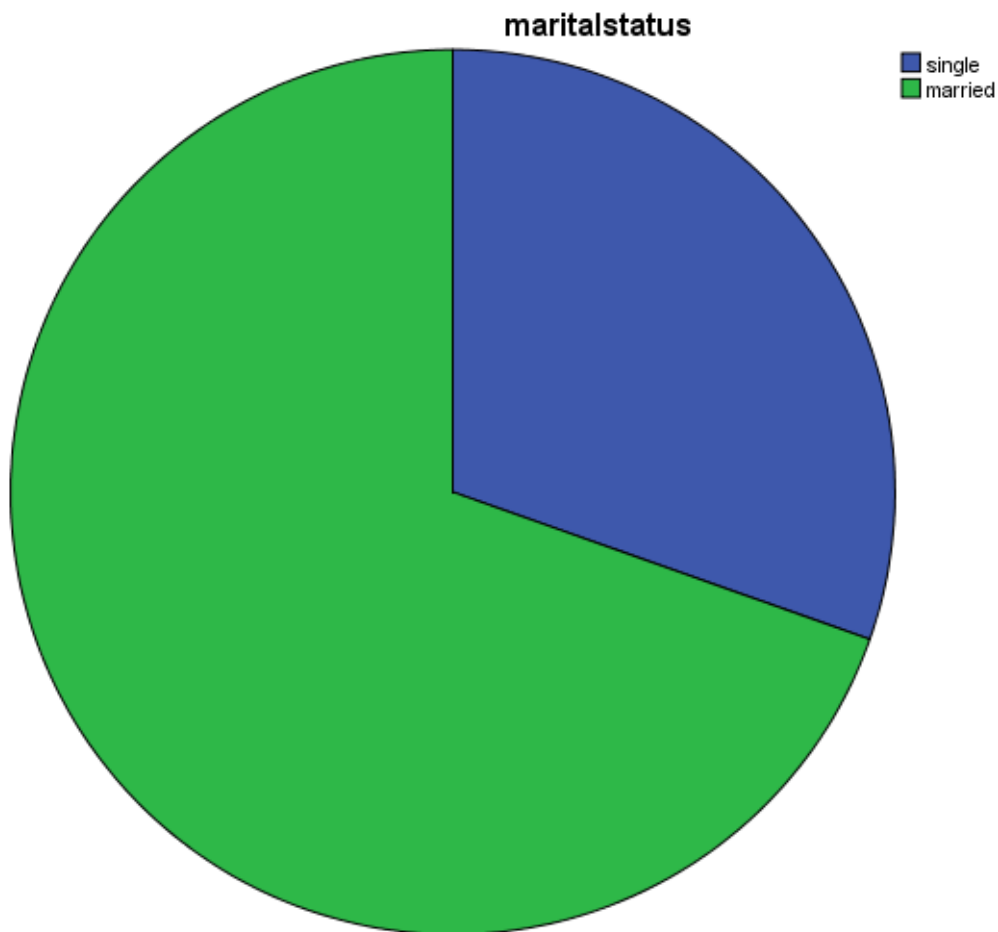
Table: 4.3

	Frequenc y	Percent
single	76	30.4
married	174	69.6
Total	250	100.0

The above table shows that 30.4 percent of the total respondents are single and 69.6 percent of the total respondents are married. Therefore, majority of the respondents are married.

## MARITAL STATUS

Figure: 4.3



## OCCUPATION

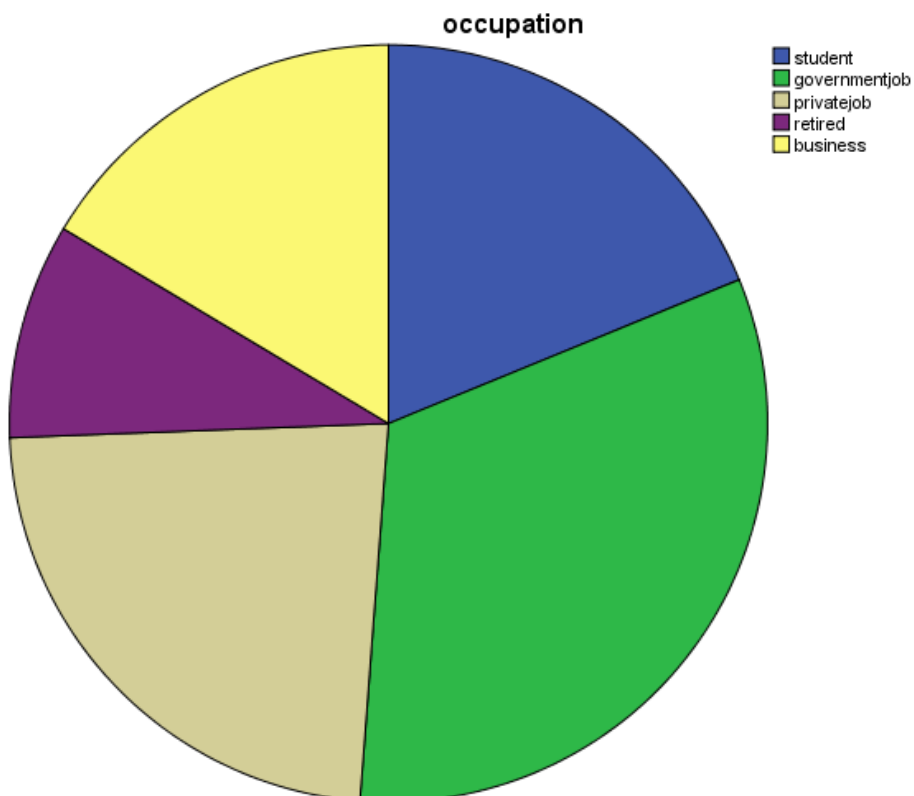
Table: 4.4

	Frequency	Percent
student	47	18.8
governmentjob	81	32.4
privatejob	58	23.2
retired	23	9.2
business	41	16.4
Total	250	100.0

From the above table it is inferred that 18.8 percent of the total respondents are students, 32.4 percent of the respondents are government employees, 23.2 percent of the respondents are private employees, 9.2 percent of the respondents are retired and 16.4 percent of the respondents are business people. It is also inferred that the majority of the respondents are private employees.

## OCCUPATION

Figure: 4.4



## ENDOWMENT

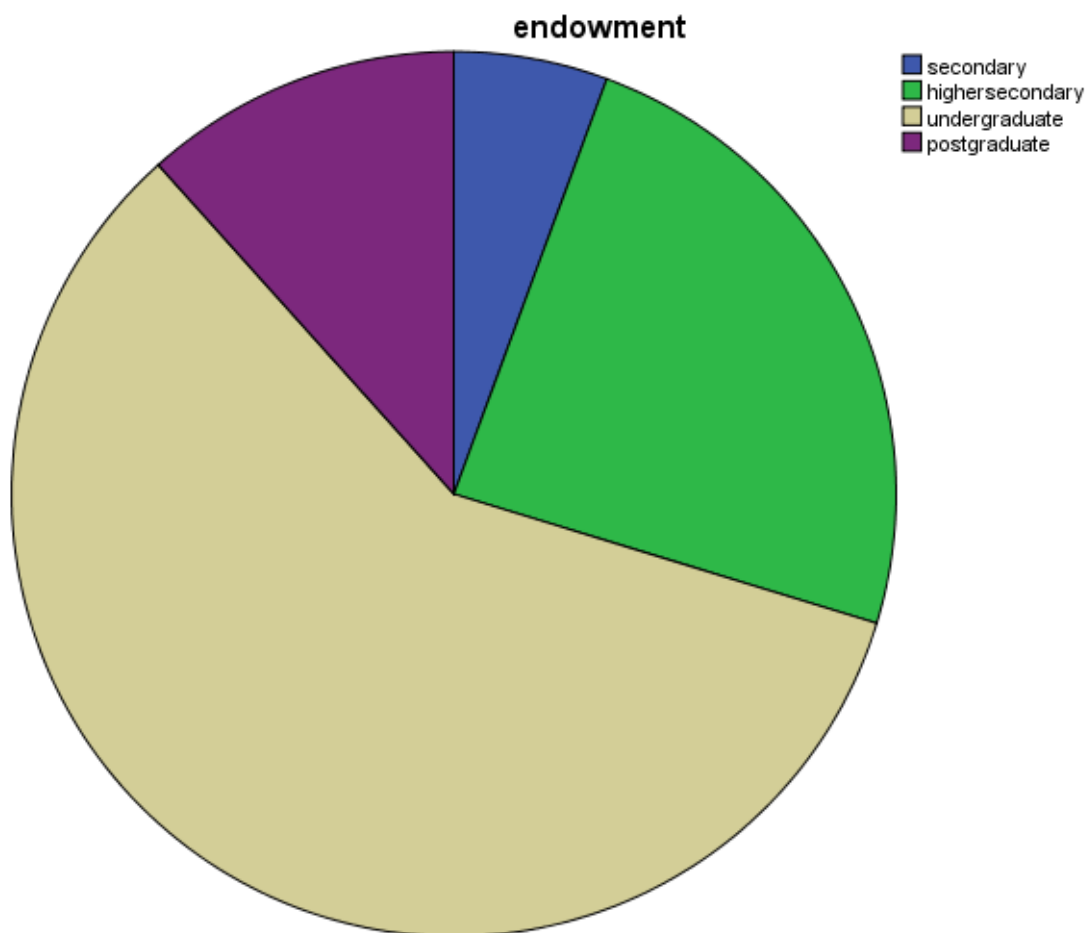
Table: 4.5

	Frequency	Percent
secondary	14	5.6
highersecondary	60	24.0
undergraduate	146	58.4
postgraduate	29	11.6
Total	250	100.0
Total	250	100.0

From the above table it is inferred that of total respondents, 5.6 percent of the respondents completed secondary school, 24 percent of the respondents completed higher secondary school, 58.4 percent of the respondents are undergraduates, 11.6 percent of the respondents are postgraduates. It is inferred that majority of the respondents are undergraduates.

## ENDOWMENT

Figure: 4.5



### ANNUAL INCOME:

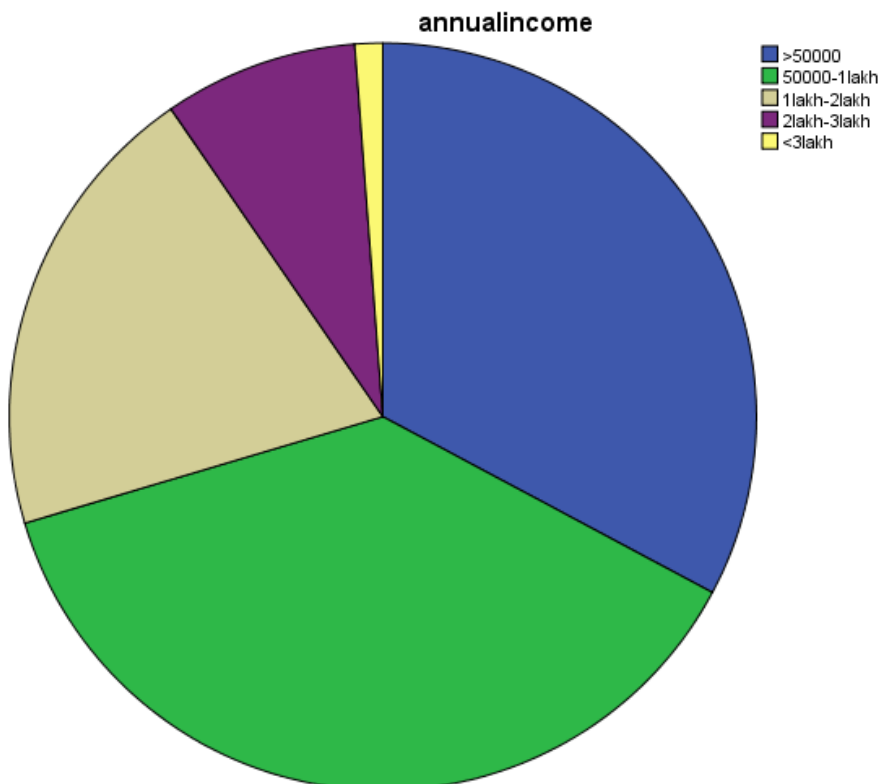
Table: 4.6

	Frequency	Percent
>50000	82	32.8
50000-1lakh	94	37.6
1lakh-2lakh	50	20.0
2lakh-3lakh	21	8.4
<3lakh	3	1.2
Total	250	100.0

From the above table it is inferred that of the total respondents 48 percent of the respondents have income below 50000, 30 percent of the respondents have income from 50000-1lakh, 14 percent of the respondents have income from 1lakh to 2 lakh, 6 percent of the respondents have income from 2lakh-3lakh and 2 percent of the respondents have income above 3 lakh.

### ANNUAL INCOME

Figure: 4.6



### Mean Score - Descriptive Statistics

Descriptive statistics is used to find the mean score of the respondents. It is also used to find the perception of respondents towards the factors

#### Brihadeshwarar temple:

Table no: 4.7

	N	Minimum	Maximum	Mean
B1	250	1.00	5.00	4.6200
B2	250	2.00	5.00	4.7600
B3	250	1.00	5.00	4.4933
B4	250	1.00	5.00	4.1533
B5	250	2.00	5.00	4.6467
B6	250	1.00	5.00	4.3733
B7	250	2.00	5.00	4.5667
B8	250	2.00	5.00	4.3933
B9	250	1.00	5.00	4.6333
B10	250	2.00	5.00	4.7133
B11	250	1.00	4.00	2.5133
B12	250	1.00	4.00	2.7867

The above table shows a clear perception of the tourist about visiting Brihadeshwarar temple as a destination. The mean value ranges from 4.93 to 2.51. And it is clear that majority of tourists agree the fact that they visit the temple only because it is World Heritage site followed by 4.76 by this they agree that they visit the temple by knowing its history. And the least mean value shows that they are not attracted to architecture and culture in temple.

### Mean Score - Descriptive Statistics

#### Airavateswarar temple:

Table no: 4.8

	N	Minimum	Maximum	Mean
A1	250	2.00	5.00	4.1667
A2	250	1.00	5.00	4.2416
A3	250	1.00	5.00	4.0400
A4	250	1.00	5.00	3.6867
A5	250	1.00	5.00	2.8933
A6	250	1.00	5.00	4.4867

A7	249	1.00	5.00	4.6510
A8	250	1.00	5.00	4.5267
A9	250	1.00	5.00	4.2533
A10	250	1.00	5.00	2.8933
A11	250	1.00	4.00	1.8533
A12	250	1.00	4.00	3.0800
	250			

The above table clearly shows the tourists perception towards the Airavateswarar temple. The mean value of the temple ranges from 4.65 to 1.85. and it clearly shows that majority of the people experience a pollution free environment in the temple. Followed by 4.52 shows that the fellow devotees are maintaining discipline. And the least mean value shows that they are not attracted to any festivals and culture, architecture of the temple.

### Mean Score - Descriptive Statistics

#### Gangaikondacholapuram temple:

Table no: 4.9

	N	Minimum	Maximum	Mean
G1	250	1.00	5.00	4.1333
G2	250	1.00	5.00	4.3400
G3	250	1.00	5.00	3.9267
G4	250	1.00	5.00	3.2400
G5	250	1.00	5.00	4.3533
G6	250	1.00	5.00	4.6600
G7	250	1.00	5.00	4.4933
G8	250	1.00	5.00	4.2667
G9	250	1.00	5.00	2.8800

G10	250	1.00	4.00	2.5800
G11	250	1.00	4.00	2.4200
	250			

The above table clearly shows the tourist perception in visiting the Gangaikondacholapuram Temple. The mean value ranges from 4.66 to 2.42. It shows that the majority of the tourists agree that they experience a pollution free environment. Followed by 4.49, it shows that the fellow devotees are maintaining discipline. And the least value shows that the tourists are not attracted to any festivals, culture and architecture of the temple.

### Mean Score - Descriptive Statistics

#### Sri Ranganathaswamy temple:

Table no: 4.10

	N	Minimum	Maximum	Mean
S1	250	1.00	5.00	3.6000
S2	250	1.00	5.00	3.3600
S3	250	1.00	5.00	3.6800
S4	250	1.00	5.00	3.6600
S5	250	1.00	5.00	3.4600
S6	250	1.00	5.00	3.7600
S7	250	3.00	5.00	4.2200
S8	250	1.00	5.00	3.9600
S9	250	1.00	5.00	4.0400

S10	250	1.00	5.00	4.3600
S11	250	1.00	4.00	2.4400
S12	250	1.00	4.00	2.3200
	250			

The above table shows the tourists perception in visiting the temple. The mean value ranges from 4.36 to 2.32. It shows that majority of the people agree that they are easily accessible to the temple followed by 4.22, shows they experience a pollution free environment. And the least mean value shows that tourists are not attracted to the architecture, festivals and handcrafts in the temple.

## ANOVA

ANOVA for Brihadeshwarar Temple on tourist perception with Motivational Factors:

**H<sub>0</sub>**- There is no significant difference between the Tourists perception with motivational factors.

Table no: 4.11

Factor		df	Mean Square	F	Sig.	Null Hypothesis
<b>B1</b>	Between groups	3	.323	.670	.571	Accepted
	Within groups	146	.482			
	Total	149				
<b>B2</b>	Between	3	.713	2.655	.041	

	groups					Rejected
	Within groups	146	.269			
	Total	149				
<b>B3</b>	Between groups	3	.451	.658	.579	Accepted
	Within groups	146	.686			
	Total	149				
<b>B4</b>	Between groups	3	.806	.834	.477	Accepted
	Within groups	146	.966			
<b>B5</b>	Between groups	149	.862	2.183	.093	Accepted
	Within groups	3	.395			
	Total	146				
<b>B6</b>	Between groups	149	.302	.709	.548	Accepted
	Within groups	3	.426			
	Total	146				
<b>B7</b>	Between groups	149	1.885	5.833	.001	Rejected
	Within groups	3	.323			
	Total	146				
<b>B8</b>	Between groups	149	2.224	5.144	.002	Rejected
	Within groups	3	.432			
	Total	146				
<b>B9</b>	Between groups	149	.863	1.901	.132	Accepted
	Within groups	3	.454			
	Total	146				
<b>B10</b>	Between groups	149	.521	.424	.736	Accepted
	Within groups	3	.435			
	Total	146				
<b>B12</b>	Between groups	149	1.645	1.763	.157	Accepted
	Within groups	3	.933			

	Total	146				
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From the ANOVA table it is clear that factors B2, B7, B8 has influence on tourists motivation. The attributes are temple history, pollution free environment and disciplined devotees.

ANOVA for Airavateswarar Temple on Tourists perception with Motivational Factors:

**H<sub>0</sub>**- There is no significance difference between the Tourists perception with the motivational factors.

Table no: 4.12

Factor		df	Mean Square	F	Sig.	Null Hypothesis
A1	Between groups	3	3.973	5.865	.001	Rejected
	Within groups	146	.677			
	Total	149				
A2	Between groups	3	.743	1.679	.174	Accepted
	Within groups	146	.442			
	Total	149				
A3	Between groups	3	.670	1.169	.324	Accepted
	Within groups	146	.574			
	Total	149				
A4	Between groups	3	1.872	1.839	.143	Accepted
	Within groups	146	1.018			
A5	Between groups	149		6.344	.000	Rejected
	Within groups	3	6.777			
	Total	146	1.068			
A6	Between groups	149		3.483	.018	Rejected
	Within groups	3	2.081			
	Total	146	.597			
A7	Between groups	149		.693	.558	

	Within groups	3	.396			Accepted
	Total	146	.571			
<b>A8</b>	Between groups	149		.782	.506	Accepted
	Within groups	3	.492			
	Total	146	.630			
<b>A9</b>	Between groups	149		.012	.998	Accepted
	Within groups	3	.014			
	Total	146	1.180			
<b>A10</b>	Between groups	149		1.596	.193	Accepted
	Within groups	3	1.612			
	Total	146	1.010			

From the ANOVA table it is clear that the factors A1, A5, A6 has influence on tourist motivation. The attributes are world heritage site, regular festivals, good temple facilities.

Anova for SriRanganathaswamy Temple on tourist perception with Motivational Factors:

H<sub>0</sub>- There is no significance difference between the Tourist perception with the motivational factors.

Table no: 4.13

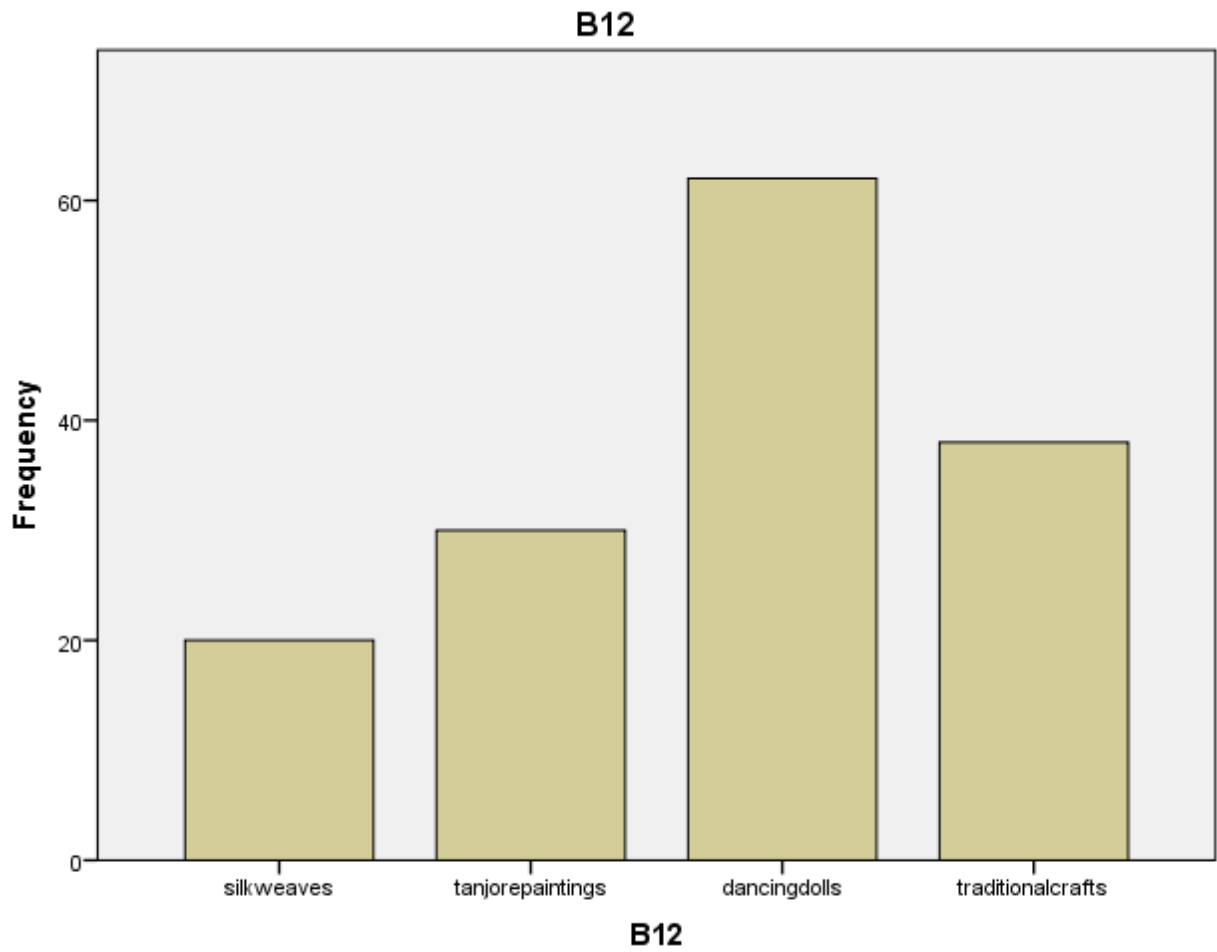
<b>Factor</b>		<b>df</b>	<b>Mean Square</b>	<b>F</b>	<b>Sig.</b>	<b>Null Hypothesis</b>
<b>S1</b>	Between groups	3	.750	1.023	.391	Accepted
	Within groups	46	.734			
	Total	49				
<b>S2</b>	Between groups	3	.245	.192	.901	Accepted
	Within groups	46	1.278			

	Total	49				
<b>S3</b>	Between groups	3	3.777	3.128	.035	Rejected
	Within groups	46	1.208			
	Total	49				
<b>S4</b>	Between groups	3	2.423	2.657	.059	Accepted
	Within groups	46	.912			
<b>S5</b>	Between groups	49	1.005	.778	.512	Accepted
	Within groups	3	1.291			
	Total	46				
<b>S6</b>	Between groups	49	.033	.049	.986	Accepted
	Within groups	3	.674			
	Total	46				
<b>S7</b>	Between groups	49	.177	.452	.717	Accepted
	Within groups	3	.392			
	Total	46				
<b>S8</b>	Between groups	49	2.006	3.307	.028	Rejected
	Within groups	3	.607			
	Total	46				
<b>S9</b>	Between groups	49		1.446	.242	Accepted
	Within groups	3	1.491			
	Total	46	1.031			
<b>S10</b>	Between groups	49	.473	.903	.447	Accepted
	Within groups	3	.524			
	Total	46				

From the above ANOVA table it is clear that the factors S3, S8 has the influence on motivational factors. The attributes are festival visit, devotees maintaining discipline.

#### **Souvenir of Brihadeshwarar Temple:**

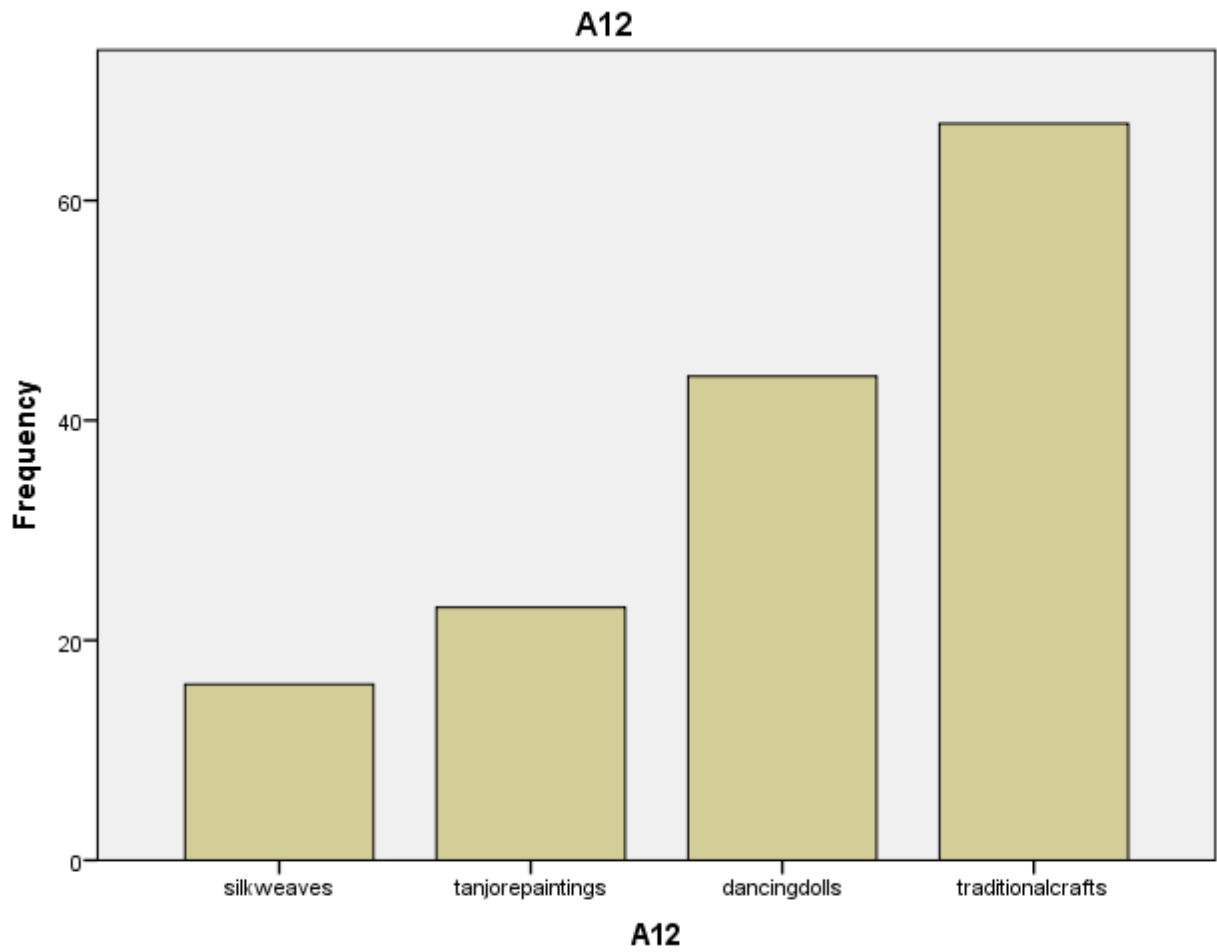
Figure no: 4.7



From the figure it is clear that dancing dolls are the most preferred souvenir by the tourist followed by traditional crafts, tanjore paintings and silk weaves.

**Souvenir of Airavateswarar Temple:**

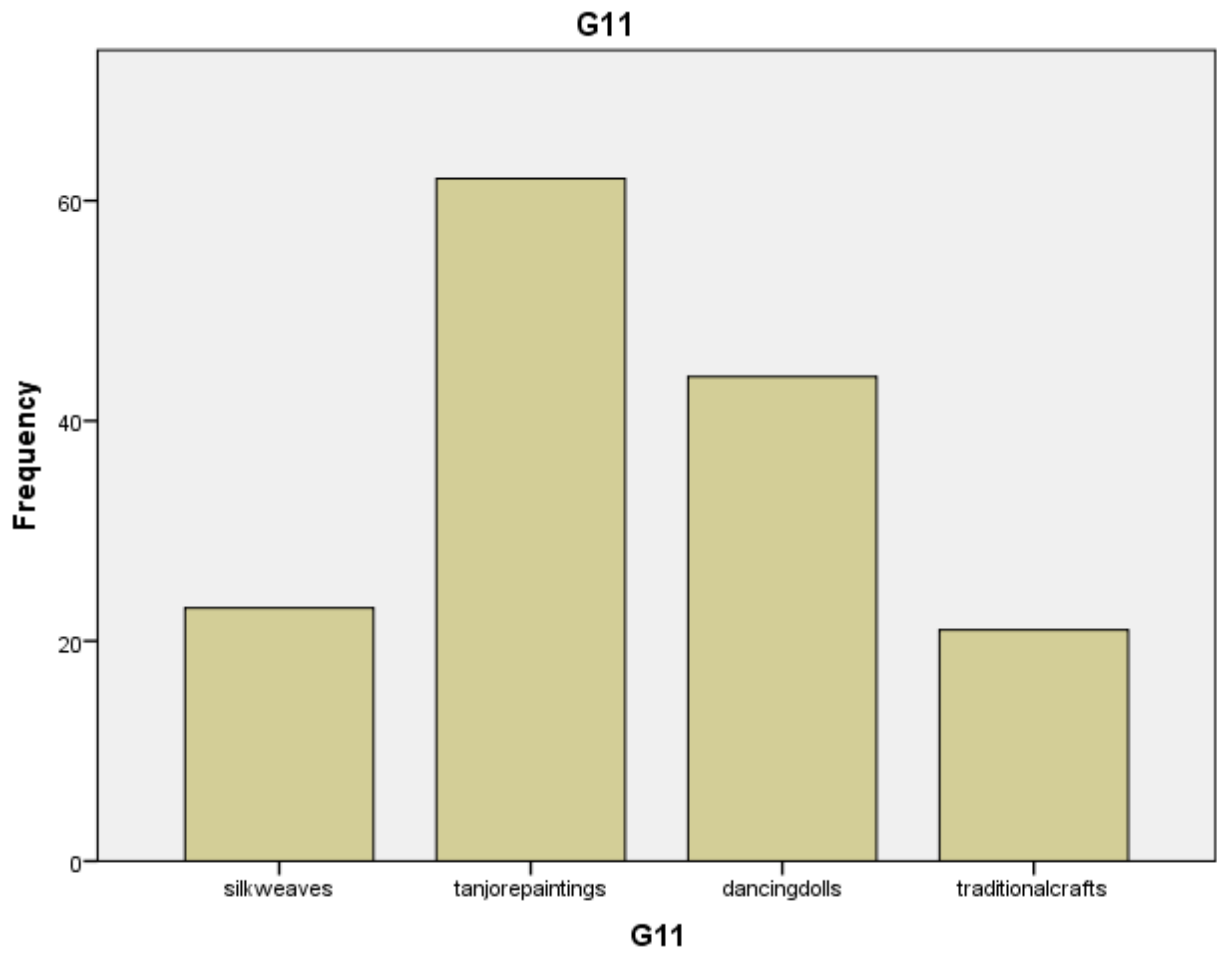
Figure no: 4.8



From the above figure it is clear that traditional crafts are preferred the most followed by dancing dolls, tanjore paintings and silk weaves.

**Souvenir of Gangaikondacholapuram Temple:**

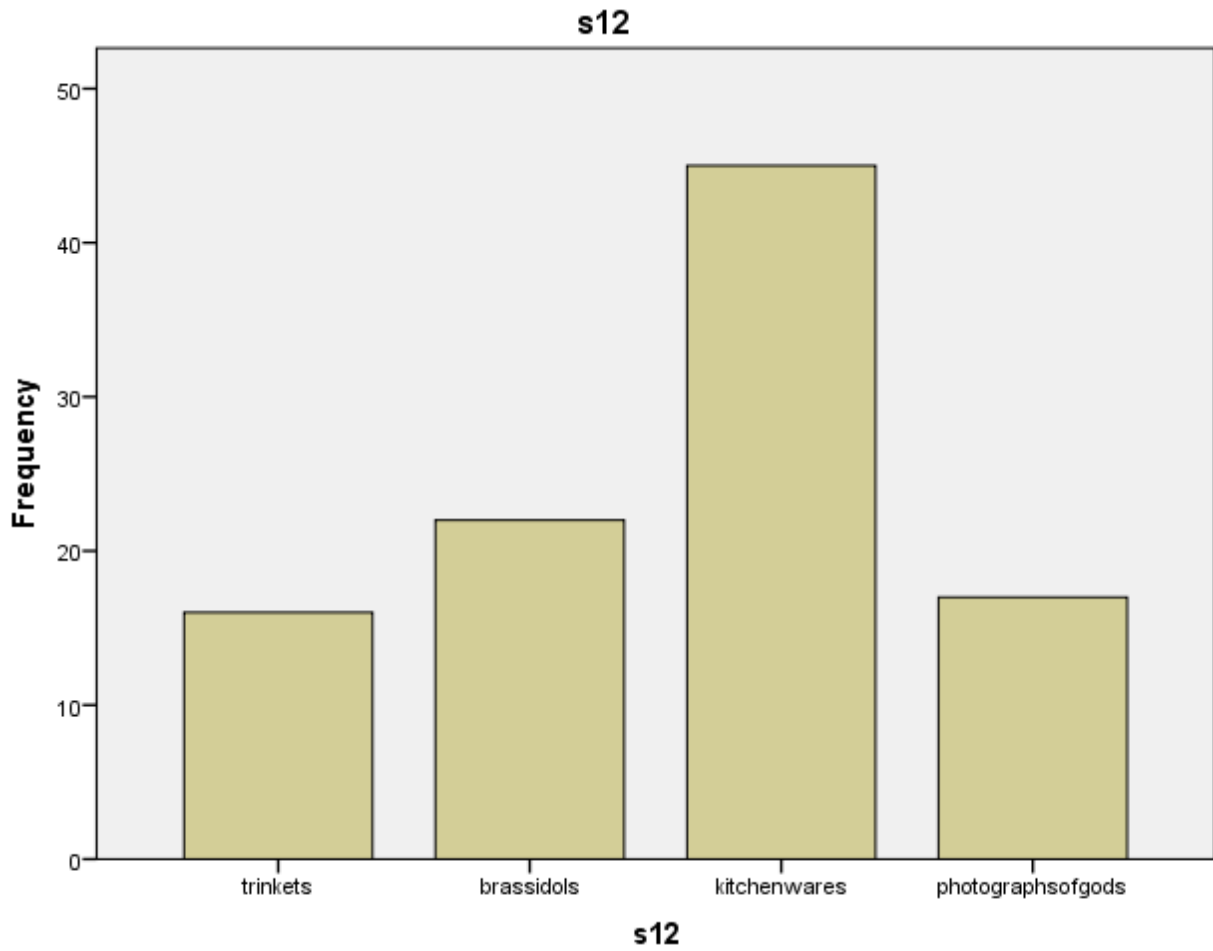
Figure no: 4.9



From the above figure it is clear that tanjore paintings are preferred the most followed by dancing dolls, silkweaves and traditional crafts.

**Souvenir of Sri Ranganathaswamy Temple:**

Figure no: 4.10



From the above figure it is clear that kitchenwares are preferred the most followed by brassidols, photographs of god and trinkets.

**GARETT RANKING TABLE**

Table no: 4.14

TEMPLES	ARCHITECTURE AND HERITAGE	RANKING	FESTIVALS AND CELEBRATIONS	RANKING	CLEANLINESS AND DISCIPLINE	RANKING	ACCESSIBILITY	RANKING
BRIHADISHWARAR TEMPLE	0.8537	1	0.87	2	0.8509091	3	0.8754	1
AIRAVATESWARAR TEMPLE	0.8505	2	0.8435	4	0.8579	1	0.8463	3
GANGAIKONDA CHOLAPURAM TEMPLE	0.8477	3	0.8569	3	0.8554	2	0.8439	4
SRI RANGANATHASWAMI TEMPLE	0.8474	4	0.8701	1	0.8502	4	0.8737	2

#### **Architecture and Heritage:**

From the above table it is inferred that among all the four temples Brihadeshwarar temple ranks first in architecture and heritage followed by Airavateswarar temple, Gangaikondacholapuram and Sri rangnathaswamy temple.

#### **Festivals and Celebrations:**

From the above table it is inferred that among the four temples Sri Ranganathaswamy temple ranks first in festivals and celebrations followed by Brihadeshwarar temple, Gangaikondacholapuram and Airavateswarar temple.

#### **Cleanliness and Discipline:**

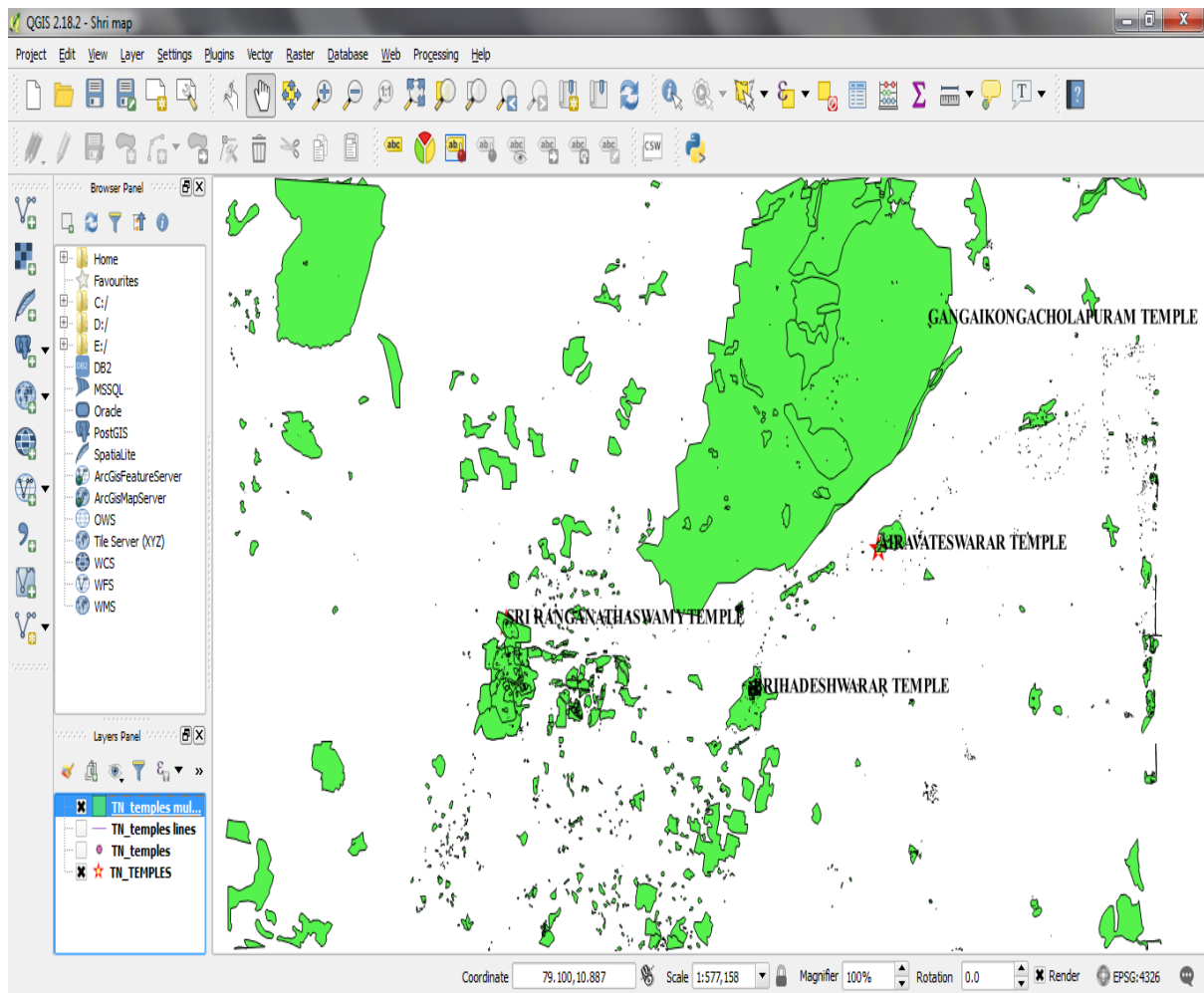
From the above table it is inferred that among the four temples Airavateswarar temple ranks first in cleanliness and discipline followed by Gangaikondacholapuram, Brihadeshwarar temple and Sri Ranganathaswamy temple.

#### **Accessibility:**

From the above table it is inferred that among the four temples Brihadeshwarar temple ranks first i.e it is easily accessible followed by Sri Ranganathaswamy temple, Airavateswarar temple and Gangaikondacholapuram.

### Temples of Chola Dynasty in QGIS:

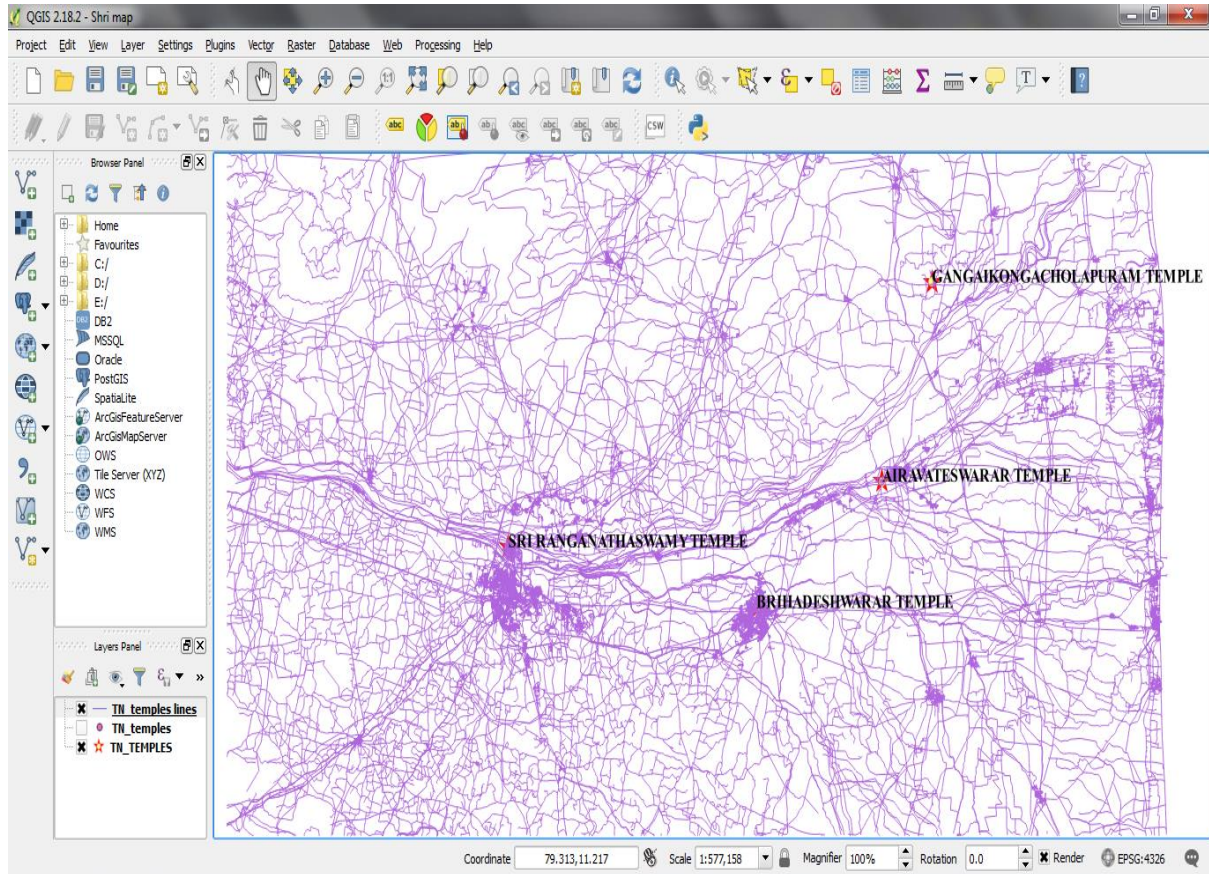
Figure no: 4.11



The above map shows the four temples of chola dynasty such as Brihadeshwarar temple, Airavateswarar temple, Gangaikondacholapuram temple and Sri Ranganathaswamy temple. The map is exported to QGIS Software which is in a Polygon Representation that is located according to the temple's latitude and longitude.

## Temples of Chola Dynasty in QGIS:

Figure no: 4.12



The above map shows the four temples of chola dynasty such as Brihadeshwarar temple, Airavateswarar temple, Gangaikondacholapuram temple and Sri Ranganathaswamy temple. The map is exported to QGIS Software which is in a Line Representation that is located according to the temple's latitude and longitude.

**FINDINGS, SUGGESTIONS  
AND CONCLUSION**

## CHAPTER-5

### FINDINGS, SUGGESTION AND CONCLUSION

#### FINDINGS

From the data collected following findings were made:

- The socio demographic profile of respondents shows that, 56.4 percent of respondents are female, and the majority of the age of the respondents was 25 to 35 years. 58.4 percent of the respondents have completed undergraduation. 37.6 percent of the respondents earn an income from 50,000-1 lakh. 32.4 percent of the respondents are government employees, 69.6 percent of the respondents are married.
- The descriptive table for Brihadeshwarar temple shows the tourist perception towards the destination. The mean value ranges from 4.93 to 2.51. And it is clear that majority of tourists agree the fact that they visit the temple only because it is World Heritage site followed by 4.76 by this they agree that they visit the temple by knowing its history. And the least mean value shows that they are not attracted to architecture and culture in temple.
- The descriptive table for Airavateswarar temple shows the tourists perception towards the temple. The mean value of the temple ranges from 4.65 to 1.85. and it clearly shows that majority of the people experience a pollution free environment in the temple. Followed by 4.52 shows that the fellow devotees are maintaining discipline. And the least mean value shows that they are not attracted to any festivals and culture, architecture of the temple.
- The descriptive table for Gangaikondacholapuram temple shows the tourist perception in visiting the Temple. The mean value ranges from 4.66 to 2.42. It shows that the majority of the tourists agree that they experience a pollution free environment. Followed by 4.49, it shows that the fellow devotees are maintaining discipline. And the least value shows that the tourists are not attracted to any festivals, culture and architecture of the temple.
- The descriptive table shows the tourists perception in visiting the temple. The mean value ranges from 4.36 to 2.32. It shows that majority of the people agree that they are easily accessible to the temple followed by 4.22, shows they experience a pollution free environment. And the least mean value shows that tourists are not attracted to the architecture, festivals and handcrafts in the temple.

- For Brihadishwarar temple, from the ANOVA table it is clear that factors B2, B7, B8 has influence on tourists motivation. The attributes are temple history, pollution free environment and disciplined devotees.
- From the ANOVA table it is clear that the factors A1, A5, A6 has influence on tourist motivation. The attributes are world heritage site, regular festivals, good temple facilities.
- From the above ANOVA table it is clear that the factors S3, S8 has the influence on motivational factors. The attributes are festival visit, devotees maintaining discipline.
- The souvenir frequency for Brihadeshwarar temple shows that dancing dolls are the most preferred souvenir by the tourist followed by traditional crafts, tanjore paintings and silk weaves.
- The souvenir frequency for Airavateswarar temple shows that traditional crafts are preferred followed by dancing dolls, tanjore paintings and silk weaves.
- The souvenir frequency for Gangaikondacholapuram temple shows that tanjore paintings are preferred the most followed by dancing dolls, silkweaves and traditional crafts.
- The souvenir frequency for Sri Ranganathaswamy temple shows that kitchenwares are preferred the most followed by brassidols, photographs of god and trinkets.
- By using GARETT's RANKING Technique, each temple is given a rank according to the factors such as the Architecture & Heritage, Festivals & Celebrations, Cleanliness & Discipline, Accessibility. From this people's perception is found towards the temple.
- By using QGIS software the location of the temple i.e latitude and longitude is found and the temples are projected in QGIS.

#### **SUGGESTIONS:**

- The tourist facilities, safety and security can be improved to make them feel Thanjavur as one of the best heritage site to visit.
- More domestic transport facilities can be improved to easily access each temples from the main cities.
- Proper cleanliness can be maintained in the temples to make the tourists stay comfort and proper discipline should be maintained among the tourists inside the temple premises.

- The souvenirs tourists prefer are dancing dolls in Brihadeshwarar temple, traditional crafts in Airavateswarar temple, tanjore paintings in gangaikondacholapuram and kitcheswares in Sri Ranganathaswamy temple. So certain measures can be taken to promote more such things .
- Specific strategy can be used to help the tourists growth which can improve the slow growth of the popularity.
- The study has sharp differences about the awareness of the tourists about the heritage sites and knowledge about them. So the government can be more vigilant in enforcing those facilities in all the four temples.
- Extra facilities and security should be maintained during the festival time and auspicious occasions due to carrying capacity safety.
- Government should implement a strict law for the maintenance of the art & architecture because of the destruction and non maintenance of the heritage and its culture by both the local community and tourists.
- Government can implement an idea like ‘Delhi Haat’ near the chola temples to promote and give awareness about the ancient handicrafts made by the local community, which can improve the living standard of locals and increase tourists inflow.

## **CONCLUSION:**

The four temples are magnificent and it is the greatest glories of Chola architecture. They are the must see temples in Tamilnadu tourism. Heritage tourism is now renowned as a foundation of diversify the country’s wealth. The study has discovered a mixture of troubles that deal with the continuous improvement of Heritage tourism. The data presented in this paper indicate the prospective for Heritage tourism development. Although progress to date has been restricted to few major sites, the analysis shows that it should be possible to spread the progress of Heritage tourism to more parts of the region. These problems had been analyzed in detail and suitable suggestion had been given.

As a basis for planned policy directions and strategies, statistics, it is useful to consider these various recommendations and suggestions lavishly show that by the paper effective achievement of these suggestions, Heritage site can be developed as a delightful objective for Heritage tourism. The generally aim will apparently to develop the benefits

of Heritage tourism and its people in terms of foreign exchange, employment generation, income and government revenue, etc. Realizing this potential will obviously require a high level of inter-community support given the scope of the Heritage tourism in the region.

In developing new products and new markets as a result the Heritage tourism attractions of the area should think more critically about the Heritage tourism essentials of existing demand and in particular the expansion of new products of promising niches such like Heritage tourism.

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## **ANNEXURE**

## QUESTIONNAIRE

Dear respondent,

I am SRI IHIGAA MUSHME, pursuing II MBA (Tourism). As part of our masters of business administration(MBA) in tourism and travel management, I need to complete a project in second semester. I am doing a project on “**A STUDY ON HERITAGE TOURISM CONTRIBUTIONS OF CHOLA DYNASTY** ”. We will be happy if you provide the appropriate information.

### Demographic profile:

**Name of respondent** (optional):

**Gender:** a) Male ( ) b) Female ( )

**Age:** a) 25- 35 b) 35-45 c) 45- 55 d) 55 and above

**Marital Status:** a) Single b) Married

**Occupation:** a)student b)government job c)private job d) Retired e) business

**Endowment:** a) Secondary b) Higher secondary c) under graduate d)post graduate e)others

**Annual Income:** a) >50,000 b)50,000-1 lakh c)1 lakh- 2lakh d)2 lakh-3 lakh e)3lakh<

**Nationality:** a) Indian b) Foreigner

**Place:**

**Pincode:**

**Please rate the following factors from 1 to 5. 5-Strongly Agree, 4-Agree,**

**3-Neutral, 2-Disagree, 1- Strongly Disagree**

### BRIHADISHWARAR TEMPLE:

**Awareness of the tourists:**

	QUESTIONS	1	2	3	4	5
1.	You are aware of the temple's architecture					
2.	You know about the temple's history					
3.	You visit the temple because it is a world heritage site					

4.	You visit the temple because other tourist visit					
5.	Do you know the temple's Nandi is made of a single stone					

**Surroundings of the temple:**

	QUESTIONS	1	2	3	4	5
6.	Temple trust is providing good facilities					
7.	You experience a pollution free environment					
8.	Fellow devotees were maintaining discipline					
9.	You are happy with the work culture of the temple					
10.	You are accessible to the temple easily					

**11. What attracts you the most in BRIHADESHWARAR temple?**

1. Architecture
2. Culture
3. Festivals celebrated
4. Cleanliness maintained

**12. What souvenir would you like to purchase?**

1. Silk weaves
2. Tanjore Paintings
3. Dancing dolls
4. Traditional crafts.

**AIRAVATESWARAR TEMPLE:**

Awareness of the tourists:

	Questions	1	2	3	4	5
13.	You visit this temple only because it is a world heritage site					
14.	You know about the temple's architecture(in the form of chariot)					
15.	You are aware of the temple's history					
16.	You know that the temple also contains musical steps					

17.	You are aware of the festivals celebrated and visit regularly					
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**Surroundings of the temple:**

	Questions	1	2	3	4	5
18.	Temple trust is providing good facilities					
19.	You experience a pollution free environment					
20.	Fellow devotees were maintaining discipline					
21.	You are happy with the work culture of the temple					
22.	You are accessible to the temple easily					

**23.What attracts you the most in AIRAWATESWARAR temple?**

- 1.Architecture
2. Culture
- 3.Festivals celebrated
- 4.Cleanliness maintained

**24. What souvenir would you like to purchase?**

1. Silk weaves
2. Tanjore paintings
3. Dancing Dolls
4. Traditional crafts.

**GANGAIKONDA CHOLAPURAM TEMPLE:**

**Awareness of the tourists :**

	QUESTIONS	1	2	3	4	5
25.	You are aware of the temple's history(capital of chola dynasty)					
26.	You know this temple has the biggest shivalingam in south India					
27.	You are aware of the temple's architecture(lion well, underground pathways)					
28.	Do you know only this temple has the statue					

	of dancing Ganesha and Arthanadhiswarar					
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**Surroundings of the temple:**

	QUESTIONS	1	2	3	4	5
29.	Temple trust is providing good facilities					
30.	You experience a pollution free environment					
31.	Fellow devotees were maintaining discipline					
32.	You are happy with the work culture of the temple					
33.	You are accessible to the temple easily					

**34.What attracts you the most in GANGAIKONDACHOLAPURAM temple?**

- 1.Architecture
- 2.Culture
- 3.Festivals celebrated
- 4.Cleanliness maintained

**35. What souvenir would you like to purchase?**

1. Silk weaves
2. Tanjore paintings
3. Dancing dolls
4. Traditional crafts.

**SRI RANGANATHASWAMI TEMPLE:**

**Awareness of the tourists:**

	Questions	1	2	3	4	5
36.	Do you know the temple has the largest temple tower in the world					
37.	Do you know the main lord is made of mud					
38.	You visit the temple only during the festive times					
39.	Do you know the hindus epic book kamba Ramayana was first staged in this temple					

<b>40.</b>	You are aware of temple's architecture(herbal and vegetable oil paintings)					
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**:Surroundings of the temple:**

	QUESTIONS	1	2	3	4	5
<b>41.</b>	Temple trust is providing good facilities					
<b>42.</b>	You experience a pollution free environment					
<b>43.</b>	Fellow devotees were maintaining discipline					
<b>44.</b>	You are happy with the work culture of the temple					
<b>45.</b>	You are accessible to the temple easily					

**46.What attracts you the most in SRI RANGANATHASWAMI temple?**

- 1.Architecture
- 2.Culture
- 3.Festivals celebrated
- 4.Cleanliness maintained

**47. What souvenir would you like to purchase in SRI RANGANATHASWAMI TEMPLE?**

1. Trinkets
2. Brass idols
3. Kitchen-ware made of iron
4. Photographs of Gods

**How do you rank all the four temples based on the following criteria:**

Mark 1- least, 2- less, 3-Neutral, 4-High, 5-Highest

**1) Architecture and Heritage**

QUESTIONS	1	2	3	4	5
Brihadeshwarar temple					
Airavateswarar temple					
Gangaikonda cholapuram temple					
Sri Ranganathaswami temple					

**2) Festivals and celebrations**

QUESTIONS	1	2	3	4	5
Brihadeshwarar temple					
Airavateswarar temple					
Gangaikonda cholapuram temple					
Sri Ranganathaswami temple					

### **3)Cleanliness and Discipline**

QUESTIONS	1	2	3	4	5
Brihadeshwarar temple					
Airavateswarar temple					
Gangaikonda cholapuram temple					
Sri Ranganathaswami temple					

### **4)Accessibility**

QUESTIONS	1	2	3	4	5
Brihadeshwarar temple					
Airavateswarar temple					
Gangaikonda cholapuram temple					
Sri Ranganathaswami temple					

Thank you for your time and valuable suggestions.