

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

Today's world is characterized by dynamic forcing society towards unrepeated changes to coincide with human aspirations, explanations and development. No matter, there have been disruptions but change is inevitable and likewise tourism has emerged as essential factors in this change affecting the policy economy, society culture and the moral life of the people from last hundred of years. It is probably as old as the history of mankind. Tourism now, is the world's largest growing industry with no sign of overflowing down in this 21<sup>st</sup> century. While talking about tourism around the world we can't neglect Nepal from this growing industry. Against this background of expanding world tourism, tourism must be seen with regard to the country of our focus.

Nepal has written its small territorial compass sign mainly due to its tourist attraction including various sites full of art, architectural masterpieces and pilgrimage places in the background of natural panorama. Nepal has a most favorable position as it possesses exciting fascination owing to the vastness of natural attraction, the high standard of cultural achievements, pleasant, coolness of climate and uniqueness of its flora and fauna. It features attractive ranging from magnificent alpine scenery to the colossal Himalayan panorama. It is truly a bewitching land of contrasts. Consisting of rugged mountain ranges, green valleys with various pilgrimage sites. Cool and fertile flat lands, tropical forests and the pristine glory of perpetual snows, Nepal in reality is not only geographical mosaic but also a human mosaic. It has a population of 20 millions and are divided into 61 ethnic groups speaking in 70 languages and dialects. Due to different indigenous Nationalities, have their own mother tongue, folk culture, beliefs and practices, dance and music, art and artifacts, festivals, life cycle rituals and traditional healing practices (Bhattachan, 2000)

People have been religious and spiritual oriented since time immemorial. They have religious tolerance and communal has many among themselves. Religious syncretism has been the special characteristics from generation to generation. Hinduism and Buddhism flourished together without any discrimination and difference. So these are

thousand of pious places of pilgrimage in Nepal. Thousands of Nepalese go to several places of pilgrimage to neighboring country India. Likewise million of Indian pilgrims come to Nepal every year to pay thus homage to thus favourite God and Goddess. This way the exchange of this type of religious visits increase, the age-old relationship between the two countries.

Nepal is one of the least developed countries in the world. Its per capita income is US\$ 269. About 85 percent of the 23 million people of the country live in rural areas. The population growth rate is 2% percent per annum (CBS, 2001 : iv). The major source of the national economy is agriculture & 80% people make their livelihood depending upon agriculture which is characterized by slow growth, mass poverty and large scale deprivations. Thus, it is essential to have a clear vision of future destinations when world encouraged utilization of potential with competitive advantages like hydro-power, agro-industry and as well as tourism industry which has a pivotal role in the socio-economic development of the most developed as well as developing countries of the world. So, despite of lot of scarcity and shortages, Nepal has tourism opportunities to satisfy everyone. It is a paradise with its varied landscape, multi ethnic composition and cultural heritage, varieties of flora and fauna and being the birthplaces of Lord Buddha. Nepal attracts those who are interested in its rich cultures and tradition. So, Lumbini is also popular being its great religious cultural aspect. The prospect of religious tourism is the greatest in case of Nepal with the places like Lumbini, Janakpur, Kathmandu, Mustang etc of Pilgrimage importance.

So, Lumbini, being the birth place of Lord Buddha, has been a sacred ground for Buddhist as well as non-Buddhist has great prospect in expanding it as a religious site which can make further economic contribution for the whole country. Lumbini is a small town in the southern Terai plains of Nepal, where the ruins at the old city can still be seen. It has been a holy ground for Buddhist all over the world. The restored garden and surroundings of Lumbini have the remains of many of the ancient stupas and monasteries. A large stone Ashoka in 250 BC bears on inscription about the birth of the Buddha.

An important past of Lumbini is the temple of Maya Devi. It has a stone image of Maya Devi giving birth to card Buddha as she holds into a branch. It has been well worn by the strikers of basin women hoping for fertility. To the south of the temple is a pool where Queen Maya Devi is said to have bathed and given her son his first purification bath. Lumbini is now being developed under the master plan under the Lumbini Development Trust, a non-governmental organization dedicated to be restoration of Lumbini and its development as a pilgrimage site. The development will include a monastic Zone, the circulars sacred garden surroundings the Ashoka Piller and Maya Devi temple and Lumbini village. Where visitors will find lodges, restaurants, a cultural centers and tourist facilities.

An important archeological site near Lumbini, Kapilvastu evokes, the ancient place where Lord Buddha spent his formative years, scattered foundations of the place are abundant and archeologist have now discovered 13 successive layers of human habitation daring back to the eighth century B.C. A must for archeological and historical buffs !

Besides its religious and historical significance, Lumbini offers cultural insight into the village life of southern Nepal. If possible try to coincide we visit with the weekly Monday Bazaar when villagers come from miles around to buy ..... Spicer, pottery jeweler and various other items. It may appear as a scene and of the Arabian Nights, with colorful merchandise spread out under the mango trees and the air perfumed with incense. So, Tourism point of view. Lumbini has its own importance for its religious and archeological value and nevertheless, it has enough prospect in developing tourism market and act as a socio-economic force for developing country like Nepal.

### **1.2 Statement of the problem :**

Nepal is multicultural and multi religious and inhabited by multi-lingual people. There are two spoken languages and 61 ethnic groups. The different indigenous Nationalities have their own mother tongue, folk culture, beliefs and practices, dance and music, art tools, games, food, clothing and lousing faire and festivals life cycle rituals and traditional bearing practices (Bhattachan 2000).

Nepal is rich in various natural culture, arts, temples and Stupas attraction that can be if basic appeal to the visitors with religious interest. In spite of a lot of tourist attraction. Nepal is still behind to promote religious tourism. Principle problem for this is lack of systematic approach and unable to give appropriate information about the religious tourism in the international market.. Such as internet, E-mail, journals, conference and different magazine publicity. It is necessary to explore about challenges and problems of religious tourist places.

Lumbini being a part of Nepal has great potentiality for further development of tourism. There is no denying the fact that Lumbini has an enormous potential as a cultural and religious site, which makes it worthy effort towards an increased sustainable development of this area. Majority of tourist and visitors are attracted by the religious potential of Lumbini which has made this country as a destination of the religious tourism resulting as one of the major source of currency in Nepal. The added significance of the Lumbini as a world Heritage site requires prioritization to be given to the preservation of the outstanding universal value of the suite. Being great potentiality, it was not taken into height of development.

Due to negligence of Nepal government, religious tourism has greatly affected. This is the great tragedy for pilgrims. Though this kind of suffering has been experienced so far and such issues are submitted to the Nepal government but its prospect on these aren't still centralized. Nepal Government should have already made policies for the sake of religious tourism separately, but still it wasn't considered deeply. So from the view point of tourist destination, Lumbini possesses more potentiality & it has great future prospects also for further tourism development in the study area being its religious & cultural value.

### **1.3. Objectives of the study :**

The general objective of this research is to find out the prospects of religious tourism in Lumbini and also the researcher has been concentrated to find out the possible prospects of developing tourism that will enhance the capacity of study area for attracting tourist more. In order to achieve this objective, other specific objectives have been set which are follows:

- i) To analyze the inflow of tourists arrival.
- ii) To analyze the programmes and institutional arrangements related to religious tourism in study area.
- iii) To identify the potentiality of religious tourism in study area.

#### **1.4 Significance of the study :**

Nepal, being a developing country, depends heavily on agriculture, problem like unemployment and population growth are increasing day by day. There are no large scale industries for the development of the country. Nepal has higher potentiality to develop tourism industry which suitable in term of socio-economic and geographical condition of the nation. Its proper development and management is indispensable. Various efforts have been made for the development of tourism in Nepal and many studies on tourism have been carried out but all of the studies only focus on the tourism and have not addressed issues, prospects, problems of religious tourism adequately which is also a part of tourism. For a country like Nepal which is very rich in cultural heritage and dominant of two great religion i.e. Hinduism & Buddhism, has a great prospect for a expansion of religious tourism in Nepal.

- ) As a best destination for the development of religious tourism, this study focus on the Lumbini Area (the birth place of Lord Buddha) which posses great potentiality for the promotion of tourism activity being its religious important. Very few studies and research and work have been carried out in respect to religious tourism in Lumbini so, this study gives the holistic vision of religious tourism in Lumbini which throws light to investigate the important religious and archeological site in Lumbini on the development of tourism activity more advance in Lumbini.
- ) This research work is mainly concerned with analysis and identification of the potentiality of religious tourism, future prospects in relation to religious tourism in study area and to recommend measure and appropriate strategies for development of religious tourism. So this study is very functional research in the field of religious tourism. It is also supportive for those researcher. Scholars and others who are concerned to get detailed information about the religious tourism of Lumbini .

) Ultimately, the research expected to identify the strengths and weakness points which are being barriers or helpful in the development of Lumbini as a best religious sites. So, this research work is helpful for the flourishing of religious tourism with a new vision in the years to come.

### **1.5 Limitations of the study:**

Every social research is bounded with the limitations. Time and money are the main constraints of research work. It is on academic research for the partial fulfillment of the requirements for the degree of Master of Arts in Rural Development. As the fresh researcher many hardships have been faced in the study. A micro-level study has been done in the religious site of Lumbini of Rupandehi District. despite, the various difficulties the religious site Lumbini has been viewed a "holistic approach" and its activities can be understood by an "interdisciplinary approach". However, the study is not free from its limitations, which can be shown in terms of some following points:

- (1) This study is only confined to religious site of Lumbini VDC of Rupandehi district. So, the findings of may be equally applicable in all of other religious tourism development of different parts of Nepal and :
- (2) Primarily, this study is focused on determining the physical characteristics, historical antecedents, existing pilgrimage pattern of the pilgrimage site of Lumbini and hindering factor to the smooth it has not like mountain's pilgrimage tourism development.

## **CHAPTER - TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

Despite the short history of modern tourism in Nepal as compared to other Asian countries, there are different kinds of profound literature available on tourism, tourism activities related to Nepal. So, literature review is an important aspect, which guides the new researcher and also it helps gain insights on particular research issues, which assists in formulating the research problems and acknowledging the previous efforts made scholars and researchers. It can be a strong bridge between the previous and present efforts to carry out the fundamental assumption without which a research work never can be original. So, in this chapter an attempt has been made to provide the theoretical foundation of tourism. In dealing with theoretical foundations some books, studies magazines, reports, regulations, and dissertations that are directly and indirectly relevant to proposed study have been reviewed.

#### **2.2 Concept of Tourism**

Tourism is an ancient phenomenon and an inherent nomadic urge in man. From the very earliest historical period, travel has remained a fascination to man. In ancient times pilgrims, traders, explorers, adventurers and some scholars had undertaken journeys in order to fulfill their respective requirements and needs. The progress of tourism development is related with human evolution. To search for basic needs of life, food, cloth and shelter, human beings used to move from one place to another. Travelling in those times was difficult because of severe constraints of well equipped transport, lack of safety and comforts. Gradually, when permanent settlements started, different religions and trade emerged which motivated people to travel different places.

In the middle ages, merchants, explorers, pilgrims and students travelled in various places and despite the upheavals caused by the invasions of the Arabs, the Normans and Hungarians, the movement of persons was far from ceasing completely. "Students attracted by the master minds of such renowned universities of Bulgaria, Paris, Rome, Salamanca, Cairo and Nalanda and Kikramshila in India travelled after to heart them". (Upadhyaya, 2003: 1-2)

After that, the rise of industrial revolution in the world brought major changes in the range and type of tourism development. The increase in productivity, regular employment and growing urbanization promoted people with several opportunities and motivation to go on holiday. In contrast to earlier dominance by the wealthy people, tourism began to embrace a broader social spectrum in the society. Thus, the industrial societies of Europe were responsible for the difference places. Gradually people search for new kind of product, place and people led them to discover ever new finding in the world. Then, tourism became to flourish and associate with economic products. The realization that tourism sector should necessary be developed with facilities and promotion came into being. As a result the demand supply medium contributed to an organized growth of tourism which virtually assumed to be the most dramatic proportions during the 20th century, predominantly after the world war-II, due to increase mobility . Hence, urbanization and industrialization were two important foundations, which have motivated the people to travel, explore and enjoy the land with numerous plans, behaviours, actions, facilities and recreational activities.

In general term, tourism denotes the journey of human beings from one place to another, where it may be with in own country or second countries for various purposes. The word 'tourism' is derived from the French word 'Tourism' which originated in the 19th century and was popularized in 1930s, but its significance was not fully realized until today when 'Tourism' has a wider meaning and significance (Satyal, 1988:7).

The word tour is derived from Latin "tornare" and Greek "tornos" meaning a lathe or circle, the movement around a central or axis. This meaning changed in modern English to represent ones turn. The suffix- ist denotes one that performs a given action. When the word tour and suffixes -ism and -ist are combined, they suggest the action of movement around a circle. One can argue that a circle represents a starting point which ultimately returns back to its beginning. Therefore, like a circle, a tour represents a journey that it is a round trip i.e. the act of leaving and then returning to the original starting point, and therefore, one who take such a journey can be called a tourist (Theobald, 1991, 6).



In Sanskrit literature, we find three defined for tourism derived from the root, which means leaving home for some time to other places. According to Negi (1990:23) the there terms are:-

- ) Paryatna : It means going out for pleasure and knowledge.
- ) Desatna : It means going out of the country primarily for economic gains.
- ) Tirthatna : It means going out to places of religious.

According to rebels - bus curtain tourism involves travelling to relatively undisturbed natural areas with the objectives of admiring, studying and enjoying the scenery, its wild plants and animals as well as cultural features found there (Lascurain, 1991, pp 24-31).

According to Figgis, travel to remote of natural areas aims to enhance understanding and appreciation of the natural environment and cultural heritage while according damage or deterioration of the experiences for others (Penelope, 1992).

Suresh Kumar Shrestha in his study defines that those individuals who are motivated to travel make the entire picture of tourism hence the perception of tourist play roles in the marketing development of a tourist area and indicates that the demand of that area would increase (Shrestha, S.K., 1993).

### **2.3 Review of the publications related to tourism:**

Many studies have been conducted on tourism by different people inside and outside the country. There is a growing interest in the field of tourism. Anthony V. Silliam and Wilbur Zelinsky had studies on the topic of some patterns in international tourist flows. In their study they included 14 nations, study is made on major patterns of outflow and and inflow of tourist in European and Eno-European Country (Williams and Zensky, Vol. 46, 1970, pp-549-567).

William A. Washington has studied on upland resort and tourism in Indonesia. He has tried to analyze the factors affecting the development of tourist centers. he identified that scenic attractions. Nautral beauty and pleasant climate of uplands were the dominant factors for the development of tourism in Indonesia (Withington, Vol. Sd. 1961, pp. 418-423).

Maheswor Bhakta Shrestha has tried to cover the important aspect of Nepalese aviation and tourism in his book "Nepalese aviation and tourism". He has tried to explain the aviation history and the role of aviation in tourism. He further discussed the economic significance and the benefits of tourism in the economy of the host country which is measured mainly in terms of foreign exchange receipt from tourist and its multiplier effects on different activates, contribution to national income, employment generation in rural areas, thus contributing to regional balance. Tourism development will also induce new business opportunities by opening market for local products, promote new skill and encourage positive change in land use and production system. (Shrestha, M.B. 2000).

Kamal Maiya Pradhan has examined the concept and theories of tourism development in context of Nepal and the efforts made by the planners including the legal framework and institutional managements for the development of tourism. She has also focused minutely on one particulars tourist spot -Nagarkot. Her study also determined the problems and prospects of tourism in Nagarkot (Pradhan K.M., 1997).

Narendra Kayastha has studied on South Asian Regional Tourism. In his study he has analyzed different aspects of tourism like tourist flow, expenditure pattern, duration of tourist staying and the impact of tourism. He has determined that natural as well as man made beauty and wild life are the major attractions for the majority of tourist visiting Nepal. In His View tourism is an important sector for income and employment generation. (Kayastha, 1985).

Tourism Master plan 1972 has provided guidelines for tourism development in Nepal. Sightseeing tourism, trekking tourism, recreational tourism, trekking tourism, recreational tourism as well as internal pilgrims are the potential aspect of Nepalese tourism. This plan indicates tourism can be one of the most important industries to achieve the aims like increasing foreign exchange earnings, develop a profitable sector of the private economy, creating animalize towards the development of National and regional economy and diverting development impulses to the retarded regions. This plan shows that Nepal has been spending large amount of foreign exchange earnings, develop a profitable sector of the private economy, creating an impulse towards the development of National and regional economy, and diverting

development impulses to the retarded regions. This plan shows that Nepal has been spending large amount of foreign exchange to import basic tourism components. To make the favorable balance of foreign exchange, this plan has formulated policies like reduction of imports, developing saving habits, strict control over foreign exchange and development of air services as well as travel agencies. (Toursim Master Plan, 1972).

Beside these, T.C. Pollaca studied on "Development of cultural tourism in Nepal" in 1986. He states that historical movement and cultures of Nepal are an important attractions to many tourists and better use of this sector helps more in promotion of tourism in Nepal. Intensive care should therefore be taken for the protection of the cultural properties. (Pollaca, 1986)

I.K. Pradhan conducted a study on "Developing Tourist resorts and its economic impact" in 1979. The study deals with the need for improving tourist resorts in Nepal. The major aim of developing tourist resort is to see that the tourist are able to spend as much as possible which depends on the extent of opportunities provided to them. There are few tourist resort which are not free from problems. (Pradhan I.K., 1979)

Alvar W. Carlson studied tourism under the topic "Geographical resort on International and Domestic tourism". He concludes that tourism is not only an economic activity but it largely does its impact upon the cultures and physical environment of the destination areas there fore the common goal should be the careful planning of future touristic developments (Carlson, 1980)

Nepal Rastra Bank has studied on "Income and employment generation from tourism in Nepal". This study deals about the composition of tourist, duration of their stay, tourist expenditure and the impact of tourism industry on income and employment generation, the study determines that tourism industry has provided tabs for 11,176 persons added the tourist expenditure per day is less than Rs. 300 (Nepal Rastra Bank. 1989).

## **Review of Literature Related to Religious Tourism**

Nepal is traditionally a tourist country. Nepal possesses a depository of places of widely historic interest. It is an ancient country with a rich cultural heritage. An independent sovereign state, united by king Prithivi Narayana Shah. the great Nepal lies in the lap of mighty Himalayas. She is rich in varied landscapes, lakes, waterfalls-green valleys and terraces. The entire northern boarder is lined with its very peaks of the Himalayas the most fascinating of which is Sagarmatha or Mount Everest the highest peak in the world. The culture of Nepal is made up to the blending of .the two great Hindu and Buddhist religions. Traditional folk songs and colorful festivals are preserved all over the country (Satyal, 1988).

The first of all once the forbidden Himalayan Kingdom opened its doors to the outside world, Nepal has seen a veritable avalanche of tourist and young western in spiritual seekers roll through its peaceful valleys. But in 1976. when we visited here a news after prolonged absence, we found that years of exposure to often shockingly crude and commercial westerns ways had not yet changed the basic nature of one of the most gentle, charming and hospitable countries in Asia (Minke, 1978).

"Among the Mountains, I am the Himalayan"- Lord Krishna in Bhagvad Gita signified the sanctity or Nepal as one of the holiest places on earth. The Himalaya, or the "abode of snow" is referred to as the home of Lord Shiva and his consort, Parvati. Goddess Parvati presented as the daughter of the Himalaya, the majestic mountain range in the world. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mytheological period covering the Salya, Treta and Dwapar Yuges or ages also contains numerous references regarding the temples, Marines and holy places of the country. Many reflections are expressed in the ancient

Hindu and Buddhist texts about the holiness of Nepal as the land of spiritual blessing and tranquility (Satyal 2002).

"Nepal houses innumerable holy shrines of Hindu and Buddhist deities. Hindu and Buddhist from all parts of the world come to pay homage at Nepal's many places of pilgrimage. A large number of devotees of both the religions visit the temple of Pashupatinath. Ram Janaki Temple, Janspur, Goyaikunda. Baudhanath, Swayambhunaih and Lumbini to pay homage each year. Similarly many religious sites in and out of the Kathmandu Valley have served also as great attractions for international tourists; While some are beautiful and intricately carved temples built by master builders of ancient times. Other places are the center of religious fairs and festivals. Many such religious sites be near a river or stream with holy water of which the devotees undergo early morning ablutions. (Satyal 2002)

Travel for religious purposes assumed a significant importance. The practice of traveling for religious, going on a pilgrimage, for instance, became a well established custom in many parts of the world. By the end of the Middle Ages a large number of pilgrims were traveling to the main shrines in Europe, and travel again assumed an interesting character. However, it was still dominated by religious motivations very little actual pleasure travel was undertaken. The adoption and spread of Christianity subsequently led to numerous pilgrims making their way to the holy land. So deep and strong was the hold of faith that the ritual of pilgrimage flourished over the countries. Religion was a great unifying force pilgrimage strengthened religious bonds. It provided the impetus for a 'stagnant' agrarian society to break out of its narrow geographical confines. It also exposed people to new manners and costumes different kinds of food and modes of dress. It encouraged exchange of ideas and also fostered trade. It served as a powerful means of for going unity and understanding between peoples from widely different regions. The powerful influences of a crusading religion that slowly penetrated a foreign land, such as Christianity in

Europe and later in America and Buddhism, Islam and Hinduism in Asia took place to permit an assimilation and perpetuation of very distinctive languages, literature, music, art architecture, philosophy and forms of government Religion thus played and continues to play a crucial part in travel (Bhatia, 2003)

Since ancient times many religious minded people not fearing for hardships, on the way who travel pilgrimage braving multiple dangers. The principal motives impelled them to travel religious sentiment Nepal, described as the abode of gods and goddesses since ancient times by mythological accounts and versions in religious texts, religious sentiment persuaded people to make long pilgrimages to place of venerated worship traveling roadless mountain rigged paths not caring the limit of human endurance. Nepal was so famous for religious and pilgrimages sites. So. the religious minded people are even now visiting the pilgrimage places in large numbers to pay homage to gods and goddesses of their choice for veneration in different parts of the country. Nepal has got big potential as in natural and cultural resources. To lovers of ancient art and culture, Nepal is really stronghold and storehouse of ancient art and architecture untouched by any foreign invaders at any lime of her long and glorious history. So, Nepal has been able to preserve the oldest pilgrimage places with the oldest idols of gods and goddesses' sculptures, art, architecture and paintings and decorations of the past. Archaeologically speaking- Nepal is one of the oldest nations in the world. The ancient relics and remnants bear testimony to the fact that Nepal has been the sate custody of the earliest Asian civilization and culture. Nepal has so much religious touch, mythological background and ideal philosophical thought, which has created trust and confidence and devotion to her place of pilgrimage- It has always been one of the most important pilgrimage sites for Hindus as will as Buddhist m the central .Himalayas. So *the* various Hindu and Buddhist temples and Stupas are preserved and are of an astonishing richness in the pilgrimage sites in the different parts of the country. Nepal has a most active blend of Asian cultures with as abundance of, monasteries and temples, which makes it a land of devotes with sacred places of religious pilgrimages (Satyal, 2002).

Religious sentiment urged people to go on long pilgrimages to places of religious worship. The Chinese Buddhist traveled long distances to visit Lumbini, the birth place of Buddha in Nepal and other Buddhist places in India, enduring many hardships with the development of western Christianity, Pilgrimages passed a special importance in the middle ages and set many pious journeys on the national and international level. The Buddhist people despite hardship, continued to make pilgrimages to the shrines of the Buddha Mecca became a powerful center of religious attraction for the Islamic countries from the 8<sup>th</sup> century onwards. (Satyal 1999)

Since ancient times Nepal was known as the abode of gods. Many Chinese as well as Indian people came to Nepal to make long pilgrimage to places of venerated scholarships. The Chinese, followers of Buddha, did not hesitate to go as far as Lumbini, traveling millions of miles across vast countries. So the religious sentiment persuaded people China and India to make a Journey, straining many dangers and hardships. The people of India used to make journey to pay homage to lord PashupatiNalh, Muktinath, and Barahachhetra etc. making efforts, which sometimes exceeded the limit of human endurance. (Satyal 1999)

"The Location of Kapilvastu and Archaeological" a book by Tara Nanda Mishra quotes the most of the Buddhist sites like Saranath, Vaisali, Kusinagar, Bodhagaya and Shavarti etc. have been identified on the basis of the description about them given by the famous Chinese pilgrims Fa-Hian and Huen Tsang. Therefore their description about Kapilvastu also will be proved very helpful towards the identification of the so-called lost site. Fa-Hian came and visited the Buddhist sites between 399-414 A.D whereas Huen Tsang traveled the places in between AD 629-645. Fa Hian while describing about Kapilvastu says that the city was thirteen-yojana east (nearly one hundred miles east) of Sravasti. Huen Tsang places the city 516 li (nearly eighty six miles) to the southeast of Sravasti. He says that there were ten-deserted city in the country. Both the travelers describe the city of Kapilvastu as deserted, in ruins and without people or king. Fa-Hian says that there were some monks and a score or two

familiar of common people. At the old place of king Suddodana there were images of prince and his mother. At places where that son appeared mounted on a white elephant when he enter his mothers womb, and where he turned his carriage sound.

On seeing the Sicilian, after he had gone out of the city by the eastern gate lops (stupas) had been erected. Places where Asita inspected the marks of Siddhartha, the elephant was thrown (Hestigarta). Where he shot an arrow to the southeast, which went to the distance of thirty it and entered into the ground making a spring (sarakupa) the place where Buddha after attaining wisdom first came and met his father. Where 500 Sakyas were converted in the Buddhist order and left their families at that spot where king vaidurya slow the seed of the sakya: topes (stupas) had been erected. Huen-Tsang. while describing the city. narrates that the ruins of the city measured about 14 to 15 (nearly 3 miles). The foundation wall of the city of kapilavastu was still strong and high. There was no supreme ruler but each town having its own chief. (Mishra, 1976-1972)

The Nepal Himalayan presents a distinct aspect sum of quaint cultural patterns. The people living in mountains lead a ritualized model of life and their social activities, ecology, culture, typical sources of livelihood, and religious "practices can easily be distinguished from the lower regions natural beautification and her environment, family, marriage, kinship, simple life's type. traditionalism, trams Himalayan trade, agro pastoralist, transhumance, nature of crop production method of cultivation, indebtedness, different patterns of land holding system, agricultural problems and animistic belief and the then religious practice have given birth to various socio-Cultural implications.(Kunwar 1989).

Hari Prasad Shrestha (2000) in his book aimed to study contribution of tourism in the Nepalese economy assess and evaluate the existing tourism marketing and promotional efforts and its, impacts on tourism development En Nepal. His main findings were that Nepal is extremely rich in tourism products and it exists all over



the country. Natural wealth, cultural and monumental heritage, bequeathed history are the principle tourism products of Nepal. Nepal possesses tremendous diversities to develop its as a major tourist destination from various perspectives. There is noted dearth of support infrastructure to develop its potentialities. Support infrastructure has not reached in all areas despite efforts to develop necessary infrastructure. At present more than 50 percent hotel accommodation facilities outside the valley are concentrated in Kathmandu Valley and most of the accommodation facilities outside the valley are in non-stars category. In view of the present status of infrastructure significant attention has to be paid to avail and improve such facilities in order to develop the existing tourism area as well as develop potential areas. Nepal has not been able to earn as per the growth of visitor or compared to market potential. Nepal earns one of the lowest per day spending by tourist per visit, tourism is a major source of foreign exchange of Nepal and it is playing an important role in the National economy. Tourism has generated significant indirect benefits through the growth of allied industrial sector and boosting export trade. Moreover, tourism helps to promote balanced regional development of the country as well. Hence the contribution of tourism in the socio-economic development of Nepal is very significant.

Experts viewed that Nepalese tourism marketing was an organized, not adequately professional and total marketing of Nepal was very poor. The allocation of resources for the tourism sector in different plans was very low despite recording continuous growth. Tourist arrival in south Asia, promotional expenses made by Nepal income level in originating markets and the lagged variable.

He has given various suggestions in his book like. efforts should be made to operationalize new and potential areas and products identified by various studies, products should be maintained and preserved properly by the government and local people, air access to the country must be improved, an alternative international airport should be developed in the Tarai region at an appropriate location, the government should adopt open sky policy, short take off and landing service should be developed in tourism potential areas, Nepal needs to focus on environment issues

especially pollution in Kathmandu valley, major trekking Routes and touristic places, tourism marketing should be done jointly by the government and the private sector, the promotional plans and programs should reach the tourist generating market at least six to twelve month in advance to ensure them to select Nepal as a destination, Nepal should target and position in the medium income market for tourism , Effort should be made to promote Indian market properly on a continuous basis for positioning hill stations, stopping and other facilities, improvement and standardization of pricing tourism services are needed, greater allocation of development as well as promotional budget is needed to gear up promotion of tourism, Nepal most make an annual tourism promotion and marketing plan, there is a significant need to improve the process and service of immigration and customs. Thus the study has clearly shown the paucity of marketing efforts of Nepal.

Among tourism sub-sectors (when direct, indirect and induced effect were combined) the ratio of import content for hotel was estimated at 53.45 percent, travel agencies 74.51 percent trekking agencies 54.04 percent and airlines 67.05 percent. The ratio of direct import content when the indirect and induced effects were taken out was estimated at 35.45 percent for hotel, 15.12 percent for travel agencies, 10.79 percent for trekking agencies and 57.60 percent for airlines. The value added for the tourism sector i, e, total payment to domestic factors including payment to domestic, factor including payment to intermediate and final inputs (when direct, indirect and induced effects were combined) was estimated at 37.74 percent as compared to 44.66 percent for tourism related sector and 42.82 percent for the overall sector (Nepal Rastra Bank) Nepalese people have been religious minded and spiritual oriented since immemorial. They have religious tolerance and communal harmony among themselves. Religious syncretism has been to special characteristics from generation to generation. Shaivism, Shaktism Vaishnavism and Buddhism nourished together without any discrimination and difference. So there are thousands of pious places of pilgrimage in our country. Some have spiritual significance than others and the benefits and spiritual attainment for a religious person going there is increased. Thousands of

Nepalese go to several places of pilgrimage to neighboring country India. Likewise millions of Indian pilgrims come to Nepal every year to pay their homage to their favorite Gods and Goddess. This way the exchange of this type of religious visits increases the age-old relationship between the two countries. "Places of pilgrimage yeild a special advantage for a devotee in quickly advancing his spiritual life. Lord Krishna lives everywhere, but still it is very easy to approach him in holy places of pilgrimage because these places inhabitant by great sages. Lord Shri Krishna says that He lives wherever his devotees are chanting the glorious of his transcendental activities" (Rakesh, 2002).

"Pilgrimage Tourism in Nepal" by Rakesh has stated " in the material world the Lord is situated in different area multi (Deities) in the temples, just to increase the material activities of the conditioned soul and increase his spiritual activities. Faithful Hindus visit these holy places for perfection of spiritual realization." A tourist to Nepal long ago has called it a home of gods and land of festivals. The authentic of this remark can be judged from the scores of ideals of various gods and goddess to be found in this land. The valley of Kathmandu is itself full of the images of hundreds of Hindu and Buddhist divinities. So this valley presents the beautiful picture of different religious and different sectors. Thus, Nepal has become a decent destination far pilgrimage tourism with has large number of both Hindu and Buddhist pilgrimage sits and shrines and temples. There are valuable and vibrant and very important assets of this Himalayan only Hindu kingdom of the world. They have contributed significantly in the development of the pilgrimage tourism as well as domestic tourism. This is a marvetous, mystic and mysterious meeting place of many Hindu and Buddhist gods and goddess. They unfold a colorful picture of human verb and joy of the immensely religious minded people of this lovely land. The attitude of the Nepalese people at large displays a unique spirit of mutual trust and tolerance toward different religious. The age old interaction between the Hindu and the Buddhists presents and products a beautiful balance in which gods lose their sectarian character. There is a street

synthesis of different religions. There is a religious harmony between the Hindu and the Buddhist, which has existed from time immemorial. A devout Hindu devotee goes to Swayambhunath and Bouddhanath and a true Buddhist goes to Pashupatinath to pay homage irrespective of his or her religious faith. Thus our country's strength has been expressed through its cultural solidarity and religious bond since the creation of this universe (Rakesh 2002).

Trust in the almighty, devotion to the monarch, good will toward countrymen, irrespective of community, caste, creed or color, are common feelings of all patriotic Nepalese. These feelings pervade in all functions and activities be their cultural, religious or otherwise. In fairs and festivals, in national celebrations, there is always a religious touch as well as the expression of loyalty and devotion to the king. The long and glorious history of Nepal is witness to the fact that monarchy in Nepal is a strong unifying factor in maintaining communal harmony, religious tolerance and national unity, in the midst of various ethnic groups and communities, with different cultural heritage and traditions, speaking various dialects in different regions. Fairs and festivals of Nepal are mostly of religious nature and are observed or held in some religious place of pilgrimage or in some temples or in the vicinity of temples and Stupas. It is an ideal religious tradition of the Nepalese that the Hindus regard the Buddhist temples as much sacred as their own and the Hindu temples are treated in the eyes of the Buddhists to the same extent. Whether it is a Hindu or Buddhist festival both the Hindus and the Buddhists celebrate and observe it equally. In Nepal never has a drop of blood been shed in the name of religion. All religions flourish side-by-side helping Nepal to originate a new refined culture. Here in this country one can see the Hindu and the Buddhist temples standing side by side and images of Buddhist and Hindu gods close to each other. The main religions of Nepal are Hinduism and Buddhism. 80.62 percent of the people here are Hindus and 10.74 percent are Buddhists (CBS, 2005). According to the constitution of Nepal, every citizen of Nepal, having regard to the current traditions, may practice and profess his own religions as handed down

from ancient times. It is there clear that there is perfect freedom of religion and worship in the country (Khattri. 1982).

"A Pilgrimage of the Heart" Broughtan has stated "The tour has pilgrims stood frozen in ambulatory poses, shirtsleeve shirts and dresses hanging slack, entranced by Ama's focused, resolute absorption- Here was one old Hindu women from Nepal expressing their Catholicism for them worshiping on be half of all of us. In the authentic tradition of a pilgrims he had endured suffering, lift home in old age, encountered hardship en route, and arrived here, finally and fortuitously, to present harshly before the gods and goddesses of a holy shrine. But now she was going further, leaving us momentarily in the world of the vulgar while she touched up on the sacrosanct. The tour bus pilgrims betrayed looks up expectancy, as if wanting to join "It is an act of Bhagwan that these denies are in a different form than ours, but they are the same gods." "Which Bhagwan is it, the one in the came?" (Broughton 1995)

### **History of Religious Tourism**

The word tourism derives from the verb tour meaning "travel". Travelers, whether alone or in a group, date back to ancient times- the sign, perhaps, of an innate need in man. In ancient Greece, for example, people would travel to attend the Olympic Games or to worship the gods in particularly important temples. In pre-Christian times, the oracle at Delphi played an especially important role in ancient Greece. The Panhellenic religious feasts held at Olympia every four years and at Delphi led to the two sites becoming famous outside Greece. The oracle at Delphi, in particular, exercised a strong attraction, drawing a large number of pilgrims.

Latin literature in its turn often mentions the *otia*, the periods of free time that the upper classes devoted to activities other than work. The *horae subsivae* of the Romans, for example, were given over to leisure activities as a well-earned rest after work. During their *otia*, the Romans used to visit cities with particular climatic conditions, such as *pompell*.

The middle ages are marked by journey and pilgrimages to holy place. This is the period in which "religious tourism" become popular with its interdependent means of transport, accommodation for pilgrims, and Stupa along the route at which peddlers would sell "relics". The most common destination of the period were Santiago de Compostela, C zestochowa, and Rome. In the middle ages. pilgrimages were a collective phenomenon that was an integral part of the Christian world. Pilgrims were considered to be extremely spiritual and were held in high regard by society. Pilgrims were "the initiated" who sought to free themselves from the structures surrounding them and to ascend to a new level of existence. To go on a pilgrimage meant leaving behind the worldly aspects of life so as to concentrate on the purity of one's faith. when they returned home, pilgrims were greeted with admiration and were aware of having taken a further step toward spirituality.

In Medieval time, the ecclesiastically legitimated pilgrimage represented elements of a very precise nature: the "movement" of the Journey, the religious "motivation " and the destination", which had to be a place that was considered holy- In general, pilgrimages arose from the search for salvation and. sometimes, the need to be physically healed. Medieval travelers undertook their journeys for a purpose lo increase their spirituality- and in this sense pilgrims in the Middle Ages were clearly different from those who traveled to Satisfy their curiosity.

In the seventeenth century, those traveling for the purposes of tourism emphasized the search for truth, but the real change in the nature of tourism came about in the following century. With the reduction in working hours, more leisure time became available, and cultural tourism, with the accent on art and poetry, became popular, The major change dates to 1828, the year in which George Stephenson invented the steam locomotive- This was also the period of the "grand tour of Europe" of the English aristocracy and the no less famous" Journey to Italy" of the German nobles, intellectuals, and artists who were treading in the footsteps of Goethe, This was soon followed by visits to Spa towns.

As time passed, "tourism" came to mean the opportunities available to the increasing mass of individuals who felt attracted by these offers of excursions for pleasure. The growing demand led to the birth of travel agencies, the first was founded in Leicester in 1841 by Thomas Cook. He went on to become famous because, in 1866, he organized the first tour of the United States and in 1872 the first round the world tour.

At the beginning of this century, tourism was turning into a business, although it slackened in the first half of the century, owing to the two world wars. After these difficulties, tourism came to signify the personal transfer from one place to another of income for the purposes of consumerism as the result of economic wellbeing and technological progress.

Tourism has led to the creation of new habits and different behavior and life models as well as a different conception of time. It has generated a movement of culture that encourages travelers to see and understand social, cultural, and environmental differences. The homo-turisticus has become the symbol of an evolved society.

Today, the old pilgrimage sites have begun again to attract masses of pilgrims, the difference now being that the pilgrims also come across tourists on holiday. What does this mass movement signify? A search for salvation or a return to the roots of the past as a form of resistance against the rationality of modern times? Without a doubt, the tourist industry and the media are offering pilgrimages as consumerism. Given that tourists share the same attitudes as pilgrims -in other words, the search for authenticity at different levels of depth and involvement it could be said that pilgrims are partly tourists and that tourists are partly pilgrims. Thus they complement one another, the promotion of "religious" tourism today, seen as both devotional and cultural, is proof of the existence of this common "search".

The rediscovery of pilgrimages also shows that religious values, doctrines, and institutions have lost nothing of their status in, and their influence over, every day behavior. This means that the modern individual is seeking transcendental values to overcome the fragments, the discontinuity, of modern society and that he or she is the "pilgrim tourist" of modern times.

## **CHAPTER - THREE**

### **RESEARCH METHODOLOGY**

This chapter presents a brief discussion on the research methodology adopted to collect and analyze the data needed for the research study. Which includes research design, nature of study, universe and sampling procedure, techniques of data collection and process of data analysis.

#### **3.1 Rationale of selection of the study area:**

For this study the area has been selected Lumbini, as the birth place of lord Buddha which is situated in western Terai region of Nepal. Rupandehi district in the area where the north south and east west highways join.

As we know Nepal is very rich in natural and cultural heritage which helps to make a perfect tourist destination. It consists of many religious sites which have taken their position into the light as a religious tourism and for more developed religious tourism in Nepal these sites are very important like Muktinath religious site, Pashupatinath, Swarga Dwari religious site but among all these sites Lumbini is very famous and renowned place which is also listed in world Heritage site (being the birth place of Lord Buddha) makes Nepal famous in the whole world. So, for this study, the area has been selected as a Lumbini which is very popular for Buddhist and among non-Buddhist also.

- ) Through Lumbini has already been exposed from the view point of tourism. this area is very popular from the view point of religious and archeological values. For the development of religious tourism. Lumbini is the best destination area.
- ) Lumbini possess many attractive things which helps to attract many tourists every year like tangibility and peace, the pleasant ....., the lovely garden, good archeology, Maya Devi Temple, Stupas, Monasteries and the historical movements and due to its silence and lovely atmosphere, Lumbini is steward as the best place for meditation and penance by the sages and saints of all ages.



### **3.2 Research Design**

The main objective of this study was to find out the prospects of religious tourism in Lumbini and in order to fulfill this objective of this study, descriptive as well as exploratory research design have been applied. The descriptive research design helps to provide an opportunity for considering different aspects of religious tourism in Nepal as well as in Lumbini and exploratory research design helps to explore the possible prospects of religious tourism in Lumbini.

### **3.3 Nature and sources of Data**

To fulfill the above mentioned objectives of this study, primary and secondary data in which primary data were collected by survey using formal and information interviews and field observation. To get the actual findings and to know the tourist experience of their visit in details. Structured questionnaire, observation, interviews and discussion with key informants were applied and as well as secondary data have been collected to get more reliable information from the related different published and unpublished materials, books, literature, reports, articles. Journals, project report, department of tourism, Library and information centre of Lumbini Development Trust.

### **3.4 Universe and Sampling :**

Primary data were collected by interviewing three categories of respondents. The first category of respondents were the tourist visiting Nepal at the time of 2007 AD. This category was used to collect information, support the analysis and find out real needs and understand perception of tourist towards religious tourism in Nepal. Altogether 55 tourists were selected for the interview among 200 tourist .

The second category of respondents includes tourism entrepreneurs like hotel owners. Altogether 25 hotels honors were selected among 70 hotels who are involve in hotel business and providing their services to the tourist.. Both simple random sampling and judgmental technique have been adopted for the sampling procedure And the third category of respondent are local people. Altogether 20 people were selected for focus group discussion..

### **3.5 Data collection tools and techniques**

In order to collect the primary information the following methods have been adopted.

#### **3.5.1 Questionnaire**

A number of questionnaire were administrated keeping in view of collecting all of the pertinent information needed latest the objectives of the study. A checklist for vital statistics was also prepared and implemented to get the data relating identification demographic information, number of incoming tourist, likewise, the researcher also designed some additional questions to find out the future possibility of tourism activities in Lumbini.

#### **3.5.2 Interviews**

Unstructured interviews with the key informants were also conducted to get more information about the religions activities and attractions of Lumbini information thus, collected actually supplemented in research activity. Indeed, interviews with different people were conducted in different aspects of the subject matter. Besides, interview schedule was also used to get the proper perspective of the respondent that Lumbini has potential or not for further development of tourism industry.

#### **3.5.3 Observation**

The researcher quite often utilized observation method to find out the actual situation of the study area and the activities related to tourism. Moreover, the researcher observed the attractions of study area, what types of facilities are there for the tourist and what are the problems in the study area.

#### **3.5.4 Key - Informant's interview**

The researcher used a number of key informants on the main source of data. In this process, the researcher conducted the chairman of VDC, some staffs of LDT committee, some renowned hoteliers and senior experienced persons to collect relevant information.

A part from this, the researcher visited hotels and focus group discussion was also done with the natives to get the qualitative data.

However, the researcher always used a notebook during the entire research period in order to note the other relevant and additional information. Apart from it photography were also taken by the researcher as an important methodological tool.

### **3.6 Analysis of Data**

This specific study is mainly based on primary data for the field. However researcher studied several related literature, guidebooks, publications pertinent to this study. After collecting the data from the field survey, the researcher have edited the collected data and then each part of information have descriptively been analyzed and some have been tabulated for the nature of qualitative and quantitative study.

## **CHAPTER - IV**

### **DATA ANALYSIS AND INTERPRETATION**

#### **Introduction**

In this chapter an attempt has been made to assess the religious tourism development in Lumbini, on the basis of views and perceptions collected through the questionnaire and interviews with the visitors (tourists) and tourism entrepreneurs. The survey results are tabulated in table presented and analyzed it.

#### **4.1. Study Area : At a Glance**

Lumbini widely known in the world as the birthplace of Lord Buddha. The earliest Apostle of peace is situated in western Terai region of Nepal. It is 22 km west from the city Bhairawaha 27km. east from Tilaurakot, ancient Kapilvastu. Due to the birth place of Lord Buddha, this site became one of the pious religious and important site of International as well as national Buddhist religious pilgrimage tourism in the whole world. And after the death of the Lord Buddha the importance of this place heightened more day by day. There was continual flow of monks nuns. lay men and many more in Lumbini.

##### **4.1.1 Geographical Setting**

Most of the Buddhist literature mention Lumbini between the Shakyas of Kapilvastu to the west and the Koliyas of Devadaha or Ramagrama to the east. According the the Jataka stories, it was owned jointly by the Sakyas and Koliyas during the lifetime of Lord Buddha.

Lumbini is located altitude approximately of 150 m above sea level within an area of these square miles of land. The north latitude of Lumbini is 27<sup>0</sup>29' where as East longitude is 83<sup>0</sup>17'.

The climate in Lumbini area is subtropical and humidity range falls between sub-humid to humid. The temperature and rainfall is more or less similar with that of Bhairahawa Airport, 19km east north of Lumbini. Temperature varies from minimum of 900c in December to maximum 400c in may and progressively falls till December.

At the end of October, the rainy season ends the beginning of winter season and temperature falls gradually with increasing relative humidity. (The total annual precipitation was 1979). 4 mm.) (4mg Department of Hydrology and Meteorology).

Lumbini being the birth place of Lord Buddha is a timeless place but it doesn't only promote the q esthetic value and its spiritually. It actually attracts naturalists, botanist, and Zoologists with its richness. One can find wide varieties of shrubs, herbs flowers, and plants. There are more than that of 250 species of birds including crane, snakes, lizards and endangers creature the Blue Bull Nilgai.

#### **4.1.2 Tourist Accommodation**

There are many budget hotels and lodges as well as modern hotels in and around Lumbini that can easily manage the present number of tourists. The available data shows that Lumbini has an accommodation capacity of more than 700 beds where as average tourist arrivals are approximately 200 per day in peak season. Among these visitors only 25% stays overnight in Lumbini.

**Table 4.1**  
**Tourist Accommodation**

NAME	ADDRESS	QUALITY	CAPACITY	INVESTOR
Lumbini Hokke Hotel	Master Plan Area, Lumbini	Star Class	92	Japan
Buddha Maya Garden Hotel	Lankapur	Star Class	34	Kathmandu
Lumbini Buddha Hotel	Mahilwar	Lodging/Food	30	LDT./Ktm
New Lumbini Garden (New Crystal) Hotel	Mahilwar	Star Class	78	Kathmandu
Hotel Lumbini	Mahilwar	Lodging/Food	18	Local
Lumbini Village Hotel	Mahilwar	Lodging/Food	20	Local
Lumbini Garden Lodge	Mahilwar	Lodging/Food		Kathmandu
Sri Lankan Pilgrim Rest	Master Plan Area, Lumbini	Lodging/Food	170	Sri Lanka
Gautam Buddha Lodge	Padariya	Lodging/Food	-	
Hotel Lord Buddha Int.	Mahilwar	Lodging/Food	-	
Lumbini Garden Restaurant	Master Plan Area, Lumbini	Food/curio shop	-	Kathmandu
Korean Monastery	Master Plan Area, Lumbini	Lodging/Food	60	Korea
Panditarama Meditation Center	Master Plan Area, Lumbini	Lodging/Food	35 (only for mediators)	Myanmar
Nepal Nun Society	Master Plan Area, Lumbini	Lodging/Food	50	Kathmandu
Mahabodhi Society India	Master Plan Area, Lumbini	Lodging/Food	150	Japan
Shanti Stupa Japan	Master Plan Area, Lumbini	Lodging/Food	30 (only for learners)	Japan

Source : Lumbini Development Trust

Table 4.1 shows that most of the investment to establish basic infrastructure originates from outside Lumbini. So, it shows that local people are not involve in tourism activities may they can't competitive with outsiders and due to their low status. When the money came from tourist was with outsider, the local people can't get any benefit from tourism and it'll hamper the economy of the area.

However, local people need to assume responsibility to make Lumbini an important destination, and they only get benefit if they succeed. Bhairahawa also provides desirable accommodation for tourist. But to promote tourism in any area, the people of that area must be aware, that they make invest and they get benefit from their investment so that they should raise their living capacity.

#### **4.1.3. Attraction of Lumbini**

Lumbini changed into a religious site soon after the Parinirvana of Lord Buddha. A monastic site evolved around the sacred spot of Buddha's birth. The birth spot being the most sacred point in the whole of the holy land of Lumbini draw the attention of generous devotees who erected structures to pay homage to the great master. These constructions were of religious nature. Along the religious complex, a civic settlement also sprang up to meet the gracing need of the religious community visiting or living in the lady holy complex.

##### **4.1.3.1. World Heritage site : The sacred Garden**

The sacred Garden is the focal point of Lumbini since it includes the main archaeological monuments and the Maya Devi Temple. If the sense of peace and sanctity can be preserved and restored It could function as a magnet to attract move pilgrims and tourists. Kenzo tange's Master Plan gave high priority to the preservation of the sacred garden, which was planned as a circle enclosing a square in order to represent the mystic symbol of the universe in its purity and simplicity.

##### **4.1.3.2 The Maya Devi Temple**

The Maya Devi shrine complex is the heart of all monuments at this holy site. The complex also bears testimony of several layers of construction over the centuries. The main objective of worship here is the Nativity sculpture (4th century AD), which is known by the name of Maya Devi Temple. MG/ Nepal and LDT jointly restored the temple. The ground floor consists of the remain of the foundation of the early Maya Devi Temple that dates back to 3<sup>rd</sup> century BC. The sanctum sanctorum is the birth spot of the Lord Buddha. The upper floor consists an open meditation platform, on which stand the dome and the gold plated shrine pinnacle.

#### **4.1.3.3 The Marker Stone**

This stone conglomerate located deeply buried in the sanctum sanctorum pinpoints the exact location of the birth of Lord Buddha. This was discovered after meticulous excavation of the Maya Devi Temple site in 1996. The exact size of Marker Stone is 70 x 40 x 10 cm. This is now covered with a bulletproof glass.

#### **4.1.3.4 The New Face of Lumbini**

The United Nations secretary General U Thant's Pilgrimage to Lumbini in 1967 became a milestone in the recent history of the development of Lumbini. Deeply influenced by Lumbini's sanctity, U Thant discussed the matter with His Majesty the then king Mahendra and suggested HMG./Nepal to develop Lumbini as an international pilgrimage and a tourist center. In 1970, he also helped formation of an international committee for the Development of Lumbini consisting of 15 member nations to support the development of Lumbini through the United Nation's involvement. Professor Kenzo Tange of Japan was assigned the task of designing of Master Plan for the development of Lumbini.

#### **4.1.3.5 Master Plan of Lumbini**

In 1978, the Master Plan designed by Prof. Tange was finalized and approved by HMG/ Nepal and the UN. In the meantime, HMG/ Nepal was directly involved in the planning and development of Lumbini through the formation of the Lumbini Development committee. The committee acquired the necessary amount of land, relocated the villages and commenced the task of creating basic infrastructure including the afforestation program in the planned area. The Master Plan thus changed the face of Lumbini. In 1985, the Lumbini Development Trust Act came into existence and Lumbini Development Trust (LDT) was formed accordingly. Now, the Trust is responsible for the implementation of the Master plan and for the overall development of Lumbini.

#### **4.1.3.6 Concept of the Master Plan**

The Master plan covers an area of 1x3 sq. mile. comprising three zones of a square mile-each. The three zones are linked with walkways and canal. These are:

- i. Sacred Garden Zone.
- ii. Monastic Zone



### iii. New Lumbini Village

The main focus of Prof. Tange's design is the sacred Garden located in the southern part. The ultimate objective of the design here is to create an atmosphere of spirituality, peace, universal brotherhood and non-violence consistent with the time and Buddha's message to the world. The sacred Garden Zone shelters the ancient monuments at the center in a freshly restored atmosphere of serene and lush forest and water body surrounding the complex. The Monastic Zone is situated in the center with the forest area, north of the sacred Garden complex, divided by a canal. There are 13 monasteries in east and 29 in west Monastic Enclaves, having 42 plots each allotted for new monasteries of Theravada and Mahayana sects of Buddhism respectively. A research center, a library, an auditorium, and a museum that provide facilities for research and study of Buddhism are located at the cultural center.

The Northern part of the site is being developed for the New Lumbini village. It is also a gateway to the outer world where the visitors can find comfortable lodges and restaurants offering necessary facilities- PEACE PAGODA: The Nipponzan Myohoji, a religious Organization of Japan has constructed the world Peace Pagoda at New Lumbini village.

#### **4.1.3.7 The Nativity Sculpture**

The image of Maya Devi, also known as the Nativity Sculpture dated back to 4th century A.D. depicts Maya Devi, holding the branch of a tree with her right hand for support. Next to her Gautami Prajapati, her own sister, in supporting posture in the time of delivery is standing upright on a lotus pedestal, with two celestial figures receiving him.

#### **4.1.3.8 The Sacred Pond or Puskarini**

The sacred pond or Puskarini close by the Asokan Pillar on the southern side is the sacred pond, the Puskarini- believed to be the sacred Pond in which Maya Devi took bath just before giving birth to the Lord Buddha. It is also the site where the infant Siddhartha was given his first purification bath. The pond has terraced steps and is riveted by beautifully layered bricks.

#### **4.1.3.9 The Asokan Pillar**

The Asoka Pillar bears the first epigraphic evidence relating to the birthplace of Lord Buddha. It is the most noteworthy monument and an authentic historic document of Lumbini. The inscription engraved by Asoka is still intact and testifies the authenticity of the birthplace. The text written in Brahmi script and Pali language is translated as follows.

Twenty years after his coronation king Priyadudarsi, Beloved of Gods visited this spot in person and offered worship at this place, because the Buddha, the Sage of the Sakyas, was born here. He caused to be built a stonewall around the place and also erected this stone pillar to commemorate his visit. Because the Lord Buddha was born here, he made the village of Lumbini free from taxes and subject to pay only one-eighth of the produce as land revenue instead of the usual rate.

#### **4.1.3.10 Other Attractions**

Nepalese and international Monasteries/ Vihar representing different architecture and culture of Buddhist countries and Buddhist organizations are other attractions of Lumbini. The vihar of Royal Thai (Thailand), Chinese Monastery (China). Mahabodhi Society of Calcutta, international Nun's Society (Nepal). The Great Lotus Stupa (Tara Foundation Germany), Myanmar Monastery (Myanmar). Manang Sewa Samaj (Nepal), Linhson Temple (France), Sakyo Temple (Japan), Garden international (Austria), Sri Lankan Monastery Complex (Sri Lanka), Korean Mahabodhi Society (S. Korea). Dharmodaya Sabha (Nepal). Drigung Kagyud Meditation Center (India) Panditarama Meditation Center (Myanmar), Vipasana Meditation Center (Nepal), Lumbini Museum, Lumbini international Research institute (LiRi), Eternal Peace Flame, Crane Sanctuary and Peace Bell dotted in the Mid and then Northern Zone a.

### **4.1.4 Tourism Enhancement in Lumbini**

#### **4.1.4.1 Government Actions**

In 1972 HMG of Nepal formulated in the Nepal Tourism Master Plan for the overall development of tourism in Nepal. The plan recommended developing Lumbini as an international pilgrimage destination and as one of the important sightseeing destinations for tourists in Nepal. The plan focused on the promoting a Kathmanu-

Gorkha-Pokhara-Tansen-Lumbini-Chitwan-Kathmandu tour. Lumbini was expected to play a pivotal role in the promotion of national tourism. The plan also gave directions for the implementation of Kenzo Tange's Master Plan for the overall development of Lumbini, in order to promote the site in the international tourism market. According to the Tourism Plan, one of Lumbini's limitations is that it is remote and isolated for both pilgrims and tourists. A strategic development of Lumbini would help Nepal to foster its socio-religious heritage and would provide considerable economic development. Lumbini could increasingly attract pilgrims and tourists from Buddhist countries, and would thus represent an international tourist attraction.

Kenzo Tange's Master Plan (1978) is the basis for all actions in Lumbini, and provides a very comprehensive framework for the overall development and conservation of the site. In this regard as an important pilgrimage destination, but also as a destination for different purposes, such as historical, natural, archeological and cultural reasons.

#### **41.4.2 Non-governmental actions**

Besides the governmental organizations in Lumbini the following non-governmental institutions are involved in tourism:

##### ***Lumbini Development Trust (LDT)***

The LDT is established by the Lumbini Development Trust Act. 2042 (1985) for the purpose of developing Kenzo Tange's Master Plan. His Majesty the King of Nepal is the patron of the Trust.

In terms of tourism, LDT is formulating and implementing different policies and programmes for the development of the area. LDT has established an information center in front of the Maya Devi Temple with an information officer, tourist guides and supervisors to disseminate information to tourists and pilgrims. Additionally, LDT has organized events such as the World Buddhist Summits and the International Buddhist Conference, and promoted the construction of the international monasteries.

### **Nepal Tourism Board (NTB)**

The Nepal Tourism Board (NTB) is a national organization established in 1998 in partnership between HMG of Nepal and the private tourism industries to develop and market Nepal as an attractive tourist destination. NTB provides a platform for the development of tourism in Nepal by combining the governmental commitment with the dynamism of private sector tourism industries.

### **Tourism for Rural Poverty Alleviation Programme (TRPAP)**

The Government of Nepal, together with international agencies like UNDP, SNV and DFID established the tourism for Rural Poverty Alleviation Programme (TRPAP) in order to formulate policies for sustainable tourism development, and to work towards poverty alleviation in the Lumbini area.

TRPAP aims to reduce rural poverty by developing sustainable rural tourism models and introducing them in a local self-governance system in and around Lumbini. This involves extensive exercises at grass roots level, which include working with local communities, providing training to understand the theory and practice of tourism, supporting local people to improve rural areas, building skills to serve the industry, assisting with funds to initiate tourism enterprise, institutionalizing the process and supporting it with appropriate policies and guidelines from local to national level. The programme follows 'bottom up' and community participatory approaches. The programme has been working with local people in seven different VDCs in and around Lumbini since 2001.

### **International Monasteries**

Jointly with LDT or independently, the international monasteries are working for the promotion of tourism in Lumbini.

### **Private and non-governmental organizations**

The private hotels and resorts, together with organizations such as hotels associations, travel agents associations and tourist guides associations are also involved with Lumbini tourism. The Siddharthanagar Hotel Association, in cooperation with the Hotel Association of Nepal, organized the "Lumbini Festival - 2004" in Bhairahawa. They

also developed in the 2 nights/ 3 days package tour programme including the sites around Lumbini.

### **Local People**

Increasingly local people are getting involved with the tourism activities in Lumbini. They are participating in the establishment of middle class hotels and guesthouses and by becoming professional tour guides, rickshaw drivers, and shopkeepers selling traditional products etc.

## **4.2 Inflow of Tourist in Lumbini**

In order to generate more foreign exchange earnings & to find out the potentiality and prospects of any area, the inflow of tourists is most important. Table no 2 shows the total tourist arrivals in Nepal by air transport and by land and their length of stay is different by years. Total tourist arrivals in Nepal by air and by land as well as the growth rate and average length of stay (1962-2007).

### **4.2.1 Present Tourist Flow in Lumbini**

Lumbini the foundation of world peace is a one of the renowned sacred place for religious people and visitors. After the great demise of Lord Buddha, Lumbini was no more a pleasure resort entertained by young couples, but a centre of pilgrimage for contemplation for a spiritual efficiency. Indeed, pilgrimage was started in Lumbini before 3<sup>rd</sup> century BC. In 249 BC. Mauryan Emperor Asoka visited Lumbini and started then trend of pilgrimage in Lumbini. According to the Buddhist Tradition as preserved in the Diveyavadana, Asoka started on a pilgrimage in the company of misperception. The famous pilgrims come to Lumbini in the beginning of the 5th century AD Fahsai and his friend Tao-Ching in 403AD.

The 7<sup>th</sup> century AD was an important period to the history of Lumbini. In this century the most important Pilgrims monk. Yuon-Chwong come to Lumbini. After him many more Chinese pilgrims came to Lumbini who visited all the important places for Buddhism. (Crusering 2004)

Lumbini, the most important place, was slowly lost often the visit of many pilgrims. The new life of Lumbini begins from the lent decade of 19<sup>th</sup> century after finding out

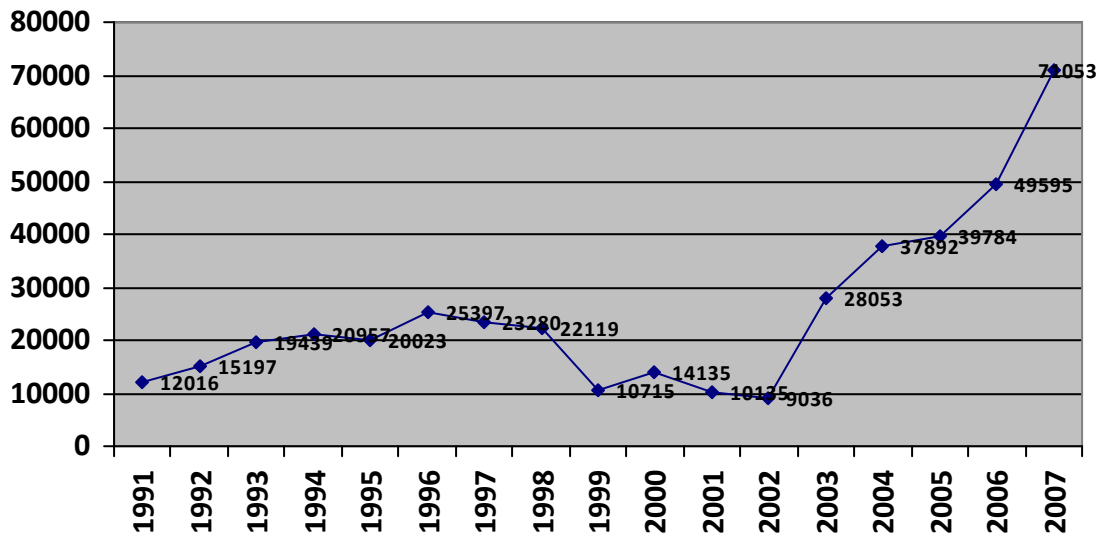
the Asoka Pillar. In 1985, Lumbini Development Trust Act came into existence and LDT was formed accordingly. The first record of pilgrims (tourists) visiting in Lumbini was found in 1984 to 2006 is presented in the following table.

**Table 4. 2**  
**Tourist Arrival in Lumbini**

Year	Total Pilgrim Number	Percentage Change
1991	12016	-
1992	15197	26.47
1993	19439	27.91
1994	20957	7.81
1995	20023	-4.46
1996	25397	26.84
1997	23280	-8.34
1998	22119	-4.99
1999	10715	-51.56
2000	14135	31.92
2001	10135	-28.30
2002	9036	-10.84
2003	28053	210.46
2004	37892	35.07
2005	39784	5.0
2006	49595	24.66
2007	71053	43.26

Source : Lumbini Development Trust, 2008

**Figure No. 1**  
**Tourist Arrival in Lumbini**



Source : Lumbini Development Trust, 2008

According to the table, the year 1991, 1992 and 1993 had been seemed very sound according to the pilgrim's inflow data. In these three years, the total numbers of pilgrims were recorded 12016 (14.55%), 15197 (26.47) and 19439 (27.91%) respectively. There is no similarity in pilgrim arrival record of Lumbini. The data reveals the fluctuation in total visitor's number. For example, in the year 1994 the total pilgrim arrivals number was 7.81% and 20957 (7.81%). Similarly, in 1995, the visitor's number were 20,023 (-4.46%) there, the inflow rate is in decreasing order but in 1996, the total number of pilgrims had increased dramatically with 25397 (26.84%). In the same way, in 1997, 1998 and 1999, once again, the arrival number of pilgrims reduced unexpectedly with 23280 (-8.34%), 22119 (-4.99%) and 10715 (-51.56%) respectively but in 2000, the total pilgrim arrival rate went downward with 10135 (-28.30%) and 9036 (-10.84%) respectively. In the history of Lumbini, the year 2003 seemed an astonishing year because in that year, the total numbers of pilgrim arrivals were 28063 (210.46%). In the year 2004 and 2005, the total pilgrim arrival rate went increased with 37892 (35.07%) and 39784 (5.01%) respectively. And in the year 2006 and 2007 there is increase rate of tourist arrival i.e. 49595 and 71053 respectively. From the year 1991 to 2007, in year 2007 there is maximum growth rate of tourist arrival in Lumbini.

Statistics show that the number of tourist visiting Lumbini since 1991 has fluctuated considerably. Large-scale events in 1998 (first world Buddhist summit and visit Nepal years) and a positive approach towards effective implements of the master plan resulted in an increase in visitor numbers that years. From 1998 the number of visitor is in the fluctuation position. The number of tourist is in declining rate & in the years 2002 there is steep decline in number can be attributed to the instability in Nepal, may be a Maoist problems which the whole country was facing very badly. the lack of sufficient transportation and accommodation facilities may also have negatively affected the number of visitors. The increase in numbers since 2003 may relate to the second world Buddhist summit in 2004, possibly to the completion of the Maya Devi Temple. Then the number of visitors was in increasing position up to the year 2007 may be the Maoist problem solved.

#### 4.2.2 Monthly arrivals of pilgrims

A monthly variation of pilgrims arrivals is a distinguished characteristics of pilgrimage tourism in Lumbini. The number of pilgrims inflow shows up and down with the change of month. Monthly trend of pilgrims inflow from 2001 to 2007 is presented in the following table.

**Table 4.3**  
**Monthly arrival of Pilgrims**

Month	2002	2003	2004	2005	2006	2007
January	1498(16.57)	3043	3160	4035	7023	4767
February	1903 (21.06)	3625	5690	4139	7478	8061
March	2352 (26.02)	3725	6298	5699	5730	12214
April	47 (0.53)	855	1321	991	1020	2637
May	6 (0.06)	443	492	452	550	1182
June	18 (0.19)	239	350	450	432	817
July	48 (0.53)	626	782	650	720	1354
August	321 (3.55)	2461	3590	4383	5080	8457
September	432 (4.78)	1653	1889	2770	732	4632
October	247 (2.73)	3149	3220	4873	5168	7253
November	893 (10.87)	4316	5186	6584	7075	11345
December	1182 (113.08)	3918	5914	4766	6972	8134
Total	9036	28053	37892	39792	49595	71053

Source : Lumbini Development Trust, 2008



In above table shows the monthly trend of pilgrim's inflow from ye 2002 to 2007. In 2001, the lowest numbers of tourist have come in Lumbini. The largest numbers of tourist have come in March. Similarly, February, January, November and December take the position of 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup>, 2002) respectively. The table shows the lowest number of tourist have come in 2002. The number of tourist has increased from October to March. The highest 2352 (26.02%) numbers of pilgrims have come March and the lowest and the lowest 6 (0.06%) number of pilgrims have come in May. The table shows that 9036 in 2002. There is repeatedly the number of pilgrims in 2003, the total number of pilgrims were 28053 and 37892 in 2004. In the table shown the trend of tourist arrival in Lumbini, number of pilgrims were 39792 in 2005 and 49595 in 2006. The largest 7478 (1970%) number of tourist has come in November on respectively 7998 (15.91) of tourist visited in December. In the year 2007, there is drastic change in number of tourist visiting Lumbini that means in the table shown the trend of tourist arrival, the highest number of tourist were 71053 in 2007. The largest number of tourist come in March i.e. 12214 (17.18%), following November 11,345 (15.96%). Similarly August, December, February, October take the position of 3rd, 4th, 5th and 6th respectively. The lowest number of tourist flow in in June (1.14%). The table shows the largest number of tourist have come in 2007.

#### **4.2.3 Country wise Pilgrims Arrival in Lumbini by 2007**

Pilgrims of different countries come to Lumbini with their purpose of pilgrimage and many other which is presented in the following table 4.4.

**Table 4.4**  
**Country Wise Pilgrims Arrival in Lumbini 2007**

Country	No . of pilgrims	Percent
Shrilanka	30375	42.74
Thailand	12880	18.12
South Korea	5219	7.43
Japan	2681	3.77
Mynmar	3641	5.12
Taiwan	1303	1.83
China	2175	3.06
USA	1022	1.43
Australia	931	1.31
Vietnam	916	1.28
Germany	926	1.30
UK	876	1.23
Poland	1039	1.46
Malaysia	590	0.83
Combodia	508	0.71
Singapore	1214	1.70
Indonasia	179	0.25
France	586	0.82
Russia	244	0.34
Others	897	1.26
Total	71053	100

**Source:** Lumbini Development Trust, 2007

The above table shows that the country wise arrivals of tourist in 2007. The table shows that tourist have come from more than 20 countries. Mostly tourist have come from Asian Region. Among them, the highest number 30,375 (42.74%) has come from Srilanka and following their 12,880 (18.12%), South Korea 5,219 (7.34%). Myanmar 3,641 (5.12%), Japan 2,681 (3.77) are standing at 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> position respectively. After the Asia mostly tourists come from European countries in the above table. There are 1022 (1.43%) from USA, 931 (1.31% ), from Australia 926

(1.30%) from Germany, 876 (1.23%) from UK 586 (0.82%) from France. Among these countries, the lowest inflow of tourist is from Indonesia i.e. only 179(0.5%).

So, this table reveals that the mainly tourist come in Lumbini from Asian country because they are near from our country and it is easy to come here from them to spend their holiday. Then, following Asian country European also visits, Lumbini but in a very few number may be they haven't any information about the Lumbini or may be the long distance or may be the lack of facilities.

### 4.3 Tourism in Lumbini : Field Survey

This section analytically presents the interviews conducted with tourists and hotel owners in Lumbini during 2008.

**Table 4.5 :International Tourist arrival by nation**

Nation	No of Respondent	Percentage
Asia	27	49.1
Europe	23	41.8
America	3	5.5
Australia	2	3.6
Total	55	100

Source : Field Survey, 2008

Man is always inquisitive by nature and traveling is a human instinct. Man always has some inner desire to explore some things. The nationality of the respondents suggests that Asia is the largest market followed by Europe i.e. (49.1%) than America and Australia respectively.

It suggest that most of the tourist fiow in Lumbini is from Asian countries mainly due to the faith in Buddhism and their expenditure pattern is low in comparision of Europeans.So more attaraction and publicity should be increased to attaract nand motivate more tourist in Lumbini from other nation also.

**Table 4.6 :Flow of tourist on the basis of purpose of visit**

Purpose	No of Respondent	Percentage
Sight seeing	18	32.72
Pilgrimage	30	54.54
Adventure	3	5.45
Convention	1	1.81
Holiday Pleasure	3	4.94
Total	55	100.00

Source: Field Survey 2008

Every individual has his own motive to travel. There are different factors that create the desire to travel and make a man to visit. Table 4.6 shows the purpose of visit in Lumbini. The majority of the respondents (54.54%) visited Lumbini with the purpose of going on a pilgrimage (32.72%)percent wanted to sight seeing and (4.94%)percent visited purely for holiday/pleasure.

The table also shows . most of tourists visits Lumbini for purposes not related to religion also. This indicates that extra religious activities (like guided tours to the sides related to Lord Buddha, cultural activities, museum and eco-tourism)should be developed and organized besides religious functions which helps to attract many tourist.

**Table 4.7:Distribution of tourist on the basis of age and sex**

Age group	Number	Sex				Total Percent
		M	%	F	%	
Below 30	20	11	55	9	45	100
31-45	16	10	62.5	6	37.5	100
46-60	10	7	70	3	30	100
Above 60	9	6	66.66	3	33.34	100
Total	55	34		21		

Source : Field Survey, 2008

For traveling, age factor is one of the important component. The people who are let fed up of their monotonous work likes to travel than the people who are in retirement age . The people of age group below 30 are most keen to tour around and males are most interested than females.

Table 4.7 shows that, the people of age group below 30 are most keen to visit around may be of their research work as well as entertainment /pleasure also and males tourist are most interested than females.

**Table 4.8: Distribution of tourist on the basis of frequency of visit**

Number of Visit	Respondent	Percentages
1	40	72.73
2 or more than 2 times	15	27.27
Total	55	100.00

Source : Field Survey, 2008

The above table shows that, majority (72.73 percent) of respondents were visiting Lumbini for the first time. However (27.27 percent) of the respondent visited Lumbini 2 times or more than 2 times so the no. of first visitors shows that publicity is high in Lumbini. Many tourist who have visited first time in Lumbini response that they want to visit again. This indicate that there is potential to attract the tourist in Lumbini.

**Table 4.9: Length of stay of tourist**

Duration	No of respondent	Percentages
Few hours	15	27.27
1-3 days	25	45.45
3-5 days	9	16.36
More than 5 days	6	10.90
Total	55	100.00

Source : Field Survey, 2008

Length of stay of tourist in one of the most important factor to promote tourism of any place. As long as the tourist stays in any place as much benefit the host country will

receive. The table 4.9 shows that the most of the tourist length of stay in Lumbini in 1-3 days (i.e. 45.45%), other likes to stay for few hours just to enjoy the environment. Length of stay of tourist can be increased in Lumbini by increasing no. of attraction as well as facilities.

Except Lumbini there are so many sites (like Tilaurakot, Devadha, Ramagrama, Niglihawa) which are as important in Lumbini. Due to negligence of this sites, stay periods is very less than expectation which directly effect in the economic status of this area .So government and institution who are involving in tourism sector should be considered to make good nertwork between each other side. To highlight Lumbini, they have to make documentary Buddhist circuits and should be broadcast by reputed satellite T.V Channels of the different countries of the world.

**Table: 4.10 : Influencing Factors to visit Lumbini**

<b>Influence tourist Lumbini</b>	<b>Respondent</b>	<b>Percentages</b>
Advertisement	5	9.09
Travel agents	15	27.27
Religion and holy books	13	23.63
Friends	8	14.55
Guide books	4	7.20
Others	10	18.18
Total	55	100.00

Source : Field Survey, 2008

The respondents were asked what influenced them in their decision to visit Lumbini. Many tourist who visit Nepal come to know about Lumbini through travel agents otherwise they don't know where is Lumbini and some of the respondent stated that they were influenced by religion and holy texts. Friends, guidebooks were also cited as significant influences. The most interesting result is that in the current media oriented age, very few tourist i.e. 9.09% impudence to visit Lumbini by any form of advertisement. So it suggests that the publicity of Lumbini in the present advanced media age is low, or that the tourist are not implemented by it. Some of the hotels,

travel agencies, organizations have websites, brochures, magazines etc. but the respondents were not aware of **used** them.

**Table 4.11: Means of Transportation Used**

Means of transportation	Number	Percentage
Plane	6	10.90
Tourist bus	15	27.27
Public bus	14	25.46
Private car	10	18.18
Taxi	6	10.90
Others	4	7.28
Total	55	100.00

Source : Field Survey, 2008

The table no 4.11 shows very few tourist use plane as a means of transportation Bhairahawa is the nearest modern city with airport in Lumbini. Tourist travel to bus or taxi to reach Lumbini. In spite of plane, the much respondent prefer to travel by tourist bus. After landing at airport much of the respondent opined that there is lack of information about public bus or taxi services. Travelling from Bhairahawa to Lumbini, many respondent opined that travel in the tourist bus or private car is comparatively comfortable than public bus because of over crowding and the use of slow and old vehicle. Those traveling on a guided tours, tourist bus or public bus direct from Kathmandu to Lumbini did not use the public bus or taxi from Bhairahawa.

The table 4.11 reveals that the majority of tourist travel by tourist but i.e. (27.27%) then 25.46% of the visitors travel by public bus they may be of the domestic tourist about the table also shows that very few tourist (10.90%) use plane as a means of transportation. The table conducted that due to lake of international airport in Lumbini many tourist don't use plane for their transportation. Bhairahawa is the nearest modern city with airport but national travel only in Lumbini. After lending at airport visitors travel from local bus or taxi and much of the respondent opined that there is lack of information about transportation services. If International airport at Lumbini{Bhairahawa} will established, the tourist directly came in Lumbini.

**Table 4.12: Expenditure pattern of tourist**

Amount (Rs per day)	No of Respondent	Percentage
Below 300	5	9.09
300-600	10	18.18
600-1000	18	32.72
Above 1000	22	40.06
Total	55	100

Source : Field Survey, 2008

As much as the tourist spend in any area as much as the economy of the area will increase. In case of Lumbini 32.72 percent of the respondent answered that mostly the tourist spend Rs 600-1000 per day which is very good for growing the economy of the area also for country also. The expenditure pattern of the tourist depend upon the length of stay of tourist in that area. According to 40.06 percent of the respondent thinks that the spends above Rs 1000 per day.

**Table 4.13 : Table Possibility of visiting Lumbini again**

Category of tourist	No of Respondent	Percentage
Want to visit again	30	54.54
Don't want to visit again	12	21.81
May/may not	13	23.65
Total	55	100.00

Source : Field Survey, 2008

Tourism of any place will flourish, if there will be more tourist visiting that area. The place should be such that it should motivate the tourist to visit again and again. In case of Lumbini 54.54 percent of the tourist wanted to visit Lumbini again where as 21.81 percent don't want to visit again according to table, above so the table suggest that. It may be due to lack of motivating factors or lack of facilities or may be due to Nepal is too far for there to visit again. The reason can vary.



**Table 4.14: Problem faced by tourist in Lumbini**

Problems	No. of respondent	Percentage
Highly expensive	6	10.90
Lack of guides	18	32.72
Lack of good roads	14	25.45
Lack of security	12	21.81
Lack of accommodation	5	9.09
Total	55	100.00

Source: Field survey, 2008

Form the above table it is clear that the highest proportion 32.72 percent of the tourist feel problems due to lack of proper guides in travelling from different area and in using different modes of transportation. As usual others 25.45 percent of the tourist complained that, there is lack of transportation facilities while visiting in Lumbini. And 21.81percent of respondents feel problems due to lack of security in their visiting period in Lumbini.

To promote tourism in any area, it should have capacity to provide facilities which the visitors want so that the tourists feel easy and comfort in visiting any area. So, in Lumbini also, most of the respondent feels problems due to lack of proper guides and proper facilities in transportation. So, government and as well as institutions involving in tourism at Lumbini should consider these problems to make Lumbini as best tourist destination.

**Table 4.15 : Most attractive things that tourist loves in Lumbini**

Major attraction	No. of respondent	percentage
Sight seeing	10	18.18
Historical movements	20	36.36
Archeological sites	15	27.27
Old Bajar/Temples mainly (Maya Devi)	8	14.54
Man made attractions like monasteries, Gumbas	10	18.18
Total	55	100

Source: Field survey, 2008

Any thing in an area can be a tourist destination. For an area to be a tourist destination it must have some major attractions that motivate tourists. Lumbini being a birth place of Lord Buddha and being religious value, most of the tourists love its historical monuments, archaeology and temples as well as sight seeing and man-made attractions also attract 18.18 and 18.18 tourist respectively.

**Table 4.16: Peak season of tourist arrival**

Season	No of Respondent	Percentage
Summer	3	12.00
Winter	25	100
spring	-	-
Autumn	-	-

Source; field Survey, 2008

Figures do not add to 100 percent due to multiple choice - questions

For the tourist arrival, season is one of the basic elements. Usually the tourist goes for outing in holidays. The table shows, the peak season of tourist arrival is winter. 100 percent of the respondent agreed that in the winter season there is highest inflow of tourist followed by summer season. But in spring and autumn we can see few tourist in Lumbini quoted by some hotel owners.

So from this table we came to know that due to high temperature of Lumbini most of the tourist prefer to travel in winter season than in the summer season. In spring as well as in Autumn season there is low flow of tourist. It may be due to the failure of promotion domestic tourism in Lumbini. So to promote Lumbini as destination “for all seasons” government and institution involved in tourism sector should be considered to promote international tourism as well as domestic tourism also. Nevertheless Lumbini is not suitable for all seasons. Palpa is very much suitable for all seasons, which is not so far from Lumbini. By making a route of Lumbini to Palpa, we can increase the inflow of tourist in summer as well as spring and autumn season also.

**Table 4.17: Accommodation Facility**

Estimated years	No. of hotels	Growth Index	% Change
2025-2035	3	100	-
2035-2045	6	200	100
2045-2055	12	400	100
2055-2065	4	133.3	-66.66
Total	25	-	-

Source : Field Survey, 2008.

The above table shows that, 25 hotels in Lumbini are providing accommodation facility for tourists. During 2025-2035 only 3 hotels were there. But in these 40 years of long run there are 25 hotels of tourist standard, among many of them. In the year of 2045-2055, 12 hotels were established and growth rate suddenly increased. Then during the year 2055-2065 their was drastically decreased in the establishment of hotel may be of different problem like Maoist insurgency, which started from the year 2052. But still the accommodation facility of Lumbini in best trying to provide all the comforts to fed at home.

**Table 4.18: Facilities provided to tourist by hotels**

Facilities	No. of hotel	Percentage
Lodging	15	60.00
Fooding	15	60.00
Transportation	6	24.00
Guider	5	20.00
Other (Entertainment)	4	16.00

Source : Field Survey, 2008.

Figure do not add to 100 percent due to multiple choice question.

In the above table it shows that facilities usually add to attraction accommodation and transportation. As the same way facilitation complement attraction 60.00 percent hotels are providing lodging and fooding in Lumbinis. 24.00 percent of hotels in Lumbini facilitate tourist by transportation also 20.00 percent hotels are providing guide to the tourist and only 16.00 percent of hotels have the provision of giving entertainment for tourist.

**Table 4.19: Age of hotel owner/business person associated with tourism**

Age group	No. of respondent	Percentage
20-30	7	28.00
30-40	8	32.00
40-50	5	20.00
50-60	3	12.00
60-70	2	8.00
Total	25	100.00

Source; Field survey 2008

The above table 4.19 shows the age group of the hotel owners. 22.32% of the people are of 30-40 years of age followed by 20-30 years of age (28.00%). It shows that the tourism business in the hand of fresher as well as in experienced hands which may lead Lumbini to flourish tourism with the master minds.

**Table 4.20: Prospects of Religious tourists**

Future Scope	No of Respondent	Percentage(%)
Highly sound	65	65
Moderately Sound	23	23
Not so good	12	12
Total	100	100

Source : Field Survey, 2008

(Respondent are tourists, hotel owners and local people.)

The prospects of tourism of any area depends upon the attractions which is available in that place. Most of the respondents (Tourists hotels owners and local people) are optimistic that the future scope of religious tourism in Lumbini is highly sound where as about 23% of them take it as moderately sound. But 12% disagreed that in future tourism will not sustain in Lumbini so it will be better to take further steps for tourism development in Lumbini.

#### 4.4 Existing Situation and Challenges in Lumbini

Existing situation	Challenges	Prospects	Steps to be taken
Air pollution due to existing dirt roads, and industrial activities	Environment polluted, affects plants and animal life, as well as human.	If the roads are newly constructed & easy accessibility to road, flow of tourist will increase.	Roads should be paved reconstructed .... and industries should be shifted far from the area.
Insecurity	robbery, crime, insecure in life	When visitors feel secure they will freely come to visit Lumbini.	Provision of tourist police, will provide security .
Lack of International airport	due to near from border there is high-risk and as well as it threats the tranquility and solitude of Lumbini.	If international airport will be there tourist directly visit Lumbini, inflow rate will be increased	Plans and strategy should be formulated by government without hampering the site.
Unsystematic way for the visit around sacred garden (where Maya Devi Temple lie)	Visitors attending the sacred garden for meditation purposes being disturbed by the uncontrolled flow of tourist and lack of proper meditation cells.	When the visitors feel comfortable to visit and meditation, it attracts more tourist who have faith in religion.	Entrance gate for entering the sacred garden should be made two- way system like from one side tourist enter and from another side they came out. For meditation, rules should made that for one time this no. of tourist only enter.
Still local people are not benefiting from the tourism in Lumbini	Poverty, tourism will not flourish sustainability.	Being world Heritage site its sustainability also relies on the quality of life of the local communities. When local people involve in tourism activities it has great prospect in the field of Tourism.	Awaring the local people, introducing environment friendly income generating activities such as non-timber forest productive (NTFP), horticulture, tree nursery and handicraft.

Source: Field Survey, 2008

## CHAPTER V

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5.1 SUMMARY

Nepal is recognized as a country gifted by nature with its own costumes, social cultural values and with its religious tolerance. Having its unique features it has great prospects in the field of tourism. Thus a micro level study has been done entitled **An Assessment on Prospects of Religious Tourism in Nepal: A Case Study of Lumbini in Rupandehi District**, with an attempt to find out the prospects of religious tourism in Lumbini, so the major findings of this study are mentioned here under:

- ) From year 1991 to 1998 the number of tourists was increased than after 1998 to 2002 the number significantly drop down and from year 2003 the number was increased gradually the maximum growth rate of tourists arrival in Lumbini in the year 2007 by 43.26 percent. The large number of tourists visited Lumbini in the months of November, December, February, and March that means in winter season. There is low flow of tourists in Summer Season may be due to the failure of promotion of domestic tourism in Lumbini.
- ) Most of the tourists visiting Lumbini were from Asian countries, large percentage is from Sri-Lanka 42.74 percent because of the faith in Buddhism and more interested in the birth place of Lord Buddha. After Sri-Lanka the tourists from Thailand, China visit Lumbini mainly of its religious value and mostly staying in Lumbini for 1to 3 days so it shows that extra religious activities like guided tours to the sites related to Lord Buddha, cultural activities, eco-tourism should be developed to lengthen the stay-period of tourists in Lumbini.
- ) On the basis of Purpose of visit, most of the tourist 54.545% visited Lumbini with the purpose of going on a pilgrimage and as well as (32.72% of tourist wanted to sight seeing. And majority of tourist (72.73% visited Lumbini for the first time and response that they want to visit again. Thus using local Bus because of over crowding and the use of show and old vehicle.
- ) Tourists are found not satisfied with transportation facilities. Most of the tourist prefer to travel by tourist Bus due to the lack of international airport

they can't able to directly land at Bhairahawa, (nearest city from Lumbini), so few tourist use plane as a means of transportation. From Bhairahawa to Lumbini, the roads are not pitched, and full of dirt, the tourist feel uncomfortable to visit Lumbini.

- ) For any area to be a tourist destination, it must have some major attraction that motivate tourist. In the case of Lumbini, most of the tourist (36.36%0 love its historical movements, and then good archeology, Temples (maya DEvi) because of its religious value.
- ) It is found that most of the investment to establish basic infrastructures in Lumbini like hotels originates from outsiders. It means that local people are not involving in tourism activities may be they can't competitive with outsider, so they can't able to get benefit from the tourism activities in Lumbini.

## **5.2. Conclusions**

Lumbini, the birth place of Lord Buddha, is a world heritage site which can be considered a center of world peace, a first class pilgrimage destination and a symbol of peace and prosperity. It is one of the most important holy sites for Buddhist and also popular among non- Buddhist visitors. So it has great potential to attract millions of tourist and visitors from around the world. It has enhanced the image of Nepali the whole world, Buddhist or those people who pay homage upon the lord Buddha consider Lumbini as the greatest holy site in the world of Buddhism. So, Lumbini has great potentiality in expansion of tourism activities due to its religious value. From the tourist arrival also, we come to know that most of the tourist come from Asian countries mainly from Srilanka, Thailand, China because of faith in Buddhism and most of the visitors loves its historical movements. An archeology, temples etc of Lumbini show that Lumbini has great potentiality to attract tourists as they are Buddhist or non- Buddhist that is because of being a well-renowned place in the whole world as well. It is the suitable place for the researcher, for study and for sight seeing too. So, Lumbini has great future prospects in the field of tourism development especially of pilgrimage tourism in the context of Nepal. That's why it will not be limited in a single field only.

## **5.3 Recommendation**

### **5.3.1 Requirements for the development of tourism in Lumbini**

Improvements have been made over the last 10 years and the majority of the current tourists are satisfied. However, despite its significance, Lumbini is not reaching its potential and this can be attributed to several reasons. General lack of tourism development planning, including:

- ) Lack of budget class hotels and guest house.
- ) Need for better and more comfortable access to the site, with a clear multimedia international marketing strategy.
- ) Need for information centers, advertising and trained staff.
- ) Need for development of package tour programmes including different pilgrimage sites and sightseeing destinations.
- ) The most important role in the development of Lumbini is the completion of master plan prepared by Kenzo Tange, the world renowned Japanese Architect who wanted to build up real Lumbini Garden exactly likely to be been in the time of Buddha. So, delay in implementation of the Lumbini master plan and its appropriate review brings it in the current situation. The completion of the master plan should favour the overall development of Lumbini as a 'destination for all season. It should focus on the need for:
  - ) Local Lumbini residents being involved in the decision making process on all levels.
  - ) Identification of proper places for religious and cultural functions.
  - ) Further research and excavation of Lumbini and other related sites, and awareness raising to inform visitor of the importance of preserving the site.
  - ) Need for the promotion of domestic tourism
  - ) To promote Lumbini for all season, circuit route from Lumbini to another tourism site like Palpa, Devadaha which is very near to Lumbini, should be necessary.

### **5.3.2. Possible strategies for the development of tourism in Lumbini**

The following strategies will help Lumbini to develop its tourism potential:

- ) All bodies working towards a responsible development of tourism planning, policy formulation, marketing, monitoring etc. should work together towards common goals.



- ) An international Airport in Bhairahowa, which is most essential for tourism, but may affect the archaeology, peaceful environment and wildlife, should be considered.
- ) A decision should be made as to whether Lumbini should be promoted as a multi-disciplinary tourist destination for pilgrims, historical cultural, archaeological, spirituals and eco-tourism or purely as a spiritual destination for limited number of visitors.
- ) The inflow of tourist must be open for more economic return, but also controlled for spiritual and archaeological reasons.
- ) A review of the Lumbini's Master plans should be undertaken.



11. What do you like most in this place?  
.....
12. Are you thinking of visiting the place again?  
a) Want visit again                      b) don't want to visit again  
c) May/May not visit
13. Do you feel Lumbini as the best Religious Tourism destination?  
a) If yes, why? .....  
b) If no, why? .....
14. Do you see further prospects of religious tourism in Lumbini?  
a) Yes/highly sound                      b) Moderately sound  
c) No/not so good
15. In the period of your visit what problems do you find?  
a) Lack of transportation                      b) Publicity  
c) Accommodation                              d) Security  
e) Lack of guides                                f) Others .....
16. Your suggestion to improve and its development as religious tourism in this area.  
.....

Thank you

**Questionnaire for Hotel owners**

1. Personal Information

- a) Name :
- b) Age:
- c) Sex :
- d) Education:
- e) Marital status
- f) Nationality
- g) Religion
- h) Name of Hotel
- i) Establishment of hotel

2) What is the peak season for tourist arrival?

- a) Summer
- b) Winter
- c) Spring
- d) Autumn

3) Major nationalities visiting Lumbini

- a) Asia
- b) Europe
- c) America
- d) Australia
- e) Others

4) What is the purpose of thus visit?

- a) Sight seeing
- b) Pilgrimage
- c) Adventure
- d) Convention
- e) Holiday/pleasure
- f) Others

5) What is the expenditure pattern at tourist?

- a) below 300
- b) 300-600
- c) 600 - 1000
- d) Above 1000

6) What is the length of stay by tourist in your hotel?

- a) Few hours
- b) 1-3 days
- c) 3-5 days
- d) more than 5 days

7) What are the facilities provided to tourist at your hotel?

- a) Lodging
- b) Fooding
- c) Transportation
- d) Guider
- e) Other /entertainment

8) Do you see any prospect of religious tourism in Lumbini ?

- a) Highly sound
- b)) Moderately sound
- c) Not so good

9) What is the most attractive thing that the tourist loves in Lumbini?

.....  
.....

10) Do you think this area is best destination place for the development of religious tourism?

a) If yes, why? .....

b) If no, why? .....

11) In your opinion, what should be done to attract more tourists?

.....  
.....

12) Any suggestion to promote religious tourism in this area?

.....  
.....

**Questionnaire for Local People for focus group Discussion**

1. Personal Information

- a) Name :
- b) Age:
- c) Sex :
- d) Education:
- e) Marital status
- f) Occupation

2) Do you know about religious tourism?

- a) Yes
- b) No.

3) Do you suppose tourism as an source of income?

- a) If yes, .....
- b) If no, .....

4) Do you see any future prospects of tourism in Lumbini?

- a) Highly sound
- b) Moderately sound
- c) No/not so good

5) For what purpose mostly the tourist visit your areas.

- a) Sightseeing
- b) Pilgrimage
- c) Adventure
- d) Convention
- e) Holiday/pleasure
- f) Others .....

6) What is the most attractive thing that the tourist finds in your areas?

.....  
.....

7) In this area what are the future tourism destination places?

.....  
.....

8) What are the problems to promote the religious tourism in this area?

.....  
.....

9) Do you feel any necessity of any kinds of trainings, seminars, awareness programme to promote religious tourism?

.....  
.....

10) Can you give any suggestion to promote religious tourism better in your area?

.....  
.....

***Thank you***

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