Introduction

The interaction to man with nature is shaped and molded through the changes in space and time. This interaction creates and transforms place, space, and time utilities. Ultimately it turns the idea of a cultural landscape as structured, expressive, aesthetic leading to value preservation and give sacramental feeling. In a space time continuum man has organized and developed symbolic structure to make his feeling and values acceptable as cultural and heritage. There exist distinct places as well as natural scenes which are searched and identified by man as sacred places and cultural heritage sites.

Tourism is an ideological farming of history, nature and tradition. A framing that has the power to reshape culture and nature to its own needs. Ashworth and Jimbridge (1990) opine that the link between the preservation of the past for its intrinsic value and as a resource for a modern community or commercial activity is heritage.

Today cultural and Heritage tourism is one of the largest and fastest growing industries in the world. The term cultural and Heritage tourism refers to that segment of the tourism industry that places special emphasis on heritage and cultural attraction.

Culture and Heritage constitute vital resource for tourism development. The word culture is usually used to ‘a way of life’ or to the product of a particular culture or individual (Richards 1996). Culture is very broad concept which generally includes both heritage and art. Cultural tourism is thus considered to cover all forms of culturally motivated tourism. Cultural tourism cover visits to all type of cultural attractions. Cultural tourism is a subset of tourism concerned with a country or region, especially its arts.

According to Weiler and Hall; Cultural, Heritage and Art have long contributed to appeal of tourist destination. Cultural heritage tourism is
important for various reasons; it is a positive economic and social impact; it establishes and reinforces identity, it helps preserve the cultural heritage, with culture as an instrument it facilities harmony and understanding among people. It supports culture and helps renew tourism (Richards 1996).

Cultural heritage tourism is not only concerned with identification, management and protection of the heritage values but is must also be involved in understanding the impact of tourism on communities and region, achieving economic communities and region, achieving and economic and social benefits, providing financial resources for protection as well as marketing and promotion (J.M. Fladmark, 1994).

Heritage tourism is an idea compounded of many different emotions, including nostalgia, romanticism, aesthetic pleasure and a sense of belonging in time and space (Asworth and Goodwill 1990).

Prentice suggested that essentiality in to union the tourism the term “heritage” has come to mean not only landscape natural history buildings, artifacts, cultural traditions and the like which are literally or metaphorically passed on from one generation to other but those among these things which can be portrayed for promotion as tourism products. Heritage sites should be differentiated in term of type of heritage built natural of cultural heritage tourism can help attract visitors boost local pride and faster economic deployment in rural area.

Heritage tourism of course, poses questions about authenticity and about the representation of geographical and historical knowledge. Ashworth and Timbridge (1990); opine that the link between the preservation of the past for its intrinsic value and as a resource for a modern community or commercial activity is heritage.
The Krishna Basin of South Maharashtra is rich in cultural and heritage centres, holy centres, sacred sites, centres of pilgrimage, shrines, ashrams are strewn all along the course of main river creating place, space and time utility to people. A dynamic cultural processes of convergence are at work in these different centres creating certain characteristics, institutions and patterns which stimulates large number of people to converge at a particular time. Each centre created its own core and periphery forming a region. People coming into the influence of each centre reflect interconnectedness where a deep sense of conservation, preservation and maintenance is involved through the feeling of attachment.