CHAPTER - I
INTRODUCTION

The debate surrounding the role of tourism in the retrievals of history has gained much importance recently. Several scholars have argued that cultural heritage tourism plays an important role in discovering identity of the kingdoms/ Nations ruling at different periods. As ethnically diverse societies with their competing interests to claim due share in the history and also cultural identity have the tendency for cultural fragmentation, heritage tourism has convincingly emerged as an important tool for the states to exhibit their cultural identity with their citizens. The increasing popularity of cultural heritage tourism also created some confusion in its representation amongst historians. So, there arose disputes as to whose heritage is sought to be preserved and made available for touristic promotion. Thus, cultural heritage tourism is found to be high potential source with which dominant narratives of history, culture and identity are always reckoned. The promotion of cultural heritage tourism rooted howsoever in controversy, it is believed, could lead to the discovery of true cultural identity.

The word ‘tourism’ is derived from the French word ‘Tor’ and Greek word ‘Tornos’ meaning going in circles or moving around.1 "Tourism is an important element of promoting understanding between different peoples and different cultures.2 It promotes people-to-people contacts. Tourism is, in fact, one of the windows of the country to the world outside. Our efforts, therefore, must not only be to give travellers an idea of what the country is, but also to promote what it is capable of. Tourist interest in the country could translate itself into greater interaction in other fields, leading to greater business opportunities, developmental collaborations and cultural exchanges".3

Etymologically, Culture is multi-dimensional, multi-faceted representation of human nature. Cultural heritage enables people in any society to align/associate and dedicate themselves to a particular frame of reference for their behavior and provides a value orientation to their lives. The Indian Cultural heritage underpins its civilization, while protecting its plurality. The Archives, Libraries and Museums deal with and are
the major resources of cultural and scientific knowledge, enjoying the benefits of societal inheritance from the past and provide institutional legacy to the future generations. Therefore, a historian is the right person to study and carry out research on the relationship between tourism and history.

The Four Fundamental Precepts assigned to a Hindu in our Culture are Matrudevo Bhava, Pitra devo Bhava, Acharya devo Bhava and Atidhidevo Bhava (in reverence to the mother, father, teacher and guest) have become essential elements of behavioural pattern of life and ethics in India for millennia. The primordial reverence to the tourist is the fourth precept of Ancient Indian culture next to the mother, father and the teacher distinguishes us from other ancient cultures.

Tourism, as a subject, has numerous tangible and intangible elements. Major tangible elements include primarily the logistical support extended by transportation, accommodation, and other components of leisure activities. Major intangible elements depend on the one hand, upon the patent objectives of the historical and cultural aspects which are sought to be projected and, on the other the purpose or the motive for becoming a tourist. A tourist with an urge or great desire to discover history and heritage is exposed to the language and literature, performing arts like dance, music and theatre, fine arts like painting, sculpture and architecture, social events like festivals, fairs, religions and spiritual practices, seek benefits offered by the expertise in the fields of science and technology like medical treatment, engineering practices, education; their rest, relaxation, and personal fitness, opportunity to meet new people and experience the other cultural practices.

Domestic and international tourism continues to be among the foremost vehicles for cultural exchange, providing invaluable personal experience, not only of that which has survived from the past, as a cultural heritage but of the contemporary life and society leading to strategic economic relationship. It is increasingly appreciated as a positive force for promoting natural resources and cultural conservation. Tourism can capture the economic characteristics of the heritage and harness these for conservation by generating
funds, educating the community and influencing foreign policy. It is an essential part of many a national and regional economies and can be an important tool in the development of the surrounding regions, when managed successfully.

Tourism is vital for many economies, as the related activities like the ancillary services generate considerable amount of income from the tourists/travel agencies. The taxes levied on businesses in the tourism activity, the opportunity for employment and economic advancement of the agencies and their employees and the tourist/transport operators, the state gets revenues. Non Government Organisations like Samatha, Nehru Yuvak Kendra, Youth Hostels Association, and government agencies, for obvious reasons, plunge into tourism business and promote a specific region as a tourist destination and support the development of tourism in that centre/area. Simultaneously mass tourism spirit or craze for specific tourism may sometimes result in excessive development. However by developing alternate forms of tourism such excesses or ostentations pursuit to attain ultimately a sustainable and balanced level of tourist interests.

Tourism itself for these reasons has become an essential part of our existence aligning itself with the political, economic, social, cultural, educational, bio-physical, ecological and aesthetic dimensions as may be relevant/applicable from time to time. Inter-action between the potentially divergent expectations and aspirations of the visitors and the hosts or the local communities or the local (Government) authorities, presents many challenges and opportunities. The natural and cultural heritage, diversities and living cultures are major tourism attractions. Excessive or ill-managed tourism and tourism- related development can threaten or abandon verily the tourist- interests and its significant characteristics. The ecological setting, culture and lifestyles of the host-communities may also lie subdued according to the visitor’s experience of the place goes.

Tourism should bring benefits to the host-communities and provide an important means and motivation for them to care for and preserve the heritage and cultural
practices. The involvement and co-operation of locals and indigenous community representatives, conservationists, tourism operators, property owners, policy makers, national development planners on the one hand, the curators, horticulturists, tourist guides, archaeologists and other site managers, on the other, is necessary to achieve, maintain and preserve a sustainable tourism-interests and enhance the protection of heritage resources for the future generations.

Importance of Cultural heritage

Mahatma Gandhi eloquently expressed that “I do not want my house to be surrounded by walls or all sides of my windows to be barricaded. I want all the world’s cultures to be free to blow around my house but I don’t want to be carried away by any one of them”. That has been India that has opened itself to all near and far. India is historically made up of such social interactions and cultural exchanges.

Cultural heritage therefore is the creative expression of people’s existence in the past, near past and present that has been passed on to the present generation by the past generations. It tells us of the traditions, the beliefs and the achievements of a country and its people. Cultural heritage contributes to the humankind in many different ways. Some are easy to identify, while others are not so evident. Economic benefits are easy to identify. Cultural heritage attracts tourists and tourism can bring economic benefits to a country. Indian society reorganized itself from the pastoral peasant economy and created a new feudal economy. In this milieu new social groups were created to generate peasant economy and further social division created artisanal economy. Later, market oriented economy developed. There were also during the evolution important contributions made towards human knowledge.

By telling about our past cultural heritage, such as, archaeological sites, historic centers, religious structures, rituals, festivals, etc., we provides knowledge about our history, our values and our technological, scientific and academic excellence. In the process a self image created. Cultural heritage is not just about something that happened
in the past. It links our past with the present by showing us what we have achieved in the past and how the life-pattern vs. the changing civilizations have, during different periods, evolved to become what we are today and the unique and distinguishing travails of that journey.

**Types of cultural heritage**

Cultural heritage can exist in many forms. We can distinguish two kinds of cultural heritage: Tangible heritage and Intangible heritage.

Tangible heritage is that which exists in material form, meaning that it can be physically seen touched and felt. Examples of this include monuments, buildings, works of art, paintings, and other objects, etc. Tangible heritage comprises immovable (it cannot be moved from its place to another, e.g., buildings) and movable heritage (it can easily be moved from one place to another, e.g., objects).

Intangible heritage is that which exists in abstract form. Examples of this include music, dance, literature, theatre, languages, knowledge, local traditions, etc. The distinction between tangible and intangible heritage is useful for the general understanding of cultural heritage. However, in reality, both tangible heritage and intangible heritage are very often closely associated and sometimes inseparable.

The Sankranti Festival in Andhra Pradesh (intangible heritage), for example, takes place in a particular part of the year, throughout the state (tangible), involves certain rituals (intangible) that on the one hand, require such tangible elements as offerings, flowers, incense, fruits, etc., and, on the other hand intangible elements like smells and sounds, joie de vivre of the festival environment.

**Different Categories of Heritage**

Heritage means something that has been historically inherited from the past and which can be passed on to future generations. A heritage site is a specific area or a
structure or an object, which can be as large as a region or landscape, or as small as a building. It is historical product of concept, constructed/created/built with its existence/presence seen or felt. The natural curiosity of the people to look for and experience ancient, contemporaneous and socio-anthropological communities novel, including that of traditional cultures, tribes and their habitat, made heritage tourism a major “new” facet of tourism demand. The policy–makers in most countries are now competing with each other and anxious to develop the concept of Heritage tourism. Heritage tourism, as a part of the broader feature of “cultural tourism” is focus of their attention. It has now come to be a major pillar of the nascent tourism policy of many a countries including India. Cultural Tourism and Heritage tourism had been in the several countries all over the globe, given tremendous importance in the perspective growth plans of the countries and been attracting significant proportion of fund-allocations by the planners (of the country). Naturally, promotion of Cultural Tourism and Heritage used to boost local culture foster friendship and alliances, and also used to aid the seasonal and geographic spread of the tourism.

Understanding Culture

The word culture having its origin in the Latin word ‘cultura’, refers to the custom, ideas, values etc of a civilization, society or a social group at any particular time. It is important to acknowledge that tourism is founded upon difference in cultures. Culture – through its traditions/rituals/practices and manifestations – exists independently as a social entity and for reasons other than tourism.13

In line with the conclusions of the World Conference on Cultural Policies of the World Commission on Culture and Development14 of the Intergovernmental Conference on Cultural Policies for Development held in Stockholm, 1998 and of the UNESCO Universal Declaration on Cultural Diversity,15

“Culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of a society or a social group, and that
it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs”.16

Article 1 of the UNESCO Universal Declaration on Cultural Diversity stresses that

“Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations”.17

However, there is a clear role for tourism in the process of expressing culture and cultural difference. In his intervention at the Barcelona 2004 Universal Forum of Cultures, Mounir Bouchenaki, General Vice Director for Culture at the UNESCO, emphasized the role of tourism to enable spaces for “all cultures to express themselves and make themselves known, and hence to achieve a form of intercultural dialogue leading to peace and facilitating sustainable development.” 18 He further stressed that “without tourism, cultural diversity is not lived, experienced or felt through aesthetic emotions and a comprehension of values it contains and expresses”.

Culture is a fluid and problematic concept to deal with. In this context it is summarily taken to mean both ‘ways of life’ (beliefs, values, social practices, rituals and traditions etc.) and the tangible (buildings, monuments, objects etc.) and intangible (language, performances and festivals, craftsmanship etc.) expressions and manifestations of society’s values and beliefs. In a touristic sense, culture refers to both ‘peoples’ and their common social characteristics, traditions and day-to-day patterns of behaviour which mark them out as ‘different’, as well as to more exceptional representations of creative and artistic endeavour. Various facets of culture are exposed in the context of
tourism, though each has its own relevance and prominence independent of its economic purposes. It is necessary to recognise that the tourism sector rather tremendously or extraordinarily draws upon the fullest range of expressions of culture to meet the demands of the tourists.

**Key formulations of culture serving the tourist interests**

Since 1972, a series of UNESCO conventions and declarations have aimed to set an international framework for the protection of diverse forms of heritage while initially focusing on works of art, built environments and natural spaces. Later UNESCO conventions and declarations have included other forms of cultural heritage, notably, i.e., of intangible heritage. Since 1992, World Heritage Sites also include ‘cultural landscapes’ in recognition of the intimate relationship between culture and nature.

From a tourist perspective it is easy to see the value of historic buildings, heritage sites and objects of art and sculpture. Much of international tourism is centered on these material expressions of culture whether it is in the context of the Taj Mahal in Agra, India, the Louvre in Paris, France, or a city such as Venice in Italy. The 1972 UNESCO convention focused on the protection of the World Cultural and Natural Heritage, with an emphasis both on built environments and natural spaces, which are of ‘outstanding universal value’ from various aesthetic, scientific, artistic, and historic and conservationist point of view. The very fact that such sites are recognised and designated for their universal significance can transform them very quickly into tourist destinations. Indeed, this is one reason why some countries seek inscriptions in the first place along with reasons to do with genuine protection of sensitive sites, landscapes and species, and the increased international profile and prestige such designation brings with it.

This increased exposure and popularity with tourists, can generate significant economic benefits for heritage sites and their wider geographical locations. At the same time it is important that such increased touristic activity is effectively managed to ensure the preservation and sustainability of the site and its surrounding communities.
Increasingly, the World Heritage Centre, established in 1972 as the UNESCO coordinating body for World Heritage matters, is involved with management and training issues relating to the touristic dimension of sites, including supporting the elaboration of management plans to handle the pressures that tourists can create.

Although the concept of ‘cultural heritage’ was originally conceived within the industrialised and developed world and thus reflected the works and values inherent in such societies, the idea has later been enlarged to cover various heritages in the lesser developed world where there is less emphasis upon grand and permanent structures/monuments and recorded narratives. The recognition of intangible and ‘movable’ cultural heritage in the Convention for the Safeguarding of the Intangible Heritage significantly recognized other forms of heritage that has meaning beyond material manifestations, is transmitted through the generations and which is also central in shaping identity.

Tourists do not only perceive cultural heritage as not just ‘the past’, but rather the past of the particular people or community in their living context. Tourists involve themselves with the cultural heritage of a destination not only through monumental forms but in also intangible ways as the past unfolds (discloses) itself in contemporary behaviours and practices. Increasingly various forms of intangible heritage are being mobilised for tourism purposes and experiencing live-heritage is particularly enriching experience for the both tourists and the community. Festivals which highlight cultural rituals and artistic performances constitute often a key element in tourist itineraries. While tourists demand to see cultural displays and rituals can produce conflict with local communities over changing times of performance and content to suit the timings of the tour operator and the curiosity of the visitors, it can also provide means/mode to showcase and effectively preserve enacted traditions.

Culture as a tourism product

Culture and tourism have a mutually beneficial relationship which can strengthen the attractiveness and competitiveness of regions and countries. Culture is increasingly an
important element of the tourism product \textsuperscript{23} which also creates distinctiveness in a crowded global marketplace. At the same time, tourism provides an important means of enhancing culture and creating income which can support and strengthen cultural heritage, cultural production and creativity. Creating a strong relationship between tourism and culture can therefore help destinations to become more attractive and competitive as locations to live, visit, work and invest in. Recently, the term ‘built heritage’ is being used in the tourism literature. The meaning of the term built heritage is compound. This term has been used in relation to the preservation of monuments and historic buildings for a long time. With respect to tourism, the word heritage has been used in both cultural and natural contexts \textsuperscript{24}

In the cultural arena, heritage can be used to illustrate material forms such as monuments, historical or architectural remains and artifacts \textsuperscript{25} or museums, and the other forms which are called immaterial forms such as philosophy, traditions and art in all their manifestations; the celebration of great events, happenings or personalities in history; characteristic ways of life. \textsuperscript{26} Furthermore, heritage sites usually attract a mix of domestic and international visitors, but the majority is domestic due to their acquaintance with their history and culture. It can be concluded here that heritage sites are indeed multi-user sites. In many books and articles, heritage tourism has been viewed as a type of special interest tourism.

**Cultural Heritage of Andhra Pradesh**

According to F.R. Allchin,\textsuperscript{27} the most numerous foreign visitors, particularly from Europe and America, visit India, Andhra Pradesh which we may broadly call cultural-historical interests. In view of India’s rich and varied monuments and the fact that they offer much that is unique, this class of tourism has clearly a great potential for development and in our view can be exploited to a far greater extent than at the present time. These tourists may further be broken down into those with general interest wishing to see a small selection only of the most important monuments; and those with more limited regional or thematic objectives. The monumental heritage may in broadest terms
be divided into four principal sub-groups: monuments of Buddhism, starting with the sites associated with Buddha himself; Hindu monuments, ranging in time from the early centuries of the Christian era to the present day; and enormously varied in styles: the Indo-Islamic monuments; and, the monuments of European and British association with India. Each one of these four deserves to be exploited for purpose of Cultural tourism.

The music and dances are a part of Andhra cultural ethos. Dance and music pervade in all aspects of life and bring colour, joy and gaiety to a number of festivals and ceremonies. It is a form of communication that brings out the inner most feelings. The dances of vibrant Andhra Pradesh are inspired by the temples built by the Satavahana and other dynasties. The dances of the State date back to cultural part over a thousand of years ago are very popular across the country and the world. The most prominent dance of Andhra Pradesh is the gracious dance form of Kuchipudi. Other popular folk dance forms are Tappetagullu, Veeranatyam, Tolubommalata (puppet show), and many others.

Andhra Pradesh is a land of colourful festivals –religious, social celebration of classical music and dance as well as folkloristic. Every day of the year there is a festival celebrated in some part of the state. Be it cultural or religious, it gives everyone an opportunity to take part, perform and enjoy the festivity. Festival is the time to rejoice and have fun. They are celebrated by varied cultures and through their special rites and rituals add colour to rich cultural heritage. The reasons for their celebration are many and recurring ,it could be various phases of harvest, onset of different seasons of the year, rain, religious occasions, birthdays of divine beings or advent of the New Year for different social segments. Even though many of the festivals are cerebrated all over India.

Andhra Pradesh is distinct in that it celebrates with éclat (and pomp) a number of events at different cultural/religious/superstitional Heritage sites throughout the year. Some of the festivals celebrated in Andhra Pradesh are Ugadi, Sankranti, Vinayaka Chathurthi, Navarathri, Saraswathi Pooja, Deepavali, and so on. There are also dance and music festivals like Kuchipudi, Perini, Thyagaraja Aradhana, Annamayya,
Ramadasu kirtanas being celebrated in reverence to their illustrious founders of music schools.

Tourism as a phenomenon means the movement of people (both within and across the national borders). The phenomenon is basically composed of three elements, namely, the social groups, the space and the time. The percept of tourism is typified by

(i) Movement of people to different destinations having two key elements: one, the journey and two, the stays, both of which come off not within but outside the normal area/place of domicile and work;

(ii) The movement is primarily of a temporary nature and for relatively a short duration making it altogether different from migration;

(iii) It brings about activities dissimilar to those of the host population of the place visited: like the preparation and context/event-creation;

(iv) The prime purpose of participation in tourism is by and large recreation and, certainly not, for the purpose of seeking permanent residence or employment or gainful vocation from within the place visited;

(v) finally-Tourism, in an abstract sense, is basically a pleasure seeking activity implying a use of readily disposable incomes and of leisure time on one’s own free will.

The State of Andhra Pradesh, hosted a variety of cultures, religions and traditions for thousands of years and, continues to celebrate them all today. The tradition continues with people belonging to various faiths, religious beliefs, gender and castes coming together to make Andhra Pradesh one vibrant state. This is the land that gave the world such forms of art as Kalamkari, dance such as Kuchipudi, toys such as Kondapalli and diamonds such as the Kohinoor. From the ancient to the modern, from an old culture to the new civilization, the state contains all of them. People from all parts of the country and even from across the shores have made this state their world.
Cultural Tourism as a Means of Economic Development

Tourism is inherently the fore runner of economic development with all the cultural resources at its foundations. However, it is also a form of development albeit restricted or limited by economic realities, and is, nonetheless, a means by which individuals and societies can access to and gain insight of one another’s places of interest and events of the past. Through experience, education and enjoyment, tourism can be a liberating vehicle for gaining and exchanging knowledge and understanding in an intellectual, emotional and spiritual sense. It is the very movement and exchange of people which differentiates tourism from more mechanical forms of trade, commerce and economic development.28

One of the most remarkable features of development since the mid 20th century has been the mobilisation of tourism as a preferred form of economic development at local, regional and national level. Indeed, many multilateral and governmental organisations have integrated tourism firmly into economic development strategies in recognition of its potential and as a response to particular moments of crisis. Tourism has been able to generate both income and employment and proven to be relatively cost effective by harnessing and drawing upon the (previously largely untapped) resources of nature and culture. While state subsidy and intervention are required for some provision of tourism infrastructure, for much of the time, there are low barriers to entry of the tourism sector into the private sector, through indigenous firms or inward investment, able to provide the capital. These low barriers to entry in tourism are important as they potentially allow/induce/exhort many individuals and groups to get involved. Concomitant growths in enabling information technologies and cost-effective transport-modernisations have added to these efficiencies. Parallel to these general improvements, changes in social structure and social life have generated larger demand for greater and comfortable leisure-activity generally and given rise to a diverse set of tourism ‘products’, specifically.
In developing nations, tourism has been prioritised as an important driver of economic development. But in India and Andhra Pradesh, the drivers for this have different roots. Many countries facing problems of poverty and high indebtedness have turned to tourism as a means of generating foreign investment, trade and exchange. In a positive vein, tourism offers more sustainable means of development, but for many countries with limited resources and with a legacy of poor environmental quality and degradation, culture, heritage and nature are arguably all that are left to develop on their own. However, without the means for either public or private sector investment, tourism development is strongly driven from outside investors from the developed world eager to enjoy favourable financial climates and generally weak regulatory frameworks with regard to the environmental and social impacts of tourism. Importantly, and unlike tourism development in the developed world, the markets exist, almost exclusively, outside the host country.

World Tourism Organization (WTO) provided two definitions of cultural tourism. The narrower definition includes: “movements of persons for essentially cultural motivations such as study tours, performing arts and cultural tours, travel to festivals and other cultural events, visits to sites and monuments, travel to study nature, folklore or art, and pilgrimages”. The broader definition means: ‘all movements of persons, … because they satisfy the human curiosity for diversity, tending to raise the cultural level of the individual and giving rise to new knowledge, experience and encounters’. ‘The movement of persons to cultural attractions takes them away from their normal place of residence, with an opportunity to gather new information and experience to satisfy their cultural needs’.

In recent decades, tourism has become the world’s largest industry, with trillions of dollars in annual revenue. There is a trend toward an increased specialization among travellers, and cultural/heritage tourism is the fastest growing segment of the social activity. Tourist’s interest in traveling to cultural/heritage destinations has increased recently by leaps and bounds and is expected to continue. This trend is evident in the rise in the volume of travellers who seek adventure, culture, history, archaeology and
interaction with local people. We may, in this context, resort to the survey conducted what kind of sites were visited by the large number of travellers. The five top destinations were cities, historic sites, religious centers, beaches and lakes. The top three activities of travellers were recently found to be shopping; outdoor activities; and visiting museums and/or historic sites.

The tourism as far as its users are concerned is a potential foreign exchange earner. It has wide scope for employment generation in the public and private sectors. It also helps in enriching the region’s (nation’s) heritage and culture through social and cultural exchange universally. It works as a catalyst in providing direct and indirect employment to many. Tourism is a basic and most desirable human activity deserving the support, sponsorship and encouragement of all people and all governments. It is an activity concerned with attracting people to a destination by transporting them there providing hospitality, food and entertaining them upon arrival and returning them to their homes in comfort with safety and security. Tourism is not only an economic activity of importance to natural development, but also an important medium of cultural exchange among nations of the world. Many studies of the Social and cultural impact of tourism development were initially framed in background of social and cultural costs.  

A cultural object must be of sufficient significance on its own either historical or cultural or religious to capture and delight the international visitors. Primary attractions like Tirupati, Hyderabad in Andhra Pradesh cause tourists to travel to the countries. Secondary attractions are those of sufficient interest to tourists to visit them once they have arrived in the countries but are not themselves the major determinant in the tourist’s choice of destination for example Nagarjuna Sagar in Andhra Pradesh.

Therefore, there is a need to recognise that heritage tourism is a part of cultural tourism in a broader sense and that for most tourists; culture is a secondary attribute in the choice of holiday-destination and may not be consciously rated as an attraction. Thus, Built heritage should not be divorced from other tourism attractions in an area, but should be viewed as one compartment in a larger suite, network, or product-line of tourism
attributes. With respect to this study, cultural tourism applies to those tourist areas, which are in the specific context of visiting a cultural site or attraction.

Andhra Pradesh as a Tourist Destination

Andhra Pradesh is also named as *Trilingadesam* in the local language (which means the land in between the three *lingayat* temples of Draaksharama, Srisailam and Kaleswaram) and is a land of rich Cultural Heritage, always upholding the great values for which India stood for centuries. “To know one’s country, one must travel around and gain knowledge”. This concept was followed by *Bramhacharis* since gurukula times in the ancient India.

References in Mythology

In the *Ramayana* reference is made to Dandakaranya as the place where Lord Sri Rama along with his consort Sita and brother Lakshmana made their abode for a time during their 14-year exile in the forest. He, belonged to the Ikshvaku Dynasty, was the ruler of the Ayodhya kingdom that extended from Vindhya Mountains to Himalaya Mountains. Some part of the present Andhra Pradesh falls into Dandakaranya area. In Ramayana Times, the Vanara brothers were said to have, Vali and Sugriva travelled round the world. Sugriva’s knowledge of physical world is acquired when he fled from his brother Vali. Rama enquires with Sugriva as to how Sugriva has many details of lands, countries, rivers, and mountains. In reply, Sugriva says that when repulsed by Vali he was on the run from pillar to post, until he finally settled on Mount Rishyamuka. During such a flight, Sugriva says, he acquired the direct and personal knowledge of the world. This is one of the mythological references of travel. The *Mahabharata* records a story about *Agastya’s* journey to the south, *Agastya* prevailed upon the *Vindhyas* to lie low to provide him the way to go to the south and stop growing until he returned, which, however, he never did.
Historical References

Many foreign travellers like Hiuen Tsang and Marco polo visited Andhra Desa and wrote about the life and people in their accounts. Marco polo was a Venetian Traveller. He visited the Kakatiya kingdom during the reign of Rudramadevi (AD 1262-1289) and paid rich tributes to her administration. Niccolo de Conti was an Italian traveller. He visited India during the reign of Devaraya II (AD 1426-1446), king of Vijayanagar. Abdul Razzak was a Persian ambassador. He visited the court of Devaraya II of Vijayanagar Empire. Damingo Paes was a Portuguese traveller. He visited the court of Srikrishna Devaraya (AD 1509-1529), the greatest king of the Vijayanagar Empire. Athanatian Nikiten was a Russian merchant. He visited the Deccan (south India) in 1470 A.D. and narrated the conditions prevailing in the Bahamani kingdom. Narrative of Domingo Paes, Fernao Nuniz (Portuguese traveller), Jean Baptiste Taverneir, Thevenot (French Travellers), Professor Richards Batley, Sir Edwin Arnold (Britain Travellers) and many more Travelogues of the foreigners also throw light on the cultural heritage of Andhradesa. Travel and tourism is not a new concept to Andhra Pradesh.

Cultural tourism is clearly portrayed as an important element of development in the state of Andhra Pradesh which encompasses rich and exclusive values in relevance to culture. Andhra Pradesh is a kaleidoscopic land characterized by various features, long sunny beaches, hill resorts, varied flora and fauna, splendid architectural marvels, beautiful sculptures, ornate temples, customs and traditions that reflect its hoary past in its own antique style. It is the land of the people whose native language is Telugu and has a history that dates back to over thousand years. It is a land where traditions and culture blend smoothly and continue to live in harmony.

Aitreya Brahmana texts reference is made the people of Andhra as early as 8th century BC. After Emperor Asoka, King Simuka founded the independent Satavahana dynasty. The Satavahanas were followed by the Ikshwakus, Brahatpalayanas and Vakatakas, Chalukyas and Vijayanagar, Qutubshahis and the Nizam offer imposing vistas that continue to fascinate the observer. Some of the incredible sights of Andhra
Pradesh are the world’s tallest masonry dam, million year old caves, South Asia’s first lion safari and the world’s richest temple besides formidable and impenetrable forts, varied flora and fauna, elegant palaces and such other magnificent but natural attractions.

**Telugu version**

‘Ee deshamegina Endukalidina,
Ee peethamekkina Evvareduraina,
Pogadara Nee talli Bhoomi Bharatini,
Nilupara Nee jaati Nindu Gauravamu.’

RayaProlu .Subba Rao

*Wherever you may go, wherever you set foot
Whichsoever seat of power you may ascend, whomever you meet
Praise thy Mother Land and
Uphold the pride of your Nation!*

These were the words of the patriotic poet Rayaprolu Subba Rao 41 penned during the freedom movement instilling the national pride among the Telugu people while exhorting them to fight for their freedom 42. Telugu, the official language of Andhra Pradesh, is described by C.P. Brown as the "Italian of the East". 43 The language and Literature of Telugu is profoundly influenced by Sanskrit. The great Vijayanagara king, Sri Krishna Devaraya said, “Desa Bhashlandu Telugu lesa” 44 which means “Telugu has no parallel among Indian languages”. Tamil poet Subramanya Bharathi called it “Sundara Telugu” which means in Tamil a beautiful language Andhra Pradesh is strategically located at the meeting point of North and South India having access to four corners of the country.45

**Historical Background**

One school of thought traces the origin of the people of Andhra Pradesh basically to the Aryan race. They are said to have migrated to the south of the Vindhyas, where
they mixed up with the non-Aryans. The history of Andhra Pradesh dates back to the time of Ashoka the Great Mauryan king (3 BCE). This state became an important Buddhist center during his reign. The evidences of the Buddhist influence can be seen even today in Amaravathi and Nagarjunakonda of Guntur district. These are regarded as one of the important archaeological sites in India.46

The earliest dynasty that ruled Andhra Pradesh was the Satavahana dynasty 47 (2nd century BC 2nd century A.D.), also known as the Andhras. The Satavahana kings were followers of Buddhism. Later, Andhra Pradesh was ruled by the Pallavas, the Chalukyas, and the Cholas. The Kakaiyars ruled this state in 13th century.48 Later on, the kings of Hindu Vijayanagar Dynasty shifted their base to Chandragiri near Tirupati. Subsequently, in the mid 16th century, the Qutb Shahi dynasty emerged. The foundation of the modern city of Hyderabad49 which had 400 years of history was laid by the Qutb Shahis of Golkonda followed by the Asaf Jahi dynasty of Nizams.50

Geographical Location

Andhra Pradesh is strategically located in India. It has easy access to all parts of the country. Geographically, Andhra Pradesh is the 4th biggest state in the Indian subcontinent. The Twenty-three districts of the State are generally divided into three geographical regions known as Telangana (10 districts), Circars or Coastal Andhra (9 districts) and Rayalaseema (4 districts)51 Andhra Pradesh, is a state rich in natural resources, cultural heritage, history and most of all, a land of opportunity to explore. Andhra Pradesh to this day retains much of its regal glory and mystic charm.

Country’s capital, New Delhi is less than two hours flight from Hyderabad. Populous and Business states like Uttar Pradesh, Gujarat, Maharashtra, West Bengal, Tamil Nadu, Kerala and Karnataka are at just 1 to 1½ hours flying distance.52 The topography of Andhra Pradesh is quite varied with dense forest in the north east, flat paddy lands in the coastal plains and several noteworthy beaches along the Bay of Bengal. Apart from these, the area around Hyderabad is strewn with vineyards amidst
rocky terrain, thus, providing varying landscapes each different from the other. The State has a Coastline of 974 Kms with 9 of its 23 districts having direct access to the sea. The medieval city of Hyderabad is its Administrative capital. Strategically and symbolically, Hyderabad was to south India, what Delhi was to the north. The Table – 1 provides Geographic, Meteorological and Demographic Data of Andhra Pradesh.
## Table – 1

### GEOGRAPHIC, METEOROLOGICAL AND DEMOGRAPHIC DATA

<table>
<thead>
<tr>
<th>S.No</th>
<th>Items</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Geographical Data</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Latitude</td>
<td>Between 76° 46’ &amp; 84° 50’ E</td>
</tr>
<tr>
<td>2</td>
<td>Longitude</td>
<td>Between 12°14’ &amp; 19°54’N</td>
</tr>
<tr>
<td>3</td>
<td>Coastal Line</td>
<td>974 km</td>
</tr>
<tr>
<td>4</td>
<td>Area sq.km</td>
<td>2,75,045</td>
</tr>
<tr>
<td>5</td>
<td>Boundaries</td>
<td>East - Bay of Bengal, West - Karnataka, North - Odisha, Maharashtra, Chhattisgarh, South - Tamil Nadu</td>
</tr>
<tr>
<td>6</td>
<td>No of Districts</td>
<td>23</td>
</tr>
<tr>
<td>7</td>
<td>Forest Area</td>
<td>22.37%</td>
</tr>
<tr>
<td></td>
<td><strong>Meteorological Data</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Average Rainfall (mm)</td>
<td>– 925 mm</td>
</tr>
<tr>
<td>2</td>
<td>Temperature °C</td>
<td>10 minimum, 42 Maximum</td>
</tr>
<tr>
<td></td>
<td><strong>Demographic Data</strong></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Total Population (million), 2011 Census</td>
<td>84666</td>
</tr>
<tr>
<td>2</td>
<td>Population Density (sq km)</td>
<td>308</td>
</tr>
<tr>
<td>3</td>
<td>Decennial Growth Rate (2001-2011)</td>
<td>+11.10</td>
</tr>
<tr>
<td>4</td>
<td>Literacy Rate %</td>
<td>67.66</td>
</tr>
<tr>
<td>5</td>
<td>Sex Ratio 1000</td>
<td>992</td>
</tr>
<tr>
<td>6</td>
<td>Languages Spoken</td>
<td>Telugu, Urdu, Hindi, English</td>
</tr>
</tbody>
</table>

Andhra Pradesh has many hill ranges that stretch from the north to the south. These hill ranges are called Eastern Ghats. These hills are an inseparable part of the states biosphere, geography and the history of Andhra Pradesh. In the northern part of the state, there are Simhachalam and Annavaram hills. The Srisailam hill ranges are located in the middle of the state and Horsly hills and Tirumalai-Tirupati hills are located in the south. There are two major rivers in Andhra Pradesh, Godavari and Krishna. Apart from these two big perennial rivers, there are Tunga and Bhadra, Pennar, Vamsadhara, Nagavali and many other small rivers and rivulets.

The climate of the state is impacted by the South-West monsoons. Best time to visit Andhra Pradesh is between the months of October and February. The climate here is warm, humid, or hot according to the season and the location of the area. There is not much variation in the summer and winter temperatures. The average annual rainfall is 925 millimeters. Summer season lasts from March to May with temperatures ranging from 30 to 40 degrees centigrade. June to October is monsoon time and the weather remains hot and sultry. Winters are pleasant and last from October to February with temperatures varying from 13 to 32 degree centigrade. Andhra Pradesh is rich in flora and fauna. The state is bestowed with a lush coastal belt, moist deciduous Eastern Ghats, dry deciduous forests of the Nallamalais and mangrove belt at Coringa.

The wildlife in Andhra Pradesh is equally good with sanctuaries and zoological parks. The Nehru Zoological Park is a natural habitat of numerous birds and animals. Other sanctuaries like the Pakhal and Eturunagaram wildlife sanctuaries near Warangal has a wide variety of animals like Tiger, Panther, Wild Boar, Jackal, Fox, Gaur, Wild Dog, Spotted Deer and Sloth Bear. A good variety of water birds and reptiles are also found here.
The dense reserved forests of Nallamalai at Srisailam in central Andhra Pradesh has a wildlife sanctuary referred to in local language as ‘Abhayaranya’-reserved forest that consists of innumerable animals, birds, and reptiles. India's largest project tiger reserve also lies over here. The Kolleru (West Godavari and Krishna Districts) and Pulicat (Nellore) Bird Sanctuaries are a haven for migratory birds. There is another sanctuary called Kawal (Adilabad) bird sanctuary, which is home to many species of birds. The Coringa sanctuary (East Godavari) is situated in the delta region of the Godavari. This sanctuary is famous for reptiles like the salt-water crocodile, cat fish and aqua life. Table – 2 provides the Tourist arrivals in Andhra Pradesh for the years from 2000 to 2011.

Table – 2

TOURIST ARRIVALS IN ANDHRA PRADESH FOR THE YEARS FROM 2000 TO 2011

(in numbers)

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Year</th>
<th>Domestic</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(3)</td>
<td>(4)</td>
<td>(5)</td>
</tr>
<tr>
<td>1</td>
<td>2000</td>
<td>3,47,40,890</td>
<td>82,180</td>
<td>3,48,23,070</td>
</tr>
<tr>
<td>2</td>
<td>2001</td>
<td>5,28,71,853</td>
<td>57,992</td>
<td>5,29,29,845</td>
</tr>
<tr>
<td>3</td>
<td>2002</td>
<td>6,33,00,579</td>
<td>2,10,310</td>
<td>6,35,10,889</td>
</tr>
<tr>
<td>4</td>
<td>2003</td>
<td>7,41,38,731</td>
<td>4,79,321</td>
<td>7,46,18,052</td>
</tr>
<tr>
<td>5</td>
<td>2004</td>
<td>8,94,40,272</td>
<td>5,01,019</td>
<td>8,99,41,291</td>
</tr>
<tr>
<td>6</td>
<td>2005</td>
<td>9,32,29,554</td>
<td>5,60,024</td>
<td>9,37,90,578</td>
</tr>
<tr>
<td>7</td>
<td>2006</td>
<td>11,17,15,376</td>
<td>6,69,617</td>
<td>11,23,84,993</td>
</tr>
<tr>
<td>8</td>
<td>2007</td>
<td>12,79,33,333</td>
<td>7,69,724</td>
<td>12,87,03,057</td>
</tr>
<tr>
<td>9</td>
<td>2008</td>
<td>13,26,84,906</td>
<td>7,89,180</td>
<td>13,34,74,086</td>
</tr>
<tr>
<td>10</td>
<td>2009</td>
<td>15,74,89,927</td>
<td>7,95,173</td>
<td>15,82,85,100</td>
</tr>
<tr>
<td>11</td>
<td>2010</td>
<td>15,57,49,584</td>
<td>3,22,825</td>
<td>15,60,72,409</td>
</tr>
<tr>
<td>12</td>
<td>2011</td>
<td>15,31,19,816</td>
<td>2,68,736</td>
<td>15,33,88,552</td>
</tr>
</tbody>
</table>

Source: Directorate of Tourism, Andhra Pradesh, Hyderabad.
All types of tourism in Andhra Pradesh have registered phenomenal growth in the last 12 years (2000-2011) ever since the Andhra Pradesh government decided to boost revenues from the tourism sector by projecting Andhra Pradesh as the ultimate tourist destiny. The reason why Andhra Pradesh has been doing well in all types of tourism is that the people of have always been known for their hospitality, affability and polite behavior that has been attracting foreign travellers to Andhra Pradesh in hordes. Andhra Pradesh Government, in order to boost tourism of various kinds in Andhra Pradesh has set up a separate Ministry of Tourism and Culture. This ministry recently launched a campaign called “Take Andhra Pradesh to the World and, Bring the World to Andhra Pradesh” in order to encourage different types of tourism in Andhra Pradesh.57

In the year 2009 foreign tourists spent around US $ 15.4 billion on their travel in Andhra Pradesh.58 Being a state with tremendous diversity, Andhra Pradesh has a lot to offer in terms of tourism and related activities. The diversity that Andhra Pradesh is famous for ensures that there is something prominent for all tourists, no matter what their interests are in Andhra Pradesh. Varieties of Tourism forms are available. The Andhra Pradesh Government, in order to boost tourism of various kinds is taking special steps to promote Pilgrimage Tourism, Spiritual Tourism, Heritage Tourism, Cultural Tourism, Eco-Tourism,. Wild life Tourism, Beach Tourism, Leisure Tourism, Tribal Tourism, Rural Tourism, Business Tourism, Adventure Tourism, Health Tourism, Medical Tourism, Endogenous Plants-Tourism.59 The State has deliberately adopted; Culture tourism as the principal instrument to help and transform the area (region); and, culture as the authentic representation of human skills and means of preserving its cultural heritage.

Heritage resources are increasingly drawn towards tourism development. This has given rise to serious concerns about the protection of environment and cultural conservation-values. While the heritage resources provide the content for product development, tourism facilitates the promotion and marketing of these products. As the
world’s largest growing sector, tourism has the responsibility, potential and purpose to ensure the conservation of heritage resources of significance, the enhancement of their appreciation and providing for community development. Heritage tourism industry has a responsibility to the present and future generations in ensuring the preservation, continuation, interpretation\textsuperscript{60} and management of heritage resources of significance. In the development of heritage, tourism-products and the presentation and interpretation of heritage resources of significance, the responsible agencies and visitors should respect the community values embedded in the heritage resources being used.

**Scope**

Cultural Tourism has rapidly evolved from a merely niche market. Special interest of the governments subset to a recognizable and definable tourism form. This will help to understand how this cultural sector has evolved as a separate business area and how the cultural and tourism industries operate mutually. The involvement of the government in the management and promotion of culture and tourism resources can be identified, that signifies that national governments and international organizations allocate sufficient funds/other resources to the proper operation and management of cultural and tourism resources. This form of tourism acts as a strategic tool in enhancing the competitiveness of the destination. This happens through the intervention of the residents and local authorities in the development of its aspects. It is important to note that this strategy also attempts to reconcile between diverse and even diametrically opposed viewpoints, and foster a rich and vibrant discourse. Indeed, this research work covers its broad participation in the existing cultural aspects of life.

The present study covers the entire 23 districts of Andhra Pradesh. In this study the historical and analytical methods are adopted. Apart from literature review, information/data have been collected through personal interactions with domestic and international tourists, the officials of Tourism Departments of Central and State governments and by browsing the web. Tourist arrivals in 23 Districts in Andhra Pradesh for years 2010 and 2011 are presented in the Table-3.
<table>
<thead>
<tr>
<th>Sl No</th>
<th>Tourist Centre</th>
<th>2010</th>
<th></th>
<th>2011</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Indians</td>
<td>Foreigners</td>
<td>Indians</td>
<td>Foreigners</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(1)</td>
<td>(2)</td>
<td>(3)</td>
<td>(4)</td>
</tr>
<tr>
<td>1</td>
<td>Srikakulam</td>
<td>54,90,674</td>
<td>451</td>
<td>5,485,005</td>
<td>193</td>
</tr>
<tr>
<td>2</td>
<td>Vizianagaram</td>
<td>8,64,552</td>
<td>362</td>
<td>593,288</td>
<td>337</td>
</tr>
<tr>
<td>3</td>
<td>Visakhapatnam</td>
<td>53,10,962</td>
<td>17,959</td>
<td>4,839,627</td>
<td>25,977</td>
</tr>
<tr>
<td>4</td>
<td>East Godavari</td>
<td>58,46,006</td>
<td>572</td>
<td>6,535,700</td>
<td>732</td>
</tr>
<tr>
<td>5</td>
<td>West Godavari</td>
<td>23,11,455</td>
<td>20</td>
<td>4,730,600</td>
<td>50</td>
</tr>
<tr>
<td>6</td>
<td>Krishna</td>
<td>1,09,21,946</td>
<td>1,513</td>
<td>16,006,611</td>
<td>1,993</td>
</tr>
<tr>
<td>7</td>
<td>Guntur</td>
<td>27,31,123</td>
<td>1,963</td>
<td>2,469,107</td>
<td>1,270</td>
</tr>
<tr>
<td>8</td>
<td>Prakasam</td>
<td>11,33,708</td>
<td>320</td>
<td>10,09,770</td>
<td>193</td>
</tr>
<tr>
<td>9</td>
<td>S.P.S Nellore</td>
<td>10,20,930</td>
<td>621</td>
<td>6,97,769</td>
<td>436</td>
</tr>
<tr>
<td>10</td>
<td>Chittoor</td>
<td>5,72,99,443</td>
<td>504</td>
<td>5,11,32,421</td>
<td>3,485</td>
</tr>
<tr>
<td>11</td>
<td>YSR Kadapa</td>
<td>15,87,570</td>
<td>2</td>
<td>28,83,567</td>
<td>-</td>
</tr>
<tr>
<td>12</td>
<td>Anantapur</td>
<td>6,16,160</td>
<td>2,768</td>
<td>4,14,927</td>
<td>1,082</td>
</tr>
<tr>
<td>13</td>
<td>Kurnool</td>
<td>91,10,772</td>
<td>51</td>
<td>68,46,640</td>
<td>68</td>
</tr>
<tr>
<td>14</td>
<td>Mahaboobnagar</td>
<td>30,54,724</td>
<td>-</td>
<td>24,06,156</td>
<td>-</td>
</tr>
<tr>
<td>15</td>
<td>Ranga Reddy</td>
<td>40,45,620</td>
<td>2,94,951</td>
<td>82,94,537</td>
<td>2,31,503</td>
</tr>
<tr>
<td>16</td>
<td>Hyderabad</td>
<td>85,954</td>
<td>-</td>
<td>27,66,220</td>
<td>362</td>
</tr>
<tr>
<td>17</td>
<td>Nizamabad</td>
<td>10,964</td>
<td>-</td>
<td>52,779</td>
<td>256</td>
</tr>
<tr>
<td>18</td>
<td>Adilabad</td>
<td>97,78,381</td>
<td>277</td>
<td>1,57,72,403</td>
<td>290</td>
</tr>
<tr>
<td>19</td>
<td>Karimnagar</td>
<td>89,52,797</td>
<td>-</td>
<td>78,26,767</td>
<td>-</td>
</tr>
<tr>
<td>20</td>
<td>Warangal</td>
<td>1,25,15,263</td>
<td>350</td>
<td>38,01,395</td>
<td>304</td>
</tr>
<tr>
<td>21</td>
<td>Khammam</td>
<td>99,22,265</td>
<td>71</td>
<td>65,91,581</td>
<td>205</td>
</tr>
<tr>
<td>22</td>
<td>Nalgonda</td>
<td>31,38,315</td>
<td>70</td>
<td>19,62,946</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: Directorate of Tourism, Andhra Pradesh, Hyderabad.
The Scholar personally visited various sites, and physically observed heritage value, besides personally witnessing various festivals in the region during the period of study spread over 5 years. The study utilizes the data from Primary and Secondary data sources. The researcher tried to adopt the interdisciplinary method even though the research has followed predominantly a historians’ perspective.

**Review of Literature**

The review of literature, as usual, guides the research, and sets boundaries to this study. It will be used as an aid to outline important variables both dependent and independent and, suggest relationship among them, and finally help interpretation of the findings.

Tourism activities can generate both positive and negative effects on the areas where visiting and fruition activities take place; every form of human use of natural environment causes changes to the environment conditions. Assessing the capacity of a destination has to offer and facilitate putting in place all the requirements of the tourists purpose. The identification of the threshold over which any such alteration as may be required due to increased human activities becomes unacceptable has to be determined. Evaluation of the consequences of tourism activities implies that it is necessary to know the characteristics of the particular environment, especially its resilience, and measure out the disturbance that the natural environment can tolerate or absorb without its equilibrium being disturbed. Most communities have some form of heritage which they identify with. Heritage in a sense means ‘anything that someone wishes to conserve or collect and pass on to future generations’. Cultural heritage is a subset of Heritage and may include both tangible aspects, like buildings, memorials and landscapes; and intangible aspects, such-as cultural practices, oral conventions/traditions and knowledge.

Tremendous effort has been put in by academic bodies, tourist operators and Tourism department in identifying tourism potentiality of the State through a few
brochures brought out. After identifying tourism as growth engine the Government of Andhra Pradesh has laid down a planned programme for its promotion in the state. Among the available sources some of the research works on tourism in Andhra Pradesh are reviewed below

Bob McKercher, Hilary Du Cros, *Cultural Tourism: The Partnership Between Tourism and Cultural Heritage Management*, referring to the individual sites and practices that constitute cultural heritage called them as ‘heritage assets’. Heritage assets are those identified according to the definition of cultural heritage and represent significant aspects of the cultural tradition of a community. The Heritage assets the community identifies with may or may not be the focus of attention for tourism activities and tourists. However, it is important to identify the local cultural heritage within a defined region as a first step towards developing cultural heritage tourism.

Heritage assets differ from the label ‘heritage tourism products’ as heritage tourism products refer to only those heritage attractions that are specifically developed for and tailor-made products for the tourists. Once local heritage assets are inventoried further steps need to be taken to assess its suitability for heritage tourism development. Some heritage assets may be ‘iconic’ in nature. That is, it may be so uniquely distinct that it will be a focus of interest in the region for large number of tourists. Bundling can help create the critical mass of heritage tourism attractions necessary to motivate the tourists and to enhance the visit and retain tourists in a locality. This approach presents ‘a realistic and cost-effective option’ for many regional communities. An effective way of bundling is to link heritage assets together through the use of *themes*. The main aim of this thesis is to evaluate and determine where the situation of cultural tourism in Andhra Pradesh is rather than serving as a peripheral or added attraction on a travel itinerary. Culture is now considered a major catalyst for an entire travel experience.

Milena Ivanovic, *Cultural Tourism*, stressing the interconnectedness of tourism and culture, offers through his work valuable insights directly related to the present study. Chris Cooper, *Tourism: Principles and Practice* makes a timely and valuable
contribution to the field of tourism and provides with the latest comprehensive and excellent information, and tourist requirements. Yogesh Kumar Sarma, Pragya Sarma, in their Hand book of Tourism gives the information on tourism as the act of travel for the purpose of recreation and knowledge. The business and the provision of services for the travel. The aspects dealt in this book are directly related to the present study.

Vishwas Mehata, in his book on Cultural Tourism management speaks of how cultural tourism is helpful for development relevant to the theme of my study on tourism. Cultural tourism means enrichment of aesthetic and affective experiences or the quality of life. It enhances the culture itself, the enrichment manifesting itself in the form of enhancement of the resources, total physical setting preservation of monuments of cultural importance, expansion of museum and galleries, development of heritage hotels revitalisation of local music, dance and festivals. Shaloo Sharma, Indian Tourism Today Policies and Programmes, gives the information on tourism development, and stress on tourism polices, highlighting the objectives of tourism development.

Outlook Traveller’s Gateways - 101 pilgrimages, is very useful for research work Research Scholar collected the Information on temples and other tourist destinations in Andhra Pradesh and this book enhanced the value of such information.

The depth and insights Mukkamala Radhakrishna Sarma, Temples of Telingana: The Architecture, Iconography, and Sculpture of the Chalukya and Kakatiya Temples had provided very useful information for my research work. The Scholar collected the valuable Information on temples of Telangana region, through his work. K. Chandraiah, Hyderabad, 400 Glorious Years studied the Hyderabad monumental heritage and made very valuable contributions.


Manoj Dixit’s *Tourism Products* provides the valuable information on tourism products and it is very useful book for the research subject. He had viewed Tourism as a phenomenon which knows no boundaries. He emphasized that it is global; it makes global friends. It has no enemies. It is highly educative.

Ratandeep Singh, in his *Dynamics of Modern Tourism* throws light on the basic function of all tourism promotional activities. He focused on Advertising as the main tool for development of the tourism destinations. R.K. Pruthi, advocated *Nature Based Tourism* and says it is particularly important in the context of the sustainable development. Romila Chawla, *Tourism: The Cultural Heritage* – shows how the past profoundly affects much of our lives. It is also passed on from generation to generation sometimes in the form in which it really happened but more often as myth or fable. He concludes India is primarily a cultural destination in international tourism.

Ashok Singh, in his *Cultural Tourism in India* offered helpful insights into the tourists objectives visiting tourist destinations. India is projected as a cultural destination. A large number of foreign tourists are attracted to have a glimpse of its rich cultural heritage. In the same way he argues that our own countrymen visit different regions in search of diverse cultural experiences. Kotler, P., et al., in their *Marketing Asian Places: Attracting Investment, Industry and Tourism to Cities, States and Nations* gave valuable insights on tourism promotion. This work shows that places must become attractive "products" by improving infrastructure communicating their special qualities more effectively to their target markets.

UNWTO, *Handbook on Tourism Destinations Branding* is devoted to explaining how to promote tourism at the destination level, although the linkage between destination
and ‘place’ is discussed in relation to the future of destination branding. This work is very useful for tourism promotion for destination development.

The present study develops the tourism development ideas with the specific reference to Andhra Pradesh taking clues from the above studies to further elaborates the specific key elements through comprehensive micro study about Andhra Pradesh in particular and trends of tourism in general.

Objectives of the Study

The main objective of the present study is to examine the cultural heritage of Andhra Pradesh and Tourism promotion that enables visits of tourists from places far and wide and what is required to be done in terms of accommodation, hospitality, travel information and host community preparedness in various tourist destinations in Andhra Pradesh. The study attempts to improve social acknowledgement about their opportunities to bring in investments in tourism activities and by creating new jobs. This helps the whole state to improve. Descriptive goals of this study aims to help government and private agencies to achieve sustainable tourism-development. The research presented here has explored some of the methods and strategies that community groups and localities can pursue to improve cultural heritage tourism and exploit opportunities in Andhra Pradesh.

The specific objectives of the present study are as follows:

- To showcase the Ancient Cultural History and Heritage of Andhra Pradesh.
- To highlight the religious and cultural destinations in the State.
- To examine the impact of different travelogues on tourism promotion.
- To study the travel patterns of various tourist communities, their preferences for any particular destination.
• To focus on heritage sites and the local artifacts while identifying the cultural heritage sites,
• To provide a unique opportunity to align/affiliate Andhra Pradesh heritage with the tourism industry to create and derive social economic and environmental benefits;
• To offer information about quality products, and services to the visitors;
• To highlight tourism products that enable visitors experience the diversity of Andhra Pradesh culture and heritage;
• To offer suggestions to facilitate heritage conservation

Hypothesis

Cultural treasures are of great interest to all peoples of the world. Unchecked visits by hordes of tourists, coupled with poor site management and infrastructure endanger these treasures. A challenge for all is the question of how best one can preserve and develop these cultural aspects in order that they can sustain a continuous and lasting process of tourism development. The objective of this study is to have an in-depth comparison of the socio-cultural factors that influence the trends in tourism in socially and culturally different settings. The aim of the study is to determine the behavioural trends in tourism, attitudes of the national and international tourists towards our cultural and historic heritage. Not all people know what “Cultural Tourism” is and whether it augurs well for their country. Is it to be encouraged or discouraged? Did socio-cultural impact of tourism mean anything to the common man, and to find out what makes a tourist to select his destination and what he expect, of his tours and travels. How to ensure cultural tourism reconciles the interests of the host communities and the tourists and make it a win-win situation.

In this research an attempt is made to systematically and scientifically study

1. What is the accelerating factor in Cultural heritage tourism development in Andhra Pradesh? and
2. How does Product Image effect Promotional Strategy of a Tourism Destination?

Cultural/heritage tourism is also a rapidly growing niche market. This market is fuelled by an increasing number of domestic and international tourists, and by the increasing availability of global communication/transportation.

The Methodology

The Primary aim of the present study is to examine the changes taking place in Tourism sector in Andhra Pradesh. The historical methodology is based on an analysis of development of tourism in Andhra Pradesh and its impact on tourist destination. Information gathered from various reports, gazette orders issued from time to time, the annual administrative reports of Department of Tourism, available tourism files, and tourism news letters from General Administration Department of the Secretariat, Hyderabad, and newspaper articles.

Various statistical reports on tourism in Andhra Pradesh from the Department of Tourism Secretariat, Hyderabad; Statistical Abstract of Andhra Pradesh – year-wise information from directorate of Economics and Statistics, Centre for Economic and Social Sciences, government of Andhra Pradesh, Hyderabad, and Economics of tourism statistics of the transport, accommodation, sound and light show, eco-tourism, catering, etc., of the Andhra Pradesh Tourism Development Corporation collected from various sources. The empirical data is collected from various tourist profiles and performance reports. Further data collected based on the observation of potentials first hand and administrative records on tourism in the state based on the above reports formed the secondary data.

The researcher has carried out contacts with senior Government Officials, and eminent persons in the field of tourism, The Indian National Trust for Art and Cultural Heritage (INTACH) provided information Andhra Pradesh chapter, scholars, foreign
visitors, visitors in the pilgrim centers, rural artisans in several occasions. The data/information collected through various sources has been systematically classified, collated and analysed SWOT analysis of various tourist destinations were carried out. Based on analysis the findings and conclusions were drawn. The study also offers suggestions for improvement of tourism promotion and further research.

Chapterisation

This thesis is organized into seven chapters including Introduction and Conclusion and are indicated in seriatim.

Chapter I – Defines what culture is and its meaning and various dimensions of culture. The basic concept of cultural tourism is explained and differentiated from other forms of tourism. An attempt has been made to provide a unique identity to Andhra Pradesh with special reference to its culture.

Chapter II – Monumental Heritage details Historical and Monumental heritage places of Andhra Pradesh of different time periods.

Chapter III – Religious Heritage, which studies powerful motive for travel from the time immemorial to contemporary journeys to sacred places. It studies places of Hindu, Buddhist pilgrimage, Muslim and Christian and Buddhist/ Jain religious centers.

Chapter IV – Cultural Facets of Andhra Pradesh deals with roles and impacts of culture and tourism Vis-a-Vis attractiveness and competitiveness of destinations. The role of certain cities as centres for cultural tourism and responsibilities of developing tours built around some cultural themes of Andhra Pradesh.

Chapter V – Natural Heritage of Andhra Pradesh includes various nature based tourism products across the state of Andhra Pradesh.
Chapter VI – *Methods of Tourism Promotion* studies and elaborates the Tourism Potential in A.P, Brief survey on Tourism Data, Enablers for Tourism Promotion Task of Different Stakeholders in Tourism Promotion, Promotion Strategies, Media Propaganda Methods of Advertisement.

Chapter VII – The Final chapter presents *the findings and conclusions* and the research questions are addressed to. The study ends with reflections and suggestions for further research. This is followed by a bibliography and appendices.

In fine, this research involves the various aspects related to culture in the promotion of tourism. The benefits of preserving culture is clearly identified which will create and enhance awareness and enable the residents to promote culture. Relevant and related data is presented in the methodology chapter and critically analysed the core theme to arrive at the findings and suggestions are made based on the findings.
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3 Guest is God, The mantras are from the Taittiriya Upanishad, Shikshavalli I.20 that says: "matrudevo bhava, pitrudevo bhava, acharyadevo bhava, atithidevo bhava." It literally means "be one for whom the Mother is God, be one for whom the Father is God, be one for whom the Teacher is God, be one for whom the guest is God".

Matru devo bhava Let divinity be thy mother. Mother sets the field for the play of the child. As the child grows up the biological mother withdraws and the divine mother takes her place. Let the field that you set for yourself be inspired by idealism.

Pitru devo bhava Let divinity be thy father. Father represents the accumulated resources that make one potent. Let the resources you acquire be pure and untainted, conforming to your innate ideals, so that they do not hold you back in the evolutionary path.

Acharya devo bhava Let the ideal of inner divinity be thy guide. Acharya guides one through the rituals of life. These rituals are the meaningful movements one makes during the course of life. The acharya while providing guidance should not misguide the follower by his prejudices and vested interests. This is possible only when the ideal of inner divinity itself is the guide.

Atithi devo bhava Let divinity be the guest that visits your home to connect it to the universe around. The home for a worldly being is constituted of the field for action, resources that makes the actions possible and the guiding forces that enables one to make meaningful movements. The existence of this home becomes meaningful when it is properly connected to the universe around. The visitations from the universe that make demands on the home, when they are appropriate, make its existence meaningful. Let these visitations be inspired by the ideal of the inner divinity of the universe.

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