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**SUSTAINABLE TOURISM AS A DRIVING FACTOR FOR
THE DEVELOPMENT OF CULTURAL HERITAGE SITES
Case Study: Lumbini - The Birthplace of Gautama Buddha**

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ABSTRACT

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<p>The purpose of this thesis was to find out the role of sustainability for the development of cultural heritage sites. It was mainly targeted to know the importance of cultural heritage in tourism industry and its impact and ways to develop sustainable tourism in those sites. The case study of Lumbini (the birthplace of Gautama Buddha) was taken as the research project to analyze and interpret the significance and process of sustainability.</p> <p>The thesis suggested that tourism in cultural heritage sites should ensure three pillars of sustainability: environmental sustainability, socio-cultural sustainability and economic sustainability for the long-term success and development of cultural and heritage tourism. The world heritage sites were taken as important part of cultural heritage to define the importance of cultural heritage in tourism industry. The thesis explained the need of active involvement of local people, tourism operators, government and non-government organizations for the preservation and promotion of cultural values, heritages and traditions.</p> <p>On the case study of Lumbini the research revealed that Lumbini is one of the significant places for humankind. It was found that Lumbini needs an urgent sustainable tourism management plan to monitor and implement the development activities. The study also revealed that the participation of the local people and concerned organizations in safeguarding the cultural assets of Lumbini was insufficient. The study suggested that sustainable business practices should be adopted and implemented in this particular site for its feasible development.</p>		
Key words cultural and heritage tourism, indicators of sustainable tourism, Lumbini, sustainable tourism, tourism development, world heritage sites		

ABBREVIATIONS

ADB	Asian Development Bank
DoA	Department of Archaeology
GLA	Greater Lumbini Area
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
IMP	Integrated Management Plan
INGO	International Non-Governmental Organization
IUCN	International Union for Conservation of Nature
LDT	Lumbini Development Trust
NGO	Non-Governmental Organization
OECD	Organization for Economic Co-operation and Development
OECS	Organization of East Caribbean States
OUV	Outstanding Universal Values
SAARC	South Asian Association for Regional Co-operation
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
UNESCO	United Nations Educational, Scientific and Cultural Organizations
UNWTO	United Nations World Tourism Organizations (Page9)
WCMC	World Conservation Monitoring Centre
WH	World Heritage
WHS	World Heritage Sites
WTO	World Tourism Organization
WWF	World Wildlife Fund

ABSTRACT

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1 INTRODUCTION

Sustainable tourism is introduced as a major field of research in the tourism industry. The ever-growing number of tourists in cultural and heritage tourism has exposed threats in maintaining the economic, social and environmental aspects of the cultural heritage sites. Globalization, urbanization and climate change have adversely affected the quality of the resources found in those sites. The long-term success of tourism development in cultural and heritage tourism needs an urgent sustainable change for the proper management of the socio-economic and ecological development.

Cultural and heritage tourism is the fastest growing sector in the tourism industry. Cultural heritage sites and places reflect a large and varied collection of the human creation and history of the culture adopted across the entire world. It includes cultural aspects such as heritage sites, monuments, traditional activities, languages and natural resources that are considered very important to be preserved for the future generations. The heritage sites are popular destinations for the tourists who are curious and dedicated to explore historical, cultural and archaeological sites and intend to interact and get to know the local community as well. Due to the increased curiosity in people to learn and experience other cultures and communities, a large number of people are travelling across the world. The increasing trend of tourists in this sector of tourism has increased the living standard of the local people by creating job opportunities and enhancing the local cultures and traditions.

On the other hand, tourism has negative impacts as well. Tourism can create conflicts between the tourists and the local people and the stakeholders involved in the sector. There may arise insecurity in cultural diversity and economic and environmental degradation. Therefore, there is always a need of sustainable development process to identify, manage and conserve the heritage values through understanding the impact of tourism towards the communities, ensuring the socio-economic benefits and providing financial supports for the protection of the resources and promotion of the places.

The theoretical framework of the thesis is written to understand the values of cultural heritage in tourism industry and also to unveil the importance of sustainable tourism for the protection and preservation of cultural heritage sites. Secondary data sources such as

books, e-books, journals, presentations, seminars and reliable internet sources are used in the theoretical framework. The theoretical framework is structured into six chapters. Chapter one gives an overall description of the topic of the thesis, its aims and objectives and research methods applied in this thesis. Chapter two defines the cultural and heritage tourism and its elements. Furthermore, the World Heritage Sites (WHS) are taken as an example to show the significance of heritage sites in the tourism industry. Similarly, chapter three presents the role of sustainable tourism in preserving the cultural heritage. This chapter presents an outlook on the definition and the three main pillars of sustainable tourism. In addition, challenges and indicators of sustainable tourism development are also explained in chapter three. Chapter four provides information related to the activities performed by UNESCO and other organizations and state parties in the protection, preservation and promotion of WHS. Chapter five presents the cultural treasures of Nepal. Chapter six provides the background of Lumbini and its tourism situation and development, which have been taken into consideration in the case study in this thesis.

To support the theory presented in the theoretical framework of the thesis, the writer has also presented the outcome of research in the empirical part using qualitative research methods. The semi-structured interviews were taken with different individuals working in the sector of tourism industry and cultural heritage management. The empirical part of the thesis is presented in chapter seven. It provides the evidence of needs of sustainable tourism practices for the long-term development of cultural heritage sites. This chapter also displays the participation of different actors working for the protection of authentic heritage values in Lumbini and furthermore recommends further investigations and research for the development of Lumbini.

The main aim of this thesis is to find out the role of sustainable tourism for the development of cultural heritage sites through a case study of Lumbini. This thesis is also aimed to analyze the participation of various independent actors in developing sustainable tourism. The ultimate objective of this thesis is to provide further suggestions and recommendations for planning, implementing and monitoring the sustainable tourism development in Lumbini, as well as other heritage overall to the stakeholders after analyzing the current situation of Lumbini.

2 CULTURAL AND HERITAGE TOURISM

Cultural and heritage tourism is a sector of tourism that includes the travelling experiences of historical, cultural and natural resources that reflect the authentic stories and facts related to the people from the past and present. The tourism sector involved with the cultural and heritage values gives the tourists a significant number of opportunities to understand an unfamiliar place, people and time. The importance of the heritage value increases with the arrival of people to that place which in turn has created new possibilities for preservation of the sites. Cultural and heritage tourism contributes growth in economic strength of the local people providing new job opportunities and promoting local cultures and values. (National Trust for Historic Preservation 2011.)

2.1 Tourism in cultural heritage

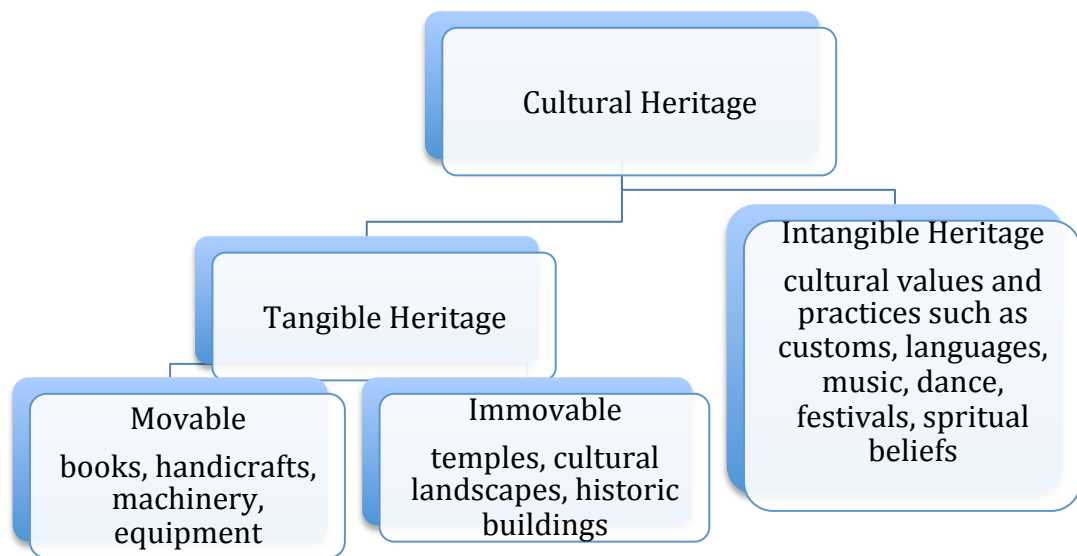
The tourism of cultural heritage contributes an important part of the total tourism market. The statistical figures from the World Tourism Organization (WTO) have shown that there had been only small increments (about 3%) in international trips accounted by cultural tourists in 2004, which rose from 37% in 1995. But, in 2009, the international trips for the cultural purpose have globally increased dramatically to 350 million. This has increased the economic growth of many countries. The tremendous growth in cultural and heritage tourism has revealed many new cultural attractions and places. Similarly, tourism has helped to promote the cultural and heritage values through marketing strategies. For instance, the number of museums in Spain has increased by 100% over two decades, which in turn has increased the local incomes and values of the country. The OECD (Organization for Economic Co-operation and Development) has reported that the growth and development of cultural and heritage tourism rely on preservation of cultural heritage values, socio-economic development, retaining population and developing the cultural understanding. (Richards 2011.)

The cultural and heritage tourism had begun from the early days when leisure travel had initiated. The pioneer form of cultural and heritage tourism was in the form of visiting the religious pilgrimages such as Buddhists travelling to Lumbini (the Birth place of Gautama

Buddha). In 1700s there was an increasing trend of people travelling from Europe, which triggered to emerge different forms of accommodation centers and transportation facilities. The purpose of travelling was to experience the unique culture that remained the same, as it had been earlier. Thomas Cook from England started a commercial form of tourism industry in 1800 and the cultural aspects were principal products in the tourism industry. Some people argue that tourism always involves cultural aspects. History of the tourism industry shows that cultural heritage and tourism are interlinked with each other. (Destination BC corp. 2014, 2-3.)

2.2 Elements of cultural heritage

The aesthetic and historic values were primarily defined for the term “Cultural Heritage” in the past in which monuments and great works of art were only included. The meaning of cultural heritage was very narrowly defined at that time. But, today, it has been defined in a broader sense that the social values such as traditions and beliefs of the societies are also included in addition to aesthetic and historic values to define the cultural heritage. Cultural heritage is a very broad topic, which involves the creative expressions of people passing from the past to present generations along with the historic values and cultural landscapes. It helps the people to connect with certain social values, beliefs, religions and customs that bring people to a sense of unity and belonging within a group. This helps people to understand their past generations and the history where they came from. The social beliefs, arts, traditions and history of people differ from country to country. The cultural heritage of a country represents the identity of that country and the heritage law of a country does the determination of cultural heritage and this law varies from one country to another. (Ruoss & Alfare 2013, 2.)



GRAPH 1. Classification of cultural heritage (Adapted from: Economic and Social Commission for Asia and the Pacific 2008, 7)

Cultural heritage can be classified into two categories: tangible heritage and intangible heritage as shown in graph 1. Tangible heritage are the physical manifestations of cultural expressions and values created by humankind such as historical buildings, art works, temples, archaeological sites, machinery and equipment, handicrafts and cultural landscapes. The tangible heritages are either movable or immovable. The heritage that cannot be moved such as historical buildings, temples and cultural landscapes are immovable heritage and the heritage that can be moved such as books, handicrafts, machinery and equipment are the movable heritage. The intangible heritage encompasses non-physical manifestations of cultural values and practices of the previous generations, which give the root and history of the cultural beliefs, and traditions that are practiced in the present generations. The heritages such as customs, languages, and music, dance, and festivals, religious and spiritual beliefs are some of the examples of intangible heritages. (Economic and Social Commission for Asia and the Pacific 2008, 6-7.)

The convention of UNESCO concerning “Convention for the Safeguarding of the Intangible Cultural Heritage” held in 2003 explained the intangible heritage as a mainspring of cultural diversity and a guarantee of sustainable development. According to this convention the intangible heritage includes oral traditions and expressions including language as a vehicle of the intangible heritage, performing arts, social practices, rituals and festive

events, knowledge and practices concerning nature and the universe and traditional craftsmanship. This type of heritages are transmitted from one generation to another generation which are constantly created by communities and groups in response to their environment and their history which provides them a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. (UNESCO 2012a.)

The synchronized interconnection involving society along with its norms and values forms a cultural heritage. The system of interactions connecting the people such as symbols, technologies and objects are tangible evidence of inherent norms and values establishing symbiotic relationship between the tangible and the intangible heritage. During the past decades, a comprehensive approach was developed to define the intangible heritage as a source of cultural identity, creativity and diversity. The intangible heritage manifests larger framework, within which the tangible heritage gives the clear meaning of their significance. The tangible and intangible heritages are two sides of a coin, which rely on each other, carrying meaning and the embedded memories of mankind. (Bouchenaki 2003.)

2.3 WHS as touristic destinations

Article 1 of the convention of 1972, in the General Conference of UNESCO which was held in Paris, considered three different types of cultural heritage: given as monuments, groups of buildings and sites. In this article, the monuments such as architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and a combination of features which are of Outstanding Universal Values (OUV) from the perspective of history, art or science are considered to be cultural heritages. Similarly, the group of buildings includes groups of separate or connected buildings which are of OUV from the perspective of history, arts or science and the sites encompass the works of man or the combined works of nature and man, areas including archaeological sites which are of OUV in the perspective of historical, aesthetic, ethnological or anthropological aspects. (UNESCO 2015a.)

The WHS include culturally or naturally significant places, which are recognized as being of OUV and are therefore worthy of protection. As of 2014, UNESCO listed 1007 WHS located in 161 state parties, out of which 779 are cultural, 197 are natural and 31 are mixed

properties (UNESCO 2014a). The OUV and integrity of the sites have increased the expectation of the tourists to visit the place for unique experiences and have also helped the tourism industry to promote the destination easily. The WHS are considered the most popular and heavily promoted destination for the tourists in many countries. However, WHS designation is not only a factor to increase the flow of tourists in the heritage sites (Buckley 2004, 71). The number of world heritages is growing every year and this may induce a large number of international tourist arrivals, if the positive impacts of these sites on the international tourism are proved (Su & Lin 2014, 46-47).

The domestic and foreign visitors both are attracted towards cultural and heritage tourism. The accurate statistics record of tourists travelling to the heritage sites is difficult to obtain (Buckley 2004, 73) since the site records may not be kept at all or the data are unreliable or may have multiple sources to record the visitor's visiting. According to van der Aa the world heritage sites particularly attract more international tourists than domestic tourists (van der Aa 2005, 109-112). The inclusion of heritage sites in the list of UNESCO world heritage sites can have significant and robust positive effects in the number of international tourist's arrivals (Su & Lin 2014, 46-58). Su and Lin's analysis of the relationship between the WHS and international visitors claimed that the inscribing of an unknown WHS could increase a higher number of international visitors in the countries which have a lower number of WHS than in the countries which are rich in WHS.

The designated WHS increase the public awareness to the sites and promote the outstanding values and due to these facts there is an increment in tourists' flow to these areas, which in return gives economic benefits to the host, and increase the local economy (UNESCO 2012b). The WHS form a destination image and act as a catalyst for the tourists to visit the place. The marketing campaigns of WHS are used heavily by the tourism businesses for promotion of tourism and increase the visibility of the destinations (Patueli, Mussoni & Candela 2013).

The WHS are more popular than the other sites. The WHS form a brand name that gives opportunities for the tourist organizations and the host to make the destination more popular than other sites with distinguishable features. The list of the sites inscribed in UNESCO serves as the top destination of heritage sites. The high-standing qualities maintained in those sites attract a high number of visitors. The statistics (1980 and 2000) in comparison

to the number of tourists visiting American WHS and non-WHS resulted in higher difference of travelling trends. About 40 percent of the tourists travel to the American WHS and only 20 percent to American non-WHS. Thus, WHS are the most popular destinations for the tourists. (van der Aa 2005, 107-111.)

3 SUSTAINABLE TOURISM IN CULTURAL HERITAGE SITES

This chapter deals with the definition of sustainable tourism. It reflects the need of sustainable tourism for the proper management and development of the heritage sites. The three main pillars of sustainability are described in this chapter. It also suggests effective and suitable indicators for sustainable development. There are significant challenges to implement sustainable development in cultural heritages. It also shows the clear idea of the specific challenges the cultural heritage sites encounter while maintaining sustainable development in tourism.

3.1 Sustainable tourism

The term “sustainable tourism” is the most common concept used in the development of tourism. It is a broad topic encompassing economic, environmental and socio-cultural issues as well as certain ethics and platforms of intra and inter-generational equity that are used for the debate in sustainability scope. Any form of business that involves the process of productions and consumptions will have sustainability implications and therefore sustainable development is essential to encompass all the activities. Tourism involves a process of production and consumption of the fragile resources such as historical buildings, areas of natural beauty, environment and culture. So, sustainable development is a focal point in tourism industry. (Cooper, Fletcher, Fyall, Gilbert & Wanhill 2008, 214-216.)

United Nations World Tourism Organizations (UNWTO) defined sustainable tourism as “tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, and the environment and host communities”. UNWTO further elaborated the needs of sustainable tourism in tourism development. Sustainable tourism is essential to make optimal use of environmental resources through maintaining a proper ecological process and by preserving the natural heritage and biodiversity. Sustainable tourism is also necessary to respect the socio-cultural authenticity of the host communities through protecting the built heritage, cultural, traditional practices and understanding cultural diversity and furthermore ensuring long-term socio-economic benefits that are fairly distributed to all stakeholders by providing em-

ployment and job opportunities to eliminate the poverty alleviation. (UNEP & WTO 2005, 11-12.)

There is not a single universal definition for the term “sustainability”. Different experts working in conservation areas, government offices, tourism organizations and the tourists themselves all carry out their own definition of sustainability (Mowforth & Munt 2009, 83). The definition of sustainable tourism varies from regions to individual countries.

For example, the Organization of East Caribbean States (OECS) defined sustainable tourism as the optimal use of natural and cultural resources for national development on an equitable and self-sustaining basis to provide a unique visitor experience and an improved quality of life through partnership among government, the private sector and communities. (Cooper et al. 2008, 218.)

Although there are many definitions of sustainable tourism, the key concept of sustainable tourism is to maintain long-term economic, environmental, socio-cultural and political well-being of all the stakeholders (Cooper et al. 2008, 218-219). These long-term goals can be achieved only through dedicated participation and engagement of all the stakeholders in the process of sustainability. In some countries, sustainable tourism and ecotourism are defined in such a way that they have the same meaning which is resulted due to confusion (UNEP & WTO 2005, 12). Ecotourism is a product niche of sustainable tourism that constitutes the principles of sustainability, mostly focused on the natural areas.

3.2 Pillars and challenges of sustainability

Sustainable tourism is associated with the integration of three elements which are quality, continuity and balance (Bulin & Calaretu 2012). Quality refers to the valuable experience of the travellers in the destination, thereby improving the quality of life of the local people and the natural environment. Furthermore, there is a need of continual supply of natural resources, culture and customs of the host destinations and a balance between tourism industry, tourism, local communities and the supporters of environmental conservation for the development of sustainable tourism. Economic, ecological, cultural and community sustainability are the four pillars of sustainability in tourism industry (McKercher 2003). Sustainable tourism should be able to maintain balance between these four pillars for the

proper and effective sustainable development of tourism in a long-term basis but the main challenge remains in balancing these pillars.

3.2.1 Pillars of sustainability

Sustainable tourism should ensure the optimal use of environmental resources maintaining proper ecological phenomena through conserving natural resources and biodiversity. The quality of the landscapes should be maintained properly by avoiding the physical and visual degradation of the environment. Proper restoration of the historical buildings should be done. National parks, botanical gardens and marine parks should be built in order to protect the biological diversity. Sustainability should also focus on saving the non-renewable resources through producing alternative energy sources for example solar and wind. Proper waste management is necessary to control the pollution and avoid the degradation of the environment. (Caribbean Tourism Organization 2010.)

Long-term economic operations are necessary for the development of tourism. Socio-economic benefits to all the stakeholders should be fairly distributed to eliminate poverty. There should be stable employment and job opportunities for the local people. Sustainable tourism development should strengthen the number and quality of local jobs including the level of pay and services and furthermore the jobs should be available without discriminating them according to gender, race and disability. Local prosperity includes maximizing economic prosperity of the host destination including the proportion of the visitors spending which is retained locally. (Caribbean Tourism Organization 2010.)

Social sustainability refers to the ability of a host community to absorb tourists and function tourism activities without the creation of social disharmony. Cultural sustainability refers to the ability of people to create and continue cultural diversity (Mowforth et. al. 2009, 104). The socio-cultural sustainability in tourism should ensure the protection of the cultural, historical and religious heritage values of the host community. Tourism introduces the foreign elements given as traditional values, which may conflict with the social and cultural values of the host communities. The attitudes and behaviors of the local people, tourists and tourist organizations come under social sustainability. Sustainable tourism

should be able to preserve the local customs, traditions and cultural and religious values without overshadowing the concept of tourist satisfaction.

The emphasis on maintaining and strengthening the life support systems of local communities along with respect and recognition of their cultures without any exploitation is crucial to maintain tourism socially sustainable (UNEP & WTO 2005, 9). Social sustainability is marked by a strong sense of social cohesion which assists to bring society together and provides equal opportunities to access life sustaining services such as health, education, income, employment, transportation, and recreation and housing facilities (McKenzie 2004). Social sustainability should pay proper attention to balance the needs of an individual in comparison to the needs of the group (TRUiST 2013).

3.2.2 Challenges of sustainability

Dynamic growth management, climate change, poverty alleviation and support for heritage protection are the main challenges of achieving sustainable tourism. The growth of tourism is expected to double during the next 15 to 20 years. That will impose considerable pressure on all resources of tourism development. The careful planning of the destination, effective management of environmental quality and greater influence of consumer behavior of tourists are necessary to avoid serious damage to the core resources of tourism. Secondly, climate change is also a major issue in developing sustainable tourism as climate change has adverse effects on cultural heritage assets where it includes the erosion of structures and decorated surfaces of historical buildings, loss of the heritage sites and salt weathering of irreplaceable archaeological assets (USAID 2014). Tourism is a factor to influence climate change. The emission of greenhouse gas is estimated to 5.3 percent due to tourism whereas 90 percent are accounted by transportation. (UNEP & WTO 2005, 12-13.)

Reducing poverty and collecting necessary support for the preservation of heritage are also the key challenges of promoting sustainable tourism. The United Nations Millennium Goal is to reduce poverty by half in 2015. The challenge of alleviating poverty remains in channeling tourists towards poor countries and reversing the tendency in low paid jobs and quality of tourism opportunities for poor people. The conservation of heritage assets needs

sufficient financial resources and finding the necessary financial support is a worldwide issue. It is very essential to provide an alternative form of livelihood for local communities who are more responsible and dependent on the natural resources for the sustainable land management. (UNEP & WTO 2005, 13-14.)

Despite the above-mentioned challenges, sustainable tourism also involves the challenges of understanding the concept of sustainable tourism and implementation and adoption of sustainable tourism practices. The term sustainability is ambiguous and there is not a single solution to make tourism sustainable. Tourism industry is a complex adaptive system involving many independent actors. The implementation of sustainable tourism requires interchange of all the stakeholders and that could result in a bigger challenge. The adoption of sustainable tourism practices does not only mean the destination level implementation but also the adoption of a set of practices by each and every actor involved in the tourism industry. (Day 2012.)

3.3 Sustainable tourism development indicators of cultural heritage

Globalization and industrialization have created significant negative impacts on tourism. Due to this fact, it is necessary to control and minimize the negative influences of globalization and industrialization in tourism industry for its sustainability. The long-term operations of economic, socio-cultural and environmental benefits to the community emphasize the importance of implementing sustainable tourism development concept in cultural heritage sites. The management of a specific risk in a certain specific time exposed to the cultural heritages needs regular monitoring of implementing sustainable development indicators. Tourism destination and activities should be planned and managed in such a way that there is balance between the local community's culture, environment and ecosystem and tourist's satisfaction. The suitable sets of indicators are necessary for measuring and monitoring the effects of cultural and heritage tourism. (Durovic & Lovrentjev 2014, 180-182.)

The indicators provide information on tourism activities, which assists in knowing the measure changes in assets and issues due to the impacts of tourism on the destinations for the development and management of tourism. The commonly used indicators are economic aspects. Tourism revenues and tourists' expenditures, tourism statistics such as tourists'

arrivals, overnight stay and accommodation capacities are used as economic indicators. These indicators can measure the success of tourism industry and help to measure the sustainability issues such as environmental issues (waste production by tourists in peak seasons and water consumption) and other social issues. The decision-makers need to update with accurate information on the impacts of tourism development and results of management actions on environmental and socio-cultural conditions of the destinations. The indicator also assists to provide this information and acts as a fundamental tool for planning, managing and monitoring tourism. Thus, indicators help to know current issues, emerging situations and problems, needs for action and results of action. (WTO 2004.)

There are significant numbers of sustainable development indicators that are used in monitoring the impacts of tourism for required actions to the problems imposed in the tourism destination. For instance, 768 indicators of sustainable tourism can be found in the literature of Tanguay and his colleagues (Tanguay, Rajaonson & Therrien 2011, 5). Most important and hardest part is to choose a suitable indicator to find reliable data for necessary actions. As tourism has impacts on social, economic and environmental dimensions of cultural and heritage tourism, the sustainable development indicators should be sufficient and adequate for each dimension. The core groups of indicators for each dimension will help to identify the holistic approach of actions needed for the development of sustainable tourism in cultural heritage sites. (Durovic et al. 2014, 183.)

TABLE 1. Indicators for social dimension (Adapted from: Durovic et al. 2014, 184)

Main aspects	Sustainable issues/indicators
Social and cultural impacts on local people	Capacity of transport and financial services
Safety and security	Safety-level in the destination, level of satisfaction by visitors
Cultural heritages and landscapes	Number of residents who have negative views on destination identity due to tourism, events focusing on local culture and assets
Social carrying capacity	Crowding effects, criminality and waiting time
Safeguarding cultural identity of host community	Identification, protection and enhancement of authentic culture.
Impacts on quality of life of the local communities	Equity of access to the key services such as education, transportation, health, income and employment, local people satisfaction

One of the three dimensions of sustainable tourism is social dimension in which the socio-cultural aspects of tourism are analyzed and proposed plans and actions are implemented to maximize the benefits of tourism to the host destination. The most common indicators used in monitoring the social sustainability in tourism are shown above in table 1. Local people satisfaction is a key indicator of social sustainability. Equal opportunities and services such as education, health, transportation and employment to all the people without any discrimination in age, gender, race and disability are the useful indicators to monitor the local people's satisfaction. The measurement of crowding effects, criminality and waiting time can help to identify the social carrying capacity of the destination. The information relating to safety and security level in the local community can help to measure the tourist's satisfaction to the destination. The indicators for preserving heritage and cultural identity of host community are the barometers holding the cultural impacts of society.

TABLE 2. Indicators for economic dimension (Adapted from: Durovic et al. 2014, 185)

Main aspects	Sustainable indicators
Economic impacts on the host community	Number of tourist arrivals, length of stay, tourists' expenditures on cultural heritage tourism, number of business establishments, employment generation, expense in service sector
Tourist satisfaction and sustaining visitor arrivals	Tourist's satisfaction measures: tied to service-quality, price-quality relationship, proportion of repeat visitors to the cultural sites
Cultural facilities	Establishments of museums, arts, theatres, historical sites, exhibition spaces, cultural events and programs
Regulatory institutions	Funds from government and private sector organizations to preserve cultural sites, rules and regulation for promoting cultural tourism
Seasonality of tourism activity	Tourism demand in peak seasons

The second dimension of sustainable tourism development is economic dimension. The economic contribution in cultural heritage tourism can be tracked through these particular indicators, which are tabulated in table 2. The economic value indicators are useful in determining the economic benefits gained by the community from tourism business. The tourist's expenditures in cultural heritage tourism, number of tourists' arrivals and length of stay, tourism establishments and employment generation are the main indicators of economic dimensions. To sustain the economic sustainability in cultural and heritage tourism, the economic needs of the local people should be met with economic possibilities of cultural tourists (Durovic & Lovrentjev 2014, 186). This can be achieved through maintaining a relationship between price, quality and service since the tourist's satisfaction measures are tied with it. For the proper execution, certain rules and regulations should be monitored in tourism business practices.

TABLE 3. Indicators for environmental dimension (Adapted from: Durovic et al. 2014, 186)

Main aspects	Sustainable indicators
Natural ecosystem	Carrying capacity, Environmental Impact Assessment (EIA) in cultural landscapes and sites.
Energy management	Consumption of energy, use of alternative source of energy (e.g. solar, wind), energy conservation programs.
Water resources	Water quality, water usage and saving, water shortages
Sewage treatment	Treatment installations, water production
Waste management	Reduce, reuse, recycle of wastages and garbage
Pollution control	Air pollution, noise pollution, pollutant emissions
Visual impacts of facilities and infrastructure	Impacts of construction, erosion, impact of road network
Intensity of use	Intensity of tourists, land use
Environmental management	Environmental conservation programs, number of organizations and people working in environmental management

Environmental dimension is the third dimension of sustainable tourism development. To assess the environmental quality and natural capital of the cultural heritages, the above-mentioned indicators (table 3) are commonly used in these sites. The carrying capacity of the site is especially important in determining the environmental impacts of tourism in cultural landscapes. The visual impacts of facilities and infrastructures (such as construction of roads and buildings), intensity of tourists and land-use by the tourism markets in the cultural sites should be regularly monitored for implementation of the necessary actions to avoid degradation of the landscapes and natural assets of the sites. The energy management, waste management, sewage treatment and pollution control tools can assist to identify the prevention and control measures for the management of risks and threats exposed by tourism towards the environment.

4 SUSTAINABLE TOURISM DEVELOPMENT IN WHS

Amongst the cultural heritages, WHS are the most important heritage for humankind. It is essential for the nation as well as to the whole world. It attracts a large number of tourists, which means a greater management plan should be imposed for safeguarding those sites. The tourism in WHS must contribute to the protection and preservation of heritage sites along with the visitor's satisfaction and ensure benefits for the local communities. The WHS are listed in UNESCO due to their outstanding universal value and it is very much essential to preserve them for the future. Tourism could assist to preserve the heritage sites if it is managed properly but could be a threat towards the preservation of these sites if it is poorly managed. The national and international efforts should be initiated to preserve the WHS. In this chapter, the role of UNESCO and its advisory bodies, WH Committee and state parties for the sustainable development of WHS are explained.

The inclusion of cultural and natural heritage in UNESCO world heritage lists has been increasing the awareness and curiosity about the sites and hence the activities related to tourism are also increased. Well-planned and managed tourism in co-ordination to sustainable tourism principles in the WHS helps to collect important funds for the protection of the sites and contribute to the local economy. The travel and tourism has become one of the largest business industries in the world since the global travel trend is increasing rapidly. Tourism is very important especially to the developing countries where sustainable tourism can provide jobs and employment opportunities and safeguard the local customs and traditional values. However, there are problems in managing sustainable tourism in WHS due to the lack of resources and trained and experienced personnel for its long-term benefits. (UNESCO World Heritage Centre 2008, 21.)

The WH Committee launched the world heritage sustainable tourism programme in 2001 to help the state parties to establish policies for the consuming process, environmental impact assessments and ongoing monitoring to promote sustainable tourism in the world's cultural and natural heritage. This programme was mainly targeted to build and develop interlinks between sustainable tourism and conservation efforts to foster implementation of the policies in the WHS that contribute to environmental, social and economic well-being of the local people. The WH Center is actively involved in helping the site managers to

manipulate the sustainable tourism measures and monitor the impacts of tourism development projects on the outstanding value of WHS such as the impact of tourism in Lumbini in Nepal. It also produces and organizes regional workshops to provide guidelines to the site managers to manage tourism in WHS, for instance; a manual on “Managing tourism at World Heritage sites: a Practical Manual for World Heritage Sites Managers”. (UNESCO World Heritage Centre 2008, 21.)

The UNESCO WH Centre and its advisory bodies ICOMOS, IUCN, the International Centre for the study of the Preservation and Restoration of Cultural Property (ICCROM) and the Nature conservancy and key representatives of the private sector of tourism are collectively working together to form a common vision, guidelines and develop working tools to protect the tangible and intangible heritage of human transaction of heritage sites. The UNESCO WH Center and the UN World Tourism Organization work together in developing the WH and Sustainable Tourism Project and recognized that the conservation of WHS cannot be successful without foreseeing the challenges of growth of tourists and the broader humanitarian context. To establish tourism to be more sustainable in the heritage sites they have jointly identified a suite of initiatives, which includes the broader concept of socio-economic, and development context in relationship with tourism and heritage sites, at the international level, which has been quoted below. (Brooks 2008, 2-3.)

Raising world heritage awareness to build community support for preservation; economic, education and employment opportunities derived from tourism; empowering of local communities in decision-making and conservation activities; poverty alleviation particularly in the communities that sustain heritage places; capturing diverse and innovative funding sources for site conservation; building the capacity of world heritage site management in tourism related issues; developing tools and techniques for tourism management at world heritage sites; and integrating comprehensive tourism management with the operational guidelines of the World Heritage Convention. (Brooks 2008, 3.)

WH Committee is composed of 21 state parties, which are elected by the General Assembly of state parties, and is responsible for the implementation of WH Convention and furthermore defines the utilization of world heritage funds and allocates financial assistance on requests of the state parties. A committee member’s term of office is six years but most state parties choose to remain a member for only four years to give an opportunity for other state parties. WH Committee decides whether the heritage is to be inscribed in UNESCO lists or not on the basis of its OUV criteria defined in the Operational Guidelines

for the Implementation of WH Convention. The heritage is considered of OUV if it meets one of the ten criteria in the statement of OUV (see appendix II), the conditions of authenticity and integrity and if it contains adequate resources for protection and preservation (UNESCO 2014b). Out of ten criteria, six of the criteria (i-vi) address cultural values and the remaining four (vii-x) address natural values and if the site meets both cultural and natural criteria then it is inscribed as mixed WHS (UNEP & WCMC 2015). The Committee also tends to examine the reports of the state parties about the protection of inscribed heritage and requests the state parties to take action and plan if the heritage is not managed properly. It also concludes the properties to be inscribed in the danger list of WHS, if needed. (UNESCO 2014c.)

UNESCO attempts to provide necessary support for the identification, protection and preservation of WHS that has been embodied in an international convention concerning the protection of world cultural and natural heritage in 1972 in Paris (UNESCO 2015a). It has adopted significant missions to conserve the outstanding values of humanity. Every country is encouraged by UNESCO to sign the WH Convention to ensure the protection of heritage values. It stimulates the development of WHS by helping the state parties to build management plans and update and report the state of their conservation and encourage local people for participation and international cooperation to preserve the world's cultural and natural heritage. The state parties are stimulated to nominate their sites for inclusion in the world heritage list. UNESCO also helps to build activities related to public awareness, provide technical assistance and professional training to safeguard the world heritage properties. In case of immediate danger exposed to the WHS UNESCO provides emergency aid to protect and preserve those sites. (UNESCO 2015b.)

The heritage sites are inscribed in UNESCO world heritage lists to provide assistance to the state parties to identify, preserve and promote the outstanding values of WHS (World Heritage Center 2008, 11). The state party's primary responsibility is to manage the sites that are on their national territory (UNESCO/ICCROM/ICOMOS/IUCN 2013, 32). Since world heritage is shared heritage, it is also the core responsibility of the international community to assist in the management of those values. The WH Committee, institution of WH Fund and international assistance should cooperate to provide essential support to the state parties for the protection of the sites. The state parties should develop their own national policies for protection and promotion of the heritage and ensure that the tourism ob-

jectives are appropriate and sustainable, to respect the outstanding values of humanity. (EUROPARC Consulting 2011, 21.)

The efforts to sustainable tourism contribute to the conservation and transmission of OUV of WH properties. The proper managements and promotion of tourism activities help to increase proper and effective awareness and supports for the development of WHS. The listing of heritage values to world heritage properties increase the number of domestic and international tourists and the authentic story of the heritage values are widely known. Managing sustainable tourism to world heritage properties provides appreciation towards authentic values domestically and internationally and ensures necessary funds and assistance for the protection of the sites. To plan, manage and develop sustainable tourism in WHS, it is very important to choose effective sustainable development indicators, which are explained in chapter 3.3.

5 CULTURAL TREASURES OF NEPAL

Nepal is a small and beautiful country; rich in its unique cultural and natural diversity and offering a wide variety of resources to the tourism industry. It is a landlocked country bordered by China to the North and India to the East, West and South. It has an area of 147,181 square kilometers and a population of about 27 million people (UN data 2015). Geographically, Nepal is divided into three sub-divisions: terai (southern plains), hilly and mountainous (Himalayas) regions. It is a home to a wide variety of ethnic groups, speaking their own mother tongue and having a distinct culture and traditional values from the southern plains of the terai to the world's highest peak (Mount Everest) in the north. A cultural and natural landscape of Nepal includes historical buildings, Hindu and Buddhist temples and shrines, ancient arts and artifacts, national parks, beautiful snow-capped mountains and forests.

5.1 Cultural diversity

Nepal is a multi-ethnic and multi-linguistic country and it has four distinct cultural groups. The cultural groups are classified on the basis of people living in different geographical locations, namely High Himalayas, Mid-Hills, the Kathmandu Valley and the Terai plains. The life-style, languages and scripts, habits and manners, cultures, customs, traditions and dresses of these ethno-cultural groups hold their own identity. There are more than one hundred ethnic groups speaking over 92 languages in Nepal (Nepal Tourism Board 2015). The major ethnic groups in the mountainous regions are Sherpa, Dolpo-pa, Managi, Baranongli and Lopas who share the language and cultural affinity with the Tibetans. Their main occupations are guiding tourists in the mountains and farmers who are dedicated to herding sheep and yaks. Magar, Gurungs, Tamangs, Sunuwars, Newars, Thakalis, Chepangs, Brahmins, Chhetris and Thakuris are the main ethnic majority living in Mid-hills and the Valley. Newars are the natives of the Kathmandu Valley and are known as farmers or traders. Traditionally, Brahmins perform the religious and rituals rites. Chhetris and Thakuris are known as warriors and political administrators and other ethnic groups except Newars are known as a martial race. In the southern plains, the majorities of people are Tharu, Darais, Khumals, Dhimals, Rajbamsis and Majhis and have shared cultural af-

finity with the Indians. Agriculture is the main occupation of the mid-hills, Kathmandu valley and the terai regions. Nepali is the official language of Nepal and is spoken by all the ethnic groups. (NTB 2009, 7-11.)

Nepal is a secular country where multi religious people live in peace and harmony and form a unity in diversity. On the basis of religion, the majority of Nepalese people are Hindus followed by Buddhists. About 80 percentage of people in Nepal follow Hinduism, 10 percent are Buddhist followers, and four percent are Muslims and the rest of the people follow other religions (Nepal Link 2015a). Everyday life of Nepalese people is deeply rooted and integrated to their religious beliefs. Since Hinduism and Buddhism are the main religions of Nepal, the culture, festivals and lifestyles of the people are profoundly influenced by these two religions. Diversified culture and festivals manifest an identity of Nepal to the world. As Nepal is a multi-ethnic and multi-cultural nation, it has all-year-round festivals and celebrations connected to various religions, customs and traditions of Nepalese Society. Most of the festivals are related to Hindu and Buddhist religions in which every festival involves the worshipping of concerned gods and goddesses. Dashain, Tihar, Mahashivaratri, Buddha Jayanti, Janai Purnima, Maghesakranti, Ram Navami and Krishna Janmasthanmi are the major festivals celebrated all over Nepal. (NTB 2009, 13-31.)

Although the majority of Nepalese people have their cultural and traditional values deeply rooted to Hinduism and Buddhism, there are also people of other religions such as Christians, Muslims, Jainism, Sikhism and Kiratis celebrating their own festivals and events. For example, Christmas is the major festival of Christians and Eid is of Muslims. Nepalese people do respect every religion and join together to celebrate the festivals of other religions. The people of Nepal share their culture and maintain a harmonious relation to each other and form an identity of a wide cultural diversity.

5.2 Arts and architecture

Traditional arts and architecture of Nepal are predominantly marked by Hinduism and Buddhism. Various kinds of painting images, statues of gods and goddesses, stupas, monasteries, old squares and other monuments are examples of Nepalese arts and architectures. Nepalese traditional architectures are in three different patterns, namely, Multi-roofed pat-

tern (named as Pagoda pattern by Westerners), Stupa pattern and Shikhara pattern and arts are paintings and statue of deities. The Multi-roofed pattern of architecture has a tower with several layers of roof, with broad space of carved wood struts and the roofs are typically crowned by triangular spires surrounding them and lattice windows (see graph 2). This pattern of historical temples and buildings represents authentic and artistic architectural design of Nepal, which was mostly constructed during medieval period. Taleju, Pashupatinath, Changu Narayan, Datatraya and Nyatapola temple of Kathmandu valley are some examples of Multi-roofed pattern of Nepalese architecture. Nyatapola temple of Bhaktapur is the tallest temple of Nepal, which was constructed in 1702 during the reign of King Bhupatindra Malla (Lonely Planet 2015). (Nepal Link 2015b.)



GRAPH 2. Nyatapola temple Bhaktapur (The longest way home, 2015)

The Stupas are the monuments and buildings of Buddhists, which are constructed mainly in hemispherical round-shape in the bottom and segmented part-to-part and round until the top portion and decorated with the images related to Buddhism faith (Nepal Link 2015b). The Stupa has a pair of big eyes in the square of the main body section that could be seen from all sides (see graph 3). Bouddhanath stupa is the largest stupa and considered the center for Tibetan culture in Nepal. According to a Hindu Legend, King Manadeva I built the stupa in the fifth century AD (NTB 2009, 26).



GRAPH 3. Boudhdhanath Stupa (Wainright 2015)

The Shikhara patterns of temples are the most prominent Hindu and Buddhist shrines. The architectural structure of these temples consists of five to nine vertical sections forming a pyramidal structure or curvilinear tower and has a beautiful pinnacle at the top (Nepal Link 2015b). Krishna Mandir (see graph 4.) is the finest architecture completely made up of stone in Shikhara style, which was built by King Siddhi Narsimha Malla in 1637 A.D. (Nepal Visitors 2014). This temple is in Patan Durbar Square Protected Monument Zone and it has been inscribed in WH lists as a component of Kathmandu Valley WH Property.



GRAPH 4. Krishna Mandir Patan (Nepal Visitors 2014)

Thangka paintings and Paubha paintings are a very popular form of art in Nepal. Thangka painting reflects the authentic traditional arts of Buddhist traditions and cultures. These

paintings are usually prepared on a piece of cotton or silk using a mixture of glue, chalk, indigo and duck's egg mixed with water (NTB 2008, 46). Expensive and valuable antique paintings are often made with colour mixed with gold and silver. This art is mostly found in Kathmandu and Pokhara city of Nepal. Paubha Paintings are the traditional paintings of Newari people, which are considered an endangered art of Nepalese people that reflect the art of both Hindu and Buddhist deities (nepalcrafts 2008).

Symbolism is very popular in Nepalese art and it was initiated during the medieval period when Vajrayana and Tantrism flourished in the Kathmandu Valley. The symbols carry a special meaning to the crafted arts. For instance, the statue of Lord Shiva of Hindu religion has three gleaming eyes, which symbolize the sun, moon and fire, and is the source of light for the earth, space and sky. Various erotic carvings of male and female sexual organs are portrayed in the Hindu temples and Buddhist viharas that have their own meaning and can be only interpreted by the experts of Tantrism. In between the eyes of Boudhanath stupa, there is a symbol of a question mark (see GRAPH 3.) instead of nose that symbolizes Dharma or Virtue that leads all people to the ocean of happiness. Hinduism and Buddhism use the symbolic animals to represent their deities. For instance, the rat is a carrier of Lord Ganesh. (NTB 2009,14.)

5.3 World heritage properties

In 1978, Nepal ratified the UNESCO convention concerning "Protection of World Cultural and Natural Heritage, 16 November 1972" and became a state party to it. UNESCO has inscribed four heritages of Nepal in world heritage properties; two of them are cultural and other two are natural heritages (UNESCO Office in Kathmandu 2014). The two world cultural properties are Kathmandu Valley and Lumbini and world natural properties are Royal Chitwan National Park and Sagarmatha National Park.

Kathmandu Valley was listed as a world heritage site in UNESCO in 1979 and it ensembles monuments and buildings that display a full range of artistic and historic achievements. The seven monument zones are Durbar Squares of Kathmandu, Patan and Bhaktapur, Swayambhu, Bouddha, Pashupati and Changunarayan, which are declared as the Protected Monument Zones by the Government of Nepal. The art and architecture of Kath-

Kathmandu Valley consist of ancient temples, monasteries, shrines, stupas, palaces and monuments that are an authentic treasure of Nepalese culture and heritage for all humankind. The Multi-roofed, Shikhara and Stupa pattern of built structures, wood-carvings in the temples and houses, stone waterspouts, river banks, ponds and pillar statues of Kathmandu Valley are popular in the world (NTB 2009, 35). (UNESCO 2015c.)

The world cultural heritage property outside Kathmandu is Lumbini. It is situated in the Western Development Region of Nepal. It is the birthplace of Gautama Buddha; the founder of Buddhism which is one of the world's significant religions. Lumbini is a sacred place for Buddhists and has been designated as the "Fountain of World Peace and the Holiest Pilgrimage Centre of Buddhists and peace-loving people of the world" (NTB 2009, 43). Lumbini is the pilgrimage of both Hindu and Buddhist. It is a heritage of humankind and is worthy of preservation for the future generations (UNESCO 2015d).

6 CASE STUDY: LUMBINI - THE BIRTH PLACE OF GAUTAMA BUDDHA

Lumbini is a world cultural heritage property listed in UNESCO in 1997. Due to its OUV it is in need of protection and preservation. Lumbini meets two criteria of the statement of OUV described in the world heritage convention for the inscription into the UNESCO WH lists. The value of Lumbini encompasses both the archaeological and religious importance. Criterion (iii) and criterion (vi) are the criteria that prove that Lumbini is a world cultural heritage property. Criterion (iii): a sacred place; Lumbini is the birthplace of Lord Buddha which is one of the most holy and significant places for Buddhism and one of the world's greatest religions. Criterion (vi): the archaeological remains of Buddhist monasteries and stupas from the third century BC to the fifteenth century AD, provides an important manifestation to the nature of Buddhist pilgrimage centres of an early period. (UNDP/UNESCO 2013a, 4.)

6.1 History of Lumbini

Siddhartha Gautama, later known as Lord Buddha, was born in 623 BC in the Sacred Garden of Lumbini to a Shakya Royal family and he was the son of King Suddodhana and Queen Mayadevi. King Suddodhana was a ruler of Kapilvastu. The Shakya prince Siddhartha was born on the way when his mother was travelling to visit her family home in Devdaha from Tilaurakot, capital of Shakya Kingdom. This is the place where Buddha took his first seven steps right after his birth which are taken into consideration as his first steps towards the path to enlightenment and could change the humankind. It is believed that Mayadevi took a dip ritual bath prior to Buddha's birth in the Holy pond known as Shakya Puskarini, which is situated at the south of Mayadevi temple. (UNESCO 2015d.)

Emperor Ashoka erected pillars at Lumbini, Gotihawa and Niglihawa as he did in many parts of India to sanctify his visits in which the inscription on the pillar at Lumbini authenticates the birthplace of Lord Buddha. He erected the pillar at Lumbini in 249 BC. Until the 14th century AD, Lumbini was a famous site for pilgrimage. Fa Hsien (from the 4th century AD) and Hsuan Tsang (from the 7th Century AD) described the temples, stupas and other establishments of Lumbini which they visited and this has been well documented in

the accounts of Chinese travellers, which gives the evidence of the early history of Lumbini as a site of Buddhist pilgrimage. In the early 14th century, the Khasa King Ripu Malla (Nepal) also left evidence of his visit to Lumbini through an additional inscription on the Ashoka pillar. But after the 15th Century, Lumbini ceased to attract the pilgrims and the reasons for that remained obscure. The Buddhist temples were ruined and deteriorated and they remained undiscovered until an archaeologist known as Anton Führer and Khadga Shamser, the Governor of Palpa in Nepal, rediscovered the Ashoka Pillar in 1896. Furthermore, in 1996, archaeologists dug an unearthed flawless stone on the bank of Ol River placed by Ashoka to mark the exact spot of Buddha's birthplace. (UNESCO 2015d.)

6.2 Tourism in Lumbini

Lumbini is located in Rupandehi district, in the southern plains of Nepal, at the foothills of Himalayas (Adventure Thirdpole 2015). It is regarded as one of the most important historical, spiritual and cultural destinations for Buddhists. In addition to the pilgrims, this is a place for those who are seeking for peace and serenity. There are four holy places associated with the life of Lord Buddha: sites of birth, enlightenment, first discourse and death. Lumbini is the birthplace of Lord Buddha which has been testified by the inscriptions on the pillar erected by Indian Emperor Ashoka of Mauryan Dynasty in 249 BC (UNESCO 2015d). Maya Devi temple, Ashoka Pillar, the Holy pond, monasteries and stupas are the main shrines and attractions of Lumbini. (Nepal Mandala Travels 2015.)

The Greater Lumbini Area (GLA) includes Kapilvastu, Rupandehi and Nawalparasi districts, each of which concentrate on a major archaeological complex and Lumbini is its center (UNDP/UNESCO 2013a, 13). Tilaurakot in Kapilvastu is a place where Lord Buddha spent his life with his parents before his enlightenment and stupa of Ramagrama in Nawalparasi is said to have one of the eight relics of Lord Buddha and both of these sites are on Tentative WH lists (UNDP/UNESCO 2013b, 22-23). A home to eternal peace of flame, Lumbini is a sacred garden having diversified species of flora and fauna and architectural, cultural and spiritual values. The most significant temple of Lumbini is Mayadevi Temple, which is dedicated to the mother of Lord Buddha. The temple contains sandstone sculptures carved with scenes of Buddha's life and ancient ruins. Next to the temple in the south, there is a Holy pond or Puskarini pool. Asoka pillar and flawless stones are the ar-

cheological remains regarding the mark of Buddha's birthplace. Lumbini museum located in the cultural zone of Lumbini has a collection of Mauryan and Kushana coins, religious manuscripts, terra cotta fragments and stone and metals sculptures. The significant numbers of monasteries built by the Buddhists organizations of various countries such as China, Japan, Myanmar, Thailand, Korea and Vietnam have also increased the architectural values of Lumbini. (Adventure Thirdpole 2015.)

As the most holy and significant places of one of the world's great religions, Lumbini is considered as one of the major tourist destinations of Nepal. Cultural aspect is the center of attraction of Lumbini. Lord Buddha is the apostle of peace and the Light of Asia and due to the fact that Lumbini is his birthplace, tourists from national and international countries come to visit Lumbini to explore the archaeological remains of ancient times as well as to attain eternal peace through the teachings of Buddha. Buddhists and non-Buddhists both visit the sites of Lumbini. The use of heritage by pilgrims and other tourists are quite different. Pilgrims in the heritage site tend to meditate and visit monuments and temples while non-pilgrims are interested about the history, monuments and natural beauty of the sites (Neupane 2009, 166). Sarus crane sanctuary is another attraction of Lumbini where hundreds of cranes, blue bulls, 27 species of animals and 207 species of birds are protected (Hewage 2010). The natural attractions of Lumbini have also added the destination to be more beautiful and wonderful in addition to the cultural aspect.

The number of tourists to Lumbini has been increased by 40.57 percentages accounting 1.19 million in 2014. Tourist's statistical figures taken from Lumbini Development Trust illustrates that the number of visitors to Lumbini in 2013 and 2012 were 849,273 and 758,269 respectively. An officer of Lumbini Development Trust, Hari Dhwoj Rai, said that visitors to Lumbini were from 83 different countries in 2014. Among domestic and international tourists, the domestic tourists were in higher number visiting to Lumbini followed by Indian visitors. Nepalese visitors rose from 573,529 in 2013 to 902,621 in 2014. Similarly, a total of 154,217 tourists from India visited in 2014 compared to 150,000 in 2013. There have also significant rise in tourist's number from third countries such as Sri Lanka, Thailand, China, Myanmar, South Korea, Vietnam Japan, US, Australia, UK, Germany, Switzerland and France also increased in 2014. In comparison to other countries, Asian countries are the major tourists generating markets for Lumbini. (Bhusal 2015.)

Tourism contributes to an economic activity that creates new jobs and employment opportunities to the people of the host destination. It helps to increase the living standard of the people and provides access to the facilities such as transport, health and education. The tourism in Lumbini leads to the socio-economic benefits of the local people. The local people are involved in different kinds of tourism activities, such as establishment of middle class hotels and guesthouses, rickshaw drivers, tour guides and selling traditional products. The local people are also involved in the construction works where different structures such as monasteries, stupas, temples and hotels are being constructed. The farmers are also highly benefited by tourism in Lumbini area. (Acharya 2005.)

Although the numbers of visitors to Lumbini are increasing every year, the economic impact in the region is minimal. There are few rickshaw pullers, parking attendants, professional tour guides and skilled workers in hotels and restaurants. Most of the visitors to Lumbini usually come across the Indian border. Tourists come with their tour guides for day trips to Lumbini and mostly stay at Sunauli or Gorakhpur in India. Locals complain that tourists do not even buy and eat food in Nepal. Hotels and accommodation centres in Lumbini usually suffer from inconsistent occupancy rate due to the seasonal visitors and day-trippers. The local people are not employed as full time workers in the tourism industry but rather they consider the income from tourism industry a supplement for their under-employed agricultural occupations. (Neupane 2009, 168-169.)

6.3 Necessity of sustainable tourism

Cultural heritage can be potentially preserved through tourism (Garrod & Fyall 2000, 682-708). Tourism can raise essential funds for the protection and preservation of natural and built sites of Lumbini and enhance the local and tourist awareness of cultural and biological diversity and conservation issues. The local people can understand the importance of OUV of Lumbini. It could definitely discourage unsustainable livelihoods of the local people (Borges, Carbone, Bushell & Jaegar 2011, 7). The development of sustainable tourism assists in enhancement of social services as well as empowers the local community to participate in conservation programmes. The Lumbini sites have encountered the problems relating to industrialization which can be controlled and minimized only by the active par-

participation of all the local people, all the stakeholders of tourism, privately owned organizations and government in conserving and protecting the cultural heritage of Lumbini.

According to IUCN, the industries along the Lumbini-Bhairahawa highway in Rupandehi district have major impacts on the nature, health and heritage of Lumbini. It reveals that the archaeological remains of Lumbini have been negatively affected by the rapid industrial development. In 2011, there were all together 57 factories which were established in this region. It has recommended prohibiting carbon-emitting industries such as cement, steel and brick producing factories. The local people are not well benefitted by these industries; instead they have degraded the quality of life of the local people. The emission of pollution from these industries has caused problems in preserving the nature and heritage of Lumbini area. Local people are deprived of having access to clean water supply and have encountered serious health related issues. (IUCN 2012.)

The Buddhist pilgrimage circuit should ideally start from Lumbini, since Lumbini is the birthplace of Buddha. Unfortunately, most of the visitors travel through Kushinagar (where Buddha died), Sarnath (where he delivered his first teaching) and Bodhgaya (the place of his enlightenment) in India and spent only a few hours in the Lumbini area (his birthplace), in Nepal. About 4000 visitors arrive each day in Lumbini, but only 1200 stay overnight. A manager of Hotel Peace Land in Lumbini explained that due to the unfair policies of Lumbini Development Trust (LDT), their business has not been able to operate smoothly, although the number of tourists has soared. Opening hostels and houses for pilgrims inside the monasteries within the Lumbini complex has led to conflicts between the LDT and hotel owners. The Trust, on the other hand, complained that the tour operators and the hotels should build a network with their counterparts in India to attract more tourists and convince them to stay longer. It seems that, due to the lack of coordination between the government and the private businesses in Lumbini, they have not been able to meet with the needs and requirements of the visitors. (Rana 2013.)

Tourism on the basis of sustainability principles is of paramount importance to safeguard the cultural heritage of Lumbini by allowing the tourists and the local people to meet their needs and desires while maintaining sustainable development in social, economic, cultural and environmental aspects. The sustainable business practices should be taken into consideration and followed for the proper and effective promotion of Lumbini. The government

and other private organizations should establish a network to implement sustainable business practices in this particular region.

Tourism can be an effective tool to provide better opportunities, empowerment and security to the poor at the local level (United Nations: Economic and Social Commission for Asia and the Pacific 2003, 28). The economic condition of the local people of Lumbini is poor and the employment opportunities are very limited, since the operation of the industrial area is very weak. (Bhandari 2011, 36). Large segments of population in the GLA are deprived of basic facilities and poverty is rampant (UNDP/UNESCO 2013a, 14). The development of planned and managed tourism in Lumbini can provide job and employment opportunities and reduce the vulnerability of the poor. Tourism is a service industry that does not only provide to explore the destination but also the accommodation, food and beverage and tour package services to the tourists. Carefully managed tourism can attract more tourists to the destination and hence, the need of tourism related services could increase gradually. This can create new opportunities for the people to establish hotels and accommodation centres, restaurants and tour operating businesses such as travelling agencies and tour operators. The main source of income of local people in Lumbini is agriculture and farming (Bhandari 2011, 36). Sustainable tourism development in the Lumbini area would definitely assist the individuals and the microenterprises to sell their local products and services through which the living standards and the quality of life of the local people would be improved.

As Lumbini signifies the cultural, spiritual and archaeological values, it tends to attract a large number of tourists from different parts of the countries. The overflow of tourists to the destination may impose threats to its cultural diversity and heritage sites protection. The indigenous people residing in Lumbini are Tharus, who were the ancestors of Shakyas of Kapilvastu belonging to Buddha (Bhandari 2011, 32). Before the declaration of Lumbini park and tourism to the region, Tharu people were living in a peaceful community with Tharu identity but after its declaration, the lifestyle and culture of these local people are under prevailing culture (Bhandari 2011, 58) Moreover, the surrounding of Lumbini consists of seven villages' development communities and the Buddhists popular site is surrounded by predominantly Hindu and Muslim people with a lower number of Buddhists (Neupane 2009, 165). Neupane has also further explained that there are more Hindu temples and Muslim Mosques than Buddhist stupas in this area and due to this, there is herit-

age complexity. In this particular case, sustainable tourism is very essential to raise awareness of the local culture and traditions of these communities and to create a mutual understanding among different cultural groups and to maintain cultural diversity for the development and preservation of Lumbini heritage sites.

6.4 Tourism master plan for the development of Lumbini

Lumbini falls within the center of Kenzo Tange Master Plan for its sustainable development. In 1967 UN Secretary General U Thant during his visit to Nepal proposed the development of Lumbini into a major center of pilgrimage and tourism, which was followed by a UNDP consultant mission in 1969. Then a report from UNDP formed a basis for further planning around Lumbini area. After the establishment of International Committee for the Development of Lumbini in 1970, it initiated the preparation of the Master Plan for Lumbini, which was conceptualized by Japanese architect Kenzo Tange. The master plan of Kenzo Tange was finalized and approved in 1978. The plan was implemented in 1978 and initially expected to be completed by 1985. However, the progress was slower than anticipated. The Lumbini Development Trust (LDT) was established in 1985 to manage and implement the components of the master plan. (UNDP/UNESCO 2013a, 15.)

The report on Kenzo Tange's master plan proposed an area of 5 x 5 mile with the central square mile being the sacred garden within which lies the UNESCO world heritage property. A 1 x 3 mile area includes three zones of the master plan, namely: Sacred Garden; the Monastic Zone; and the New Lumbini Village that are the part of Lumbini Project Area. It was the year 1970 when the Lumbini Project Area was expropriated and brought under government ownership. The Lumbini Project Area is designed on the basis of geometrical shapes and the notion of the path to enlightenment. The entryway is placed in the North in the New Lumbini village from where the pilgrims and other visitors enter the sites to begin the spiritual journey from a location of "worldly" activities. Then the visitor travels to the Monastic Zone for knowledge and spiritual purification and finally proceeds to the Sacred Garden for enlightenment. A canal in the central link connects these three zones. The remaining area within 5 x 5 mile of master plan, outside the Lumbini Project Area, is the buffer zone, which was proposed to protect the three zones in the 1 x 3 mile area. (UNDP/UNESCO 2013a, 15.)

Of the 1 x 3 mile strip of Lumbini Project Area in the north is a New Lumbini village that represents “worldly” activities from where pilgrims enter the site to initiate their spiritual journey. Facilities including hotels and accommodations, a tourist and administration center, museums and research institutes are located in this zone. The infrastructures such as additional tourist and administration centres, camping grounds and car parks are yet to be established. A budget of USD 23,131,000 has been estimated for the completion of the remaining components of the New Lumbini Village. (UNDP/UNESCO 2013a, 20.)

The Monastic Zone is designed to enable visitors to attain knowledge and undergo spiritual purification. A total of 42 plots for the construction of Buddhist monasteries from all over the world are planned in this zone. The Monastic Zone has been divided into west monastic zone and east monastic zone with a central canal in the middle, separating these two zones. The West Monastic Zone consists of 29 plots representing Mahayana and Vajaryana school of Buddhism and the East Monastic Zone consists of 13 plots representing Theravada school of Buddhism. The meditation centres for pilgrims are also located in these zones. There are only six plots remained at present for the construction of new monasteries and the budget required for the implementation of these remaining plots is estimated to be USD 2,600,000. (UNDP/UNESCO 2013a, 21.)

The Sacred Garden is the heart of Lumbini, which is a designated UNESCO world heritage property. It consists of ancient archaeological remains including a marker stone inside Mayadevi temple that depicts the exact spot of Lord Buddha’s birth, Ashoka pillar which has been erected by the Indian Emperor known as Ashoka, symbolizing the proof of his visit to Buddha’s birthplace and nativity sculpture that provides evidence that Queen Mayadevi gave birth to Lord Buddha. This garden symbolizes the path to enlightenment. A circular levee was constructed around the excavated area for the prevention of flooding. The estimated budget of USD 5,976,000 is required for the implementation of the remaining components of Sacred Garden. (UNDP/UNESCO 2013a, 23.)

The Central Link connects the New Lumbini Village, the Monastic Zone and the Sacred Garden. It consists of a 12 meter wide canal with a pedestrian path on both sides and symbolic pavilions that connect all the three zones. It is planned that the visitors can travel on the canal by boats without combustion engines. This canal is designed in such a way that it signifies transition from world life to enlightenment. The estimated budget of USD

31,735,000 is required for the implementation of the remaining components of the central link. ((UNDP/UNESCO 2013a, 24.)

The number of tourists in Lumbini has increased steadily over the years. The increasing number of tourists has created an urgent need to fully implement the Kenzo Tange Master Plan for the development of Lumbini including the components that provide facilities, services and accommodation for visitors and pilgrims (UNDP/UNESCO 2013a, 4). The long-term challenges for the management and protection of the sites rely on controlling the impacts of the tourists and natural impacts such as humidity and industrialization (Weise 2013, 113).

7 RESEARCH METHODOLOGY AND FINDINGS

Lumbini is a major destination to tourists and pilgrims, there is a high risk in the preservation and protection of its natural and cultural assets. Sustainable tourism development has been a major issue in the development of this site. The thesis is aimed to find out the role of sustainable tourism in cultural heritages through a case study of Lumbini and also to analyze the participation of the stakeholders of tourism and other organizations in the development of sustainable tourism. In this thesis, the writer has utilized the qualitative research method and for the process, a semi-structured interview was applied to find out the solutions for the sophisticated problems and to deal with the findings.

7.1 Qualitative research method

The qualitative research method is a methodology and technique in the research process, in which the qualitative data are used rather than quantitative data. The qualitative approach includes in-depth understanding of relatively few cases rather than limited information from each and every large case that is done in quantitative research. However, qualitative research can also be used in a large number of cases such as a research project on sports spectators that involves gathering and collection of information from tens of thousands of people. The qualitative techniques are commonly used in leisure and tourism research that involves participant observation, in-depth interviews, group interviews or focus groups, textual analysis, biographical methods and ethnography. Qualitative research is generally based on the belief and experiences or feelings of the people in a particular field, which allows people to speak without the intermediary of the researcher and without being overly constrained to the framework imposed by the researcher. (Veal 2006, 193.)

The writer used semi-structured interviews to get in-depth information and to acquire reliable information of the research questions from different individuals. Semi-structured interviews are commonly used in qualitative research to collect information and data. Unlike a structured interview that contains a rigid format of questions, a semi-structured interview contains specific themes, topics and areas to be covered during the interview and is flexible as well. (Lewis-Beck, Bryman & Liao 2004). It includes an interview guide that provides

assistance to the interviewer on the direction of the areas and topics to be focused on during the interview. The semi-structured interviews are mostly used to find in-depth knowledge in the specific areas with open-ended questions. It gives opportunities for the respondents to have the freedom to express their views in their own terms (Cohen & Crabtree 2006). It allows an interviewer to ask follow up questions and probes to get diligent information. The interview schedule for semi-structured interview is attached in appendix I of this thesis.

7.2 Methods of data collection

For the sampling of informants' research questions, the methods and purpose of the study should be taken into consideration. Since the thesis is related to sustainability and cultural heritage, the professionals and experts working in the field of conservation and protection of cultural heritage and in the tourism industry were chosen for the interview. A total of six semi-structured interviews were conducted with different individuals working in the sector of tourism and in the preservation, protection and promotion of the Lumbini sites. Out of six, four of the interviews were carried out in English whereas two of them were in Nepalese language. All of the interviews carried out were subjected to Nepalese people. The interviewee who participated in the interview chose the language of the interview. It was necessary to mention that the interviewee was given an opportunity to choose the language, so that they would feel comfortable and have the convenience for the delivery of the information based on facts and statements. The option given to choose the language helped to avoid a language barrier and that gradually led to conversation flow. The participants were informed about the purpose of the research project, there was a need of recording the interview and the confidentiality and anonymity of the information would be maintained if needed. The recordings were complemented with notes taken during the interview that added the interviewee's ideas, perspectives, thoughts and impressions.

The interviews were conducted during the month of February and March in the year 2015. The respondents were contacted in the months of January, February and March and the interview was scheduled according to their time schedule and in their convenience. The writer was successful enough to interview the six interviewees with the required information for the thesis, which was also the primary objective of the research project. The interviews

lasted between 30 to 45 minutes. The interviewees were contacted through telephone and email service. Five of the participants were male and one of the participants was a female. The first interview was carried out with a managing director of Pilgrims Journey Tours and Travels on 20 February through Skype. The second interview was conducted with a Chief Archaeological Officer from the Department of Archaeology, in Nepal; the interview was initiated in the month of February and later completed in March. This interview was conducted via email. Similarly, on 15 and 17 March an interview was carried out with the Information and Public Relations Chief of Lumbini Development Trust via email and Skype. On 25 March another interview was conducted with a Rural Development Facilitator of CHOICE Humanitarian (INGO) through telephone. On 28 March an interview was in progress with the President of Samriddhi Foundation (NGO) via email and on 30 March the final interview was conducted with a Project Coordinator in Culture Unit of UNESCO Office, Kathmandu through Skype.

TABLE 4. Interviewees

Organization	Name	Position	Date and place	Length of the interview
Department of Archaeology, Nepal	A	Under-secretary Chief Archaeological Officer; Head–World Heritage Conservation Section	February & March Via email	5 pages
CHOICE Humanitarian (INGO)	B	Rural Development Facilitator	25 March 2015 Through telephone	16:40:00-17:21:00
UNESCO Office in Kathmandu	C	Project Coordinator in Culture Unit	30 March 2015 Through Telephone	14:05:00-14:37:00
Lumbini Development Trust	D	An information and Public Relations Chief (PhD. Scholar)	15 & 17 March 2015 Through telephone and email	3 pages 14:05:00-14:29:00
Pilgrims Journey Tours and Travel	E	Managing Director	20 February 2015 Through Skype	18:30:00-19:05:00
Samriddhi Foundation, Lumbini (NGO)	F	President	28 March 2015 Via email	3 pages

7.3 Analysis of the interview

The tape-recorded interviews were transcribed and manually coded. According to Morse and Richards (2002), there are three kinds of coding processes: descriptive coding that simply stores information; topic coding which identifies the information through themes and analytic coding that is used to develop the concepts (Morse and Richards 2002; quoted by: Raderbauer 2011, 43-44). Through the analytic coding five reoccurring themes were identified: Lumbini as heritage of humankind, state of sustainable development in Lumbini, urgent need of sustainable tourism development, challenges of implementing sustainable tourism and role of organizations in monitoring sustainable tourism in Lumbini.

Confidentiality and anonymity are given vital importance in ethical research practice in social science research (Crow & Wiles 2008). The information that is confidential cannot be revealed in a research report. The researchers usually perform the research project to report the findings of their research problems. Therefore, the writer can only anonymously deal with the information given by the respondents and try to protect the identity of the participants by keeping the secret of the identifiable information. As per request, the facts and information given by the respondents in this research work are quoted through providing the alphabets instead of their original names. Therefore anonymous names of the respondents are given as A, B, C, D, E and F to the above interviewees that are tabulated in table 4. The thematic analysis approach is applied to report the ideas and information of the informants in this thesis. The core concept of their attitudes and actions are demonstrated in each theme.

7.3.1 Theme one: importance of Lumbini

Theme one encompasses the question about the importance of Lumbini. In relation to this theme, the effect of heritage sites existing in UNESCO WHS lists has also been examined. Lumbini has been taken as part of the cultural heritage to gain in-depth knowledge of WHS and its signification to humankind. To this theme, Interviewee A explained that Lumbini as the birthplace of Lord Buddha has vital importance to all humankind. He also illustrated that the designation of Lumbini into UNESCO WHS lists has increased the pride and has displayed its OUV to the world.

Lumbini is the birthplace of Lord Buddha, one of the rare places in the world. He was born in 623 BC in the sacred area of Lumbini. It is the major fact that Lumbini is considered very important for humankind. Obviously, the inscription on the list of UNESCO WH has increased the attraction of the sites. Being on the UNESCO WH List is the pride on itself that shows the outstanding universal value of Lumbini, which is most important for all the human beings, not only for Nepalese people and society. (Respondent A.)

Interviewee A further discussed that the inscriptions on the Ashoka Pillar and other archaeological remains testified that Lumbini is the birthplace of Gautama Buddha. It has been the Buddhist pilgrimage centre since an early age and remained as one of the most significant places for them. This has increased the attraction of the sites and made them important destination for tourists.

Lumbini is very much popular as the birthplace of Lord Buddha; that has been testified by the inscription on the pillar erected by Mauryan Emperor Ashoka in 249 BC. Lumbini is one of the holiest and religious places in the world, and its remains contain important evidences about the nature or Buddhist pilgrimage centers from as early as the 3rd century BC. (Respondent A.)

Interviewee B responded that the cultural heritage provides significant values to the tourism industry. Lumbini is the birthplace of Buddha who is known as the Light of Asia and a symbol of peace. He further elaborated on being in WHS lists, Lumbini is widely known to the world, which is considered a pride for the Nepalese people. Similarly, interviewee C answered that Lumbini has spiritual, historical and archaeological significance. She further said “as you know, WHS means it has an outstanding universal value so, it is not just a national heritage but a heritage for everyone”. In the same way, interviewee D added some more information related to the importance of Lumbini.

Lumbini is designated as the world peace city by the first Buddhist summit in 1998 and UNESCO listed the property into the world heritage list in 1997, stating the property as having OUV for the benefit of humanity. (Respondent D.)

Interviewees E and F also had the same explanation as provided by the interviewees A, B, C and D. They said that Lumbini is the place for the people who want to achieve peace and life teachings of Buddha. The natural beauty, historical and archaeological remains and peaceful environment made Lumbini a significant place to visit. Lumbini, as being inscribed in world heritage lists, promoted Lumbini and gave recognition to Nepal in the world.

7.3.2 Theme two: tourism situation and its impact

Theme two discusses the question about tourism situation in Lumbini. This theme was developed to understand the demand of tourists in Lumbini as well as to be acquainted with the impacts that have been imposed due to the tourism industry in this particular site. Both the negative and positive impacts based on economic, social and environmental impacts were focused. Interviewee A in this theme answered, “Tourism in Lumbini is OK”. He said that the visitors especially the pilgrims from Buddhist countries such as Srilanka, Thailand, Japan, China, India, Cambodia, and Myanmar are significantly increasing. He further mentioned that the general visitors from other countries who are seeking for peace and serenity are also increasing frequently.

When discussing the impacts of tourism Interviewee A responded that tourism in Lumbini has created economic benefits for the local people such as rickshaw and other local vehicle drivers, tourist guides, production and selling of local products. The establishment of accommodations and tourism entrepreneurs has also been increasing rapidly. On the social level, it enhances the educational situation of the area where additional English boarding schools, colleges and training centres have been established. Many NGOs and INGOs are established and engaged towards uplifting the economic, social and environmental quality of the host destination. In perspective to the negative impacts, he explained, “many tourists at a time, in a day visiting is really horrific for the management and for the local people and the heritage places as well”. Additionally he said that introducing hippie culture has a great impact on new generations where they are not willing to follow their own traditions and cultures. The extension of towns and cities and cocacolization of cultures are dreadful scenarios due to the tourism development in Lumbini. He furthermore emphasized that the small villages and towns are gradually extending their rice-field and agricultural land for infrastructure development and facilities for tourists, and everything has converted into commercial values instead of enhancing the socio-cultural values of the local community.

Interviewee B answered that the tourism in Lumbini is quite satisfactory. He also explained that most of the visitors to Lumbini are from Buddhist countries. Discussing the impacts of tourism, he mentioned that the positive impacts of tourism in Lumbini include economic contribution, social cohesion and awareness to preserve the sites and the negative impacts include pollution and unmanaged settlements.

Interviewee C replied, “The number of tourists in Lumbini has increased steadily. In comparison to the year 2013 and 2014, the visitors in Lumbini boosted”. She mentioned that 1.2 million visitors arrived in Lumbini in the year 2014. She also said that the new international airport is undergoing through construction which will be completed in 2017. After the completion of this airport, she believes that the visitors would increase drastically. She expressed that tourism has created employment opportunities and the living standard of the local people has increased and helped in national development. In contrast, it has negative impacts also, such as pollution, economic leakages and deterioration of the cultural, social and environmental aspects of Lumbini.

Similarly, Interviewee D stated, “Tourism is slowly but steadily taking off in Lumbini”. He illustrated that about one million visitors including domestic and international visited Lumbini in the year 2014 (visitors data attached with the mail). According to his opinion, it was a very good year for Lumbini; since it was the year that Nepal held the 18th SAARC summit and the political environment of Nepal was satisfactory. He further explained that as a birthplace of Lord Buddha the Buddhist Pilgrimage circuit should ideally start from Lumbini instead of Bodhgaya, Sarnath and Kushinagara in India. This could probably increase the attraction of Lumbini and enhance the importance of the sites. He also mentioned that the airport in Bhairahawa (22 km away from Lumbini) is being upgraded into a regional international airport. As per his opinion, this airport will increase its potentiality to draw a large number of tourists to Lumbini. Talking about the impacts of tourism, he mentioned that there are direct and indirect socio-economic benefits to the local people of the whole GLA. He stated pollution and rise of costs as negative impacts of tourism in Lumbini.

The direct socio-economic benefits are: about 50 big and small hotels in Rupandehi, 20 in Kapilvastu and 30 in Nawalparasi district; rental cars, vans, jeeps, rickshaw etc.; many travel agencies; many handicrafts shops; many schools, colleges and universities; and many health centres, health posts and hospitals. The indirect contributions of tourism are: farmers are being benefited out of vegetables, dairy and meat production; increasing awareness on heritages, environment, sanitation etc.; cultural exchange and improvement of lifestyle etc. (Respondent D)

Correspondingly, interviewees E and F expressed that tourism in Lumbini is satisfactory. In context to important positive impacts, interviewee E said that tourism has helped to eliminate the poverty situation of the local people residing around the Lumbini area. In the

dark-side he mainly focused on the environmental and social issues. The unmanaged settlements, increased transportation services (especially old vehicles) and industrialization caused pollution in Lumbini. In the social issues, there has been discrimination among poor and rich people, entry of non-professionals to tourism operators and cultural clashes. And in concern to this, interviewee F described the impacts of tourism in Lumbini similar to the information provided by interviewee B. He was of the opinion that the negative impacts are negligible in comparison to positive impacts of tourism.

7.3.3 Theme three: sustainability

Theme three is about the attitudes of sustainable tourism in Lumbini. In this theme, the definitions of sustainable tourism and the need for sustainable tourism are cross-examined. As sustainable tourism has no single solution, different individuals have their own opinions and explanations. Based upon their attitudes and views this theme has analyzed the concept of sustainability and its significant role. Interviewee A defines sustainability as the continuation of any desired object, once that would be achieved and never down again.

Sustainability is actually the development phase of any kind of goal that would be hold in a position and would continue in the same position, at least not less or lower than that position. The sustainable tourism is the tourism development in any destination once it happens that would be continued, the desired actors should create no stoppage due any reason and such situation or environment should be shaped. (Respondent A.)

Interviewee A further explained that sustainable tourism development should meet the needs of the present generations without compromising the needs of future generations by managing all the resources in such a way that the socio-economic and aesthetic needs could be fulfilled, while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems. Furthermore he said that Lumbini is the only place where Siddhartha Gautama was born and later became the founder of Buddhism, which is the main attraction and devotion of Buddhism world. So, sustainable tourism is very important to preserve and protect this particular site. He stated that until now there has been no management plan for tourism. There have been very few opportunities for sustainable development environmentally, socially and economically as well. The several factories, especially the cement factory around the Lumbini area is one of the main causes for degradation of the natural environment of Lumbini. There is nothing done for the numer-

ous societies existing in and around Lumbini area, especially Muslims and other communities are residing there since several centuries and do not have an easy access to any activities.

Interviewee B defines sustainability as the ability to support and fulfill the requirements of present and future generations by managing the resources. He explained that sustainability refers to four interconnected domains mainly economic, social, political and cultural. To develop sustainable tourism, these four domains should be balanced. He mentioned that regular sanitation program, strengthening the conservation programme, managing the factories and industries (especially cement factory), afforestation programme and awareness programme should be launched to protect the environment of Lumbini site. There should be management of the economic flow from tourists to the destination supported by providing employment opportunities and enhancing social cohesion among the people.

Similarly, Interviewee C described that sustainable tourism has to respect the local people and tourists, preserve heritage and cultural values and the environment of Lumbini. It has to take care of the needs of the visitors and at the same time it should benefit the local community. The negative impacts of tourism should be minimized and controlled. The economy, social issues, culture and environment of the destination should be kept balanced to develop sustainable tourism.

Interviewee D defined sustainability as “a wise act of planning and acting upon the tapping of resources with a long term perspective”. He responded that sustainable tourism approach is needed in Lumbini to safeguard the historic monuments, natural setting and to achieve long-term socio-economic benefits. In addition, it is also needed to control environmental degradation and hazardous development activities and urbanization.

Alike, interviewee E explained that sustainable tourism should ensure the balance between socio-economic, cultural and environmental dimensions. He had given concrete examples of existing environmental, socio-cultural and economic imbalance around the Lumbini area. One of the environmental issues was the conversion of agricultural land to industrialization. The socio-economic issues are social discrimination between the different groups of people. He further explained that the Muslims do not get easy access to economic activities and they are careless towards the preservation of heritage. There are unmanaged busi-

ness practices and improper setting of tourist routes. Hotels, travel operators and other organizations have no coordination among each other. Furthermore, he blamed LDT for reducing hotel businesses by opening cheap hostels and house pilgrims in monasteries within the Lumbini complex. He justified the urgent need of sustainable tourism development to conduct sustainable business practices and for the preservation of Lumbini.

Correspondingly, interviewee F defines sustainable tourism as a concept of visiting a place and trying to make only positive impacts on the environment, society and economy. He illustrated that the tourism in Lumbini is increasing and in the coming years there will be more tourists than expected. The globalization and industrialization will be a threat to preserve the historical, cultural and spiritual values of Lumbini. He claimed that sustainable tourism is the most important factor to manage the resources and authenticity of Lumbini.

7.3.4 Theme four: management plans for sustainable tourism

Theme four encompasses the question about management plans for the development of sustainable tourism in Lumbini area. This theme was developed to explain the existing management plan for managing sustainable tourism in Lumbini area. In addition, it also describes the involvement of different organizations to promote and establish a managed and planned tourism in Lumbini and safeguarding the sites.

Interviewee A responded that there is no existing management plan in Lumbini but an Integrated Management Plan (IMP) for Lumbini is under process for adoption and implementation. It has already been drafted now in a government process that clearly states some provisions on the visitor management, management of aesthetic, cultural, and historical values of the archaeological remains in and around Lumbini's Sacred Garden. He also said that IMP includes the draft about the systematic development of non-intrusive activities in development of infrastructures to provide facilities and services for visitors, certain intervals and limited numbers of visitors to Maya Devi Temple and some restrictions for tourists i.e. criteria on Do's and Don'ts. He illustrated that the Department of Archaeology (DoA) is the sole authority of the Government of Nepal that is working for the protection of Lumbini in many ways. DoA has conducted several excavations and enlightened several new facts associated with Lord Buddha. This organization is also involved in the prepara-

tion of IMP of Lumbini for its safeguarding and conducting several orientation programmes, integration programs as well as several training programs for local communities in Lumbini.

Interviewee B answered that he does not know about the existing management plan and regulation for tourism in Lumbini. He explained that INGO is indirectly helping and supporting sustainable development of Lumbini by eliminating the poverty of the local people. Most of the people around Lumbini area are in extreme poverty and don't even have access to basic facilities such as education and health facilities. Thus, INGO is working to reduce the poverty by giving them an opportunity to involve in income generating activities such as poultry farming, agriculture, labor in construction work and motivating the local people in wise use of resources. It also launches regular sanitation and afforestation programmes to preserve the quality of the environment. He further explained that INGO is helping them to increase the quality of life, capacity building skills and training and developing leadership. It is also providing funds to the local people to initiate the business and helps in facilitating the banks and other organizations to provide aids to the local people.

Similarly, interviewee C replied that UNESCO assists the national authority to preserve and manage the heritage sites of Lumbini. She said, "right now we are implementing the project called Strengthening the Conservation and Management of Lumbini, the birthplace of Lord Buddha". She further explained that the first phase of this project was initiated in 2010 and completed in 2013. The second phase of the project was started in 2014 and it will continue for another three years. The very component of the first phase was to restore the historical monuments and archaeological study and excavations in Lumbini. It also assisted the national authority to review the management process of Lumbini. Capacity building was a major component of this project. In the second phase, the project was extended to focus towards two other sites given as Tilaurakot and Ramagrama which were related to Lord Buddha's life, which are also in the tentative lists of WHS. The Ministry of Culture, Tourism and Civil Aviation, DoA and LDT are working together with the UNESCO office in Kathmandu for the implementation of an IMP. She mentioned that besides UNESCO the Ministry of Culture, Tourism and Civil Aviation, DoA, LDT and other national and international organizations such as Asian Development Bank (ADB) and World Bank have national authority to preserve and manage Lumbini. The ADB is improving the Bhairahawa airport (the airport in Lumbini area) and also funding the im-

provement of Lumbini. World Bank has also done a few studies and researches in Lumbini but has not implemented any programmes yet. World Wildlife Fund (WWF) and IUCN are improving the environment of the Lumbini. Several NGOs and INGOs are also working indirectly to conserve this site. She also added that UNESCO is acting in a coordinative role to create mutual understanding among all these organizations.

In the same way, interviewee D responded that Lumbini is being developed according to the Lumbini Master Plan designed by Professor Kenzo Tange in 1978 which has a fool-proof plan for the preservation of aesthetic, cultural and historical values. He further said that the LDT has been implementing this Master Plan as its norms, directives and values. Lumbini Development Trust conducts training to the local tour guides and rickshaw pullers regularly in various themes including conservation as well. In addition, he expressed that UNESCO, WWF, DoA, Risho University of Japan and Durham University of the United Kingdom (UK) are participating in the conservation of tangible and intangible heritages of Lumbini region.

Correspondingly, interviewee E answered that there is no proper management of tourism in Lumbini. He focused that there are no policies to control unsustainable business in this area. As a tourism operator, he answered “we promote Lumbini to the world through social media and Internet webpage”. He also said that they provide information as much as possible to the tourists about Lumbini. The tour guide provides help to guide through the Lumbini area and provides access to different facilities and services in Lumbini. They also provide brochures to the tourists where important information about Do’s and Don’ts is explained.

Alike, interviewee F answered that although they are not directly related with the tourism operator in Lumbini, they are working hard to promote the level of education and health sectors in this area. Samriddhi Foundation (an NGO) is mainly focused on Health and Education. It is providing IT literacy programmes and personality development programmes. It works intensively with students of deprived sections with its belief in the philosophy that sustainable development remains incomplete without dynamic participation of students (information retrieved from an activity report of Samriddhi Foundation attached with the mail).

7.3.5 Theme five: challenges of implementing sustainable tourism

Theme five is about the challenges of implementing sustainable tourism in Lumbini. This theme was developed to examine the challenges that are presented in planning, managing and monitoring sustainable tourism in Lumbini area. Furthermore, the completion of these challenges is examined. To this theme, interviewee A replied that existing poverty in local community, management of industrialization and urbanization, local's perceptions of culture and traditions, unawareness of sustainable tourism business and lack of coordination between concerned government and non-governmental organizations are the main challenges in implementing sustainable tourism in Lumbini. He also added that poor legislative provisions and national policies are also the challenges to overcome and implement sustainable business practices in Lumbini. He also came up with the solutions to these problems and challenges. In his opinion, to overcome the challenges of implementing sustainable tourism the local community should be aware of the tourism and reality of their cultural traditions and conceptions, a poverty reduction campaign should be launched, clear provisions and formulation of national legislation and policies of tourism business should be done and in addition, proper mechanism in coordination with all the stakeholders should be prepared.

Interviewee B responded that the main challenges of developing sustainable tourism in Lumbini are to manage the dynamic growth of tourists and to educate the people about the importance of Lumbini. He explained that there is an improper management system to regulate the tourism, insufficient financial aid to preserve the sites and insufficient advocacy of importance towards Lumbini. He added that people are conservative and are not very conscious about the site. The people are not very interested to manage the resources of the particular place. He suggested that awareness should be raised in the local community about the importance of Lumbini, unplanned settlements should be controlled and government and private organizations should coordinate and communicate to come up with effective solutions to overcome the challenges of sustainable tourism.

Similarly, interviewee C was of the opinion that the lack of understanding and awareness of the site and political instability are the problems in administering sustainable practices in Lumbini. She described that due to the political instability, the officers in administration keep changing and sometimes it can be an individual interest instead of institutional inter-

est. She also mentioned that all the organizations in Lumbini are working in isolation and to create a mutual understanding and coordination between them is also a challenge for processing and operating sustainable tourism in Lumbini.

Interviewee D also explained that the lack of awareness and weakness are the main reasons for not being able to implement the laws and regulations related to sustainability which makes it difficult to overcome the problems and challenges for implementing sustainable tourism in Lumbini region. In his opinion, the participation of the local people in the conservation and protection of the site is very low. He suggested that the government should implement the laws and regulations regarding sustainability and conservation very promptly and properly. All stakeholders should be involved in planning and implementing any project in Lumbini.

Correspondingly, interviewee E indicated that one of the major problems is the heritage complexity in Lumbini. He explained that predominant residences such as Muslims and Hindus are of higher percentage in comparison to the Buddhist people around the Lumbini area, which is also one of the reasons, why people are not aware of the importance of Lumbini. It is quite challenging to raise awareness among those people. Additionally, he also mentioned that the weather is also considered one of the challenges for maintaining sustainable tourism in that region. The summer months are hot and wet at times. During the summer season, especially in the month of March, April and May, there are very few tourists visiting Lumbini. Due to this, the economic contribution from the tourism perspective is unsubstantial. As mentioned by the above interviewees A, B, C and D, he also mentioned that all the stakeholders should get involved and coordinate with each other to initiate development activities for the feasible development of Lumbini.

Interviewee F didn't answer the questions in this theme. But he mentioned that awareness programmes about the heritage should be organized for the local people for the preservation of the heritage of Lumbini. Organizations should be involved in capacity building and empowerment of the local people to conserve the tangible and intangible heritage of Lumbini. He mainly emphasized that education is the most important tool to protect and preserve the Lumbini site.

7.4 Findings

The study examined the role of sustainable tourism in developing Lumbini, which was the primary objective of this thesis. Besides that, the study revealed the importance of Lumbini to all humankind and that it is worth preserving and protecting. In addition, the impacts of tourism, sustainable development issues and the status of the participation of government, non-governmental and other private organizations in implementing the sustainable development of Lumbini have been revealed. The following paragraphs reveal the findings of the study based on the analysis of the interviews that were completed with the experts.

The research carried out displayed that Lumbini is one of the most significant places in perspective to spiritual, historical and archaeological aspects. As a birthplace of Lord Gautama Buddha, and founder of Buddhism, it is one of the most holy places for Buddhist pilgrims. Moreover, the inscription of Lumbini included in UNESCO WH lists has increased the importance of its OUV, which in turn has given recognition to Nepal in the world and has increased the pride of Nepalese people. The WH is the heritage of humankind due to its OUV; therefore, Lumbini does not only carry the national value but also is considered as the heritage of humankind.

The study also revealed that the number of visitors in Lumbini has been increasing steadily. In the near future, it is expected that the number of tourists in Lumbini will be increased drastically due to the establishment of an international airport. Since it is one of the holy places for Buddhist Pilgrims, one of the well-known religions in the world, the visitors are mostly from the Buddhist countries such as Srilanka, China, Japan, India, Myanmar and Cambodia. Tourism has imposed both negative and positive impacts in Lumbini. Concerning the positive impacts, the local people are getting job opportunities such as rickshaw pullers and tour guides, new entrepreneurs are emerging and schools, colleges, training centres and hospitals and health posts have been established. Moreover, the farmers are indirectly benefitted from tourism. The local people are getting an opportunity to access life sustaining services and facilities such as education, health services and transportation. People are aware of the cultural heritage values of Lumbini.

On the other hand, the research revealed negative impacts of tourism and other activities in Lumbini. Industrialization and urbanization have become issues in Lumbini region. The

agricultural farmlands are converted to industries, factories and settlements. Increase in pollution has caused environmental degradation by which people are deprived of access to clean water supply and face health related problems. The protection of cultural heritage of Lumbini has been threatened due to the unmanaged tourism in this region. Local people are not that much aware of the importance of this particular site. Research showed that the participation of local people is very low towards the conservation and protection of Lumbini. Although tourism has increased the establishment of employment generating facilities and services, still the sustainable business practices are not adopted which has led low socio-economic benefits to the host community. Introducing tourism in Lumbini has degraded the valuable culture and traditions of the local people.

The study showed that sustainable tourism is of paramount importance for the development of Lumbini area. Different organizations have their own definition of sustainable tourism but the general concept of sustainable tourism is to meet the needs and desires of the present generations without compromising the needs of future generations. The proper management plan for Lumbini is very essential in preserving, protecting and promoting the OUV of Lumbini. There should be a balance between the four domains: social, cultural, economic and environmental dimensions of sustainable development. It can be seen that the local people (especially Muslims) in Lumbini are not fully able to access economic activities. Sustainable tourism should ensure socio-economic benefits to all the people without any discrimination. The factories (especially cement factory) should be far away from the settlement and Sacred Garden of Lumbini to ensure the protection of environmental quality. The majority of the people in Lumbini area are poor and deprived of quality education. These people should get an education and employment opportunity. Schools and training centres should be established for them. Similarly, necessary amenities and facilities are provided but are not able to reach the necessary expectations and needs of the tourists. They should be properly organized.

Another point that arose from the research was that LDT is implementing a tourism master plan developed by Japanese architect Professor Kenzo Tange. Although the tourism master plan has been implemented, there was no existing tourism management plan. However, the management process is under process of implementation. The UNESCO office in Kathmandu was implementing the project “Strengthening the Conservation and Management of Lumbini, the birthplace of Lord Buddha” in cooperation with the Ministry of Culture,

Tourism and Civil Aviation, DoA and LDT. The Government of Japan funded this project. The first phase of this project was started in 2010 and completed in 2013. The three-year second phase of this project has been initiated in 2014. In the first phase, the excavation, restoration and preservation of historic monuments and archeological remains of Lumbini along with an operational plan for the implementation of Kenzo Tange Master Plan for the Sacred Garden were done. The second phase focused on continuing conservation, investigation and safeguard of the cultural assets of GLA in particular of Tilaurakot and Ramagrama, which are in the tentative lists of WHS. The study also revealed that an IMP for Lumbini is under process of adoption and in implementation that clearly states some provisions of the visitor management, management of aesthetic, cultural and historical values and also the systematic development of infrastructures related to tourism in Lumbini area. UNESCO, DoA and LDT are involved in preparing this management process. This plan was also developed to introduce sustainable tourism development indicators in Lumbini.

The researcher also revealed that different organizations are working for the feasible development of Lumbini. The UNESCO office in Kathmandu, Ministry of Culture, Tourism and Civil Aviation, DoA and LDT assist national authority to safeguard the cultural assets of this site. Moreover, the ADB is funding to improve the airport of Lumbini. Similarly, international organizations are also involved in safeguarding the heritage of Lumbini. The World Bank, WWF, IUCN, Risho University of Japan and Durham University of the UK are providing necessary assistance for preservation and promotion of this particular site. Other than that, several INGOs and NGOs are indirectly helping to promote and protect the Lumbini sites by empowering local people, eliminating poverty and providing education and health facilities for deprived people. However, all the organizations are working in isolation.

The challenges in implementing and monitoring sustainable tourism in Lumbini were also revealed during the research. The main problems and challenges existing in Lumbini area are: lack of awareness of the heritage, misunderstanding and poor coordination between government, non-governmental and privately owned organizations participating towards the protection and promotion of Lumbini, dynamic growth of tourists, political instability and poor legislative provisions and national policies regarding sustainability. In addition, weather is also considered one of the challenges in managing sustainable tourism in Lumbini.

7.5 Conclusions and recommendations

From the findings, it was realized that sustainable tourism development in Lumbini is not properly conducted. Although different organizations are involved in the development projects of Lumbini, local people, tourism organizers and other concerned organizations do not have proper cooperation and mutual understanding between each other to initiate the development activities. The local people should be given more priority to preserve the sites by allowing them to use the resources wisely but it seems that the government and other organizations are not giving the needed attention. Local people must have an opportunity to get involved in the decision making process of the development activities in Lumbini. There should also be more participation from national and international organizations. The WHS needs financial aids to preserve the sites, however, Lumbini lacks international funds for its development. The sustainable tourism in Lumbini should ensure that the needs of tourists are met, through the supply of the necessary facilities and services and the opportunity to explore the living heritage of Lumbini. The government should prepare and draft national laws and policies regarding sustainable development to control and minimize the hazardous development of infrastructures around the Lumbini area. The preservation and sustainability of local cultures as well as opportunities for local people should be considered when drafting the policies. Other migrants such as tourism promoters or professionals should not replace local communities. Considering local people's involvement is a crucial part when drafting policies and legislations regarding the sustainability of Lumbini.

Further research should be done to initiate the tourism management process in Lumbini. The Buddhist Pilgrimage Circuit should be planned in such a way that the starting point of the circuit is the birthplace of Lord Gautama Buddha. The government and other private organizations should also involve in the development of pilgrimage routes, connecting the other places related to Buddha's life, such as Tilaurakot and Ramagrama within the Lumbini Area. The tour operators and travel agencies should develop a promotional strategy in promoting GLA. While implementing the Kenzo Tange Master Plan LDT should remain true to the spirit of the master plan. There seems to be a misunderstanding between LDT and hotels in Lumbini, which may affect the adoption of sustainable business practices. All the organizations should mutually cooperate to enhance the sustainable tourism business in Lumbini. Furthermore, the national airport in Lumbini is being upgraded to an international airport that can draw a large number of visitors to Lumbini. Thus, necessary tools and

techniques should be developed to monitor the carrying capacity and impacts of tourism in Lumbini. Any development activities in Lumbini should benefit the local people and assist in the protection and preservation of the cultural assets of Lumbini. The government of Nepal should attract and welcome more international organizations to support the development projects of Lumbini.

7.6 Reliability and validity

Reliability refers to the consistency of the measurement meaning that the degree of any research findings would be the same, if the research were to be repeated at a later date or with a different sample of subjects. It is quite difficult to obtain the same results in social science research because of varying and ever-changing social situations of human nature. The identical results can be only obtained if the model is taken from the natural sciences where the experimental conditions are properly controlled. Moreover, a research conducted with identical questions with people of different locations or even the same region are likely to produce different results because of varying social and physical environment. (Veal 2006, 41.)

Validity refers to the accuracy of our measurement meaning that the degree of the information collected by the researcher truly reflects the phenomenon being studied. The validity of the leisure and tourism data can rarely be obtained. It is difficult to obtain this in leisure and tourism research because the empirical research is mainly concerned with the people's attitudes and behaviors and the researcher relies upon the people's own report in the form of responses to the interviews. (Veal 2006, 41.)

Reliability and validity are important components in social science research. By measuring the reliability and validity of any research work, the authenticity of the research can be evaluated. The information and data produced in this thesis could be projected to be highly reliable, valid and credible since the data were received from experts working in the field of tourism and preservation, promotion and protection of the cultural heritage of Lumbini. The interview schedule was sent to the participants before the actual interview, which gave them the opportunity to be familiar with the interview themes and to have a broader scope of knowledge and concepts on the research themes, which has further up-lifted the reliabil-

ity of the information. The data retrieved from the research are very much reliable and accurate, since the experts have the knowledge, skills and experiences and have a personal involvement in various development activities of Lumbini. On the other hand, the validity of the data in this thesis can be measured on the basis of the information provided by the interviewees. This information was further analyzed and interpreted and finally recommended as the solutions to the existing problems.

8 CONCLUSIONS

Tourism is the fastest growing sector of industry. The tourism industry contributes to economic growth of many countries and is taken as an essential sector of business for the development of the country. Tourism has revealed new places and the flow of tourists to the destinations is increasing. The massive flow of visitors to the destinations has exposed problems such as environmental degradation, insecurity, degradation of cultural, economic and social factors of the host community and place. Sustainably based tourism is very essential for the long-term success and development of the tourism industry. Cultural heritage is the main source of tourism to attract tourists and increase the number of visitors. Unmanaged tourism in cultural heritage sites causes the loss of identity, deterioration of the historical buildings, and loss of cultural biodiversity and affects the natural resources. Sustainable development is necessary to protect and preserve those sites, which are vulnerable when exposed to tourism.

The sustainable development of tourism should ensure the environmental sustainability, socio-cultural sustainability and economic sustainability for the gradual development of cultural heritage sites. Tourism activities should contribute to the economic growth of the local people and ensure the protection and preservation of the cultural identity and sites through providing financial support and promoting the places. International, national and private organizations are involved in the development of sustainable tourism. The sustainable development of tourism in cultural heritage sites cannot be done alone by a few organizations or a few numbers of people, instead it could be executed through the participation of all the stakeholders involved in tourism. The government should also have complete participation towards the protection and preservation of cultural heritages and promote sustainable tourism.

The sustainable development of tourism involves a significant number of activities to be executed by the stakeholders for the development of cultural heritage sites. Awareness programmes concerning the impacts of tourism should be organized for the local people. Local people empowerment to safeguard the cultural and natural resources should be taken into consideration. Poverty alleviation through tourism and developing tools and techniques for the management of tourism, are also the important and necessary activities to be

executed to regulate the tourism on sustainable basis. The impacts of tourism on a place should be assessed regularly for the proper management, implementation and monitoring of tourism to develop sustainable tourism.

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Request sent to the participants

Dear Sir/Madam,

My name is Shiva Pandey. I am pursuing my Bachelor's Degree Programme in Tourism faculty in Centria University of Applied Sciences in Finland. I am currently undergoing through my final thesis for the degree programme. The topic to my thesis is "Sustainable tourism as a driving factor for the development of cultural heritage sites". In the process, I have taken the case study of Lumbini. My aim of this thesis is to find out the role of sustainability for the long-term success of cultural heritages. The intended time for whole interview is 30-45 minutes. The interview will be taken through Skype or through telephone and it will be tape-recorded for the internal analysis. The responses will be kept confidential if needed and will not be shared with third parties for commercial purposes.

I felt that you would be one of the most enlightening people in the field that I could possibly interview. I have attached a file regarding sample questions to this email.

I intend to graduate in June 2015. According to the school schedule, to graduate in June I have to submit the final copy of the thesis in April 2015. If you have any questions regarding the interview you would like to ask, please feel free to do so.

Thank you very much for considering this request.

Yours Sincerely,

Shiva Pandey
Student
Centria University of Applied Sciences
68600 Pietarsaari, Finland

Enclosure: Interview Schedule for semi-structured interview

SUSTAINABLE TOURISM AS A DRIVING FACTOR FOR THE DEVELOPMENT OF CULTURAL HERITAGE SITES. Case Study: Lumbini –The Birth Place of Gautama Buddha.

Interview schedule for semi-structured interview

Time Length: 30-45 minutes

Name of the participant:

Citizen:

Organization:

Position:

Place:

Section	Questions	Probes	Objectives
1. Introduction	1. Introduce yourself and ask the interviewee to do so.	1 In short, about his current business and position	1. First to inform the purpose and confidentiality
2. Importance of cultural heritages in tourism industry	2. What role does cultural heritage tourism play in tourism industry?	2. Types of heritages. Advantages of cultural diversity in tourism.	2 To know the value of cultural heritage in tourism
3. Attitudes towards World Heritage Sites listed in UNESCO and its contribution in tourism	3. How do you explain World Heritage Sites?	3. In more details with Lumbini (The World Heritage Sites in Nepal)	3. In-depth knowledge of importance of World Heritage Sites.
4. Tourism situation in Lumbini	4. Existing management system in this heritage sites.	4. Aesthetic values and authenticity of this heritage. Density of tourists, environmental situation-waste management, pollution control	4. To get more acquainted with the importance of Lumbini in tourism industry.
5. Attitudes towards sustainability and sustainable tourism development	5. How do you define sustainability? Importance of sustainable tourism development?	5. All dimensions of sustainability, his personal idea and experiences.	5 Research objectives
6. Attitudes towards sustainable business practices and responsibility towards sustainable tourism development in Lumbini	6. Personal view on sustainable business practices and essential elements of sustainable business practices.	6. Reflecting on answers and checking all dimensions of sustainability from tourism perspective.	6. Insight to the depth of research objectives
7. Implementing sustainable practices in Lumbini	7 Advantages of sustainable tourism development. Challenges of implementing sustainable business practices.	7. Own experiences- with concrete examples	7. In-depth knowledge to find out the research objectives
8. Attitudes towards government, local people, local organizations and UNESCO	8. Stakeholders contributing towards the sustainable development of Lumbini.	8. Personal knowledge and own experiences	8. Find out if sufficient support given to protect and preserve the Lumbini sites
9. Ending the interview	9. Ask for further comments and suggestions		9. Closing the interview

The Criteria for Selection

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria. These criteria are explained in the Operational Guidelines of the World Heritage Convention which, besides the text of the Convention, is the main working tool on World Heritage. The criteria are regularly revised by the committee to reflect the evolution of the World Heritage concept itself.

Until the end of 2004, World Heritage sites were selected on the basis of six cultural and four natural criteria. With the adoption of the revised Operational Guidelines for the Implementation of the World Heritage Convention, only one SET of ten criteria exists.

Selection Criteria:

- (i) to represent a masterpiece of human creative genius;
- (ii) to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal Significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
- (vii) to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- (viii) to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- (ix) to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- (x) to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

(Source: UNESCO 2015. Available: <http://whc.unesco.org/en/criteria/>. Accessed: 11 April 2015)