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Buddhism and Tourism: A General Review

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Abstract

Everyone in the world is Buddhist because every heart has love, peace, and compassion. This is a study to find out the gap in knowledge between Buddhism and tourism. Buddhism pursues happiness by using knowledge and practice to achieve mental equanimity. In Buddhism, equanimity, or peace of mind, is achieved by detaching oneself from the cycle of craving that produces suffering and travelling broadens horizons and provides patience. It relieves stress and unwinds the mind to develop tolerance and empathy. Travelling helps to discover self. It helps to be open-minded, offers break from routine life, and provides patience. It relieves stress and unwinds the mind. It discovers human strengths and weaknesses. This article examines the social connectivity between Buddhism and tourism in Nepal. Methodologically, it is desk based qualitative study. It is a general review of Buddhism and tourism. The study finds a Buddhist worldview, plays a significant role in shaping attitudes toward Buddhist tourism.

Introduction

Buddhism is a storehouse of knowledge. There are 1000 Buddhas in Buddhism which means there are thousands of bits of knowledge, philosophy, and theory (Badal, 2021, p. 27). The truth is not single as only one Buddha has told somewhere. Truth is universal. The simple rule or philosophy of love is Buddhism. Peace, love and compassion within human beings are Buddhism. The absence of anger,

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greed, theft, betrayal, and violence is Buddhism. The rational quality of love within human beings is Buddhism. Simply being a human by you is Buddhism. This transformation of human welfare is possible by the visit to Lumbini Nepal. Buddhism is not simply a religion but it is a way of life (Badal, 2021, p. 27). Buddhism and tourism: A general review is a study to find out the knowledge gap in Buddhism and tourism.

Although Sakyamuni Buddha was born in Nepal, Swayambhunath and Boudhanath in Kathmandu were established in the time of the immemorial period in the mythological age, Buddhism in Nepal started spreading since the reign of Ashoka through Indian and Tibetan missionaries around 300 BC. The Kiratas were the first people in Nepal who embraced Gautama Buddha's teachings, followed by the Lichchavis and Newar people. Buddha was born in Lumbini in an independent Shakya Kingdom. Lumbini is considered to lie in the present-day Rupandehi District, Lumbini zone of Nepal. Buddhism is the second-largest religion in Nepal. According to the 2001 census, 10.74% of Nepal's population practiced Buddhism, consisting mainly of Tibeto-Burman-speaking ethnicities, the Newar. However, in the 2011 census, Buddhists made up just 9% of the country's population. However, entire Hindus accept Buddha as the ninth incarnation of supreme lord Vishnu. Accept some orthodox Buddhists and Pandits (priests) who want to create disharmony between the Hindus and Buddhists. Lord Pashupatinath, Machchhendranath, Kumari, Swayambhunath, Boudhanath, Bramha, Tara, and Indra, are the common gods of Hindus and Buddhists. Buddhism is about love and compassion, so a real Buddhist cannot see any discrimination in Nepalese society (Acharya, 2006, p. 193).

Buddhist thought and practice of sociology uncover a rich body of interconnected writings that explore sociological theory, methods, and teachings and conceive unique ways to study sociology and social problems. Buddhist temples and their uses and social connectivity to Buddhist tourism are heavily reliant on international support and funding from external sources because creating such a place is a massive undertaking. Buddhist temples are self-financing institutions that depend directly on pilgrims for their vitality. But sometimes their presence also generates consternation among the residents, who see them as competitors in the tourism economy (Shinde, 2021, p. 1). The findings of the present study revealed there is a "complementary and positive relation between Buddhism and tourism". It means the promotion of Buddhism helps develop quality tourism and it promotes Buddhism and Buddhist sites. Buddhist temples are not only related to religion it has huge space in tourism it is also taken as Buddhist tourism sites which represent spiritually motivated travel, perhaps the oldest and most prevalent type of travel in human history.

Over the last few decades, destination marketing organizations worldwide have promoted tourism at sacred sites with the goal of diversifying their tourism product offerings, rejuvenating failing economies and generating funding for preservation

and conservation. Millions of Buddhist followers travel to at least four important pilgrimage sites related to Buddha's life and Nepal is the foundation of Buddha. Traditional Buddhist temples are designed to inspire inner and outer peace (Gellner, 2004, p. 140).

Buddhist temples, in general, are the places to learn Buddhist teaching and Buddhism in Nepal. Its architectural structures are varied according to the philosophy of Mahayana, Theravada and Vajrayana sects of Buddhism. The Buddhist temples are designed to symbolize five elements: fire, air, earth, water and wisdom. Non-Buddhists' motivations for visiting temples are an opportunity to learn about diverse cultures and lifestyles. As a diverse cultural area that attracts a large number of tourists, this study provides insights into the motivations of non-Buddhists visiting temples in Nepal (Choea et al. 2013, p. 1). Motives for Buddhist temple visitation offer a unique opportunity for investigation because the tourism motivation literature has not addressed travel to religious sites, and research on travel to religious sites has developed separately from the tourism perspective. The investigation only accounted for non-Buddhists and did not attempt to compare their motivations to those of Buddhists. Future examinations exploring the link between tourism and Buddhism might focus on the impact of Buddhist tourism on local economies, the negative cultural impacts of tourists on Buddhist sites, and the differences in visitation patterns between Buddhists and non-Buddhists (Choea et al. 2013, p. 1). Buddhist thoughts and practices directly contribute to society to maintain peace and compassion. Buddhism could offer guidelines on an understanding of social institutions, social problems, and the dynamics of social change in society. In this curious world, everyone wants profundity or wisdom, usually; the temples consist not only of their buildings but also the surrounding environment with knowledge, and philosophy for an easy life and prayer.

The main curiosity for the world about Buddhism is about four principles, they are: 1. "The Three Jewels of Consciousness- "Sila, Pargya, Samadhi", 2. "The Four Noble Truths", 3. "Eightfold Path", 4. "Five Principles of Peaceful Coexistence –Panchasheel". Buddhist teachings are explored in reference to their sociological theory applications. Mindfulness practices that are endemic to Buddhism are explored as tools for sociologists to consider as reflexively, develop sociological insights, and pursue social justice (Schipper, 2012, p. 203). This investigation on tourism literature is to explore the motivations of non-Buddhists, in visiting Buddhist temples. Buddhist tourism motivates non-Buddhists given the increasing popularity of spiritual activities, yoga and meditation retreats. It is as well as the exponential growth of Buddhist-themed tourism campaigns. The findings provide insights for tourism officials responsible for promoting ways to attract tourists to Buddhist temples within their respective destinations (Choea et al. 2013, p. 1).

The concept of travel in Buddhism seemed to have been initiated by the Buddha himself. Buddhism and Buddhist sites help develop quality tourism in Nepal. Pilgrimage got much importance as the Buddha treasured it as a sacred act for the followers and non-followers. The Buddha preached only about the true law of nature. He never taught Buddhism as a religion (Rai, 2020, p. 22). Tourists' desire is unique and they attract to different activities. Buddhism, Buddhist temples and their activities, lifestyles and philosophy, festivities, cultures, and spiritual activities are the center point of attraction. In the current technological busy world, people are depressed due to over-expectations and many random chronological disorders. In this context, we can highlight the related peace and spiritual tourism linked with Buddhist temples, making a high increment of non-Buddhist. In this world, there are many touristic spots and countries, but tourists are choosing Nepal because of its many uniqueness. Among them, one reason is Buddhism. Next is that; Nepal is the birthplace of Lord Sakyamuni Buddha. Due to Buddhist activities, tourism and tourism products of Nepal show that there is innovation and diversity in the way the tourism product is fashioned, nurtured, and marketed (Sharma, 2007, p. 349). Although Buddhist temples provide the religious infrastructure essential for the pilgrimage economy. It continues to be perceived as an outsider by local communities and agencies that deprive them of the opportunities to engage in tourism-related occupations. Besides the religious and heritage aspects of a site, there are other supporting services that are equally crucial for a successful religious tourism economy in that particular place; every aspect of the economy is related to pilgrimage and religious tourism. It is also evident that the benefits that are realized from tourism for the local economy are much less in comparison to the revenues that are accrued by international tour operators and concerned sites.

The importance of potential visitors' psychological needs, for example, 'escape' or 'off the beaten path'. In the current study, these reasons entail travel motivated by cerebrally enriching purposes, as well as the need to seek a tranquil and serene environment that induces relaxation (Choea, Blazeyb & Mitasc, 2013, p. 1). The world is living in a miserable condition due to ignorance, lack of awareness, hatred, grievances, quarrels, and poverty. To get rid of such an evil situation, people love traveling to heal the disturbances of the mind. Buddhism adds its psychology of peace and compassion to travelers through yoga and meditation practiced by Buddha in the cool Himalayan country.

What are the uses and how do Buddhism and Buddhist temples connect to the society of Nepal and how can be directly linked with tourism? What are the opportunities, challenges? And socio-economic status due to Buddhism in the tourism sectors of Nepal?

The aim of this research is to investigate the social connectivity of Buddhism and tourism and their interconnection to society.

To find out the social connectivity of Buddhism and Buddhist temples of Nepal and how it can be directly linked with tourism. To explore the opportunities, challenges, and socio-economic status due to Buddhism in the tourism sectors of Nepal.

This study analyses Nepal can be the reason for the best destination because of its Buddhist heritage and philosophy. It explores the importance of Buddhism and Buddhist temples to provide a new sight of touristic attraction. The study is very useful and covers the critical scientific approaches which help to frame the development of Buddhist sites in Nepal. The study also helps to expose the importance, uses, and social connectivity of Buddhist temples and the role of tourism performance on the socio-economic growth of the country. This study also analyses the relationship between Buddhism and tourism in Nepal. The study is concluded with a summary of the findings.

Methodology

This study is about Buddhism and tourism and the research is desk-based qualitative research from a secondary source. It is a specific review of literature on Buddhism and tourism in its interconnection. It also analyses the opportunities and challenges in the interconnectedness of Buddhism and tourism. Methodologically it is a literature review with a descriptive method.

Review of literature

General review

Tourism is one of the growing service sectors in Nepal. In 2011 the direct and indirect contribution of the Nepal tourism industry to total GDP and employment is expected to reach 6.7% and 2.4% respectively (WTTC, 2011, p. 1). Buddhism inspired a movement that aimed to address issues of human rights and social inequality. Buddhists are not explicitly involved in movements for social change yet do hold beliefs and participate in practices that have an impact on social change and development (Tomalin, 2007, p. 1).

The religion's founder, Buddha, is considered an extraordinary being, but not a god. The word Buddha means "enlightened." The path to enlightenment is attained by utilizing morality, meditation and wisdom. Buddha's most important teachings, known as The Four Noble Truths, are essential for understanding religion. Buddhism in Nepal started spreading during the reign of Ashoka through Indian and Tibetan missionaries (Holiday, 2021, p. 208). The Kiratas were the first people in Nepal who embraced Gautama Buddha's teachings, followed by the Licchavis and Newar people. Buddhism is the second-largest religion in Nepal (Dhakal, 2021, p. 71). Buddhist temples are the place where visitors go to unwind, relax and learn Buddhism. The unique feature of a monastery is its serenity. In that sense, monasteries are located in

remote places, far from the hustle and bustle. The Buddhist temples are not only the place where to preserve, promote and disseminate the treasure teaching of Buddha. These are the attraction sites of heritage which are the massive assets of tourism in Nepal (Amgai, 2021, p. 1). Buddhist pilgrimage sites are scattered across the country, revered as the holiest places by Buddhist and Hindu pilgrims and every people in Nepal and foreign travelers. Devout Buddhists and Hindus as well visit the monasteries to pay homage some visit to immerse them in silence while others are on spiritual quests (Rai, 2020, p. 22).

Tourists increasingly visit religious sites for 'architecture, art, decorative interest, tranquility, 'sacred space' and personal contact with the 'soul' of a place as they attempt to connect a transcendental space providing spiritual meaning in a life of ephemeral values. Thus, understanding tourists' motivations may help religious sites develop new arenas and partners for attracting more visitors who may wish to visit Buddhist sites because this would give them an opportunity to learn about diverse cultures and lifestyles. Understanding the relationship between tourism performance and economic growth may assist researchers, practitioners, and investors in their estimates of the future planning of the tourism industry. This understanding is of significance for policymakers in developing policies to best suit the economic objectives of the country (Karki, 2015, p. 1).

This study also found a pattern of social distance between believers and non-believers. The believers of Buddhism were found more aware of Buddhist heritages and they are ready to stay longer and spend more money. The core of tourism was identified as Buddhist spirituality, Buddhist history, and culture, Buddhist archaeology, Buddhist pilgrimage, etc. which attract larger tourist numbers and retain longer at the destination. Hence, it is concluded that there is a complementary and positive relationship between Buddhism and tourism. Means overall Buddhism helps to promote tourism in Nepal and tourism conserves Buddhist heritages and propagates Buddhist teachings of eternal peace, harmony, and non-violence (Rai, 2020, p. 22).

Buddhism has been interpreted hermeneutically and allies with almost major disciplines- cosmology, psychology, religion, philosophy, science, and the Buddha symbolized as peace, non-violence, nirvana, dependent co-arising, and timelessness, ethical leader, social reformer (Ghimire, Ethical Pragmatic Nature of Buddhism: Conceptual Analysis, 2020, p. 1).

The teaching of Buddha seems as a guideline for cultivating morality, compassion, and empathy. For that reason, millions of Buddhist followers and non-Buddhists are attracted to Buddhist heritages, and to learn and understand the depth they visit Buddhist temples, especially at least four important pilgrimage sites related to Buddha's life: Lumbini, where Buddha was born, Bodhgaya, where he attained enlightenment,

Sarnath, where he delivered the first sermon, and Kushinagar, where he breathed his last. Lumbini and Bodhgaya were declared UNESCO World Heritage Sites in 1997 and 2002 respectively; Sarnath is in the process of being listed as one. All these sites have recorded an enormous increase in visitors, both domestic and international. This increase is because transnational Buddhist organizations are increasingly mainstreaming Buddhist teachings and philosophies to non-Buddhists, for their universal values, and inspiring them to visit places related to Buddha (Shinde, 2021, p. 1). Buddha after realizing the causes of the turmoil of the then society went among the people. He used intervention for social transformation. He, as a provocative action researcher, dealt with political and moral theories (Robinson & Johnson, 1970, p. 25). Buddha, on the one hand, conceived that humans can have knowledge of one's own ability and develop the right desires for social order. Buddha proposed the Karmic theory which is metaphysical in form and ethical in purpose he prescribed a set of behaviors with the explanations of their values and purposes to bring happiness as depicted in the relation between values, purpose, and ethics in modern view (Malloy, 2003, p. 1). His theory comprises moral rules for daily lives became the most practical tool for the people who were eager to know the relation of 'works in this life to result in the next life' (Ghimire, 2020, p. 1). Buddhist temples are the place of social transformation with the treasure of knowledge spread by Buddha.

According to Hari Dhoj Rai, he found in his research on Buddhist heritage sites that have been explored, excavated, conserved, developed, and promoted because of tourism activities all over the world. The relation between Buddhism and tourism, Buddhist heritage sites have a positive relationship with tourism which means the promotion of Buddhist sites by Buddhist temples helps to develop quality tourism in Nepal (Rai, 2020, p. 22).

From Shinde's paper derives residents argue that because Buddhist temples derive benefits from the incoming pilgrims, they should be considered economic enterprises. As per regulations, only a certain number of monks and pilgrims can stay in monasteries to maintain monastic establishments. The development of infrastructure, to embark on a tourism management plan that promotes the co-created heritage of the site and accounts for the needs of both international and domestic visitors; and helps create opportunities for strengthening the participation of host communities in the tourism economy (Shinde, 2021, p. 1). The key idea of co-creation of heritage for religious tourism is when international monasteries superimpose and juxtapose their own traditional practices and rituals on the sacred landscape. They provide the necessary religious infrastructure for Buddhist pilgrims to mediate the sanctity of the place and partake in the spirit of the place where Buddha was born. A flip side of this co-creation is that it is perceived as "imported Buddhism" by local communities, as they see this juxtaposition on their environment as an import that

has little to do with their own religious practice (Shinde, 2021, p. 1). It is important to promote Buddhist sites for learning about new things, and the tranquil, and serene aspects of visiting a Buddhist temple.

Further opportunities for addressing visitors' intellectual development and relaxation include programs, such as tea ceremonies, yoga, meditation, and Zen classes and workshops in Buddhism, martial arts, traditional games and other attractive Buddhist festivals which are related to society, culture, tradition which represent history as well as current status are holds in Buddhist temples. The process of co-creation also generates tourism, because monasteries become attractions of the culture. This is further aided by the fact that the master plan was designed for a serene experience and had elements that would appeal to the different sensitivities and expectations of visitors. This religious-recreational mix then presents a new kind of heritage that needs to be interpreted, conveyed, and appreciated by addressing which directly helps to motivate the tourism sector (Choea et al. 2013, p. 1).

In literature reviews of the paper Kiran Sinde, exploratory work finds out many questions were answered but many more have also been raised for example, what are the impacts of the seemingly imported Buddhism on every day practices, rituals, and performances of native Buddhist populations? How would monasteries interact with local communities to produce more equitable benefits from the tourism economy? It also asks how sites can continue to maintain their status in the wake of the combined sacred and leisure orientations that might threaten to affect the sanctity of the place, and whether they will move beyond a reliance on external support for its vitality (Shinde, 2021, p. 1). At a broader level, it is prudent to examine how the form of tourism seen in Buddhist temples intersects with other forms of tourism popular in the mountainous Nepal region, and how similar or different Buddhist pilgrimages in Nepal are to those observed in other Buddhist heritage places. Finding answers to these aspects can provide a more holistic understanding of how the value of heritage can be fully realized for improving tourism prospects in world heritage sites as well as Buddhist temples (Shinde, 2021, p. 1).

(World Bank Group, 2014-2018) stated that the process starts with an analysis of the current tourism situation, a vision for the desired future, a demand assessment, and an analysis of the gaps that need to be filled and the challenges faced to progress the vision. The following activities were carried out to inform this document: A Visitor Motivation and Expenditure Survey conducted in 2012 from a sample of 2,500 visitors at all major Buddhist circuit sites; it needs a comprehensive analysis of legal and regulatory challenges and constraints. Site visits and interviews with public and private stakeholders. The establishment of regular consultations and validation with a public-private Buddhist circuit steering committee, identification and documentation of potential catalytic projects. Review of all existing reports and plans.

Cultural tourism has a long history, and with its roots in the grand tour is arguably the original form of tourism. Understanding of the relationship between tourism performance and economic growth may assist the researchers, practices and investors in their estimates of the future planning of the tourism industry. This understanding is of significance for policymakers in developing policies to best suit the economic objectives of the country (Mason, 2003, p. 1).

In the fiscal year 2005/2006, the Government of Nepal announced the policy of mainstreaming religious institutions such as madrasa, gumbas, gurukuls and ashrams. The budget speech opened the way for inclusion in education for the children involved in religion. It stated, "Special arrangement will be made to bring the traditional religious schools, such as madrasa, gumba and gurukul into the mainstream in pursuance of the spirit of Education for All". The budget has been allocated for the mainstreaming and strategies and approaches have been schemed (Research Centre for Educational Innovation and Development (RCEID), 2007). An enjoyable and impactful travel experience depends on more than physical landscapes and heritage services rendered by locals the ambience and aesthetics of the travel environment are equally important aspects of an attractive and sustainable tourism destination (World Bank Group, 2014-2018). Tourism is valued as the major contributor to a sustainable Nepal economy, having developed as an attractive, safe, exciting and unique destination through conservation and promotion, leading to equitable distribution of tourism benefits helps to establish greater harmony in society (Bhandari). Buddhism is one of the main forms of tourism that most policymakers seem to be betting on for the future. The world tourism organization, for example, asserted that cultural tourism accounted for 37% of global tourism, and forecast that it would grow at a rate of 15% per year (WTTC, 2011, p. 1).

A national policy on religious education should be developed for a new Nepal because the country has become a secular state. Consideration should be made to the tenets of religious education before formulating policies of linking religious institutions with mainstream education. There is a need for a comprehensive approach. So, separate studies should be conducted to know its roles connect to tourism (Research Centre for Educational Innovation and Development, 2007).

Siddhartha meditated and eventually came to an understanding of the concept of enlightenment. After this, he became known as Buddha or the enlightened one. Eventually, he started teaching his philosophy and gained a large number of followers. After going through a life of self-denial, discipline and meditation, he is said to have attained enlightenment which resulted in the alleviation of his pain and suffering. Then, he embarked on a journey of teaching others the path that would liberate them from the cycle of life and death. Gradually, Buddhism spread to numerous countries such as central Asian, East Asian, and Southeast Asian cultures. Today

Buddhism has spread to almost all the countries of the world with the population of Buddhists estimated to be around 500 million. The largest population is in China, Thailand, Cambodia, and Myanmar have the highest proportion of Buddhists in their population. Buddhism is also becoming more widely practiced in America, Australia, and the United Kingdom. Although there are many divisions or schools within Buddhism, there are two main branches that differs in some areas of focus (Shrestha, 2008, p. 1).

Theravada Buddhism focuses on individual enlightenment and experience as well as monastic life. Mahayana Buddhism focuses on collective freedom from suffering and teaching the ways to enlightenment. Zen and Tibetan Buddhism, both considered offshoots of the Mahayana tradition, are the two types of Buddhism most people in western countries practice (Thapa, January 2006, p.25). It is a tradition that focuses on personal spiritual development. To many, it is more of a philosophy and a humanistic way of life which can be summed up as striving to lead a moral life being aware of one's thoughts and actions; and developing wisdom, compassion, and understanding (Speckhardt, 2017, p. 1). Later Vajrayana originates with the mixture of Theravada and Mahayana approximately the origin of Vajrayana is unclear, except that it coincided with the spread of the mentalist schools of Buddhism. It flourished from the 6th to the 11th century and exerted a lasting influence on the neighboring countries of India. The rich visual arts of Vajrayana reach their culmination in the sacred mandala, a representation of the universe used as an aid for meditation (Yogi, 2022, p. 23). Buddhist heritages propagate or spread Buddhist teachings of eternal peace, harmony and non-violence all over the world. The study shows that there is a complementary and positive relationship between the Buddhism and tourism in terms of mindfulness, peace and happiness. It means expansion of Buddhist philosophy, or Buddhism, helps to promote tourism. On the other hand, tourism conserves Buddhist heritages. Buddhism propagates eternal peace, harmony and non-violence in the world, are the main theme of Buddhist philosophy (Rai, 2020, p. 22). In such a way Buddhism and tourism are interrelated.

Weiler and Hall (1992) found that cultural tourists were relatively young, the majority tertiary- educated, and a third were in professional occupations. These demographic descriptions resonate with our findings about participants in the current study. People should recognize the emotional- spiritual motivations, regardless of their religious beliefs in this current world where distress exists everywhere due to Covid and other elements of human daily lifestyles. Different types of festivals are also performed in Buddhist temples which are also the center point of attraction for tourists and also represent and benefited the locals in many ways. All activities related to Buddhist spiritual heritage are in order to benefit tourism (Choea et al. 2013, p. 1).

Opportunities and challenges

The findings of the present study revealed there is a “complementary and positive relation between Buddhism and tourism”. It means the promotion of Buddhism helps develop quality tourism and it promotes Buddhism and Buddhist sites. Buddhist teaching also appreciate planning, development, promotion and educative purpose Buddhist temples are not only related to religion it has huge space in tourism it is also taken as Buddhist tourism sites which represent spiritually motivated travel, ‘perhaps the oldest and most prevalent type of travel in human. Over the last few decades, destination marketing organizations worldwide have promoted tourism at sacred sites with the goal of diversifying their tourism product offerings, rejuvenating failing economies and generating funding for preservation and conservation. Buddhist temples are of particular interest given the growth of Buddhism- themed tourism campaigns. This will be very effective themed for the people to heal the psychological damages occur by Covid and this peace and spiritual tourism are the central point of attraction in post Covid. Buddha was the first positivist and identified the observation method. Buddhism is one of the scientific religions of the world (Shrestha, 2008, p. 1). This is the scientific religion so it can be critically measured, analyze and evaluate which evaluates scientific civilization Buddhism makes the lifestyle an easy life-changing formula. Buddhists believe in karma or ‘intentional action’. Worship helps Buddhists to transform their minds through positive action so that they can escape the cycle of birth, death, and rebirth, known as samsara, and gain enlightenment.

- The Buddhist heritage sites encompass historic sites associated with the life of Sakyamuni Buddha and two earlier Buddha’s namely, Krakuchhanda and Kanakamuni which is the precious assets of the heritage of Nepal. The pilgrims have a very good opportunity to worship and pay homage to three Buddha’s in a single trip because Nepal is the birthplace of Buddha, and thousands of national and international Buddhists, as well as non- Buddhists, come to visit. It has direct and indirect effects on the socio-economic development of Buddhist temples because some Buddhist heritages and philosophies are also in the shadow of the tourism industry to upgrade those sites.
- Religious tourism raises awareness of humanity, and common heritage and provides resources for preservation.
- It can contribute to local development.
- It builds cultural understanding.

Despite huge potential, tourism has not benefitted the region in a way it otherwise had to. Buddhism-based thematic tourism development would definitely yield more benefits in Nepal as in Mecca Madinah, Jerusalem, and Vatican City (Rai, 2020, p. 22). The study of the relationship between Buddhism and tourism is undertaken to create a new understanding to contribute to the quality of tourism development in Nepal (Rai, 2020, p. 22). The study will be useful and covers the critical scientific approaches which will be helpful to frame the development of tourism and motivation to non-Buddhist visiting Buddhist temples. The findings of the study will play an important role in Buddhism and Buddhist temples in tourism performance on economic as well as social growth of the country.

Connectivity

Roles of Rahul Sankrityayan in Nepalese cultural tourism are an analysis of Nepalese cultural tourism potentialities and facilitation of great personality. The study has identified the points on independent movement, diplomacy, Buddhist religious tourism, art, literature, and language, and on theorizing tourism. Therefore, Nepal has to make a park in the memory of Sankrityayan with a Vihar is for meditation, museum and library for the researchers, and a stupa with some sorts of relic's pilgrims. The main objective of the study is to find out the contributions of Sankrityayan to Nepalese tourism development and to identify the roles of Rahul in cultural tourism between India and Nepal (Badal, 2019, p. 13). Such cultural attributes link tourism with Buddhism.

Research gaps

The highly conscious religious tourists from developed countries like Japan, China, Korea, Thailand, India, due to being the birthplace of Lord Buddha, Nepal have linked tourism and Buddhism. However, Nepal is not being able to grab the opportunity (Agrawal, 2010, p. 477). It is necessary to find out the linkages between Buddhism with tourism.

Buddhist influences are pervasive in most aspects of Nepali culture. The present educational situations of Gumpas, Vihars, and Buddhist schools are the modalities of linking it with mainstream education. In short, Buddhist schools are contributing a lot in the fields of formal and spiritual education (Research Centre for Educational Innovation and Development, 2007, p. 1). The scientific linkage between Buddhism and the modern education system can attract pools of educated tourists but it needs in-depth research.

Buddhist thoughts and practice of sociology uncover a rich body of interconnected writings of different knowledge. It is the study that explores the sociological theory, methods and teachings with a new dimension. It conceives unique ways to study sociology, social problems, and social change (Schipper, 2012, p. 203). It means it is

possible to link modern sociology with Buddhism. The linkage attracts Buddhists and Bon Buddhists tourists.

With regard to economic and social development, tourism promotes the “fullest participation of all people” and facilitates a more equitable distribution of the benefits of globalization to everyone. The study could be the resource that documents the relationship between all branches of Buddhism and its similarities with tourism. Buddhist temples have their intrinsic connectivity to tourism that can be seen as economic and social impacts. It explores and provides new sights of touristic views and Buddhist temples attraction (Carmen Meinert, 2010, p. 1) in tourism development.

The established relationship between Buddhism and tourism is complementary positive relationship. It means Buddhism helps to promote tourism and tourism conserves Buddhist heritages. Buddhist teachings of eternal peace, harmony and non-violence in real practice could be the reason to attraction to the tourist (Rai, 2020, p. 22). To make such a wonderful land Nepal is only one suitable place.

Tourists increasingly visit religious sites for ‘architecture, art, decorative interest, tranquility, ‘sacred space’ and personal contact with the ‘soul’ of a place as they attempt to connect a transcendental space providing spiritual meaning in a life of ephemeral values. Thus, understanding tourists’ motivations may help religious sites develop new arenas and partners for attracting more visitors. Tourism stakeholders should recognize the emotional-spiritual motivations, regardless of their religious beliefs (Choea et al. 2013, p. 1). It means Nepal can attract millions of peace seeking spiritual tourists around the world.

Entire Buddhist temples must be developed culturally, socially, educationally and most importantly, must be able to attract tourists from all over the world. Buddhism excavation and conservation in the Buddhist heritages sites motivates tourists. Buddhist culture, archaeology, and spirituality are the main product of tourism, till the government concern is to be highlighted. There is no clear vision to upgrade the sites from the government level. Uses and connectivity are still seeming lacking. Thus, it is necessary to find out the connectivity points between “Buddhism” and “Tourism” with related challenges and opportunities. It needs in-depth major research. Till now, in this field, there is a lack of study in Nepal. This research is presenting insights into such issues for the first time around Buddhist heritage and tourism management. Buddhism and tourism have a strong connection with the society and economy of Nepal. Tourism and Buddhism should be studied united for a better peaceful future for Nepal to the world.

Conclusion

The study investigates the social connectivity of Buddhism and tourism and their interconnection to society. The Buddhist community of Nepal and the tourism industry has to work together. Buddhist temples, Vihars, monasteries, etc., can be the

reason for the best tourism destinations for love and peace seekers. The opportunities in Buddhism and tourism when together, both entities can increase their followers. The cooperation increases the horizon of tourism and Buddhism. To enhance the connectivity entire stakeholders should be united but it is challenging. Orthodox chickenhearted people are the problem. The uses of Buddhist temples connect to the society and economy of Nepal and it can be directly linked with tourism. It helps to enhance the socio-economic status of the people of Nepal. Future scholars should take these aspects into account and rethink the influence of Buddhist tourism on local sustainable development. It is necessary to conduct, at least PhD research, on the issue of the connectivity of tourism and Buddhism with its opportunities and challenges.

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