

CHAPTER 1

INTRODUCTION

1.1 Statement of the Problem

Nepal is one of the richest countries in the world in terms of bio-diversity due to its unique geographical position and altitudinal variation. The elevation of country ranges from 60m above sea level to the highest point on the earth, Mt. Everest at 8,848m all within a distance of 150 km resulting into climatic conditions from sub-tropical to Arctic. Nepal- occupying only 0.03% land of the earth-is home to: 2% of all the flowering plants in the world, 8% of the world's population of birds (more than 848 species) 4% of mammals, 11 families of the world's 15 families of butterflies (more than 500 species), 600 indigenous plant families, 319 species of exotic orchids and 10 World heritage sites (MoCTCA, 2005).

Nepal's combination of world class natural and cultural tourism products and attractions are well suited for tourism. This field is established as a major contributor of its development. In 2005, Nepal attracted 375,501(refer appendix I) international tourists (MoCTCA, 2006). Government of Nepal is recognizing tourism as a priority sector. Government is considering this sector as a key factor for strengthening national economy and improving living standards of people and means of reducing poverty as well as preserving heritage and culture traditions and histories (NTB, 2003). Tourism provides more than 250,000 direct and indirect employments and contributes 4% of GDP. However, Adhikari (2007) mentioned that Nepal's tourism industry accounts for 8% of Nepal's GDP and is the third-largest revenue generator after agriculture and industry. Nepal's tourism is dependent mostly on Indian, Europeans and U.S. tourists, who together contributed 160 million dollars to the nation's economy.

The small area of Nepal holds a considerably high numbers of places recognized by UNESCO as "World Heritage Sites". There are all together 10 World Heritage Sites in Nepal (NTB, 2003). Nepal is a playground of nature and culture, a living museum and abode of gods. It represents Africa for wildlife, America and Europe for pristine nature and Asia for culture and civilization (Koirala, 2001). Nepal as a destination honestly represents "A world of its Own".

However, Boniface and Cooper (2001) mentioned that in about Nepal, as in other third world countries, the contrast between the life style and attitudes of affluent western tourists and the poverty of the village communities has resulted social and cultural impacts including: The breakdown of traditional social structures due to the differentiation of earning power between those involved in tourism sector as compared to agriculture. The demonstration effect as younger Nepal's strives to emulate western lifestyles. The high begging incidence particularly by young children's from tourists and the loss of the cultural heritage. This can be direct, as in the desecration of religious artifacts that are stolen and sold on the international art market. Also, craftsmen adopt their designs to suit the preference of western tourists, for example, in the purpose of thankas, Buddhist temple scrolls, which are highly decorative.

Although tourism was started after the political changes in 1950, it was only in the year 1962 that tourism statistics was first collected for statistical purpose. Asia, West Europe and North America have remained as major markets for Nepal comprising almost 90% of arrivals. The largest number of tourists visit Nepal for recreational and pleasure purpose (43%), followed by trekking and mountaineering 18%, pilgrimage 12% and others (MOCTCA, 2004). According to The United Nations Educational Scientific and Cultural Organization (UNESCO), The World Heritage List includes 830 properties forming part of the cultural and natural heritage, which the world heritage committee considers as having outstanding universal value. These include 644 cultural, 162 natural and 24 mixed properties in 138 States Parties. There are currently 31 among the 830 World Heritage properties are inscribed on the List of World Heritage in Danger (UNESCO, 2006).

Lumbini (the birth place of Lord Buddha) is situated 280 km away (south-west) from Katmandu (The Capital city of Nepal) in the Rupandehi district of southern tarai (lowland), at an altitude of 600 ft above sea level, respected by all Buddhists. Lumbini is a pilgrimage attraction for more than 30 million Buddhists around the world (TRPAP, 2001). It is also equally popular among non-Buddhist visitors. In 1998, it was declared as the foundation of world peace and the pilgrimage for all the peace loving people of the world. It has two dimension of image one is famous for Buddhist religious tourists and the next; it is a World Heritage Site. A number of 49,595 foreign tourists were visited this site in 2006 excluding Indian visitors (LDT, 2007).

As stated, Nepal is rich country in terms of bio diversity and UNESCO listed Heritage Sites. Our multicultural heritages have always attracted visitors to Nepal. Once a site is inscribed on the World Heritage List, the state party's primary responsibility is to maintain its outstanding values for which the site was inscribed. World heritage Committee (WHC) convention calls for each State party to ensure the protection, conservation and preservation of the cultural and natural heritage situated on its territory by taking appropriate legal actions. If a site loses its characteristics, which determined during inscription on the World Heritage List, the WHC may decide to delete the property from the list or can retain in the list of World Heritage in danger.

Despite small in size, Nepal owns 10 number of UNESCO listed heritage sites (Refer appendix G); there are some sites in 'World Heritage in Danger'. A report issued by world heritage committee (30th session of committee) declared out that 'Cultural Heritage Sites in Kathmandu valley Nepal were decided to retain in the list of Danger' (WHC 2006). There are 7 World Heritage Sites in Kathmandu Valley within a radius of 20km. (NTB, 2007). It has shown that Nepal facing challenges to protect and preserve its Heritage properties and how to make them free from threats.

Although Lumbini Heritage Site is not in the list of danger recently but it is better to think about the means and ways for making this site sustainable and to protect its outstanding universal value. Furthermore, Weise (2006) warned that, "The Lumbini World Heritage Site is at risk of being placed on the list of world heritage in danger. The state party needs to heed this warning and show commitment to preserve the outstanding universal value of Lumbini". Therefore, to fulfill the gap of a need for sustainable heritage management model in Nepal, this research aimed to propose a management model which would help to manage Lumbini in a sustainable way and to make it free from the UNESCO world heritage list in danger. This research has to fulfill two fold responsibilities they are: To use a Sustainable Management Model to get all world heritage properties free from danger and to protect all heritage sites from degradation and maintain them sustainable. UNESCO listed World Heritage Site Lumbini (the birth place of Lord Buddha) in Nepal was selected as a research site for this research.

1.2 Related Literature

This aims to review available contemporary literatures in order to provide tangible background, framework as well as identifying the existing management system at Lumbini. Active community people's participation is essential for sustainable management of heritage sites. Lumbini is the most valuable destination for the Buddhists around the world. Tourism Carrying Capacity of this site is inevitable to study. So, in this study literatures related to Sustainable Tourism Development (STD), Tourism Carrying Capacity (TCC), Community Participation in Tourism, Tourism Plans and policies of Nepal and information about Lumbini are mainly explored. Various modes of inquiries would be used to identify existing systems of management and identify the problems.

This research based on the conceptual context of Sustainable Development Principle. United Nations World Tourism Organization had developed indicators for sustainable tourism, which would be the guideline for the research. Sustainable approaches towards the betterment of community and local people and ecological environment would be examined.

Optimally, it leads to conserve and preserve the World Heritage Sites. Simultaneously changes will be brought in community participation and partnership among all tourism related stakeholders. A Model for implementation of sustainable tourism management in all Heritage Sites would be proposed.

The Literature review will be covered as follows:

- Sustainable Tourism Development
- Tourism Carrying capacity
- Community Participation in Tourism
- Tourism Plan and Policies of Nepal
- Lumbini

1.2.1 Sustainable Tourism Development

The concept of ‘Sustainable Development’ as a policy consideration was introduced in order to combat the environmental problems was introduced as a part of the world conventions strategy by the International Union for the Conservation of Nature and Natural Resources (IUCN, 1980). The world commission on environment and development in 1987 report; named our common future and often referred to as the “Brundtland Report” placed the concept of sustainable development high on the world agenda as a way of delivering meaningful strategies and policies in the interest of present and future generations (Murphy, 1994; Holden, 2000).

The term ‘Sustainable Tourism’ become popular in the late 1980s and appears to generally adopted in the literature as a key term and concept acknowledged by the both researchers and practitioners (France, 1997). Sustainable Tourism Development (STD) meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems (WTO, 2001).

According to National Geographic Online (2006), tourism could be sustainable only when it has the following characteristics:

It is informative. Travelers not only learn about the destination, they learn how to help sustain its character while deepening their own travel experiences. Residents learn that the ordinary and familiar may be of interest and value to outsiders.

It supports integrity of place. Destination-savvy travelers seek out businesses that emphasize the character of the local in terms of architecture, cuisine, heritage, aesthetics, and ecology. Tourism revenues in turn raise local perceived value of those assets.

It benefits residents. Travel businesses do their best to employ and train local people, buy local supplies, and use local services.

It conserves resources. Environmentally aware travelers favor businesses that minimize pollution, waste, energy consumption, water usage, landscaping chemicals, and unnecessary nighttime lighting.

It respects local culture and tradition. Foreign visitors learn about and observe local etiquette, including using at least a few courtesy words in the local language. Residents learn how to deal with foreign expectations that may differ from their own.

It does not abuse its product. Stakeholders anticipate development pressures and apply limits and management techniques to prevent the "loved to death" syndrome. Businesses cooperate to sustain natural habitats, heritage sites, scenic appeal, and local culture.

It strives for quality, not quantity. Communities measure tourism success not by sheer numbers of visitors, but by length of stay, money spent, and quality of experience.

It means great trips. Satisfied, excited visitors bring new knowledge home and send friends off to experience the same thing - which provides continuing business for the destination.

Kidd, (1992) pointed six roots for Sustainable development as follows:

1. Ecological/Carrying Capacity view: This view deals with physical phenomena and socio-cultural resources its uses and issues.

2. Resource/Environmental view: It deals with adequacy of resources and concern to environmental quality.

3. Biosphere view: Its focus on human activities and its impact on biosphere.

4. Technological view: It deals with technological development.

5. No- Growth, Slow Growth view: its concerns to economies growth and non growth in terms of resources use.

6. Eco-Development view: Harmonizing social and economic objectives in line with ecological management principles.

These views are concerned to socio-environmental effect of development. Sustainable verses an Unsustainable practice were stemmed from the two-tier (rich verse poor countries) of world system (Strong, 1997).

Sustainability is a strategic approach to the integration of conservation and development, highlighting the following objectives (IUCN, 1980).

- Ecosystem management
- Preservation of generic diversity
- Utilization of resources

Many scholars have claimed that, World Commission on Environment and Development (WCED) supported the idea of sustainability from more of a resource base, but not in terms of society, culture and people (Strong, 1997). Sustainable Tourism Development (STD) is most commonly framed with respect to destinations and is often viewed as having a triangular relationship between host areas (including both social and natural environments), tourists and the tourism industry (Lane, 1994; Muller, 1994).

Specifically, STD encapsulates a number of interrelated goals: (1) Socio-cultural equity and ecological environmental quality; (2) Economic feasibility for the host community and (3) The satisfaction of tourist expectations. STD aims to reconcile the tensions that exist between these three goals and seeks an equilibrium state in the long-term (Muller, 1994), although some authors dispute the narrow focus of this interpretation (Green, 1995; Hunter, 1995). It is important to make a distinction between sustainable tourism, the goal and sustainable tourism development, the process. To reach the goal of sustainable tourism, STD must be operationalized before any tangible progress can be made. Sustainable tourism involves the minimization of negative impacts and the maximization of positives impacts (Weaver, 2006). The World Tourism Organization (WTO, 1995) proposed 11 Core indicators for sustainable tourism management as follows:

Figure 1.1 Core Indicators for Sustainable Tourism Management

Core indicator	Specific measures	Generic indicator groupings
1. Site protection	Category of site protection according to the International Union for the Conservation of Nature and Natural Resources (IUCN) index	Ecological
2. Ecological	Tourist numbers visiting site (per annum/peak month)	Ecological
3. Use intensity	Intensity of use in peak period (Persons/hectare)	Ecological
4. Social impact	Ratio of tourists to locals (peak period and over time)	Social
5. Development control	Existence of environmental review procedure or formal controls over development of site and use densities	Planning
6. Waste management	Percentage of sewage from site receiving treatment (additional indicators may include structural limits of other infrastructural capacity on site, such as water supply)	Ecological
7. Planning process	Existence of organized regional plan for tourist destination region (including tourism component)	Planning
8. Critical ecosystems	Number of rare/endangered species	Ecological
9. Consumer satisfaction	Level of satisfaction by visitors (questionnaire-based)	Economic
10. Local satisfaction	Level of satisfaction by locals (questionnaire-based)	Social
11. Tourism contribution to local economy	Proportion of total economic activity generated by tourism only	Economic

Source: WTO. (1995)

In tourism, two different agenda should handle regarding sustainability, that Sustainable development and Sustainable tourism. The syndromes of tourism-centric geographical equity, single sector tourism development planning, and tourism centric resources utilization and uses, should be abolished or at least greatly minimized (Knowles, Diamantis and EI-Mourhabi, 2004).

Phayakvichien (2000) showed the path for sustainable development that it requires the confluence of two-way public policy and implementation: Top-down and Bottom up approaches. In implementing this two-way policy, the central focus needs to be the understanding that only economic progress is not enough; it must lead to an improvement in the quality of people's life. And for any kind of sustainable development is for the benefit of mankind for today and in the future.

The most pressing problem of sustainable Development in the world today has been tardy implementation. The idea needs wider acceptability and understanding, particularly at the grassroots level where philosophical database and ideology plan in relation to hard realities. The first basic requirement is to frame the concept and action agenda 21, terms understandable to the targeted society and relate to their environment and ethos (Bezbaruah, 2003).

According to Ryan (2002) 'Sustainability' concepts akin to those of social tourism need to be applied, albeit in a wider context of stakeholder theory. Additionally theories of 'sustained value creation' may be borrowed from the management literature in that 'sustainability' is insufficient as an objective rather managers within tourism should be looking to add value for environments, communities, entrepreneurs and tourists within the ethical objectives outlined by the World Tourism Organization's New Global Ethics for World Tourism Charter adopted in 1999. However, while all might agree with the intentions of such charters, the pragmatic issues of management that are raised are complex, and in turn raise serious issues of patterns of power and how such power to implement policies is to be both determined and practiced.

WTO (2004) had adopted a conceptual definition:

Sustainable tourism development guidelines and management practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various niche tourism segments. Sustainability principle refers to the environmental,

economic, and socio-cultural aspects of tourism development, and a suitable balance must be established between these three dimensions to guarantee its long-term sustainability.

Thus, Sustainable Tourism Should:

1) Make optimal use of environmental resources that constitute a key element in tourism development, maintaining essential ecological processes and helping to conserve natural heritage and biodiversity.

2) Respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contributes to inter-cultural understanding and tolerance.

3) Ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including stable employment and income-earning opportunities and social services to host communities, and contributing to poverty alleviation.

Sustainable tourism development requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus building. Achieving sustainable tourism is a continuous process and it requires constant monitoring of impacts, introducing the necessary preventive and/or corrective measures whenever necessary.

Sustainable tourism should also maintain a high level of tourist satisfaction and ensure a meaningful experience to the tourists, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them (WTO, 2004).

An Agenda for Sustainable Tourism

Consideration of the general concept of sustainable development, the special position of tourism and the agreements reached at international fora, helps to set an agenda for more sustainable tourism. This agenda needs to embrace two, interrelated, elements of the sustainability of tourism:

The ability of tourism to continue as an activity in the future, ensuring that the conditions are right for this; and

The ability of society and the environment to absorb and benefit from the impacts of tourism in a sustainable way

Based on this, an agenda for sustainable tourism can be articulated as a set of twelve aims that address economic, social and environmental impacts. The agenda formulated in this way can then be used as a framework to develop policies for more sustainable tourism that recognize the two directions in which tourism policy can exert an influence:

Minimizing the negative impacts of tourism on society and the environment; and Maximizing tourism's positive and creative contribution to local economies, the conservation of natural and cultural heritage, and the quality of life of hosts and visitors (UNEP and WTO, 2005)

The twelve aims for an agenda for sustainable tourism are as follows:

1) Economic Viability: To ensure the viability and competitiveness of tourism destinations and enterprises, so that they are able to continue to prosper and deliver benefits in the long term.

2) Local Prosperity: To maximize the contribution of tourism to the economic prosperity of the host destination, including the proportion of visitor spending that is retained locally.

3) Employment Quality: To strengthen the number and quality of local jobs created and supported by tourism, including the level of pay, conditions of service and availability to all without discrimination by gender, race, disability or in other ways.

4) Social Equity: To seek a widespread and fair distribution of economic and social benefits from tourism throughout the recipient community, including improving opportunities, income and services available to the poor.

5) Visitor Fulfillment: To provide a safe, satisfying and fulfilling experience for visitors, available to all without discrimination by gender, race, and disability or in other ways.

6) Local Control: To engage and empower local communities in planning and decision making about the management and future development of tourism in their area, in consultation with other stakeholders.

7) Community Wellbeing: To maintain and strengthen the quality of life in local communities, including social structures and access to resources, amenities and life support systems, avoiding any form of social degradation or exploitation.

8) Cultural Richness: To respect and enhance the historic heritage, authentic culture, traditions and distinctiveness of host communities.

9) Physical Integrity: To maintain and enhance the quality of landscapes, both urban and rural, and avoid the physical and visual degradation of the environment.

10) Biological Diversity: To support the conservation of natural areas, habitats and wildlife, and minimize damage to them.

11) Resource Efficiency: To minimize the use of scarce and non-renewable resources in the development and operation of tourism facilities and services.

12) Environmental Purity: To minimize the pollution of air, water and land and the generation of waste by tourism enterprises and visitors (UNEP and WTO, 2005).

1.2.1.1 World Heritage

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration. Places as unique and diverse as the wilds of East Africa's Serengeti, the Pyramids of Egypt, the Great Barrier Reef in Australia and the Baroque cathedrals of Latin America make up our world's heritage. What makes the concept of World Heritage exceptional is its universal application. World Heritage sites belong to all the peoples of the world, irrespective of the territory on which they are located.

UNESCO seeks to encourage the identification, protection and preservation of cultural and natural heritage around the world considered to be of outstanding value to humanity. This is embodied in an international treaty called the conservation concerning the protection of the world cultural and natural heritage, adopted by UNESCO in 1972.

From the spectacular Himalaya Mountains with the world's highest summit, to the deserts of Central Asia, the tropical jungles of South East Asia, the rainforest and arid plains of Australia, to the small island archipelagos of the Pacific, the Asia-Pacific region encompasses a diverse array of climatic zones, topography, ecosystems and cultures.

Inhabited today by some 3.75 billion people (around 60% of the world's population), the 42 States of the region number 39 signatories to the World Heritage Convention (Brunei, East Timor & Singapore have not ratified). The States Parties range from the most populous in the world, with 1.28 billion in China, 1.05 billion in India, 133 million in Bangladesh, to only 5.17 million in Papua New Guinea and 96,000 in Kiribati(WH-APR, 2003).

Heritage Tourism

Tourism is one of the world's largest industries. The World Travel and Tourism Council (WTTC) estimates that tourism generates some 12% of the world total GNP. With studies predicting continued growth, tourism is an increasingly important factor in the planning and management at UNESCO World Heritage sites. While no formal data have been collected, a site inscription on the World Heritage list often coincides with a boost in visitation rates. Even in current rates heritage tourism is an important issue (Pedersen, 2002). The word 'heritage' in its broader meaning is generally associated with the worlds 'inheritance' and 'ancestry': something transferred from one generation to another. Two types' of heritages are: Tangible heritage includes all assets that have some physical embodiment of cultural values such as historic towns, buildings, archeological sites, cultural landscape or cultural objects. And intangible heritage is traditional culture, folk lore, or popular culture that is performed or practiced with close ties to "place" and with little complex technological accompaniment (McKercher and Cros, 2002).

According to the National Trust of Historical Preservation (2005) "Cultural heritage tourism means traveling to experience the places and activities that authentically represent the stories and people of the past and present" It includes

irreplaceable historic, cultural and natural resources". One challenge is ensuring that tourism does not destroy the very heritage that attracts visitors in the first place. Furthermore, tourism is a competitive, sophisticated, fast changing industry that presents its own challenges. It is generally a clean industry: no smokestacks or dangerous chemicals. But it does put demands on the infrastructure on roads, airport, water supplies and public services like police and fire protection. Furthermore cultural tourism could be managed with the local communities.

The trust has developed five guiding principles to create a sustainable cultural heritage tourism program.

- 1) Collaborate
- 2) Find the fit between a community and tourism
- 3) Make sites and programs come alive
- 4) Focus on quality and authenticity
- 5) Preserve and protect resources.

In 1972, UNESCO, Defined the heritage in different articles and grouped in three types (cultural, natural and mixed). They included monuments and groups of buildings and sites works of man and combine works with nature were included as 'cultural heritage': Archaeological sites, outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view. In "natural heritage" group, natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; Natural sites were precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty. And mixed sites are the sites with both cultural and natural heritage. Further, the missions of World Heritage are as follows.

- To encourage countries to involve for ensure the protection of their heritage.
- Encourage States Parties for inclusion on the World Heritage List.
- Encourage to establish management plans and set up reporting systems.
- Providing technical assistance and professional training; and emergency assistance.
- Support for public awareness-building activities.

- Encourage participation of the local population in the preservation heritage.
- Encourage international cooperation in the conservation for heritage.

1.2.1.2 World Heritage Sites in Nepal

Nepal, a very famous country for its cultural diversity, is well known because of its attraction. Different places of the country are full of cultural and historical heritage places, which are the major attractions and the assets of the nation. There are all together ten World heritage sites in Nepal the Kathmandu valley has more UNESCO world heritage sites listed at a single place within 640 sq. km. than any other country in the world (NTB, 2003). It consists of three main cities of great historical and cultural interest Kathmandu, Patan and Bhaktapur, with old places and squares (durbar squares) and many small villages and suburbs like Changuarayan, Bungmati, Sakhu and others. Three Nath (Lords) Boudhanath, Pashupatinath and Swayambhunath are very important religious places for both Hindus and Buddhists.

Kathmandu Valley in Nepal

The exceptional urban and architectural heritage of Kathmandu, Patan and Bhaktapur has been severely affected by uncontrolled urban development. The property is composed of seven Monument Zones, which, since the time of inscription in 1979, have unfortunately been seriously altered, resulting in a general loss of authenticity and integrity of the property as a whole. For these reasons the site was inscribed on the List of World Heritage in Danger in 2003. UNESCO is working with the Nepalese authorities to help them develop a long-term management plan to conserve the remaining World Heritage values of the property and adopt corrective measures to address illegal building activities.

However, Nepalese world heritage properties are presenting successful story e.g. Royal Chitwan national park Nepal: This Park provides refuge for about 400 greater one-horned rhinoceros characteristic of South Asia. The World Heritage Committee, in the early 1990s, questioned the findings of the environmental impact assessment of the proposed Rapti River Diversion Project. The Asian Development Bank and the Government of Nepal revised the assessment and found that the River Diversion project would threaten

riparian habitats critical to the rhino inside Royal Chitwan. The project was thus abandoned and this World Heritage site was saved for the benefit of future generations (UNESCO, 2007). Similarly, 3 Heritage sites are located outside the valley. They are Lumbini, Royal Chitwan National Park and Sagarmatha (Mount Everest) National Park.

Lumbini a birth place in the south western terai of Nepal evokes a kind of holy sentiment to the million of Buddhists all over the world-as do the Jerusalem to Christians and Mecca to Muslims. Lumbini and surrounding area is endowed with a rich natural setting of domestic able fauna and favorable agricultural environment could be considered as the most valuable potential for supporting sustainable tourism development.

This is the assets of Nepal in terms of heritage, which till date draw significant number of visitors. Nepal blessed with abundant natural resources has more than 60 indigenous groups (NTB, 2003), inhabiting various regions within Nepal. Their unique and independent lifestyle, traditions, religions, rituals, festivals, dresses cuisines, languages, housing patterns etc. have immense but untapped potential to lure tourists of this segment. Similarly, there are many places, buildings, for trees, temples, monasteries, monuments etc. build by people, and with possess equal potentiality.

1.2.1.3 Sustainable Tourism Program in Heritage Sites

The World Heritage Tourism Programme encourages sustainable tourism actions at World Heritage sites, to preserve them for future generations to appreciate. The Programme uses tourism to contribute to environmental protection, limit negative socio economic impacts and benefit local people economically and socially. Partnerships between the tourism industry and the World Heritage Tourism Programme can help to mobilize resources for increasing technical assistance to World Heritage sites and local communities as well as test innovative ideas on public-private initiatives for site protection and conservation. The world heritage tourism program is composed of seven activities as: Building the capacity of WHS management to deal with tourism.

1. Training local community members in tourism related activities for increase participation.
2. Aiding communities around the sites and help them to market their products.
3. Public awareness programs and education.
4. Spend Fund for conservation and protection.

5. Spreading the lessons learned to other sites and protected areas.
6. Building increased awareness of WH and its activities and policies for tourism industry officials and their clients. (WHC, 2006).

Furthermore, sustainable heritage tourism program included different human development activities such as: enhanced skills, management capacities, resources and support for WHS managers and personnel enabling them to better use tourism as a tool for the conservation of cultural and natural sites, focused on.

- Active participation of the tourism industry
- Enhanced local support for conservation
- Sharing experiences and the creation of networks
- Greater awareness among the international tourism industry
- Increased knowledge and a sense of pride
- Greater awareness among customers

This program would increase public visibility than it reflects to:

- Social responsibility actions
- Improved coordination with the site personnel and enhanced visitor services
- Increased dialogue with national authorities
- Large-scale dissemination of information

In relation to all concepts of sustainable tourism explained by the scholars and institutions for the sustainable tourism, world heritage sites are that type of tourism destinations which attempts to make a low impact on the environment and local community culture, while helping to generate income, employment, and the conservation of heritage. Especially in case of world heritage cultural sites it must be both environmentally and culturally responsible.

Moreover, visitor, industries, communities and environment sectors need to be sustainable for sustainability of a world heritage site. Active Local community participation is necessary in site management, cultural preservation. Host community is the most important core factors for sustainable management of cultural heritage tourism site. The heritage and religious of Lumbini heritage site in Nepal would be a famous destination in the world Therefore, to

sustainable management of this site in order to provide quality experience to visitors Tourism Carrying Capacity of this site is needs to be measured.

1.2.2 Tourism Carrying Capacity (TCC)

There are various definitions of tourism carrying capacity (TCC), non of which is universally accepted, and there is no unique, standard process of assessing TCC (Saveriades, 2000); developing a quantitative methodology for measuring caring capacity in various sites, satisfying different needs is considered a “Mission impossible” (Kun, 2002) mentioned, most of definitions combine two aspects as following.

1. Capacity issues of a destination (How many tourists are wanted, or how much tourism can be accommodated before negative impacts are evidenced) and

2. Perception of capacity issue (how much tourism is acceptable before a decline in the level of satisfaction and ensuring decline in tourism)

O’ Reilly (1986) mentioned that, in regarding the TCC, various scholars had different focus. They were concentrated mainly the physical, environmental, social, economic, community, industries, water, air, waste, acid perception, change in social character change, managing, quality of life, planning, satisfaction and political and so on. The main ideas were as follows.

TCC can be measured in two ways, In terms of concept development physical carrying capacity, which is a function of site management and perceptual carrying capacity is largely a function of visitor’s expectations (Drummond and Yeoman, 2001). From a general point of view it is ‘the maximum number of people that may visit a tourist destination at the same time without causing destruction of the physical, economic and socio-cultural environment and an acceptable decrease in the quality of visitor satisfaction (WTO, 1981).

Glasson, J. (1995) suggested that attention to decision-makers in tourism destinations, need to work closely with operators to facilitate both integrated waste management and intergenerational and intra-societal equity rather than merely accept the prospect of short-term economic gain. McIntyre (1993) defined it as ‘The maximum use of any site without causing negative effects on the resources, reducing visitors satisfaction, or exerting adverse impact upon the society, economy and cultures of the area’. TCC affects to community by direct

and joint impacts on the host communities' quality of life and existence of carrying capacity frontiers or maximum thresholds that tourist destinations can sustain without damaging the economic, socio-cultural, or environmental systems of the communities they belong.

Saveriades (2000) stated that TCC is inevitable for the development of tourism induces changes on the social character of a destination. However, the carrying capacity of a destination is determined (i) by its ability to absorb tourist development before negative impacts are felt by the host community; and (ii) by the level of tourist development beyond which tourist flows will decline because the destination area ceases to satisfy and attract them. It is various by the social component.

Suffield (2002) criticized that TCC concept is a "flawed concept" to overcome the limitations some sites or destination managers prefer to focus on the acceptable change in the environment or recreation experience (characterized as output) instead of trying to estimate the "magic number" of users (inputs). Regarding the issues some alternative approaches to TCC: were introduced by the scholars as follows:

1. The Limit of Acceptable Change (LAC)

This approach aims at defining those conditions, which are recognized as desirable in an area, and sets up management strategies to maintain conditions and achieve specified goals (Mc Cool, 1994; Stankey et al., 1995; Ahn et al., 2002).

2. The "Visitor's Impact Management (VIM)" Approach

This identifies what are considered to be unacceptable visitor's impacts, their likely cause and the appropriate actions the problems. Like LAC it doesn't seek a numeric value, instead it identifies a set of standards which can be used to compare with existing conditions (Graefe et al., 1990; Glasson et al., 1995).

3. The “Visitors Experience and Resource Protection (VERP) Approach

It constitutes four main phases Comprises, Establishment of interdict plenary project team, analyzes of resource and of existing visitors use, description of potential range of visitors experiences and resource conditions and monitoring and management phase (Manning, 2002).

Coccosis and Alexander (2004) were surmised this concept in three main components Physical ecological component, Socio-cultural component and Political-Economic component respectively. Further they had proposed evaluative criteria as elements included as the following steps.

- Analysis of the system
- Analysis of tourism development and its alternatives.
- Analysis of the implication of the tourism development for each component.
- Impact assessment
- Definition of TCC for each component
- Elaboration of alternative course of action
- Definition of total carrying capacity for the system
- Implementation of total carrying capacity.

In conclusion, carrying capacity is a relevant and scientific concept, In the case of heritage tourism management it could be defined as a suitable number of visitors, which could be managed by the existing infrastructure of the site without the side effects and that number which the host community should accept. In addition, since it is directly related to physical, environmental, socio-cultural, economic and political issue should be involved local community as a prime factor. In case of Lumbini further study of TCC is recommended.

1.2.3 Community Participation in Tourism

A community is the people living in one place, district or country, considered as a whole. They meet for social intercourse or Group of people with common interests and shared feeling of membership (Hornsby and Cowie, 1986). Communities whether they are advanced or backward, large or small are very likely to come face to face with the tourism activities and face

both pros and cons of tourism. Tourism shows itself in the same place and uses the same services as the local community. Tourism in Lumbini will continue to grow and therefore the advantages and disadvantages of tourism will become more widespread. The key to ensuring that tourism meets both community and visitor's expectations is through destination management by the host community.

Community tourism is a form of tourism, which aims to include and benefit local communities, particularly indigenous peoples and villagers in the rural South (i.e. 'developing world'). For instance, villagers might host tourists in their village, managing the scheme communally and sharing the profits. There are many types of community tourism but all should give local people a fair share of the benefits/profits and a say in deciding how incoming tourism is managed (National geography online, 2006).

Community tourism should

1. Be run with the involvement and consent of local communities.
(Local people should participate in planning and managing the tourism)
2. Give a fair share of profits back to the local community.
(Ideally this will include community projects (health, schools etc.)
3. Involve communities rather than individuals.
(Working with individuals can disrupt social structures)
4. Be environmentally sustained
(Local people must be involved if conservation projects are to succeed)
5. Respect traditional culture and social structures.
6. Have mechanisms to help communities cope with the impact of tourists
7. Keep groups small to minimize cultural / environmental impact.
8. Brief tourists before the trip on appropriate behavior.
9. Not make local people perform inappropriate ceremonies etc.
10. Leave communities alone if they don't want tourism.
(People should have the right to say 'no' to tourism)

Chaisawat and Chamnina (2006) mentioned the role of community in sustainable tourism development that, it is very important to bring local people to participate and get involve in tourism development. Furthermore, suggested to develop an educational curriculum about the

value of tourist exchanges, their economic, social and cultural benefits and risks associated with tourism industry and should apply it in the local primary and secondary community schools. It is very useful idea to create public awareness to the tourism.

Popular participation in conservation is not new in Nepal (Gurung and Coursey, 1994). People have developed various resources management systems to fulfill their daily needs, which have been practiced. However, Kharel (2001) mentioned that because of the lack participation of local people during law makings process, some laws were not implemented effectively and some became useless. People they did not follow those laws which were made without their consultations. It has shown that the weak level of people's participation in various activities in Nepal.

The sustainability of any developmental and conservation projects depends on the participation and motivation of the local people. Fundamentally motivation comes from a realization that they truly have ownership in projects. Nepal (2000) mentioned that, 'The Himalayas in Nepal have become popular destinations for international tourism, which has rapidly increased in recent years with serious socioeconomic and environmental consequences'. Need for stressing more scientific research and forging a partnership between local people, the service industry, and tourism professionals.

Although the challenges to world heritage conservation are hugely varied, one point in common is the vital importance of the "human factor". Therefore, conservation policies and activities must be integrated into and compatible with national and local socio-economic development programs. The increasing number and scale of threats to World Heritage properties around the world is also reflected' (Xinsheng, 2003).

Many scholars have different focus regarding community and tourism. Lordkipanidze, Brezet and Backman (2004) emphasized that Entrepreneurship is a central force of economic development, as it generates growth and serves as a vehicle for innovation and change. Tourism is one of the economic sectors in which a great degree of involvement is needed by the entrepreneurial sector: diversification of tourism products and services is needed to cope with increased demand for new types of tourism needs. These include opportunities for more sustainable tourism.

Hampton (2005) mentioned that for many local communities in developing countries and elsewhere, the existence of large attractions nearby generates both benefits and costs. Proper tourism planning and management might encourage small-scale local tourism enterprises for the benefit of both the host and

guest populations. Similarly, Perez and Nadal (2006) concluded tourism has both the positive and negative effects, and is relatively ambivalent about development proposals that imply an increasing number of tourists.

In the same way, Besculides, Lee and McCormick (2002) also found that Tourism can have both positive and negative outcomes for residents in communities where sharing and preserving their culture could be seen as conflicting goals. Residents felt more strongly that it could provide important cultural benefits to residents and showed greater concern for its management to preserve the distinct cultural atmosphere. Residents recognize many positive and negative consequences. Those who feel tourism is important for economic development, benefit from it, and are knowledgeable about the greater positive impacts, but do not differ from others with respect to perceptions of tourism's negative consequences. Similarly, Andereck, Valentine, Knopf and Vogt (2005) stated that broad-based education and awareness campaigns may be a step toward increased understanding of the industry and, ultimately, greater support of the benefits to a community. Different types of visitor generate different economic and environmental impacts (Stoeckl, Greiner and Mayocchi, 2006). Impacts on community depend on the visitors. And further, Reid, Mair and Wanda (2004) stated the need for widespread participation in the tourism planning process; few actual tools for involving the larger community in a meaningful way have been assessed.

Petrzelaka, Krannich, Brehm and Trentelman (2005) identified, rural residents' attitudes towards tourism are often contradictory, need provide an improved understanding of rural tourism attitudes as they are linked to community involvement and changes, while also exploring both intra-gender and inter-gender differences. Fallon and Kriwoken (2003) added it is not enough to only assess a visitor center's sustainability by its popularity with visitors. It is also important to consider the needs of managers, operators, and local and cultural communities. And it is recommended that adopting a consultative approach and involving stakeholders when planning, designing and operating visitor centers and valuing community, cultural and social capital when constructing new facilities.

In addition, Trakolis (2001) agreed on participation and mentioned that Ensued conflicts due to lack of local community participation in the designation procedure and in the decision-making process thereafter necessitated this research. Knowledge of the sites and its aims, source of information about aims, necessity for works and facilities, attitudes toward certain

policies, and effectiveness of administration and management scheme, the need for a new administration and management scheme with the participation of local communities in the decision-making process was revealed, supported mainly by the younger age groups. Strategic development and management approaches; in terms of the assessment of the resource available, the involvement of potential stakeholder groups and the planning of realistic action in the interest of the visitors and for the benefit of hosting community.

Community participation is the central to many tourism development strategies, both in the developed and the less developed world and constitutes one of the key objectives for the sustainable management approach of resources (Plamer and Lester, 2005). Stating the value of community people, Esteban and Macarena (2006) stressed that Community people can provide in-depth insight into heritage tourism; and have a clearly practical dimensions and indicators relating to community identity in the assessment, planning and management of this type of tourism. In addition, Roberta and Lee (2003) had showed the importance of community in heritage tourism and Said that culture, which is often well preserved in rural areas, is a valuable resource to include; and that community-based partnerships such as cooperatives may be very effective.

Conversely, Li (2006) had completely different idea about community participation; indeed it is an interesting finding itself, need to further verification. 'Generally Western scholars think that active local participation in decision-making is a precondition for benefits reaching communities. In developing countries, however, this paradigm is difficult to put into practice owing to various constraints. It is demonstrated that despite weak participation in decision-making processes, the local community can benefit sufficiently from tourism. Thus, to have a say in the management arena is only one of many ways to ensure that local people benefit from ecotourism. Rather, the modes of participation are related to the institutional arrangements and the different stages of tourism development present in a community'.

Williams and Lawson (2001) were found that those least in favor rated community-oriented issues to be of greater importance than did other residents. Furthermore, importance of local issues to respondents was found to be more useful in interpreting opinion groups than were demographic variables. Thus, researchers interested in investigating antecedents of resident perceptions of tourism need to focus more on personal values (and related constructs)

and less on demographic factors. Cevat (2000) concludes that formulating and implementing the participatory tourism development approach requires a total change in socio-political, legal, administrative and economic structure of many developing countries, for which hard political choices and logical decisions based on cumbersome social, economic and environmental trade-offs are sine qua non alongside deliberate help, collaboration and co-operation of major international donor agencies, NGOs, international tour operators and multinational companies.

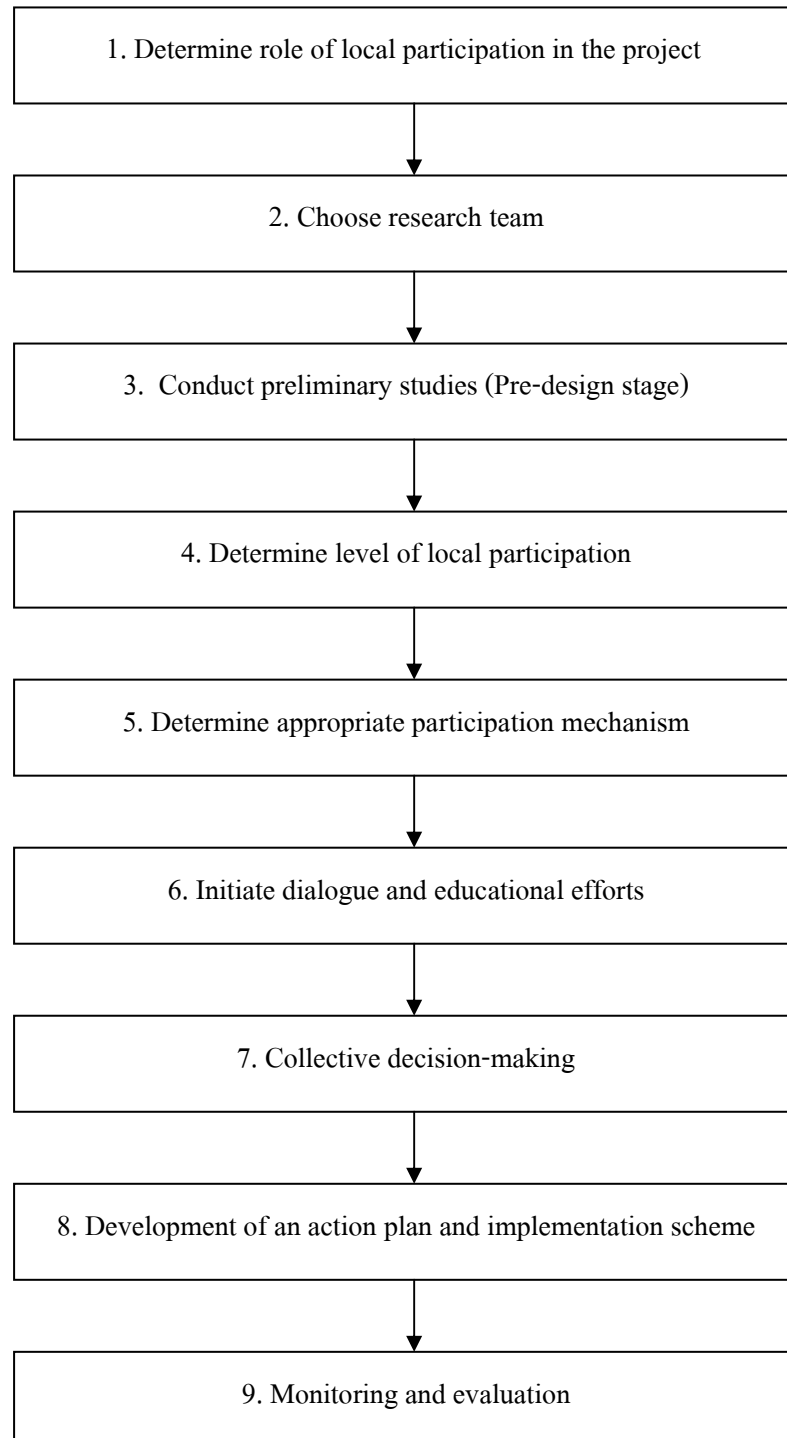
There is a great need to evaluate the implementation of so-called community-driven tourism development plans to determine to what extent the local residents truly share in the benefits supposedly derived from increased visitation, since it is quite clear that they support the majority of the costs associated with tourism (Marion, 1996).

Kharel (2007) mentioned that, focus is required on quality and authenticity, preservation and protection of resources in the community and harmony among visitors, industries, local community and environment. The local people who should be provided all the resources, rights and responsibilities related to the community should conduct tourism industries. Subsequently, it is necessary to increase local social welfare.

Model approach for local participation in planning and executing tourism

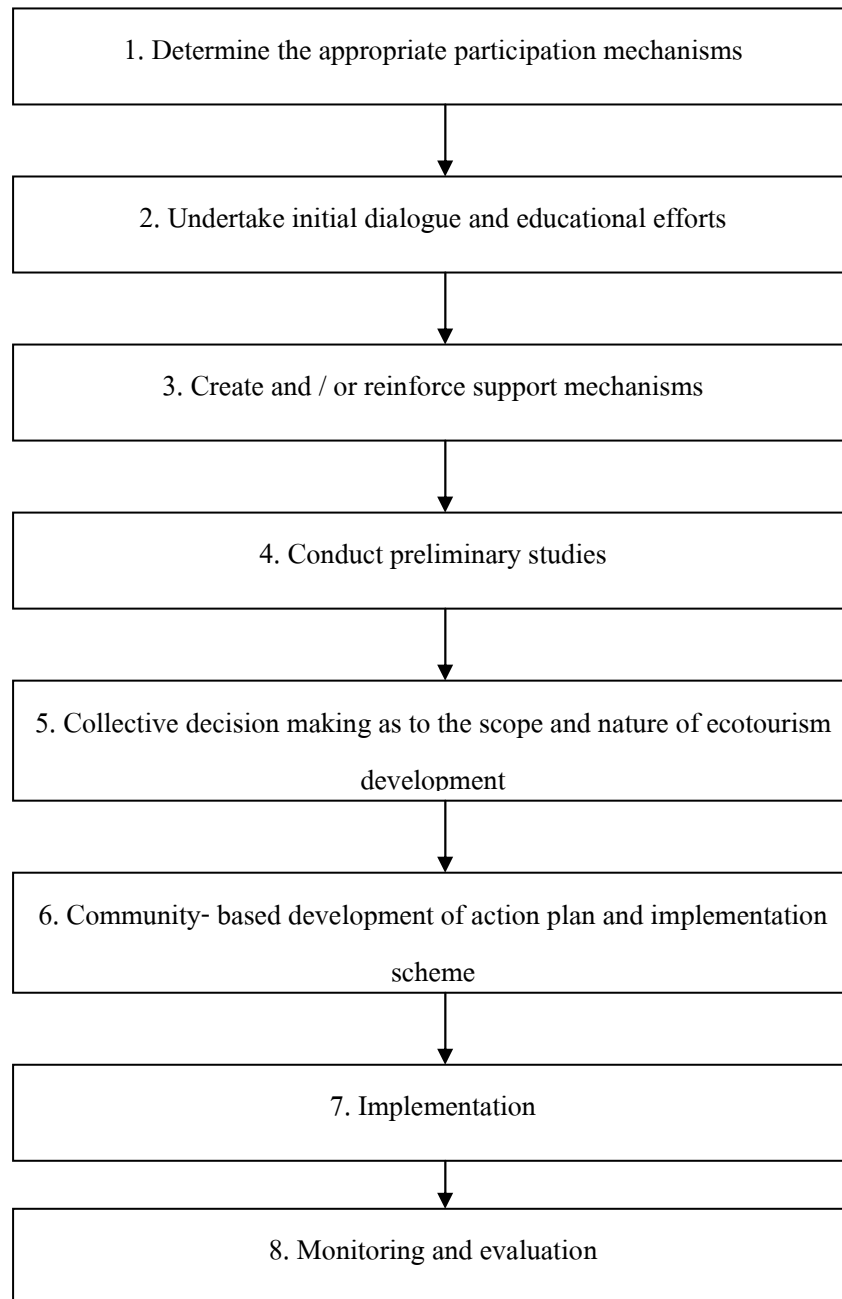
There are many reasons why local participation should be encouraged in tourism planning and management. Local people should be encouraged in the decision-making process involved in planning, implementation and monitoring Heritage tourism. If heritage tourism is to be developed using the natural and cultural resources upon which the livelihoods of local people are based, it is imperative that those same local people are given a fully say in how tourism is developed in their local area. There are economic, social-cultural and environmental reasons for encouraging a participatory approach in heritage tourism planning and management. Most importantly, local should be economically benefited from the tourism, without the support and involvement of local people; heritage tourism management cannot hope to have a long-term future in a certain areas. There are many developed models for participation in tourism, some models such as a nine-stage model for local participation in eco tourism projects: Drake (1991), Stages of model of local participation in planning and management ecotourism: Garrod et al. (2001) and Pretty's Typology of Participation: Pretty (1995) are as follows.

Figure 1.2 A Nine-Stage Model for Local Participation in Ecotourism Projects



Source: Drake (1991)

Figure 1.3 Stages of Model of Local Participation in Planning and Management Ecotourism



Source: Garrod et al. (2001)

Typology of Participation

Prettys' typology of participation identified the different degrees of external control and local involvement in the decision making process, and reflected the power relationship between them. Pretty's (1995) typology describes seven types of participation based on the three main characteristics that were the source and nature of the project goals, the level of community participation and the share of authority and responsibility (Refer Figure 1.4).

Figure 1.4 Prettys' Topology of Participation

Typology	Characteristic of Each Type
1. Manipulative participation	Participation was simply presence: 'people' representative on official boards, but they were unelected and have no power.
2. Passive participation	People participated by being told what has been decided or has already happened; involves unilateral announcement by project management without nay listening to people's responses; information shared belongs only to external professionals.
3. Participation by consultation	People participate by being consulted or by answering questions; external agent define problems and information-gathering processes, and so control analysis; process does not concede any share in decision- making; professionals under no obligation to account for people's view.
4. Participation for material incentives	People participate by contributing resources (e.g. labor) in return for food, cash or other material incentive: farmers might provide fields and labor but not involve in testing or the process of learning; this was commonly participation, yet people have no stake in prolonging technologies or practices when the incentives end.

Figure 1.4 (Continued)

Typology	Characteristic of Each Type
5. Functional participation	Participation seen by external agencies as a means to achieve projects goals, especially reduced costs; people might participate by forming groups to meet project objectives; involvement might be interactive and involve shared decision-making, but tends to arise only after major decisions have already been made by external agents; at worst, local might still only be co-opted to serve external goals.
6. Interactive participation	People participation in joint analysis, development of action plans and strengthening of local institutions; participation was seen as a right, not just the means to achieve projects goals; the process involves interdisciplinary methodologies that seek multiple perspective and use systematic and structured learning process. As groups take control of local decisions and determine how available resources were used, so they have a stake in maintaining structures and practices.
7. Self-mobilization	People participate by taking initiatives independently of external institutions to change systems; they develop contacts with external institutions for resources and technical advice needed, but retain control over resources use; self mobilization could spread if governments and NGOs provide an enabling framework of support. Self-mobilization might or might not challenge existing distribution of wealth and power.

Source: Pretty (1995)

In summary, People are the only living resource. Since tourism is a service industry, participation and active involvement was necessary of sustainable heritage management. To promote tourism in a cultural destination was needed to address the need of local people, human resource development. Culture conservation and tourism management could be possible with community participation. Unless people were brought into the mainstream of cultural preservation/ conservation, measures taken to conserve the natural and cultural heritage of the

heritage sites may not be successful. Although some researcher concluded that without local peoples participating in decision-making they could be benefited but in case of heritage tourism management people's participation is the most necessary. Hence active community participatory approach was necessary to allow the local residents to remain within and around the site and permit to use the resources in a sustainable manner. In essence, the local people would be the custodians of the resources.

1.2.4 Tourism Plan and Policies of Nepal

Nepal is well known as the main tourist destination in the international arena due to its natural beauty, unique culture, incomparable heritage and innumerable special tourist destinations. Even a small reform in culture and tourism sectors, the country can earn more foreign currency and generate employment and other opportunities thereby contributing to overall economic growth.

The development and extension of village tourism creates livelihood changes, employment and other opportunities and helps in achieving regional balance and poverty alleviation. From the perspective of comparative advantage, tourism and supporting sectors such as culture and civil aviation play a crucial role in the national economy. To make the travel of locals and foreigners simple safe and comfortable, promotion and development of air transportation system is necessary.

Development of domestic air transportation can contribute to effective nationwide communication and developmental programs. In 1972, a ten-year tourism master plan was prepared for tourism sector in order to provide a clear direction on policy reform and development work. In 1984, the master plan was amended for a period of two years with a special priority in promotion and institutional issues. Apart from these, a number of working plans targeting special issues were also implemented.

Despite remarkable success 1998 could not be sustained due to the opportunities created by Visit Nepal internal peace and security and other factor. Nepal, the country of Mount Everest and birthplace of Lord Buddha, has incomparable traditions, prosperous culture, awe-striking customs and rich heritage. Conservation and promotion of the history of brevity and warriors, and uniqueness of Nepalese Society in itself is an issue of major importance.

1.2.4.1 The Tenth National Development Five Year Plan (2001- 2006)

Objectives

1. Sustainable development and qualitative promotion of the tourism sector.
2. Conservation and preservation of historical, cultural, religious and archaeological heritages and enhancing their practical utilization.
3. To render air transportation services easily accessible, secure, standard, and reliable.

Policies and Programs

The following policies and programs of action will be conducted in this sector for the sustainable development of Lumbini.

- Increase opportunities in employment through protection of local skill and emphasis on the use of local locally produced goods and services.
- Offer clean environment, service quality and maintain courteous, maintain a strong and reliable safety and security measures.
- Development of infrastructure and partnership among stakeholders.
- Protection of art, culture and religious and heritage tourist activities.
- Protect environment and socio cultural values and provide economic benefit to the host community.
- Focused on alternative energy, employment generation and awareness rising activities by coordinating among all stakeholders.
- Lumbini campaign during Buddha's birthday to increase religious tourists.
- Protect uniqueness and religious tradition of Lumbini and its surroundings.
- Mandatory implementation of guidelines for the protection of the areas under world heritage sites and of archaeological importance.
- Legal protection of Buddhist relegations literature and protect the museum.

- Make air and land transportation service regular and reliable from Katmandu and Pokhara.
- To construct 2nd international airport in Lumbini area to make it direct destination.
- Participation of all sectors in monitoring and evaluating activities of plan.
- Adding large number of services and other facilities by involvement of local.
- Insure co-ordination among visitors, industries, community and environment.
- Conduct regular auditing (management, environment and finance) review and feed back and keep plan fresh and relevant (NPC, 2001).

1.2.4.2 Overview of the Current Tourism Policy

The two fold objectives of achieving sustainable tourism development and environmental protection are the guiding principles of Nepal's tourism policy. A new tourism policy was introduced in 1995 (Bastola, 1997). The objects are to increase production and income opportunities, increase foreign earnings, create employment opportunities, promote regional balance and project the image of Nepal more assertively in the international arenas through the development and diversification of the travel and tourism industries.

The policy issued on 1995 seeks to encourage the participation of private sector to the maximum extent for development and diversification of tourism products. It looks at tourism from holistic perspectives and lays down the priorities and guidelines for the development of various types of tourism including sight seeing, trekking, resort development and recreation, pilgrimage and conservation and management of natural and environmental resources. It envisages investment flows basically from private sectors. The role of the government is in creating the necessary infrastructure for the promotion of tourism. Environmental conservation programs are seen as major contributors to sustainable tourism development. Emphasis is also placed in establishing linkage between tourism and agro based and cottage industries.

Institutional Arrangements

A high level Tourism Council has been constituted as an apex policy body with a view to develop tourism as a major of the national economy and to maintain coordination and harmony among various agencies related to tourism. The Culture Tourism and Civil Aviation (MoCTCA) formulate policy in accordance with the policy guidelines set by the tourism council. Implementation of plan and programs, tourism promotion, infrastructure development, Nepal Tourism Board (NTB) carries out extension of tourism services and facilities, human resource development and environmental conservation. NTB is an autonomous and flexible body with a separate seal and fund. Similarly Civil Aviation Authority is working for promoting this sector.

Tourism management in Nepal is not the responsibility of one agency i.e. MOCTCA, but there are other several agencies involved in it. The department of immigration carries out the regulatory function of trekking whereas MoCTCA regulates mountaineering. Similarly, the Department of National Parks and Wildlife Conservation (DNPWC) oversee fuel wood used by trekkers on National Parks. The King Mahendra Trust for Natural Conservation implements entrance fees to parks and conservation areas jointly for Nature Conservation (KMTNC) and DNPWC. Lumbini Development Trust (LDT) manages Lumbini. Over the past decades, attempts are being made to create institutional mechanisms in link with the needs of sustainable tourism.

1.2.5 Lumbini

Lumbini is a peerless landmark of the Buddhist world. This is the only active religious place that has been listed in the World heritage Site by the UNESCO. Lumbini symbolized ultimate peace and harmony. The eyes of Buddha are the emblems of love and worship and kindness and compassion are the synonym of Buddhism. While the world is getting restless and tensed because of various conflicts, the desire for peace in Nepal also has become almost like an obsession (www. lumbinitrust.com, 2006)

Some important places in Lumbini are follows:

The Lumbini Garden - This site is marked by a certain stone pillar erected by the Indian Emperor Ashoka at about 245 B.C. The most important discovery in this place is a stone marked to suggest the exact birthplace of Buddha.

Maya Devi Temple - This temple dedicated to the mother of lord Buddha Maya Devi, was excavated a few years ago. Many sculptures and carving in which the figures and designs are only slightly projecting from their background are seen here. This temple is in the process of being restored by the Lumbini Development Trust.

Pushkarni Pond - this is the pond where Maya Devi is said to have had a bath before giving birth to Buddha.

Ram Gram - it is believed to be the maternal home of Buddha. This is where we can see the biggest stupa, with important relics. It is said that it was built around 600 B.C.

Lumbini has many new monasteries occupied by different nations. Some notable ones are:

The Myanmar Temple was built with the contribution from Burmese Buddhists. The monastery is an attractive big white structural monument with a golden pinnacle soaring into the sky.

The China Temple, which is a very beautiful pagoda styled temple with many prayer and meditation cells.

The Korean Temple is a beautiful set temple having many remarkable images of Buddha. Besides these, there are others like the Nepal Buddha temple and the Dharma swami Buddhist monastery. Other countries like Japan, Sri Lanka, Thailand, Vietnam, etc are also contributing to build more temples and monasteries. Lumbini also has a museum and a research center for Buddhism.

Lumbini Master Plan

In 1978 the master plan designed by Prof. Tange was finalized and approved by HMG/Nepal and the UN. In the meantime, HMG/N 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 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 Lumbini Master Plan (LMP) and for the overall development of Lumbini. The Master Plan covers an area of 1x3 sq. miles, comprising three zones of a square mile each. The three zones are linked with walkways and canal. These are:

(a) Sacred Garden Zone

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.

(b) Monastic Zone

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.

(c) New Lumbini Village

This complex is located at the intersection of the Siddharthanagar - Taulihawa Road, which is expected to be the principal approach route to Lumbini. As such, the village will serve as the initial reception point for visitors to Lumbini and will include information and orientation facilities, as well as restaurants, telephone office, bank, police and fire stations and restrooms. The Village will also be the location of the administrative offices of the Lumbini complex. Architecturally, the Village is made up in to eight blocks aligned with two parallel arcades. The buildings north of the road will be utilized as the administrative centre, while the tourist centre will occupy that south of the road.

Tourist Flow in Lumbini during 1991-2006

The flow of international tourists visiting Lumbini was fluctuated over the years from 1991 to 2006. The statistics showed that the trend of flow was gradually increasing since 1991 up to 1996 and started slightly decline till 1998. In 1998 second Buddhist Summit and Visit Nepal Year was launched. After that it was rapidly declined from 22,119 in 1998 to 10,750 in 1999. In 2002 it reached lowest 9,036 the lowest in 16 years period. After 2003 it was increasing again and reached the number 49,595 international visitors in 2006 excluding Indian visitors (refer Appendix: H). The main reason of this fluctuation was mainly political situation in the country and international tragic events and natural disaster and dieses. However, there is no statistics collected in Lumbini for domestic visitors (LDT, 2007).

The potential markets for Lumbini are Buddhist countries in the Asia. Arrival trend in 2006 showed that Sri Lanka covered 43.5%, followed by Thailand 18.5%, South Korea 6.9%, Myanmar 5.4% and Japan 5.3% in top ranking. According to arrival trend of visitors from 92 countries excluding India, More then 80% of tourist arrivals were from 5 countries as mentioned. Interestingly, Sri Lanka and Thailand covered more than 60% of all arrivals that showed religious visitors were the highest segment for this site. Lumbini is a focal point for Buddhists and hold a great attraction for heritage and general tourists.

There are many budget hotels and lodges as well as star hotels in the Lumbini Master Plan area and the out side. Statistics showed that Lumbini has almost 700 beds per night; where as average tourists in peak season are 200 per day showed less than 30% occupancy rate in hotels (refer Appendix: H).

Visitors' Perception on Lumbini

Tuladhar (2006) presented the result of the perception and satisfaction of visitors who visited to Lumbini and other information regarding Lumbini heritage Site in Nepal as follows:

Although Lumbini is one of the most sacred heritage sites for Buddhist, due to lack of activities, most of the respondent (individual visitors) stayed for two nights in Lumbini. Few of them stayed for a one night because of already set program and lack of correct information about Lumbini.

Query relating to the visitors' status in Lumbini: 63% of the respondents were first time visitors to Nepal and 37% were repeated visitors for 2 to 3 times. Reflecting to Lumbini, 75% were first time visitors and 25% were repeat visitor for 2 to 3 times. This indicates, Lumbini as a prime attraction of Nepal

Motivation of choosing Lumbini for their holiday: 88% visitors were there due to the presence of Sacred Garden in Lumbini, followed by 25% for Buddhist Circuit and 13% each for Monastic zones, and village tour. 38% visitors came for relaxing holiday and 13% articulated for opportunity to know more about the culture

Interrogating factors, which were important for choosing Nepal for their holiday destination and how important, was each of the factors in considering Lumbini for their holiday. Following responses were received from the respondents:

Important factors for choosing Lumbini as a holiday destination:

First Rank: safe and secure destination, simple and easy life style, friendly, hospitable people, cultural significance and pilgrimage values, interesting history and culture, competitively priced transport.

Second Rank: basic accommodation facilities, beautiful park, natural environment, easy accessibility.

Third Rank: good weather/climate, local handicrafts, traditional music ranked them third important factors

Interrogating influencing factors in choosing Lumbini as a holiday destination and important role of the source of information when planning holiday to Lumbini, the respondents communicated the role of information sources as follows:

Factors influenced on choosing Lumbini as the destination for holiday are:

First role: recommendation by friend, family or business associate

Second role: Promotional articles on Lumbini, information on the Internet and brochures.

Third role: Article(s) in newspapers (s), magazine(s), film or movies

Important source of information when planning holiday to Lumbini:

First: recommendation by a friend, family or business associate

Second: Religious stories about Lumbini

Third: information on the Internet and brochures, travel program on television or radio.

Fourth: article(s) in newspapers (s), magazine(s), film or movies

Interrogating a period of planning to visit to Lumbini: Over 67% of the respondents expressed that they planed their trip in less than a month time and 33% said that it took them over 6 month to plan their holiday

On the question of planning to visit Nepal and Lumbini: over 67% of the respondents said that they had a pre-planned visit and 33% decided after coming to Nepal

Scrutinizing an advantage of Lumbini over other area: 67% of the respondents conveyed some advantage of Lumbini over other areas and 33% denied about the advantages

On the question of advantage of Lumbini over other destination in Nepal offering similar experience, following are responses received from the respondents:

Strongly agreed: 33% of the respondents strongly agreed with well preserved forests conditions and 17% felt the environment was unpolluted, courteous people, good electricity facilities, good view points, landscape while walking in village

Fairly agreed: 50% of the respondents fairly agreed with courteous people, well preserve village condition and landscape, 33% on unpolluted environment, well-built village routes and well preserved forest and 17% for good toilets and good view points

Neither agreed nor disagreed: 67% of the respondents neither agreed nor disagreed for good toilets, 50% each for well-built village routes and good electricity facilities, 33% each for unpolluted environment, well preserve village, good view points and 17% each for courteous people, well preserved forest, landscape.

Somewhat disagree: 17% each of the respondents somewhat disagreed on good electricity facilities available and good view points.

On the query of disadvantages that distinguished Lumbini: delay of construction of the Lumbini Master Plan, some revel good food, lack of proper drainage system, poor public transportation, tourists and locals seemed detached.

Interrogating the holiday activities involved in the trip to Lumbini: almost all (100%) of the respondents visited Sacred Garden, 83% practiced meditation, 50% obtained historic sightseeing tours, visiting monasteries and research/education/learning Buddhism, 33% obtained pilgrimage/worship, circuit tour in Lumbini and in India, bird watching and village visit/tours and 17% preferred rickshaw and bicycle riding

On the question of consideration of longer stay in Lumbini to explore more: 83% of the respondents seemed positive if facilities in Buddhist Park increase

Interrogating a level of satisfaction with holiday in Lumbini: 33% of the respondents were very satisfied with their holiday in Lumbini and 67% seemed fairly satisfied and unsatisfied

On a demand to express the reason of satisfaction and dissatisfaction, some of the respondents expressed as follows:

Satisfaction

Visiting the Sacred Garden feels achieved the goal of life. It's the Birthplace of Lord Buddha, Apostle of peace, Light of World, Fountain of Peace in Mind. It's really a peaceful atmosphere in Lumbini Gram and it is developing and people are still innocent. Cleaner environment than other areas, great history, culture, and architecture (old and new)

Dissatisfaction

Unfinished Master Plan of Lumbini Gram, Incomplete vision of Buddha Era. Poor condition of foods and weather, Lack of restaurants and facilities for travelers

Soliciting to recommend their friends, family and colleagues to visit Lumbini: all the respondents seemed affirmative about recommending their friends, family and colleagues to visit Lumbini once in their lifetime

Asking the reasons for not recommending their friends, no one commented on it.

On the query to the segment of people who would consider their holiday to Lumbini, people who like peace loving and people who like meditation; young people with cultural, religious curiosities; Buddhist people and Buddhist practitioners and devotees.

Further requesting to state their average daily expenditure during their visit to Lumbini (approximate), following are the responses received from the respondents (Tuladhar, 2006).

Table 1.1 Average Daily Expenditure in Lumbini Garden

Expenditure category	Average Amount in US\$ per day	Average Amount in NRs. per day	Remarks
Accommodation	1-3\$	NRs. 75-200	Per day
Food	2-3\$	NRs. 100-200	Per day
Travelling	1-5\$		
Souvenirs Purchase	5\$	Depends upon their interest	
Donations to Monasteries	2\$	Depends upon their interest	

Source: (Tuladhar, 2006)

Furthermore, (Ghimire, 2006) mentioned that the influencing factor for their decision to visit Lumbini was religion and holy texts. Tour guides, friends and guidebooks were also cited as significant influences. It was most interesting result he showed that 40% influence by

Religion and Holy books 18% by tour guides, 14.50% by friends 10% by guide books and 24% others. They were not really influenced by advertisements that demand the Internet advertising in future.

Likewise, 72.73% visitors organize their visit themselves, 21.82% visited as part of guided tour and 5.45% visited as a part of a program organized by government and non government sector. Most of visitors who travel without guided tour they encountered many problems. It was very difficult to find suitable transports, accommodation and restaurants. They explored sit themselves and their visits generally lasted longer than a single day. However, organized visitors faced fewer problems but length of stay was less than one day. 41.82% visitors stay Lumbini less than 1 day, 30.91% spend 2 day, 21.82% spend 3 day and only 5.45% more than 5 days that shows very low level of tourism business.

Most of them were not satisfied with transportation facility. 60% rated comfortable and 21.82% rated uncomfortable and 18.18% rated acceptable. Importantly, public buses are uncomfortable because of over-crowding, slow speed, more stops and very old vehicles. The respondents 52.73 % they did not receive any information 10.91% got some and 36.36% were unable to give their opinion.

Similarly, visitors felt very difficult to searching accommodation by walking from one place to place, or asking local people or drivers is really not a system for a famous World Heritage sits with religious image. Marketing and info management were very essential for this site. However, the majority 80.0% felt comfortable of worshipping, prayer and meditation. Only 5.45% felt uncomfortable and 14.55% they don't want to comment on it.

Lumbini is not only religious site. It has many extra non-religious activities such as cultural activities, conferences, seminars, internal monasteries, guided tour to country side, guided circuit tour to all sites related Buddha and his life, Museum guided tour, research in Buddhism, many eco tourism activities, archeological tour, shopping and agro-tourism activities.

About, heritage value, the majority of visitors 70.91% knew that Lumbini as a World heritage Site. However, rest of them was not aware on it. And about the interpretation of archeological remains. The majority 78.18% claimed to understand their significance and balance did not know.

According to satisfaction survey conducted by the TRPAT concluded with most of visitors almost 99% satisfied by their visit. And the expenditure pattern of the visitors who visited Lumbini in terms of average expenditures by country, Thai tourists were found to have the highest spending capacity with Rs. 4,911(1US\$ = 70 Rs.) per person per day. Chinese visitors were the second with average expense 4,291, Taiwan with 4,028, Japanese with 4,018, Korean with 2,523, Sri Lankan with 1,758 and Indian with 1,584 respectively (Ghimire, 2006).

The visitors rated for the most important thing and the best experience in Lumbini as follows:

1. Tranquility and peace,
2. Lord Buddha's birthplace,
3. New Maya Devi Temple,
4. Its cleanliness,
5. The pleasant Park, Praying next to pond where Buddha was born,
6. The Marker Stone,
7. Good Archeology,
8. Nativity sculpture,
9. Ashokan pillar
10. Sacred pond and newly constructed ponds

Implementation of the Master Plan

Government of Nepal is fully committed to the development of Lumbini and it has disbursed resources by allocating in its yearly budget since the inception of the Master Plan. Government of Nepal has already incurred an expenditure of \$7 million, in addition to more than \$4 million set aside for completion of the remaining infrastructure work. Government of Nepal has completed 770 hectare of land acquisition, the Siddharthanagar airport extension, 22 Km long all- weather road linking Siddharthanagar with Lumbini and periphery road around the project area. Six hundred and twenty thousand saplings, including fruits trees, have been planted. Government has conducted archaeological excavation and conservation activities recognizing its importance for the preservations of the site since 1972.

In 2003 the Government of Nepal has completed the construction of Mayadevi temple at the cost of US\$ 812,450.00. Electricity, water supply, peripheral road and other related infrastructure work are in progress and several components as envisaged in the Master Plan are in various stages of construction.

From the generous contribution from the governments and organizations following components of the LMP has been completed as follows:

1. Lumbini International research Institute (Reiyukai, Japan).
2. Library (Reiyukai, Japan)
3. Accommodation for Scholar (Reiyukai, Japan)
4. Museum (Government of India)
5. Middle Class Accommodation (Mikasa Hotel, Japan)
6. High Class Hotel Accommodation (Hokka Club, Japan)
7. Pilgrim Accommodation (Government of Sri Lanka)
8. Friendship Pride (WFB)
9. Meditation Center (Panditrama Maditation Center, Myanmar)

Apart from the implementation of above components various governments and Buddhists organizations have constructed ministries depicting their own architecture and style at Eastern and Western monastic enclave:

1. Peace Pagoda (Nipponjon Myohji, Fuzi Guruji).
2. Sakyo Organization (Japan).
3. Tara Foundation Duesseldorf (Germany).
4. Karma Kagyud dachverband (Germany).
5. W. Linh Son Buddhist (France).
6. Buddhist Association of China (China).
7. Mahabodi Society of Korea (ROK).
8. Yong Do Society (ROK).
9. Manang Sewa Samiti (Nepal).
10. Dharmodaya Sabha (Nepal).
11. Phat Quoc Tu (Vietnam).
12. Gaden International (Austria).

13. Kuching Buddhist Society (Malaysia).
14. Republic of Mongolia.
15. Royal Government of Bhutan.
16. Government of Thailand.
17. Mahabodi Society (India).
18. Baudha Dharmankur Sabha (India)
19. Government of Myanmar.
20. Government of Sri Lanka.
21. International Bikchhuni Sangh (Nepal)

The ultimate objective of the LMP is to create an atmosphere of spirituality peace, universal brotherhood and non-violence consistent with time and Buddha's message to the world. The LDT, a charitable organization, pleads for generous help from individuals, corporate and institutions to implement the remaining components as envisaged in the master plan and to develop Lumbini, a zone of peace, as an international site and a tourist center (LDT, 2004).

1.3 Objectives of the Study

The major objectives of the proposed study are:

1. To Explore the Existing Management System at Lumbini Heritage Site.
2. To assess the Community Participation in Planning and Management of at Lumbini Heritage Site.
3. To Propose an Effective Model for Sustainable Management of World Heritage Site.

1.4 Significance of the Study

Proposed study is deemed to be significant for contributing towards achieving improvement in prevailing condition of world heritage sites management in Nepal. First, it will attempt to examine and quantify to what is the existing situation of this site, either managed in sustainable way or not. Second, community participation is expected to contribute towards the

site management further improvements on economy, environment, culture and communities. Third, outcome of this study is envisaged to provide adequate justification towards establishing a model for sustainable management. Last but not the least, by highlighting such factors, this study would be useful in using provisions everywhere to development of sustainable tourism management in UNESCO listed world heritage sites. Therefore, it is expected that this research would add insights into understanding the existing management system of world heritage site at Lumbini in Nepal. Proposed guideline for sustainable management could be a useful for all Heritage Sites.

1.5 Limitations of the Study

This research was focus to propose sustainable heritage management guidelines and find out, how the community participation can be increased and suggest taking necessary strategy. This research would be studied from four groups of sample respondents i) Local people from surrounding 4 VDC. ii) Lumbini management team and iii) Officials from Government and Local governments iv) tourism business people in Lumbini. This research was carried out in Lumbini (the Birthplace of Lord Buddha) in Nepal and data were collected from February to March 2007.

The study has some limitations as well. Some outlined limitations are:

- The main limitation of this study is tourists were not included for primary information. Tourists are the most valuable stakeholders for all kinds of tourism. But this research mainly explored with local stakeholders who were directly involved in Lumbini and its management. However, secondary information's about tourists and theirs imputes by satisfaction level were included as stakeholders
- This research mainly focused on community participation issue, which is the most important aspect of sustainable tourism. Due to the limited time and financial resources it was not possible to include all aspects of sustainable

tourism in detail. However, using primary or secondary data and observations covers all aspects of sustainable tourism.

- This research was concentrated only on one Cultural Heritage Site, Lumbini in Nepal. And most of the data were collected through secondary sources. However, it was not possible to explore all Heritage Sites in Nepal.
- Local people, including all tourism industry people and related governmental employees were the demography for this research. But it was very difficult to include all related stakeholders and sectors.
- Information's for this research were mainly based on questionnaires, interviews conducted with different stakeholders and observations by researcher. It was not sufficient to represent all stakeholders' view.
- It was difficult to identify the surrounding community area around the Lumbini. And due to the research area was far away from Thailand, difficult to visit the proposed site frequently.

1.6 Definition of Key Term

1.6.1 Travel and tourism

Travel and tourism comprised the activities of persons traveling to and staying in places outside their usual for not more than one consecutive year for leisure business and other purpose.

1.6.2 Environment

The physical and biological resources of the planet, on which human communities depend for their survival

1.6.3 Sustainable Development

Development that meets the needs of the present without compromising the ability of future generations to meet their own needs (Brundtland commission).

Improving the quality of human life while living within the carrying capacity of supporting ecosystems, if an activity is sustainable, for all practical purpose it can continue forever (IUCN, UNDP, WWF)

1.6.4 Sustainable Tourism

Sustainable Tourism Development meets the needs of present tourists and host region while protecting the enhancing opportunity for the future. It is envisaged as leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, biological diversity, and life support systems.

1.6.5 Lumbini Development Trust (LDT)

The Lumbini Development Trust (LTD) is an autonomous, non-governmental and non-profit making organization established by the Lumbini Development Trust Act 2042 (1985) for the purposes of restoring the Lumbini Garden under the master plan. The Prime Minister of Nepal is the patron of the trust under the chairmanship of minister of Culture Tourism and Civil Aviation (MoCTCA). Administers and coordinates the on-going effort led by Government of Nepal, includes technical assistance from the United Nations Development Program (UNDP) as well as international contributions from many countries.

1.6.6 Stakeholders

For this research stakeholder refers to the local community people, local service industries (hotel, travel, tour, and transports) and related Government, local governments and non-government organizations (VDC) who are directly involved in Lumbini management. Table 3.14 shows all stakeholders involved for this study. However, the visitors in Lumbini: they are the most valuable stakeholders but this study mainly focused to access community participation and site management issues by the local stakeholders therefore, tourists were not directly involved for the primary data.

1.6.7 Heritage site

For the purpose of this study this term would be used in a generic scence to include ancient archeological, monuments, temples, monasteries, historic places, collections in museums and galleries, historic houses and gardens, natural resources etc, and relevant visitor's centers.

1.7 Conceptual Framework

Proposed study focused to improve sustainable management of world heritage site. Goal of this research was to contribute towards improvements of prevailing condition in Lumbini and utilizing the sustainable measure so that heritage sites could be free from list of UNESCO heritage in danger. Ultimately, heritage tourism could be developed as sustainable tourism development. The conceptual framework of the study

is proposed as follows: (figure 1.5).

Figure 1.5 Conceptual Frameworks

