Impacts on the Bodhgaya Religious Site: A Study on Visitors' Opinions

Ms. Minmunta Pantong

A Thesis Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Business Administration in Tourism Management
Graduate School of Business
Assumption University
Academic Year 2010

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ACCEPTANCE

This dissertation was prepared under the direction of the candidate' s Advisor and Committee Members/Examiners. It has been approved and accepted by all members of that committee, and it has been accepted in partial fulfillment of the requirements for the degree of Master of Business Administration in Tourism Management in the Graduate School of Tourism Management of Assumption University of Thailand.

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Ms. Minmunta Pantong

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ABSTRACT

Pilgrimage, whether traditional and religious or modern and secular, is experiencing an increase around the world. A major tourist destination in the eastern state of Bihar in India, Bodhgaya, is struggling to absorb an influx of these types of visitors. This research is a study of visitors opinions on tourism's impact on Bodhgaya as a sacred site with regard to visitor type, nationality and religion. The greater the exposure of the site to visitors the greater is the potential for negative visitor impact.

The researcher used surveys with 217 respondents at the Mahabodhi temple, Bodhgaya from 17th-22nd August, 2009. Visitors were categorized by the following characteristics: visitor type, religion and nationality. Awareness of the visitor profile helps to ensure success. The findings of the study disclosed that the majority of the respondents in the distinct groups were concerned about the sustainability of Bodhgaya, the negative impact on the environment, on the local community and on the visitors themselves.

This study recommends the Bodhgaya Temple Management Committee (BTMC) to pay urgent attention to enhance the quality of the temple visitation experience, protecting the site, train the staff, moderating the impact of visitors on-site while still enabling them to come on-site and bringing real benefits to local residents, visiting pilgrims and tourists. Visitors can be informed about the impacts connected with a certain activity, or given information that encourages the use of certain areas over threatened areas.

Keyword: Religious tourism, impacts, visitor management, Buddhism, Bodhgaya

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Chapter I

Introduction

1.1 Introduction

Religious tourism is a form of tourism where people travel individually or in pilgrimage groups, for missionary or leisure purposes. Religious tourism may be identified as a specific type of tourism 'whose participants are motivated either in part or exclusively for religious reasons' (Rinschede, 1992). People have different purposes for religious traveling, for example, religious experience, pilgrimages to Mecca for Muslims, to India for Buddhists and to Jerusalem for Christians.

Sigaux (1996) & Vokunic (1996) cited in Sharpley and Sundaram (2005) stated that

probably one of the oldest forms of tourism is human migration linked to religion from earliest times, this is manifested in a diversity of touristic-religious activities, from long-term journeys (i.e. pilgrimage) with stays at religious centers to short-term visits to religious centers or sites for the purpose of religious celebration, contemplation or meeting. In the former case, the entire trip may be religious in purpose, whereas in the later, visits to religious sites may be but one element of a multifunctional trip.

Buddhism spread to Thailand over a long period of time. Nowadays, Buddhism is the national religion of Thailand and is central to modern Thai identity and belief. There are many Buddhist sites in Thailand for Thai Buddhists or Buddhists of other nationalities who live in Thailand to worship for the Buddha, as there are many Thai tourists and tourists from different countries who travel to India, the place of Buddha's enlightenment. From the outbound tourist statistics of the Tourism

Authority of Thailand, the number of outbound tourists to India is increasing yearly. There were 29,835 tourists in 2004, 37,976 in 2005, 42,488 in 2006 and 56,718 tourists in 2007 (http://www2.tat.or.th/stat/web/static_index.php). Not only Thai tourists travel to India from Thailand, but also Europeans, Americans and other Asians; in order of prevalence, the United States, the United Kingdom, Bangladesh, Canada, France, Sri Lanka, Germany, Japan, Australia and Malaysia (www.incredibleindia.org). There are many important places for Buddhist people to go when they visit India. The main destinations are the four holy sites: Lumbini, Kusrinagar, Bodhgaya and Varanasri (observation by the researcher).

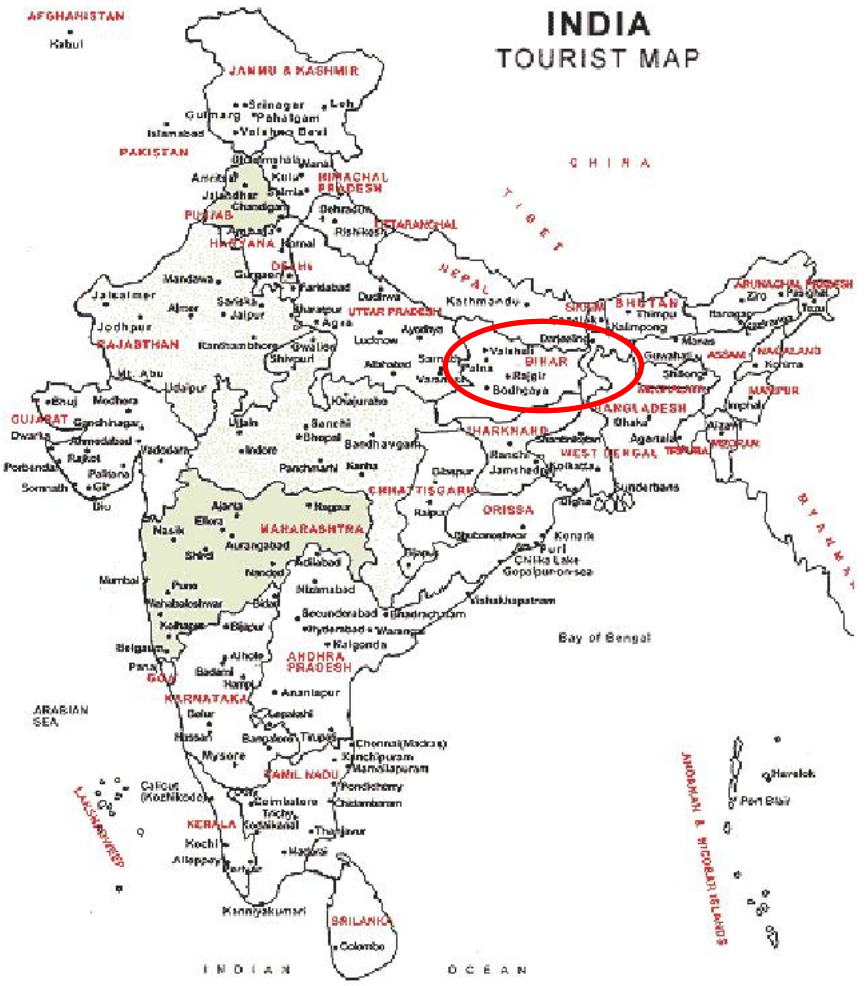
Not only do the four holy sites attract Buddhists from around the world but also the Buddhist's cave, Buddhist's festival, temples, monuments and monasteries. In Thailand, there are many tour operators and travel agents who provide package tours, Buddhist destination tours and the four holy sites tour. Many of them go there for meditation, making merit or for just plain relaxation. The trip to the four holy sites, as stated above, takes approximately 10 days. Tourists can travel to their destinations by car, bus or train depending on their standards of convenience and satisfaction. Thai tourists mostly choose bus and car as their means of transportation due to the cheaper price of the packages though it is not as comfortable as travelling by train. India now has train service called the Mahaparinipharn Express, on which tourists depart late at night, sleep onboard overnight and arrive the following morning(personal experience by the researcher).

1.1.1 Bodhgaya – The study site

Bodhgaya was called Uruvilva or Uruvela in the 6th century BC, during the time of the Buddha. This place is the enlightenment place of the Buddha. Within two

centuries of the Buddha's enlightenment, the name Uruvela was replaced by four other names: Sambodhi, Bodhimanda, Vajrasana and Mahabodhi. Sir Alexander Cunningham recorded that the Bodhgaya temple was known as Mahabodhi. To Huiene Tsang, the Chinese traveler who visited Bodhgaya in the 7th century, it was popularly called Buddha-Gaya or Bodhgaya.

Figure 1.1: Map of Bodghaya



Source: http://www.access-india.com/maps-of-india.htm. Access on 16July, 2010

Buddhism arose in Bihar, India through the teachings of Siddhartha Guatama, also known as The Buddha. Buddhism then spread through two main traditions,

Theravada and Mahayana, into many other regions and countries. Buddhism declined and disappeared from India around the 13th century but not without making a significant impacts. Today, Buddhists from around the world come to visit India as an historical religious experience. The long history of Buddhism in India attracts tourists, both Buddhist and non-Buddhist alike, from around the world to visit there. The Department of Tourism, Ministry of Tourism & Culture, of the Government of India reports that on special occasions such as on Boddha Jayanti, on which it is believed that the Buddha took birth, attained Enlightenment and left his worldly life on the first full moon of the month of May, and on other auspicious days, there are more than 25,000 persons who visit the Temple to offer prayers during the course of a single day. According to The Bodhgaya Temple Management Committee (BTMC), 60,000 persons visited Bodhgaya on Jayanti day in May, 2000. Bodhgaya is connected by air, the railway network and by roads leading to it from the state capital of Patna and from other cities connecting it to other major Buddhist sites in Bihar. The nearest railway station is in Gaya, 17 kilometers from Bodhgaya. Gupta (1999) stated that today the Buddhist and Jain shrines in remote parts of India have seen huge increases in visits as they become more accessible.

1.1.2 Mahabodhi temple

The department of Tourism, Ministry of Tourism and Culture, Government of India reported in the application for the inscription of the Mahabodhi temple complex as a world heritage site (http://whc.unesco.org/en/list/1056/documents), Mahabodhi temple is approached by a main road which runs to the west of the temple. The main entrance of the temple is on the east, a broad paved pathway has been made along the north boundary wall of the temple connecting the road to the entrance of the temple.

The office of the Bodhgaya Temple Management Committee lies to the north-west of the temple. There is a side entrance to the north-east of the temple which has an information booth, a shoe house, cloakrooms and a path that leads up to a reception hall at the far end. Mid-way lies the formal entrance to the Mahabodhi Temple. A high boundary wall with an average height of 11 feet protects the temple on all sides (http://whc.unesco.org/en/list/1056/documents).

The temple complex is divided into two sub-divisions; the Mahabodhi temple and the Lotus Pond where the Buddha meditated in the sixth week following his enlightenment. The principal area of the main temple also encloses the sacred spots associated with the events which immediately followed his enlightenment.

As one stands at the east entrance one beholds the magnificent Mahabodhi Temple. The main temple complex stands five meters below the land around it and approached by a flight of steps leading down to it. A long central path leads up to the temple, where there are important shrines associated with the events following the Buddha's enlightenment as well as votive stupas and shrines built over the passage of many centuries, which stand to the right and left of the path.

At the foot steps leading down to the temple complex is the pillar, the Ajapala Nigrodh tree where the Buddha meditated the fifth week after attaining enlightenment. The Animeshlochan Chaitya, the place that the Buddha spent the second week after his enlightenment, is on the right, and a cluster of votive stupas is on the left. Further up the path on the left is a small shrine with a standing Buddha in front of which are the footprints of the Buddha carved in black stone. There are still more votive stupas to the right of the path. Trees with platforms built around them enable the devotees to sit and meditate stand to the right of the temple (http://whc.unesco.org/en/list/1056/documents).

Even though Buddhism is not the main religion of India, Buddhism arose in India. Many Buddhists would like to visit the place of Buddha. In particular the special occasions, for example, Vaisakha Full moon day, it is believed that the Buddha took birth, attained Enlightenment and left his worldly life on the full moon day in the month of May.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) seek to encourage the identification, protection and preservation of cultural and natural heritage around the world considered to be of outstanding value to humanity. This is embodied in an international treaty called the Convention concerning the Protection of the World Cultural and Natural Heritage, adopted by UNESCO in 1972 (The United Nations Educational, Scientific and Cultural Organization, from http://whc.unesco.org/en/about/). There are four Buddhism world heritage sites in India; Ajanta Cave, Ellora Cave, Buddhist monument at Sanchi and Mahabodhi Temple complex. This research focuses on Bodhgaya, one of the Buddhist Heritage sites in India and it is one of the four holy sites related to the Buddha's life. The enlightenment of Lord Buddha took place at Bodhagaya, which is located in Gaya district in Indian state of Bihar. In 2002, Mahabodhi Temple became a UNESCO World Heritage Site. Mahabodhi Temple was built by Emperor Asoka in the 3rd century B.C. This temple is one of the earliest Buddhist temples which is built of brick that remain in India from the late Gupta period. Buddhism originated in India, which attracts tourists to visit with difference purposes of leisure, education, praying, or meditation. Most of their activities were confined to the Mahabodhi Temple, the world heritage site, or the enlightenment place of Lord Buddha and The Boddhi Tree.

The Mahabodhi Temple Complex is owned by and is the property of the State Government of Bihar, Republic of India, which include the Lotus Pond covering 12

acres of land in total. The Mahabodhi temple faced the east which is the direction of the Buddha faced as he sat and meditated under the Bodhi Tree, which grows behind the temple. Besides the Mahabodhi Temple, there are seven other sacred spots associated with the weeks following the Buddha's enlightenment, as follows:

1. The Bodhi Tree, where the Buddha spent the first week after his enlightenment.
2. The Animeshlochan Chaita, where he gazed at the Bodhi Tree without blinking during the second week after his enlightenment.
3. The Ratnachakrama or jewel walk is where the Buddha spent the third week walking between the Bodhi Tree and The Animeshlochan Chaita. Where the master's feet rested, lotus flowers sprang up.
4. The Ratnaghar Chaitya is the Fourth week where the Buddha reflected on the higher modes of exposition.
5. Under a Banyan tree near the entrance in the east where he spent the fifth week in response to a Brahman's query.
6. The Muchalinda Pond, a lotus pond on the southern side of the temple where the Buddha spent the sixth week.

Because this is the place of the Buddha's Enlightenment, Bodhgaya is the spiritual home of Buddhists, attracting many Buddhists from around the world. The Mahabodhi Temple stands in the center and the Bodhi Tree is on the left, surrounded by small craved votive stupas and chaityas and many images of Buddha. And a large stone with the Buddha's footprints is kept in a small shrine on the left of the temple.

There is no entrance fee for the temple. Revenues are received from donations, camera fee and contributions given to the temple by devotees from all over India and Buddhists of all nationalities. The main entrance to the temple has facilities for visitors, including a shoe-house, cloakrooms for men and women, an Information

Centre, as well as a Reception Hall. As the Temple is enclosed by a high boundary wall and there is only one entrance and exit to the Temple, there is sufficient control over the access to the temple for security purposes.

1.1.3 Concerning issues at Mahabodhi temple at Bodhgaya

Bodhagaya has been a world heritage site since 2002. The negative impactss becoming visible include overcrowding, pollution, impacts from the local community and human resource management issues at the destination. Many tourists and pilgrims from different countries come for different purposes and activities, for example, some tourists come for leisure, some to learn Buddhism history, some to admire ancient architecture or stupas and some to worship the Buddha. For Buddhists who visit Mahabodhi temple there are different visitation purposes such as meditation and worshipping the Buddha. The different purposes of visitation, activities, understandings and beliefs of the visitors to the Mahabodhi temple are different. Learning about the visitor impacts at Bodhgaya would help to manage the destination, to conserve and sustain the value of the world heritage site.

1.1.3.1 Diversity of tourist

There are more tourists and pilgrims at the destination that cause negative impactss such as overcrowding, pollution and impacts of the local community. Even though focus is Buddhism, there are different beliefs from Buddhists around the world and their activities are different. The way visitors pay respect to the Buddha may differ but the site is the same. For example, Sri Lankan Buddhists do their worship to the Buddha by lighting a fire and putting it directly on the wall of Mahabodhi temple. It could even destroy the temple. It isn't only tourists and pilgrims that cause the negative impacts at the site but also local people such as disturbing hawkers and

beggars who create a negative impacts at the Mahabodhi temple. It can be concluded that the negative impacts that happens to the temple comes from tourists and the local community alike.

1.1.3.2 Traffic problems

There are many tourists and pilgrims who visit Mahabodhi temple and consequently, many coaches and cars parked in front of the site. Even though the car park area has been moved a good distance away from the temple to keep the entrance free from the congestion and pollution, there are still many forms of local transportation such as Tricycles (Rickshaws), carriages, motorcycles and bicycles in front of it.

1.1.3.3 Mismanagement of Religious Activities

There are many merchants or hawkers in front of the temple who create noise pollution. Some of them disturb tourists by trying to convince them to buy their products. Even though there is security in front of the site who do not allow hawkers and beggars to go inside the temple, it is in front of the deity they cannot control, so resulting in many hawkers and beggars in the front of it. Inside the place there are many tourists and pilgrims worshipping the Buddha. Many tourists put joss sticks and candles on the floor and gold on the walls. The gold they put on the wall is paper covered and there are not enough garbage bins in the area, so some tourists and pilgrims just leave the cover papers strewn about the area. During winter time every year, thousands of Tibetans come from their country to visit Bodhgaya and worship the Lord Buddha. The ways of prostration for Tibetans are different from other Buddhists in that they use eight parts of the body to touch the floor. For their comfort

they use wooden boards for prostration instead of direcly touching the floor. After their worship, they leave lots of these wooden boards behind all around the temple.

Amongst the boards is much garbage, for example, the empty water bottles.

1.1.3.4 Human Resource Development

Another issue is the human resource management of the destination. Technical staff for conservation purposes is not employed by The Bodhgaya Temple Management Committee (BTMC). Being accepted as an important heritage monument and being the property of the Government of Bihar, the BTMC seeks and takes the assistance of the Archaeological Survey of India when required. No specific expertise or training of any staff member has been given as yet to impart knowledge of conservation and management techniques. Learning about the visitor impacts at Bodhgaya would help the visitor management of the destination, to conserve and sustain the value of the world heritage site.

1.2 Statement of the Problem

In recognition of the link between tourism and religion, particularly in a historical context, little attention has been paid to this subject within tourism literature. More specifically, although the existence of what Vukonic(1996) refers to as 'homoturisticus religious' or the religious tourist, is widely accepted and discussed to some extent in the literature in the context of both consumption (Vukonic, 1996, Smith, 1992b & Franklin, 2003) and supply few if any attempts have been made to explore the cultural meaning of tourism as a modern spiritual experience. That is, although it has been argued by some that contemporary tourism, as a phenomenon of modern, secular societies, fulfils some spiritual need within tourists, there exists little evidence to support this claim. It is to begin to address this gap in the literature.

Mehta, 1990, Brown, 1998 & Sutcliffe, 1998 cited in Sharpley and Sundaram, (2005) in focusing on tourism to India since the 1960s, the destination has come to epitomize the spiritual touristic experience. There has been an exploratory study into the motivations of Western visitors to a specific religious site, the Sri Aurobindo Ashram in the southeast of the country. In so doing, it challenges some of the assumptions regarding the spiritual nature of the modern tourist experience, while highlighting the need for greater knowledge and understanding of the subject.

Research concerning the relationship between tourism and religion has focused on pilgrimages and other forms of religious-oriented visit travel as they apply mainly to Christianity and Islam, although some authors have explored the subject within the context of eastern religious such as Hinduism and Buddhism. By contrast, relatively little research has been done on the Buddhist shrine, outside of Thailand.

The researcher's experience found that there are many negative impacts at the Mahabodhi temple from both visitors and local people alike. Some religious activities can affect the heritage site such as noise pollution and environmental pollution. Today, mass tourist pilgrims and locals compete with each other for use of base resources such as infrastructure and access to the Buddha statue. On one site, their visit is seen as a helpful source of revenue for maintenance and upkeep of whole area, but it must be managed so that the religious atmosphere and activities of the temple should not be spoiled by the visitors themselves and that the presence of visitors should provide an opportunity to engender a spiritual experience. Therefore, the statement of the problem is to know whether visitors degrade the Mahabodhi temple and to question them how was their experience in visiting it?

1.3 Research objective

1.3.1 Outline the major impacts related to visitors' use of Bodhgaya religious site in Bodhgaya religious site.

1.3.2 Identify the extent to which the impacts on Bodhgaya occur based on the visitors' characteristics.

1.3.3 Provide management implications for improvement of the condition of Bodhgaya.

1.4 Scope of the research

The focus of this research is on the interactions between visitors and their journey's goal: a site that is reversed and sacred within their own individual cosmology or belief system. This research concentrates on the experience of different types of visitors to the Mahabodhi Temple, Bodhgaya religious and world heritage site in India. The research uses a questionnaire for visitors to understand the visitors' site specific impacts, stress and management problems at Bodhgaya religious site.

1.5 Limitations of the research

India offers different religions and religious practices, evidenced in an enormous variety of shrines, temples and icons, and the contemporary life in the country is manifestly spiritual. This research selects only Mahabodhi temple in Bodhgaya as the religious heritage site in India for this case study.

1.6 Significance of the study

The notion of contested sites as applied to the phenomenon of pilgrimage has been accorded scant attention in literature, particularly from a tourist perspective.

Visitors may encounter difficulty in accessing their sacred sites and at some the quality of devotion could suffer because their needs are being sacrificed at the expense of the ubiquitous mass visitation.

This study is expected to provide necessary information for the visitor management of the Mahabodhi Temple, to create awareness among the visitors on their visit to the world heritage site and to sustain the value of the place.

1.7 Definition of term

Buddhism

Buddhism is one of the religious which arose in India. Buddhism has spread through two main traditions; Theravada and Mahayana, which spread many other countries all over the world. This religion is based on the teachings of Siddhartha Gautama, to understand the true nature of life and to escape the cycle of the suffering and rebirth (Mitra, 2006).

Contested sites

Contested sites are defined as sacred locations where there is a contest over access and usage by any number of groups or individuals who have an interest in being able to freely enter and move around the site (Digance, 2003).

Heritage Site

Heritage site is a property which has been chosen by the UNESCO world heritage committee to preserve for future generations (http://whc.unesco.org/en/about).

Pilgrimage

The religiously motivated journeys which have been an important part of most religions (Jafari, 2002).

Religion

Religion is an organized system of beliefs, ceremonies, practices and worship that centre on one supreme god or deity, or a number of gods or deities (Jafari, 2002).

Religious Centers

Religious centers are primarily places where a certain religion 'started' or where prophets were mostly located when teaching the religious topics (Jafari, 2002).

Religious Tourism

Religious tourism is one form of tourism that traveling individuals or groups have a religious purpose (Sharpley & Sundaram, (2005).

Sacred sites

Sacred sites, where an individual finds access to God or the divine figure in their cosmology. It is a place where the profane has been transformed into the sacred over time (Digance, 2003).

Secular Tourists

Secular tourists represent those who seek only to satisfy their curiosity about the holy place or perhaps about the pilgrims as well (Jafari, 2002).

Visitor Impact

Visitor impacts often pale into insignificance in comparison with the wider environmental threats that are faced by visitor attractions (Shackley, 1998).

Visitor Management

Visitor management is defined as 'an on going process to reconcile the potentially competing needs of the visitor, the place and the host community' (Tourism and the Environment Task Force Report, quoted in Grant, 1994).

Visitor use

Visitor use is the visitor different activities at the site (Kuo, 2002).

Chapter 2

Literature Review

2.1 Differentiating Pilgrimage and Tourism

Pilgrimage to a sacred place as an act of religious devotion is an age-old tradition, followed by religions all over the world. Apart from the devotional aspect, looked at from the broader print of view, pilgrimage involves sightseeing, traveling, visiting different places and voyaging by air or sea etc. and buying the local memorabilia, almost everything a tourist does. If a difference does exist it is in the fact that, despite having been undertaken for centuries, it has not led the same negative environmental, cultural and social signification that tourism has shown itself capable of in the last 30 years alone.

Pfaffenberger (1983) cited in Sharpley and Sundaram (2005), a distinction between tourism and pilgrimage may be identified within the meaning or personal belief attached to each activity. That is, pilgrimage may be considered the purposeful, serious, legitimate or pious pursuit of spiritual fulfillment, whereas tourism, by comparison, may be described as the search for hedonistic, frivolous and superficial wish-fulfillment.

Cohen (1992b) cited that the fundamental difference between pilgrim-tourists and traveler-tourists is that the former journey to the “centre” of their spiritual world while the latter seek to escape from their everyday “centre” by traveling to peripheral locations, often for recreational purposes. While, Singh (2004) argued that pilgrimage and tourism are the same from a ritualistic perspective, that tourism is a type of sacred journey and that all forms of tourism (including pilgrimage) are similar in this respect.

Singh (2004) also explains that, the term 'travel' is used to include pilgrimage and tourism. Additionally, the approach to understanding religion and culture will follow the anthropological sense of these terms. 'Culture' will be taken to mean learned behavior that is passed on from generation to generation by symbolic (verbal and non-verbal) means, as well as the products of human activity. Thus, ideas, beliefs, customs, law, language, technology, arts, architecture and all other products of human activity that can be included in a descriptive definition of culture are included here. Thus, religion is understood to be part of culture. By definition, religious tourism should be a form of cultural tourism. A working definition of religion is adopted here. Religion is taken to mean all such systems of ideas, beliefs, symbols and rituals concerning the supernatural that clothe the minds of people belonging to a particular culture in such a way as to provide emotional support and give deep meaning to actions and events in the natural world.

Religious travel includes such forms of travel as is undertaken by persons wishing to propitiate the gods/ancestors or perform other religious ceremonies at some holy place, which does not comprise travel usually terms pilgrimage. Pilgrimage is not merely travelling to a sacred place but religiously involved travel to 'sacred' places. Thus, religious travel is a broader term that includes pilgrimage, while secular travel includes tourism (Singh, 2004). Digance (2003) states that pilgrimage comes under the broad banner of religious tourism where the motivation is to visit religious sites or attend religious events; although Rinschede (1992) noted that increasingly this is usually linked with other types of tourism (particularly cultural).

Rinschede (1988) classifies pilgrims into three categories based on their visitation patterns to sacred sites and other attractions, with "pure" pilgrims being those who interact only with the holy places. By contrast, pilgrim-tourists and tourists

spend much less time at these sites because they want to visit other tourist attraction. Nolan and Nolan (1989) raise the complex issues involved, three groups who visit religious site: members of packaged religious tours, traditional pilgrims and mass tourists ticking off sites from their vacation itinerary.

According to Smith (1992a), tourism and pilgrimage are superficially similar in that both tourists and pilgrims share the same fundamental requirements to undertake their journey, namely, free (leisure) time, sufficient financial resources and social sanction. Social 'approval' is a powerful force in determining the appropriate use of free time. At the same time, observed tourist behavior is analogous to a form of pilgrimage; that is, many tourist sights or attractions are accorded the status of a religious icon or symbol.

A number of commentators have inked the notion of tourism as a spiritual or sacred journey with Turner' & Turner' (1978) widely cited work on ritual processes. According to them, participation in transitional rituals or pilgrimage involves in three-stage process. Initially, people go through the separation stage, where they become freed or distanced from the ordinary, and routine or 'profane' (Graburn, 1989). This is followed by the phase of 'liminality', or entry into a 'sacred' state of anti-structure in which the structure and order of normal life dissolve, everyday obligation cease to exist and new forms of relationships are created based upon a leveling of statuses (Sharpley and Sundaram, 2005).

2.2 Religion as a Motive to Visit

Religion tourism is tourism that is motivated by faith or religious reasons. It has been suggested that modern tourism has become the functional and symbolic equivalent of more traditional religious practices, such as festivals and pilgrimages.

International tourism to India remains, in terms of volume, relatively insignificant. Modern tourism to the subcontinent dates back to the nineteenth century, primarily based on the colonial relationship with Britain. Since the 1960s, the country has become popular amongst Western visitors seeking some form of spiritual experience the research revealed a number of tourists who had discovered in Auroville their spiritual home. For some of these tourists, the satisfaction of their spiritual needs meant that they had come to the end of their journey as existential tourists, they had fully immersed themselves in the spiritual 'Other' becoming permanent tourists (Sharpley and Sundaram, 2005).

The varying relationship between tourism and religion may be conceptualized as a continuum based upon the degree of intensity of religious motivation inherent in what Smith (1992a) refers to as the 'quest in guest'. At one extreme lies sacred pilgrimage, a journey driven by faith, religion and spiritual fulfillment; at the other extreme lies the secular tourist who may seek to satisfy some personal or spiritual need through tourism. Between these two points can be found different forms/intensities of religious tourism motivated to a greater or lesser extent by religious or, conversely, cultural or knowledge-based needs. As Smith (1992a) cited in Sharpley and Sundaram (2005) that, some religious tourists may be 'more pilgrim than tourist' whereas others may be 'more tourist than pilgrim'.

Jafari (2002) stated that religion is primarily an attitude towards the world, and everything is seen in this respect. A believer of one faith may have the same or similar experience as a believer of another, yet followers of each express themselves in different ways on the rational, emotional, moral and every other plane.

Apart from the eight major religions (Jadaism, Christianity, Buddhism, Islam, Hinduism, Shinto, Daoism and Confucianism) there are an enormous number of

beliefs, cults, myths and sects in the world. To be religious no longer means to blindly follow all that the church says and does. Today, religion can be a personal belief in an entire system, or in the meaning of this ritual or that ritual.

The main connection between religions and tourism can be seen in pilgrimages, the religiously motivated journeys which have been an important part of most religions. Almost every major religion requires its followers to go to holy places. Depending on the degree of their religious beliefs, people are prepared to undertake journeys covering shorter or longer distances, and sometimes very long ones to follow their religious need or perform an act designated by their religion.

Theories of tourism consider this movement as one whose participants are motivated either in part or exclusively for religious reasons. Religious tourism most often appears in three forms; as a pilgrimage, a continues group and individual visit to religious shrines; as a large-scale gatherings on the occasion of significant religious dates and anniversaries; and as tours of and visits to important religious places and buildings within the framework of a tourist itinerary, regardless of the time of the tour. The most popular pilgrimage destinations in the world are Rome, Lourdes, Compostela, Loretto, Fatima, Einsiedeln, Medjugorje, Czestochowa, Guadeloupe, and others for Christians; Mecca and Medina for Muslims; Varanasi (Benares), Allahabad, Lumbini, Lesham and Mandalay for Buddhists and Hindus; Lhasa for believers in Tibetan Buddhism; and Jerusalem for Christians, Jews and Muslims.

Religious ceremonies and commemoration days the climatic location of the pilgrimage sites and the work calendar of the population are the main reasons that religious tourism is bound to certain seasonality. Religious tourism is closely connected with cultural tourism. For pilgrimage, a free day is often planned in the programme so that they can also make trips into the surrounding tourism area.

Theological explanations of the concept of religious tourism have a similar point of departure, but there are differences here between religious. There are those who deny totally such intermingling of the religious and the profane. They attribute tourism as applied to the concept of religion as not even mentioned anywhere in Buddhism, for instance, and Islam avoids this concept or tries to distance itself from it, while Roman Catholicism, although it does not accept explicitly the possibility that a religiously motivated journey may bear the attribute of the tourist, does not totally deny it.

The most visible connection between tourism and religion is the thousands of sacred buildings that are frequented by tourists. The reason for their interest is increasingly to be found in the cultural content or historical value of the sacred building, rather than its original religious purpose. What attracts (religious) tourists are pilgrimage shrines, defined as places that serve as the goals of religiously motivated journey from beyond the immediate locality; religious attractions, in the form of structures or sites of religious significance with historic and/or artistic importance; and festivals with religious associations.

There are enormous numbers of objects which have religious meanings, and are thus used in religious rituals (prayer books, breviaries, rosaries, crosses and more), which tourists keep as religious souvenirs. Today there are probably no orthodox theologians or other the theorists who would deny the economic impactss of religious tourism. Believers have to be accommodated and catered to, and they buy various objects as souvenirs of their stay in the place of pilgrimage as well as other kinds of goods and food. This represented a constant source of income for the local population.

2.3 Buddhism and Nationality

Mitra (2006) stated that Buddhism arose in India for a long time and the message of Buddha spread rapidly. A few months after the Mahaparinivana, a great gathering of monks, popularly known as the First Buddhist Council, took place at the Saptaparni caves near Rajagriha. A second Buddhist Council was held at Vaishali a hundred years later. The third Council at Pataliputra was held under the patronage of the Mauryan emperor, Asoka.

In Sri Lanka, the school of the elders held its own against the Mahayana tide and was known as the Theravada, Singhalese monks took Theravada to Burma. The Dharma was established in Thailand a century later, while Cambodia and Laos adopted Budhhism in the 14th century. From the famed Mahaviharas (monastic universities) of north India, Buddhism went to China by way of traders as early as 50 BC and from there to Korea. Buddhism went to Japan from Korea in the 16th century AD. Zen Buddhism was introduced in Japan in the mid-12th century but its strict stipulations and subtleties, with emphasis on personal effort, did not attract many followers in the beginning.

Buddhism in Tibet was established by Acharya Padmasambhava, the great Buddhist Tantic Master from Kashmir. From Tibet, Buddhism spread to Mongolia and the rugged Mongols converted it into one of the gentlest faiths ever propagated. The genius of Buddhism was at local specificities were taken into account and thus Buddhist Dhama became thoroughly integrated into cultures of each country, from the islands of Japan to the landlocked mountains of Tibet and Mongolia.

Europe was initiated into Buddhist philosophy with early 19th century colonial administrators, linguists and scholars taking active interest in the ancient texts of the Orient. Travelers who had been to the East returned to Europe and North America

immersed in Buddhist philosophy. Asian teachers arrived in Europe, often on teaching visits. Some of them established Buddhist centres with communities of monks and lay people living under the guidance of Dharma masters.

From the above mentioned, there are many Buddhists around the world. The Buddhist tradition of different countries would be different within the cultures and the way of Buddhism. Many visitors to the religious site do not understand the religious tradition of other Buddhists of different nationalities. That may affect the visitors' satisfaction at the religious site (personal experience by the researcher).

2.4 Visitor Management

Visitor management is defined as 'an ongoing process to reconcile to potentially competing needs of the visitor, the place and the host community' (Kuo, 2002). Newsome, Moore and Dowling (2002) also explained the concept of visitor management. Visitor management relies on managing visitors themselves through regulating numbers, group size and length of stay, providing information and education, and enforcing regulation. There are three objectives that have been espoused to guide the design of reserve systems; comprehensiveness, adequacy and representativeness.

2.5 Managing Visitor Impacts

The management of visitor impacts are very important for visitor attraction sustainability. The more of an increase in visitors, the more negative impacts at the destination and some tourist activities could affect the destinations sustainability. Many visitor attractions are based on specific natural, built, manufactured, or cultural assets, the uniqueness and quality of which forms the core of their products. Opening

such sites to visitors carries with it the risk of exposing them to a range of potential visitor impacts, the consequence often being that visitors compromise the very things that they are coming to see. Even in purpose-built attractions, negative visitor impacts such as overcrowding and traffic congestion can serve to reduce the quality of the visitor experience (Fyall, 2003). Kuo (2002) also explained that the concept of sound tourism development and management postulates that the potential conflicts between tourism activities and resource protection can be resolved by maintaining a balance between the needs of resources and visitors. Tourism activity frequently takes place in resource-sensitive sites, for instance, national parks, reserves, forests, many of which are unique and need to be protected. Often conflict has emerged between tourism activity and resource protection. Many destinations are under increasing pressure from development of tourism. Nevertheless, the quality of resources is often the key element in providing visitors a rewarding and enjoyable time. The dilemma for the visitor attractions is that, generally speaking, the greater the exposure of the site to visitors, the greater is the potential for negative visitor impacts to arise. The incidence of such impacts not only serves to threaten the continued economic viability of the visitor attraction as a commercial concern, but also raises serious questions about the sustainability of the attraction (Fyall, et al., 2003).

For sustainable tourism at the visitor attraction, the visitor attraction should balance tourists' needs and the visitor attractions objective. It is axiomatic that visitor attractions need visitors in order to achieve their objective, whether they are attempting to make profits for their owners, earn revenues to pay for the continuing protection and conservation of the site, educate the public or fulfill a wider social function (Fyall, et al., 2003). Visitor management focuses on managing visitors

themselves through regulating use, communicating with them and providing education (Newsome, et al., 2002).

If today's visitors damage the things they come to see, then those things will simply not be available for future generations to appreciate, enjoy and learn from. Historic buildings are under constant threat from natural elements, the effects of pollution, the risk of fire and the ravages of time. Visitor impacts can, however, seriously exacerbate such problems (Fyall, et al., 2003).

2.5.1 Type of Visitor Impacts

Fyall, et al. (2003) identified type of visitor impacts; overcrowding, wear and tear, traffic-related problem, impacts on local community and the impacts of visitor management.

Overcrowding

Glasgow and associates for the English Tourist Board and the Employment Department Group (1991) stated that overcrowding occurs when the numbers of people at a particular site or location exceed the capacity of the place to handle them. Over crowding is a problem because it can result in increased risk of damage to a site and heavier wear and tear. It can restrict people's movement or block views of a landscape, painting or building.

The problem of overcrowding is highly dependent on the capacity of the site to receive visitors. When a visitor attraction becomes overcrowded, visitors begin to get in each other's way, the result being that everyone finds it increasingly difficult to move around the site. Once visitors are no longer able to keep moving, queues will begin to form at the bottlenecks. Typically such pressure points tend to make them evident in the admissions area, near popular exhibits or at particular locations such as

shops, refreshment areas and toilets. Overcrowding might therefore occur either at the level of the site as a whole or in particular parts of it. It can also be a persistent problem or, more usually, be restricted to particular times of the day and particular days of the year. The impacts of overcrowding are typically evidenced by visitors feeling that they are unable to appreciate the character or ambience of the site, a reduced opportunity for visitors to see and do everything they want to and consequent negative impacts on visitor satisfaction.

Wear and Tear

Wear and tear is stated by Glasgow, et al. (1991) as physical damage caused by visitors is most marked in parts of the countryside and at some heritage sites. Fyall (2003) also explained trampling, handling, humidity, temperature, pilfering and graffiti includes in a group of visitor impacts. Trampling involves visitors walking on sensitive parts of the site, ranging from carefully manicured lawns to antique carpets in stately homes, to the very fabric of ancient monuments.

Humidity and Temperature

Humidity and temperature, meanwhile, are always unintentional on the part of the visitor; however they are often unavoidable if the site is to be opened to visitors in significant numbers. The problem is not generally the level of humidity and temperature themselves, which can quite easily be controlled, but the rapid changes in environmental conditions that tend to occur as visitors move around the site (Fyall, et al., 2003).

Pilfering and Graffiti

Pilfering and graffiti, meanwhile, are intentional acts on the part of the visitor. Pilfering can range from petty theft in the gift shop or cafeteria, to the theft of valuable exhibit. Similarly, graffiti can range from being a minor blemish on the ambience of the site to becoming a very real issue in terms of the protection of the site (Fyall. Et al., 2003).

Traffic-related Problems

Glasgow, et al., (1991) states that visitors predominantly travel by car, with a sizeable minority arriving by coach. Popular tourist sites in the countryside are often served by inadequate roads or parking provisions. As a result problems can arise at peak periods with disruption to local road users, damage to roads and verges, and the visual intrusion of parked cars in sensitive landscapes, together with noise and pollution.

Many sites predate the invention of the automobile and were not therefore designed to cope with the traffic generated by visitors. Others are located within city centers, where visitor-generated traffic may exacerbate existing traffic problems. Traffic-related problem include traffic congestion, pollution from vehicle exhausts the increasing risk of accidents, damage to verges and lawns due to poor parking, the restriction of access by thoughtlessly parked cars and coaches, and vibration damage to buildings. Traffic problems may be persistent or merely occasional, evidencing themselves only at peak times. They may also be restricted to the site itself or, particularly of the attraction has only a limited amount of parking space, spill over into the locality.

Impacts on the local community

Glasgow, et al., (1991) mentions that visitors can come into conflict with the local community. A picturesque town or village can change character by taking over from the local. This can cause local resentment. Very small communities may simply feel overwhelmed by the sheer numbers of visitors.

The impacts on the local community may result from the thoughtless and antisocial behavior of visitors. This may range from visitors unwittingly trespassing on private property, to loutish behavior by visitors who have consumed too much alcohol in the visitor attraction bars. Visitors may be accused of rudeness towards local people, treating them without due respect or even as curiosities laid on as part of the visitor attraction experience. Visitors in large numbers can also cause congestion in local facilities, such as shopping areas or leisure centers. As a result the local community can come to feel besieged by visitors and perceive them to have a negative influence on the local community (Fyall, et al., 2003).

2.5.2 Visitor Impacts by Attractions Type

Fyall, et al., (2003) explained that visitor impacts varied significantly by attraction type only in four cases: trampling, humidity temperature and occasional overcrowding of parts of the site. Trampling was particularly associated with castles, garden and historic houses, while humidity and temperature were associated mainly with historic houses, followed by museums, galleries and castles. Occasional overcrowding of parts of the site was significantly more problematic in castles, with museums and galleries being among the least likely to be experience such problems. That historic castles should be especially prone to overcrowding is not particularly surprising, since they tend to have been designed specifically to impede the flow of

people around them rather than promote it. Museums and galleries are often purpose-built, with the free flow of large numbers of visitors in mind. The managers of visitor attractions should aim to address the full range of visitor impacts, including those that would not normally be considered important to their particular type of attraction.

2.5.3 Visitor Impacts by Number of Visitors

Visitor impacts varied significantly by visitor numbers only in two instances: occasional overcrowding of parts of the site and occasional traffic congestion in the locality. In both cases the perceived severity of impacts increased along with visitor numbers. These relationships would seem intuitive, in that they suggest that larger visitor volumes, being more difficult to mange, tend to be associated with more severe visitor impacts (Fyall, et al., 2003).

2.5.4 Visitor Group Size

Hammitt & Cole, 1998 and Lucas, 1990a cited in Newsome, Moore, and Dowling (2002) about visitor group size for wilderness areas that common sense and some research suggest that limiting the size of groups visiting wilderness areas has ecological and social benefits. Cole (1990b) cited in Newsome, Moore, and Dowling (2002) that larger groups occupy and impacts larger areas than a small group, especially in less-development sites or where site are designed for small groups. Limits on group size are most effective in lightly used natural areas.

2.5.5 Visitor Length of Stay

Lucas (1990a) cited in Newsome, Moore, and Dowling (2002) that length of stay generally does not contribute significantly to overuse. Additionally, in heavily used popular areas limiting length of stay is unlikely to reduce impacts that Hammitt & Cole (1998) cited in Newsome, Moore, and Dowling (2002). However, Cole (1996b) cited in Newsome, et al (2002) that such limits at popular sites may allow more people to use them, while maintaining the existion levels of use and associated impacts.

2.6 Empirical Studies

Fyall, Fyall & Leask (2003): Visitor impactss at Scottish visitor attractions.

The aim of this study is to identify the perceived range and severity of visitor impacts in Scotland with 510 respondents during summer time in 1999 about the relationship between the various visitor impacts and the characteristic of the visitor attraction. This study was explored through interviews with the two largest owners of visitor attractions in Scotland, historic Scotland and the National Trust for Scotland.

The results showed that the lowest level of importance in this study is traffic-related problems and the highest is the behavior of locals towards visitors. There were two possible explanations for the traffic-related problems. The first was explained that the large proportion was located in the circumferential part of the country where the populations are lower and traffic problems are less problematic. The second explanation is that the traffic-related problems are more easily to disregard by the visitor attraction itself, during the time of the competition for visitors among attraction is intensive. The highest level of the importance in this survey showed that

the impacts of visitors towards locals may be misplaced because the warmth of welcome shown by the Scottish people is often cited as a major strength of Scotland's tourism industry

It can be concluded that the visitor can experience severe impacts in the small volume of the attraction if the attraction has poor management. Conversely, the large volume of the attraction can minimize the impacts if they have effective management.

Gupta (2007): Pilgrimage Tourism: A resource for sustainable tourism development.

The sample survey of two hundred pilgrims to Mata Vaishno Devi and Shri Amarnath has determined the high motivation level of pilgrims with yes and no questions which were asked for the majority factors that act as deterrents to tourism activity in case of other tourism forms.

The result of this study shows that the response of majority of the respondents was negative. It means that the pilgrims are highly motivated to visit the particular place. Pilgrims did not change their choice to pilgrimage destination even the presence of the factors which normally act as deterrents to tourism.

It can be concluded that the most suitable form of tourism in this study is pilgrimage tourism.

Kou (2002): The Effectiveness of environmental interpretation at resource-sensitive tourism destination.

The aims of this study examine the processes and purposes of the visitor management and environmental interpretation, relevant definitions and functions, the

characteristics of visitor management and environmental interpretation and how to increase the effectiveness.

Research findings suggest visitors' awareness of the sensitivity of the resource would be enhanced. However, the observable behavioral change of visitors as a result of participation in an interpretation experience yet to be identified. Undertaking a pre and post survey on visitors' intentions to adopt more appropriate behavior might be one way of testing the effectiveness of an interpretation program in inducing visitors' potentially more appropriate behavior. To identify visitors' actual behavioral changes, observation of visitors in a tourism site prior to and after their participation in any interpretation should be conducted. Visitor surveys by interviewing on the extent to which behavior has been modified after their participation in interpretation also can indicate the effectiveness of the interpretation.

From this study one should notice that an individual's intentions to behave in a particular manner might not lead to the actual change in behavior immediately. Such research of behavior modification may require prolonged studies in order to identify the long-term effects of interpretation.

Shinde (2008): Religious Tourism: Exploring a New Form of Sacred Journey in North India.

In this study, there is one form of pilgrimage in the sacred complex of Braj, in northern India and its extension into religious tourism. In comparing the contemporary and traditional versions, the key elements of pilgrimage: mainly the motivation, destination and journey are used. The changes in its traditional form prompt to revisit the classical and romantic representation of an Indian pilgrimage that has dominated it's literature for a long time.

The purposes of the study are to uncover the changes that have occurred in the traditional pilgrimage, situate the contemporary expression of pilgrimage travel in India within the concept of religious tourism, and add to the corpus of empirical studies on religious tourism from Asian countries. In the study also provided an overview of debates surrounding definition of religious tourism and briefly describes a typical Indian pilgrimage followed by a detailed description of the traditional pilgrimage in Braj.

In this study it is argued that journeys to sacred sites are better articulated as 'religious tourism' as they tend to exhibit leisure-oriented travel with a focus on 'a trip to the destination' rather than 'performing the journey'. Through such patterns of travel which include both recreation and religious needs is the mainstay of domestic tourism in India, it needs to be closely examined in the context of religious tourism if meaningful policies are to be adopted to ensure adequate management and mitigation of negative impacts on sacred sites.

Sharpley and Sundaram (2005): Tourism: a Sacred Journey? The Case of Ashram Tourism, India

The purpose of this study is to address the gap in the literature by exploring the motivations of Western tourists in Southern India. It seeks to reveal the quest in Western visitors to the Sri Aurobindo Ashram and its associated town of Auroville, located near Pondicherry in southeast India

The study was undertaken into the motives of Western visitors to the Sri Aorobindo Ashram and Auroville. The purpose of the study is to ascertain the context to which tourists were seeking to satisfy a spiritual need through their experience of the destination or non-spiritual reasons for their visit. Twenty-eight tourists of

different nationalities were interviewed. Two distinct groups were identified within the sample, the permanent tourists and temporary visitors. The research revealed significant distinctions between the two groups with respect to motives for visiting/staying in Pondicherry, and within the temporary visitors group, three subgroups were also identified: spiritual seekers, tourist trail followers, and yoga practitioners. The result from this research showed that although many respondents had not been motivated by a spiritual need or quest, visiting the Ashram had provided some spiritual experience or fulfillment.

Table 2.1 Summarize the literature review

References	**Objective**	**Research Finding**
Fyall, Garrod & Leask (2003)	To identify the perceived range and severity of visitor impacts in Scottish visitor attraction	The behaviour of locals toward visitors registered the highest level of importance of any of the categories of impacts.
Gupta(2007)	To study about pilgrimage tourism and sustainable tourism development.	Pilgrimage tourism can achieve the goal of sustainability effectively as it is inherently having features most suitable for the sustainable tourism development.
Kou (2002	To examine the processed and purposes of the visitor management and environmental interpretation.	To suggest visitors' awareness of the sensitivity of the resource would be enhance.

References	Objective	Research Finding
Sharpley & Sundaram (2005)	To begin to address the gap by exploring the motivations of Western tourists in Southern India	Although many respondents had not been motivated by a spiritual need or quest, visiting the Ashram had providing some spiritual experience and fulfillment.
Shinde (2008)	- To uncover the changes in the traditional pilgrimage - An overview of debated surrounding definition of religious tourism. - Briefly describes a typical Indian pilgrimage.	Journeys to sacred sites are better articulated as 'religious tourism' as they tend to exhibit leisure-oriented travel with a focus on 'a trip to the destination' rather than 'performing the journey'.

Behavior of locals towards visitors

Fyall, et al., 2003 mentions that the behavior of locals toward visitors registered the highest level of importance of any of the categories of impacts but in this research study show that the impact on The Bodhgaya religious site came from environment, visitors and local themselves.

Pilgrimage tourism links to sustainability

As Gupta (2007) said that pilgrimage tourism can achieve the goal of sustainability effectively as it is inherently having features most suitable for the sustainable tourism development. In this research study showed that pilgrims can be one of impacts at the site from different beliefs, nationalities, religions and activities.

Visitor awareness and sensitivities is enhanced

From the study of Kou (2002) should notice that an individual's intentions to behave in a particular manner might not lead to the actual change in behavior immediately. Such research of behavior modification may require prolonged studies in order to identify the long-term effects of interpretation. In this research study also required prolonged studies, because visitor at Mahabodhi temple should have more awareness and sensitivities at the site for sustainability of the religious heritage site.

Spiritual fulfillment

The result from the research study of Sharpley & Sundaram (2005) showed that although man respondents had not been motivated by a spiritual need or quest, visiting the Ashram had provided some spiritual experience or fulfillment. In this research study agreed with Sharpley & Sundaram (2005) because even though visitor who visit the Mahabodhi temple came with different purposes but the Mahabodhi temple is the religious site, so that visitors would get some experiences about Buddhism in different beliefs from visitors who visit this site with religious purposes.

Journeys to Sacred sited focus on the trip

In research of Shinde (2008), it is argued that journeys to sacred sites are better articulated as 'religious tourism' as they tend to exhibit leisure-oriented travel with a focus on 'a trip to the destination' rather than 'performing the journey'. In this research study agree with Shinde (2008) about 'a trip to the destination' because visitors at the Mahabodhi temple come with different purposes, even visitors who come with religious purpose they also have another purpose as well.

Chapter III

Research Framework

This chapter contains the theoretical framework and conceptual framework, research hypotheses and operationalisation of the independent and dependent variables. Initially, Theoretical framework is described to supports the conceptual framework. The next part is conceptual framework which shows relationship of independent and dependent variables which is to formulate research hypotheses to be tested in this research. The last part of this chapter demonstrates the operationalisation of the independent and variable.

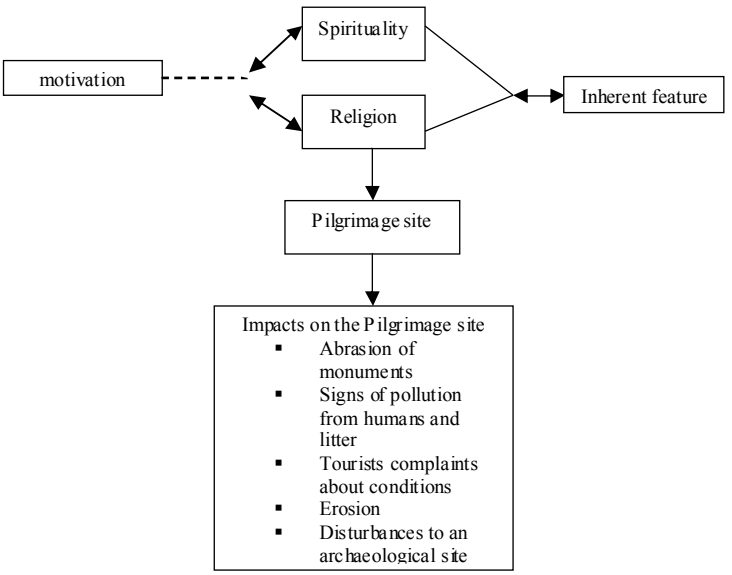
3.1 Theoretical Framework

Glasgow, et al.,(1991) stated that defining the range of problems caused by visitors is easier than assessing the scale of impacts. The incidence and scale of the problem varies significantly from place to place. It can be discussed to include nature and scale in terms of heritage sites.

Heritage sites are easier to assess than the other locations, because they are often discrete entities with controlled admission and tend to have more information about their visitor. A handful of sites suffer from chronic over-visiting, and because of their location, reputation and quality, visitor numbers are difficult to control. These sites may require special treatment and assistance. At some sites, the need to generate income, in order to survive prompts operators to seek more visitors, which can intensify the problems. Heritage attractions cannot attract enough visitor income to pay their way. These sites cater for many different kinds of people –shoppers, workers, students, business visitors and residents. This makes it very difficult to disentangle the pressures caused by visitors from pressures caused by other groups

and few towns have carried out the detail analysis to enable this to be done. Visitors are often held responsible for problems actually caused by other groups. There is therefore a need for more information about visitors and their behavior. Although visitors do add to the general problems of traffic congestion and overcrowding, in general visitors do not cause significant physical damage to the fabric of historic towns, but they do increase maintenance and infrastructure costs.

Figure: 3.1 Theoretical Framework



Source: Adopted from Gupta (2007)

3.2 Conceptual Framework

Based on the above discussion, the researcher comes up with Figure 3.2 as the conceptual framework. The independent and dependent variables are discussed below.

3.2.1 Independent Variables

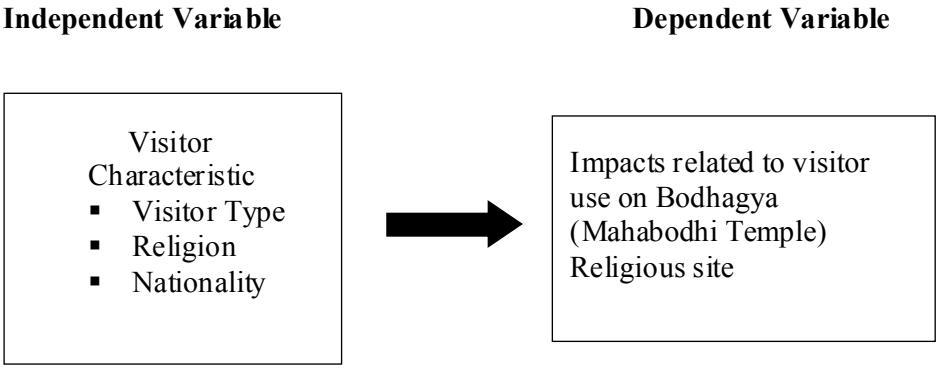
Even though Mahabodhi temple is religious site but there are many different purpose of visit for example religious purpose, leisure, or cultural. Visitors come from

many different nationality and religion. Therefore the independent variables of this research study are categorized under these visitor characteristics: visitor type, nationality and religion.

3.2.2 Dependent Variables

The dependent Variable of this research is the impacts related to visitors use on Bodhgaya Religious site (Mahabodhi temple). Visitors characteristics which is categorized under, different type of visitor, religion and nationality can lead to different impacts on the site.

Figure 3.2 Conceptual Framework of the research study



3.3 Research Hypotheses

H_o1: The differences in visitor's opinion on impacts related to visitor use on the Bodhgaya religious site with regard to 'visitor type' is insignificant.

H_a1: The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'visitor type' is significant.

H_o2: The differences in visitor's opinion on impacts related to visitor use on the Bodhgaya religious site with regard to 'Nationality' is insignificant.

H_a2: The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Nationality' is significant.

H_o3: The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Religion' is insignificant.

H_a3: The differences in visitor's opinion impacts related to visitor use on Bodhgaya religious site with regard to 'Religion' is significant.

3.4 Operationalisation of the Independent and Dependent Variables

Table 3.1: Operationalisation of the Independent and Dependent Variables

Variable Or Conception	Conception Definition	Operational Components	Level Of Measurement	Question No.
Visitor type	Visitor type categories on the Bodhgaya religious site	▪ Tourists ▪ Pilgrims ▪ Local residents	Nominal Scale	Part I Q.7
Religion	Religion categories on the Bodhgaya religious site	▪ Buddhist ▪ Hindu ▪ Christian ▪ Non-religious ▪ Others	Nominal Scale	Part I Q.5
Nationality	Nationality categories on the Bodhgaya religious site	▪ Asians ▪ Europeans ▪ Others	Nominal Scale	Part I Q.6
Impactss related to visitor use on Bodhgaya religious site	The visitor impacts and the site management on the Bodhgaya religious site	▪ Movement around the site ▪ Crowding On-site ▪ Length of queue ▪ Effects of environmental pollution ▪ Effects of air pollution ▪ Effects of visual pollution ▪ Visitor walking causes erosion ▪ Paint on walled structures ▪ Incidents of graffiti On-site	Intervel Scale	Part I Q8-28

Continued/……

Variable Or Conception	Conception Definition	Operational Components	Level Of Measurement	Question No.
		▪ Amount of parking space ▪ Adaptation to enhance visitor flow On-site ▪ Safety and comfort concern interpretation and practice ▪ Staff to manage visitor activity ▪ Prohibitive notices evident ▪ Restrictions on visitors ▪ Education for visitors to behave appropriately ▪ Availability & price of essential commodities ▪ Multi-language sign boards ▪ Visit was pleasurable	Intervel Scale	Part I Q.8-28

Chapter IV

Research Methodology

4.1 Methods of Research Used

Descriptive Research is used as the method of research in this study. Descriptive Research describes characteristics of a population or phenomenon. It seeks to determine the answers to who, what, when, where and how questions. It often helps segment and target markets. It attempts to determine the extent of differences in the needs, perceptions, attitudes, and characteristics of subgroups (Zikmund, 2003).

4.2 Respondents and Sampling Procedures

4.2.1 Target Population

Visitors at the Mahabodhi temple in Bodhgaya are the target respondents of this study.

4.2.2 Sample Size

The peak season for people to visit Bodhgaya is from November to February. During this period, on an average 2,000 tourists visit Bodhgaya every day. From March to October on an average 500 visitors travel to Bodhgaya each day. Thus, approximately 400,000 tourists visit Bodhgaya every year (http: //www.whc.unesco.org/en/about.). Therefore, it is decided that for the months other than peak season, for a 95% level of confidence, 217 will be the sample size of respondents based on Table 4.1. The researcher thought that the suitable time to collect all data was during March-October because in the peak season or during November-February, with thousands of visits to Bodhgaya each day for religious purposes. From the researcher's experience, it was very crowded and everyone was

involved in religious activities. If the researcher used that period for doing the survey, the researcher was afraid that it would disturb visitors or pilgrims who have strong religious beliefs.

Table 4.1: Sample sizes of population at a 95 per cent level of certainty

Population	Margin of error			
	5%	3%	2%	1%
500	217	340	414	475
750	254	440	571	696
1 000	278	516	706	906
2 000	322	696	1091	1655
5 000	357	879	1622	3288
10 000	370	964	1936	4899

Source: Saunders, M., Lewis, P., & Thornhill, A., *Research Methods for Business Students*. 4th (Eds.), 212, UK: Prentice Hall.

4.2.3 Sampling Procedure

A cross-section of people coming to the site was surveyed. The location for filling in the questionnaire assured a reliable sample and a sufficiently high response rate. The questionnaire seeking visitors' evaluations of the site was distributed at the exist to the site. If the site had no official entrance, its "natural" entrances would have been identified through observation. The duration of the data collection lasted around one month.

4.3 Research Instruments/Questionnaire

In this research, the researcher used a self-administered questionnaire to outline the major impacts related to visitors use on the Bodhgaya religious site in India.

The closed-ended questionnaire has two parts:

Part I: Visitors and their trip Characteristics

The first part, there are five questions which ask about tourist characteristics; purpose of visit, group size, religion, nationality, and type of visitor. In this part the researcher uses category questions and list questions.

Part II: Visitors opinion on Impacts related to visitor use on Bodhgaya (Mahabodhi temple) religious site

This part identifies the impacts of visitor use at Bodhgaya, different visitors type, religion and nationality with different activities and believes would affect the site. Measured on a five-point Likert scale where 1 = strongly disagree, 2 = disagree, 3 = neither agree or nor disagree, 4 = agree, 5 = strongly agree and N/A = not applicable. Five open-ended questions will be used at the end in this part.

4.4 Collection of Data/Gathering Procedures

4.4.1 Secondary Data

The researcher collects information to support this research from many sources, for example textbooks, newspaper articles, academic tourism research journals, statistics from The Tourism Authority of Thailand's website and on-line research.

4.4.2 Primary Data

The researcher conducted the quantitative research for data collection by collected 217 questionnaires from visitors at Bodhgaya, asking about their opinion on impacts on the Bodhgaya religious site at the exit of the site. The researcher collected the data during 17-22 August, 2009. The researcher chose the low season at the site for collecting the data because during the high season there will have thousands of visitors or pilgrims visit the site for the religious activity. Visitors and pilgrims would disturbed by the researcher if collect the questionnaire in that period. As the government of India mentioned that from March to October had the lowest number of the visitors at Bodhgaya. Therefore, the researcher thought that it was the suitable time for collecting the effective data at Bodhgaya.

4.5 Pretest and Reliability Test

Saunders, Lewis and Thornhill (2007) stated that prior to using the questionnaire to collect data it should be pilot tested. The purpose of the pilot test is to refine the questionnaire so that respondents will have no problems in answering the questions and there will be no problems in recording the data. In addition, it will enable to obtain some assessment of the questions' validity and the likely reliability of the data that will be collected. Preliminary analysis using the pilot test data can be undertaken to ensure that data collected will enable the investigative questions to be answered.

A total of thirty questionnaires will be distributed to visitors of Mahabodhi Temple in Bodhgaya, India, to assess the reliability of the questionnaire during 17-22 August, 2009.

Reliability assessment was carried out by using the Cronbach's Alpha Scale. The outcome of the reliability analyze alpha of 28 items was greater than 0.6. It could be considered that the questionnaire was reliable and met the research objective.

Table 4.2 Pretest Results

Case Processing Summary

		N	%
Cases	Valid	14	45.2
	Excluded[a]	17	54.8
	Total	31	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.718	28

4.6 Statistic Treatment of Data

4.6.1 Descriptive Statistics

With descriptive data or nominal data it is impossible to define the category numerically or to rank it. Rather these data simply count the number of occurrences in each category of a variable (Saunders, Lewis & Thornhill, 2007).

4.6.2 Inferential Statistics

In this research, the researcher will apply statistical treatment of data as below:

ANOVA (Analysis of Variance) is the spread of data values, within and between groups of data by comparing means. The *F* ratio of *F* statistic represents these differences. If likelihood of any difference between groups occurring by chance alone is low, this will be represented by a large *F* ratio with a probability of less than 0.05. This is the termed statistically significant (Saunders, Lewis & Thornhill, 2007).

4.7 Statistic Used

Table 4.3: The Summary of statistical test to be used

Hypotheses	Statement	Statistical Test
Hypothesis 1	The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'visitor type' is significant.	ANOVA
Hypothesis 2	The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Nationality' is significant.	ANOVA
Hypothesis 3	The differences in visitor's opinion on impacts related to visitor use on Bodhaya religious site with regard to 'Religion' is significant.	ANOVA

CHAPTER V

PRESENTATION OF DATA AND CRITICAL DISCUSSION OF RESULTS

This chapter focuses on the data analysis and findings of the study. It consists of two sections. The first section presents the data analysis which summarizes the data collected from 217 questionnaires. The second section illustrates the hypotheses testing results.

5.1 Data Processing and Analysis

In order to achieve the objective of the research and test the hypothesis, the Statistical Package for Social Science (SPSS) 15.0 was employed to summarize the data.

For better understanding, the descriptive analysis provides an initial summary of the collected data represented in terms of the mean and standard deviation of each variable.

5.1.1 Descriptive information of the visitors' characteristics of respondents

5.1.1.1 Length of Stay

Table 5.1 demonstrated that the visitors' length of stay in Bodhgaya in this research study is "1-3 days" represented by 134 respondents (or 61.8%), "4-7 days" represented by 38 respondents (or 17.5%), followed by 17 respondents (or 7.8%) choice on "More than 91 days", 13 respondents choice on "8-28 days" (or 6%), 11 respondents (or 5.1%) chose "0 day or day visitor", and 4 respondents chose "29-91 days" (or 1.8%). Therefore, it can be concluded that the length of stay of the majority of visitors in this study is "1-3 days".

Table 5.1 Length of stay

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Day visitor	11	5.1	5.1	5.1
	1-3 days	134	61.8	61.8	66.8
	4-7 days	38	17.5	17.5	84.3
	8-28 days	13	6.0	6.0	90.3
	29-91 days	4	1.8	1.8	92.2
	More than 91 days	17	7.8	7.8	100.0
	Total	217	100.0	100.0	

5.1.1.2 Repeat visit

According to the output shown in Table 5.2 out of 217 respondents, 145 respondents (67%) were first time visitors and 72 respondents (33%) were not. It can be concluded that the first time visitors to Bodhgaya in this study are the majority of the respondents.

Table 5.2 Repeat visit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	145	66.8	66.8	66.8
	No	72	33.2	33.2	100.0
	Total	217	100.0	100.0	

5.1.1.3 Purpose of visit

Table 5.3 demonstrated that out of 271 respondents, the purpose of visit of 79 respondents (or 36.4%) was "Religion/Pilgrimage", 51 respondents (or 23.5%) visited for "Education/Culture", followed by "Spiritual seekers" 31 respondents (or 14.3%), 27 respondents (or 12.4%) choose "Meditation", 23 respondents (or 1.06%) "Others", and 6 respondents (or 2.8%) chose "To join with friends and family respectively. It can be concluded that the majority of the purpose of visit of the visitors in this study is "Religion/Pilgrimage."

Table 5.3 Purpose of visit

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Education/Culture	51	23.5	23.5	23.5
	Meditaion	27	12.4	12.4	35.9
	Religion/Pilgrimage	79	36.4	36.4	72.4
	Spiritual seekers	31	14.3	14.3	86.6
	To join with friends and family	6	2.8	2.8	89.4
	Others	23	10.6	10.6	100.0
	Total	217	100.0	100.0	

5.1.1.4 Group size

Table 5.4 shows that half of the respondents (113 respondents or 52.1%) came in a smallest group size in this study that is "1-6 persons", followed by "More that 18 persons" 75 respondents (or 34.6%), 15 respondents (or 6.9%) chose "13-18 persons", and 14 respondents (or 6.5%) chose "7-12 persons" respectively. It can be concluded that the majority of the group size of the visitors in this study is "1-6 persons".

Table 5.4 Group size

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-6	113	52.1	52.1	52.1
	13-18	15	6.9	6.9	59.0
	7-12	14	6.5	6.5	65.4
	More than 18	75	34.6	34.6	100.0
	Total	217	100.0	100.0	

5.1.1.5 Religion of the respondents

Table 5.5 demonstrate that three fourth of respondents (163 respondents or 75.1%) were "Buddhist", "No religion" was disclosed by 24 respondents (or 11.1%), 15 respondents (or 6.9%) disclosed themselves "Hindu", 10 respondents (or 4.6%) were Christian, and 5 respondents (or 2.3%) were "Other" respectively. It can be concluded that the majority of the religion of the respondents is "Buddhist".

Table 5.5 Religion of the respondents

Religion

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Buddhist	163	75.1	75.1	75.1
	Hindu	15	6.9	6.9	82.0
	Christian	10	4.6	4.6	86.6
	No Religion	24	11.1	11.1	97.7
	Other	5	2.3	2.3	100.0
	Total	217	100.0	100.0	

5.1.1.6 Nationality of the respondents

According to the outcome shown in Table 5.6 shows that 85 respondents (or 39.2%) were “Thai”, 55 respondents (or 25.3%) were “Indian”, followed by “Others” represented as 51 respondents (or 23.5%), 9 respondents (or 4.1%) were “Japanese”, 6 respondents (or 2.8%) were “German”, 5 respondents (or 2.3%) were “British” and “French”, and 1 respondent (or 0.5%) was “American” respectively. It can be concluded that the majority of the nationality of the respondents of this study is “Thai”.

Table 5.6 The Nationality of the respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Indian	55	25.3	25.3	25.3
	Thai	85	39.2	39.2	64.5
	Japanese	9	4.1	4.1	68.7
	Others	68	31.3	31.3	100.0
	Total	217	100.0	100.0	

5.1.1.7 Type of visitor

From the results table 5.7 demonstrates that just over half of the respondents (122 respondents or 56.2%) were “Pilgrims”, followed by “Secular tourists” 83 respondents (or 38.2%), and 12 respondents (or 5.5%) were “Local residences” respectively. It can be concluded that the majority of the visitor type of this study is “Pilgrims”.

Table 5.7 Type of visitor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Pilgrims	122	56.2	56.2	56.2
	Secular tourist	83	38.2	38.2	94.5
	Local residences	12	5.5	5.5	100.0
	Total	217	100.0	100.0	

5.1.1.8 Visitors opinion on impacts related to visitor use on Bodhgaya (Mahabodhi temple) religious site

Table 5.8 demonstrates that out of 217 respondents, the lowest mean scores of the visitor opinion on impacts related to visitor use on Bodhgaya are "there were well-trained staff to manage visitor activity and deliver interpretation"(2.93), and "Availability of multi-language sign boards and direction"(2.94). It means that visitors were unsure of the information from the staff at the site and respondents neither agree nor disagree to get information and direction from sign boards for visitors from various nationalities. But visitors were pleased when visiting the monument, because it got the highest mean score in "Overall, visit to the monument was pleasurable" (4.10).

Table 5.8 Visitor opinion on impacts related to visitor use on Bodhagaya (Mahabodhi temple) religious site (n = 217)

Descriptive Statistics

Visitor opinion on Impacts on Bodhgaya religious site	N	Mean[a]	Std. Deviation
It was easy to move around in Mahabodhi temple.	217	4.08	.843
There was crowding On-site.	217	3.19	1.198
The queue to reach Mahabodhi temple was long.	217	3.02	1.389
The On-site is under threat from effects of environmental pollution (temperature control and humidity).	217	3.65	1.162

The locality is under threat from effects of air pollution (dust, smoke and smell).	217	3.37	1.241
The locality is under threat from effects of visual pollution (garbage, billboards and beggars).	217	3.65	1.235
The locality is under threat from effects on noise pollution (hawkers and tourist bargaining).	217	3.49	1.195
Visitors walking around the monuments causes erosion.	216	3.13	1.269
The scripture on the walled structure is intact.	217	3.50	1.378
Incidents of graffiti on the walls of On-site/locality are noticeable.	217	3.15	1.475
The locality provide adequate amount of parking space.	217	3.56	1.566
Adaptations are made in order to enhance visitor flow On-site.	217	3.92	1.463
Visitor safety and comfort concern is addressed in interpretation and practice.	217	3.54	1.276
There was well-trained staff to manage visitor activity and deliver interpretation.	216	2.93	1.491
The use of prohibitive notices were evident at many places.	216	3.38	1.288
There were restrictions on the movement of visitors.	217	3.05	1.327
Asking for camera or video camera fee is acceptable.	215	3.53	1.549
Travel agents/guides educate visitors on how to behave appropriately.	216	3.60	1.450
Availability and price of essential commodities in and around the locality.	217	3.41	1.285
Availability of multi-language sign boards and directions.	217	2.94	1.376
Overall, visit to the monument was pleasurable.	216	4.10	.947
Valid N (listwise)	211		

[a] 5-level scale was used wherein 1 means strongly disagree and 5 means strongly agree.

5.2 Open-ended questions

- Should the management introduce an entrance fee would it affect your level of demand?

The result of the research shows that introduction of entrance fee for visitors would affect the level of demand by 53 respondents and 69 respondents didn't feel the affect of level of demand. The respondents who felt that the entrance fee would affect

their level of demand because they thought that this place is the religious destination for everybody, if the management collect the entrance fee from visitors, poor people might be not be able to pay for. For the respondents who felt the need to pay for the entrance fee thought that the management will get more the revenue for the temple to invest more for the facility for the visitors and improve the quality of the management of site. From the survey, the entrance fee would not affect the level of demand of the majority of the respondents.

- Discuss the non-availability of facilities that you found elsewhere in other religious sites.

The majority of the respondents were concerned about “toilets” and “sign board information and direction”. And many respondents need audio guides. The respondents felt that signboard information and audio guides are very important for the visitor, because some of them are not Buddhists, they don’t know the history of this heritage site which is very interesting.

- Discuss are you to come back to the site in the future?

The majority of the respondents were most likely to visit this site again in the future. Even this site still has many things that need to be improved but they were highly likely to visit this site being the religious site is quite revered for the Buddhists. Because the main purpose to visit this place was not only for leisure, but to perform their religious activities is very important for every religion. Even though there are many suggestions from them, they still would like to visit this destination again. Only a few respondents wouldn’t want to visit this site again because their experience was not satisfactory, from the negative impacts at the destination.

- Discuss any specific ways in which we could improve this site to make the visit more enjoyable?

The cleanliness of the site, toilet and also the area around the site should be clean and have more toilets because many elder visitors there, toilet and comfortable toilet for them is very necessary. They also felt disturbed by the presence of hawkers and beggars in front of the main gate of the site. Quiet atmosphere at the site was also important because visitors who visit this site came from many countries that have different ways to perform religious activities, Hawkers and beggars also disturbed visitors in the front of the entrance would affect the first impression when they visit this destination.

- Would you recommend this site to someone else?

Mostly visitor would appreciate to recommend this place to others because this is the place of the enlightenment place of the Buddha and also the religious heritage site. They learnt more about the Buddhist history and activities. The majority of the respondents will recommend this site to other but only a few wouldn't recommend to others because of their unsatisfactory experiences at this site.

5.3 Hypotheses testing

H_o1 The differences in visitor's opinion on impacts related to visitor use on the Bodhgaya religious site with regard to 'visitor type' is insignificant.

H_a1 The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'visitor type' is significant.

The One-Way ANOVA analysis in Table 5.9 reveals that 15 items; "It was easy to move around On-site"(p = 0.817), "There was crowding On-site" (p = 0.062), "The locality is under threat from the effects of air pollution (dust, smoke and smell)" (p = 0.554), "The locality is under threat from the effects of visual pollution (garbage, billboard and beggars)" (p = 0.752), "The locality is under threat from the effects of noise pollution (hawkers and tourist bargaining)" (p = 0.578), "The scripture on the walled structure is intact" (p = 0.897), Incidents of graffiti on the walls of On-site/locality are noticeable" (p = 0.118), "Adaptation are made in order to enhance visitor flow On-site" (p = 0.213), "There were well-trained staff to manage visitor activity and deliver interpretation" (p = 0.218), "The use of prohibitive notices were evident at many places" (p = 0.120), "Asking for camera or video camera fee is acceptable" (p = 0.463), "Travel agents/guides educate visitors on how to behave appropriately" (p = 0.376), "Availability and price of essential commodities in and around the locality" (p = 0.374), "Availability of multi-language sign boards and directions" (p = 0.167), and "Overall, visit to the monument was pleasurable" (p = 0.501) have significance value are more than 0.05. Therefore, the null hypothesis failed to reject for these items which means that the difference in visitors opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of visitor type insignificant.

Table 5.9 One-Way ANOVA test for hypothesis 1

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
It is easy to move around On-site	Between Groups	.290	2	.145	.203	.817
	Within Groups	153.378	214	.717		
	Total	153.668	216			

There was crowding On-site	Between Groups	7.969	2	3.985	2.825	.062
	Within Groups	301.901	214	1.411		
	Total	309.871	216			
The queue to reach Mahabodhi temple was long	Between Groups	35.185	2	17.593	9.863	.000
	Within Groups	381.700	214	1.784		
	Total	416.885	216			
The On-site is under threat from effects of environmental pollution (temperature control and humidity)	Between Groups	7.897	2	3.948	2.978	.053
	Within Groups	283.781	214	1.326		
	Total	291.677	216			
The locality is under threat from effects of air pollution (dust, smoke and smell)	Between Groups	1.833	2	.917	.593	.554
	Within Groups	330.932	214	1.546		
	Total	332.765	216			
The locality is under threat from effects of visual pollution (garbage, billboard and beggars)	Between Groups	.876	2	.438	.285	.752
	Within Groups	328.801	214	1.536		
	Total	329.677	216			
The locality is under threat from effects on noise pollution (hawkers and tourist bargaining)	Between Groups	1.575	2	.788	.550	.578
	Within Groups	306.664	214	1.433		
	Total	308.240	216			
Visitors walking around the monuments causes erosion	Between Groups	23.397	2	11.698	7.715	.001
	Within Groups	322.974	213	1.516		
	Total	346.370	215			
The scripture on the walled structure is intact	Between Groups	.416	2	.208	.109	.897
	Within Groups	409.833	214	1.915		
	Total	410.249	216			
Incidents of graffiti on the walls of On-site/locality are noticeable	Between Groups	9.311	2	4.656	2.163	.118
	Within Groups	460.670	214	2.153		
	Total	469.982	216			

		Sum of Squares	df	Mean Square	Continued/…..	
The locality provide adequate amount of parking space	Between Groups	15.788	2	7.894	3.288	.039
	Within Groups	513.742	214	2.401		
	Total	529.530	216			
Adaptation are made in order to enhance visitor	Between Groups	6.642	2	3.321	1.559	.213
	Within Groups	455.865	214	2.130		

flow On-site	Total	462.507	216			
Visitor safety and comfort concern is addressed in interpretation and practice	Between Groups	10.649	2	5.325	3.339	.037
	Within Groups	341.268	214	1.595		
	Total	351.917	216			
There were well-trained staff to manage visitor activity and deliver interpretation	Between Groups	6.797	2	3.399	1.536	.218
	Within Groups	471.161	213	2.212		
	Total	477.958	215			
The use of prohibitive notices were evident at many places	Between Groups	7.027	2	3.514	2.141	.120
	Within Groups	349.598	213	1.641		
	Total	356.625	215			
There were restrictions on the movement of visitors	Between Groups	15.593	2	7.796	4.573	.011
	Within Groups	364.850	214	1.705		
	Total	380.442	216			
Asking for camera or video camera fee is acceptable	Between Groups	3.721	2	1.860	.774	.463
	Within Groups	509.833	212	2.405		
	Total	513.553	214			
Travel agents/guides educate visitors on how to behave appropriately	Between Groups	4.127	2	2.063	.981	.376
	Within Groups	447.832	213	2.102		
	Total	451.958	215			
Availability and price of essential commodities in and around the locality	Between Groups	3.263	2	1.631	.988	.374
	Within Groups	353.235	214	1.651		
	Total	356.498	216			
Availability of multi-language sign boards and directions	Between Groups	6.795	2	3.397	1.807	.167
	Within Groups	402.302	214	1.880		
	Total	409.097	216			
Overall, visit to the monument was pleasurable	Between Groups	1.249	2	.625	.694	.501
	Within Groups	191.709	213	.900		
	Total	192.958	215			

The other six items reveals a significance value less than 0.05, are “The queue to reach Mahabodhi temple was long” ($p = 0.000$), “The On-site is under threat from effects of environment pollution(temperature control, humidity)” ($p = 0.053$), “Visitors walking around the monuments causes erosion” ($p = 0.001$), “The locality provide adequate amount of parking space” ($p = 0.039$), “Visitor safety and comfort

concern is addressed in interpretation and practice" (p = 0.037), "There were restrictions on the movement of visitors" (p = 0.011). Therefore, the hypothesis is rejected for these six items. This means that the difference in visitors opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of visitor type is significant.

5.3.2 Hypothesis 2

H_o2 The differences in visitor opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Nationality' insignificant.

H_a2 The differences in visitor opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Nationality' is significant.

The One-Way ANOVA analysis in Table 5.10 reveals that seven items have significance value are more than 0.05; "The locality is under threat from effects of noise pollution (Hawkers and tourist bargaining)" (p = 0.050), "Visitors walking around the monuments causes erosion" (p = 0.517), "Visitor safety and comfort concern is addressed in interpretation and practice" (p = 0.081), "The use of prohibitive notices were evident at many places" (p = 0.604), "Travel agents/guides educate visitors on how to behave appropriately" (p = 0.136), "Availability and price of essential commodities in & around the locality" (p = 0.097). It infers that the difference in visitor opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of nationality is not significant.

Table 5.10 One-Way ANOVA test for hypothesis 2

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.

It was easy to move around in Mahabodhi temple	Between Groups	6.252	2	3.126	4.538	.012
	Within Groups	147.416	214	.689		
	Total	153.668	216			
There was crowding On-site	Between Groups	21.129	2	10.564	7.830	.001
	Within Groups	288.742	214	1.349		
	Total	309.871	216			
The queue to reach Mahabodhi temple was long	Between Groups	16.186	2	8.093	4.322	.014
	Within Groups	400.699	214	1.872		
	Total	416.885	216			
The On-site is under threat from effects of environmental pollution (temperature control and humidity)	Between Groups	14.450	2	7.225	5.577	.004
	Within Groups	277.227	214	1.295		
	Total	291.677	216			
The locality is under threat from effects of air pollution (dust, smoke and smell)	Between Groups	10.953	2	5.477	3.642	.028
	Within Groups	321.812	214	1.504		
	Total	332.765	216			
The locality is under threat from effects of visual pollution (garbage, billboards and beggars)	Between Groups	9.938	2	4.969	3.326	.038
	Within Groups	319.739	214	1.494		
	Total	329.677	216			
The locality is under threat from effects on noise pollution (hawkers and tourist bargaining)	Between Groups	8.514	2	4.257	3.039	.050
	Within Groups	299.726	214	1.401		
	Total	308.240	216			
Visitors walking around the monuments causes erosion	Between Groups	2.141	2	1.070	.662	.517
	Within Groups	344.230	213	1.616		
	Total	346.370	215			
The scripture on the walled structure is intact	Between Groups	31.029	2	15.514	8.755	.000
	Within Groups	379.220	214	1.772		
	Total	410.249	216			

		Sum of Squares	df	Mean Square	Continued/…..	
Incidents of graffiti on the walls of On-site/locality are noticeable	Between Groups	20.870	2	10.435	4.972	.008
	Within Groups	449.112	214	2.099		
	Total	469.982	216			
The locality provide adequate amount of parking space	Between Groups	18.408	2	9.204	3.854	.023
	Within Groups	511.122	214	2.388		
	Total	529.530	216			

Adaptation are made in order to enhance visitor flow On-site	Between Groups	18.174	2	9.087	4.377	.014
	Within Groups	444.332	214	2.076		
	Total	462.507	216			
Visitor safety and comfort concern is addressed in interpretation and practice	Between Groups	4.694	2	2.347	1.446	.238
	Within Groups	347.224	214	1.623		
	Total	351.917	216			
There were well-trained staff to manage visitor activity and deliver interpretation	Between Groups	11.151	2	5.576	2.544	.081
	Within Groups	466.807	213	2.192		
	Total	477.958	215			
The use of prohibitive notices were evident at many places	Between Groups	1.685	2	.843	.506	.604
	Within Groups	354.940	213	1.666		
	Total	356.625	215			
There were restrictions on the movement of visitors	Between Groups	17.055	2	8.528	5.022	.007
	Within Groups	363.387	214	1.698		
	Total	380.442	216			
Asking for camera or video camera fee is acceptable	Between Groups	27.136	2	13.568	5.913	.003
	Within Groups	486.418	212	2.294		
	Total	513.553	214			
Travel agents/guides educate visitors on how to behave appropriately	Between Groups	8.399	2	4.199	2.017	.136
	Within Groups	443.559	213	2.082		
	Total	451.958	215			
Availability and price of essential commodities in and around the locality	Between Groups	7.703	2	3.851	2.363	.097
	Within Groups	348.795	214	1.630		
	Total	356.498	216			
Availability of multi-language sign boards and directions	Between Groups	12.342	2	6.171	3.329	.038
	Within Groups	396.754	214	1.854		
	Total	409.097	216			
		Sum of Squares	df	Mean Squar	Continued/…..	
The need for an in-depth knowledge of the local culture	Between Groups	5.744	2	2.872	3.268	.040
	Within Groups	187.214	213	.879		
	Total	192.958	215			

However, the other fourteen items reveal a significance value less than 0.05. These are “It is easy to move around On-site” ($p = 0.012$), “There was crowding On-site” ($p = 0.001$), “The queue to reach Mahabodhi temple was long” ($p = 0.014$), “The On-site is under threat from effects of environment pollution (temperature control, humidity)” ($p = 0.004$), “The locality is under threat from effects of air pollution (dust, smoke and smell)” ($p = 0.028$), “The locality is under threat from effects of visual pollution (garbage, billboard and beggars)” ($p = 0.038$), “The paint on the walled structure is intact” ($p = 0.000$), “Incidents if graffiti on the walls of On-site/locality are noticeable” ($p = 0.008$), “The locality provide adequate amount of parking space” ($p = 0.023$), “Adaptation are made in order to enhance visitor flow On-site” ($p = 0.014$), “There were restrictions on the movement of visitors” ($p = 0.007$), “Asking for camera or video camera fee is acceptable” ($p = 0.003$), “Availability of multi-language sign boards and directions” ($p = 0.038$), and “Overall, visit to monument was pleasurable” ($p = 0.040$). Therefore the null hypothesis is rejected for these fourteen items which means that the differences in visitors opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of nationality is significant.

5.3.3 Hypothesis 3

H_o3 The differences in visitor’s opinion on impacts related to visitor use on Bodhaya religious site with regard to ‘Religion’ is not significant.

H_a3 The differences in visitor's opinion on impacts related to visitor use on Bodhaya religious site with regard to 'Religion' is significant.

The One-Way ANOVA analysis in Table 5.11 reveals that eight items; "It is easy to move around On-site" (p = 0.302), "The locality is under threat from effects of visual pollution (garbage, billboard and beggars)" (p = 0.820), "The locality is under threat from effects on noise pollution (hawkers and tourist bargaining)" (p = 0.262), "Adaptation are made in order to enhance visitor flow On-site" (p = 0.353), "Visitor safety and comfort concern is addressed in interpretation and practice" (p = 0.074), "There were well-trained staff to manage visitor activity and deliver interpretation" (p = 0.456), "Asking for camera or video camera fee is acceptable" (p = 0.173), and "Availability and price of essential commodities in and around the locality" (p = 0.079) which more than 0.05. Therefore the null hypothesis failed to reject for these items. It means that the difference in visitors opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of religion is not significant.

Table 5.11 One-Way ANOVA test for hypothesis 3

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.

It is easy to move around On-site	Between Groups	3.463	4	.866	1.222	.302
	Within Groups	150.205	212	.709		
	Total	153.668	216			
There was crowding On-site	Between Groups	18.531	4	4.633	3.371	.011
	Within Groups	291.340	212	1.374		
	Total	309.871	216			
The queue to reach Mahabodhi temple was long	Between Groups	52.681	4	13.170	7.666	.000
	Within Groups	364.204	212	1.718		
	Total	416.885	216			
The On-site is under threat from effects of environmental pollution (temperature control and humidity)	Between Groups	23.236	4	5.809	4.588	.001
	Within Groups	268.441	212	1.266		
	Total	291.677	216			
The locality is under threat from effects of air pollution (dust, smoke and smell)	Between Groups	19.033	4	4.758	3.215	.014
	Within Groups	313.732	212	1.480		
	Total	332.765	216			
The locality is under threat from effects of visual pollution (garbage, billboard and beggars)	Between Groups	2.369	4	.592	.384	.820
	Within Groups	327.308	212	1.544		
	Total	329.677	216			
The locality is under threat from effects on noise pollution (hawkers and tourist bargaining)	Between Groups	7.508	4	1.877	1.323	.262
	Within Groups	300.732	212	1.419		
	Total	308.240	216			
Visitors walking around the monuments causes erosion	Between Groups	23.168	4	5.792	3.781	.005
	Within Groups	323.203	211	1.532		
	Total	346.370	215			
The scripture on the walled structure is intact	Between Groups	19.185	4	4.796	2.600	.037
	Within Groups	391.063	212	1.845		
	Total	410.249	216			
		Sum of Squares	df	Mean Square	F	Sig.
Incidents of graffiti on the walls of On-	Between Groups	21.019	4	5.255		
	Within Groups	448.963	212	2.118		

Continued/….

site/locality are noticeable	Total	469.982	216			
The locality provide adequate amount of parking space	Between Groups	44.971	4	11.243	4.919	.001
	Within Groups	484.559	212	2.286		
	Total	529.530	216			
Adaptation are made in order to enhance visitor flow On-site	Between Groups	9.487	4	2.372	1.110	.353
	Within Groups	453.019	212	2.137		
	Total	462.507	216			
Visitor safety and comfort concern is addressed in interpretation and practice.	Between Groups	13.820	4	3.455	2.166	.074
	Within Groups	338.097	212	1.595		
	Total	351.917	216			
There were well-trained staff to manage visitor activity and deliver interpretation.	Between Groups	8.147	4	2.037	.915	.456
	Within Groups	469.811	211	2.227		
	Total	477.958	215			
The use of prohibitive notices were evident at many places.	Between Groups	15.750	4	3.937	2.437	.048
	Within Groups	340.875	211	1.616		
	Total	356.625	215			
There were restrictions on the movement of visitors.	Between Groups	27.035	4	6.759	4.054	.003
	Within Groups	353.407	212	1.667		
	Total	380.442	216			
Asking for camera or video camera fee is acceptable.	Between Groups	15.284	4	3.821	1.610	.173
	Within Groups	498.270	210	2.373		
	Total	513.553	214			
Travel agents/guides educate visitors on how to behave appropriately.	Between Groups	46.905	4	11.726	6.108	.000
	Within Groups	405.053	211	1.920		
	Total	451.958	215			
Availability and price of essential commodities in and around the locality.	Between Groups	13.717	4	3.429	2.121	.079
	Within Groups	342.781	212	1.617		
	Total	356.498	216			
Availability of multi-language sign boards and directions.	Between Groups	37.667	4	9.417	5.375	.000
	Within Groups	371.429	212	1.752		
	Total	409.097	216			
		Sum of Squares	df	Mean Square	Continued/….	
Overall, visit to the	Between Groups	8.425	4	2.106	2.408	.050

monument was pleasurable	Within Groups	184.534	211	.875		
	Total	192.958	215			

There are twelve items that reveal a significance value less than 0.05; “There was crowding On-site” ($p = 0.011$), “The queue to reach Mahabodhi temple was long” ($p = 0.000$), “The On-site is under threat from effects of environmental pollution (temperature control and humidity)” ($p = 0.001$), “The locality is under threat from effects of air pollution (dust, smoke and smell).” ($p = 0.014$), “Visitors walking around the monuments causes erosion” ($p = 0.005$), “The scripture on the walled structure is intact” ($p = 0.037$), “Incidents of graffiti on the walls of On-site/locality are noticeable” ($p = 0.045$), “The locality provide adequate amount of parking space” ($p = 0.001$), “The use of prohibitive notices were evident at many places” ($p = 0.048$), “There were restrictions on the movement of visitors” ($p = 0.003$), “Travel agents/guides educate visitors on how to behave appropriately” ($p = 0.000$), and “Overall, visit to the monument was pleasurable” ($p = 0.050$). Therefore, the null hypothesis is rejected for these items. It means that the difference in visitors opinion on impacts related to visitor use on Bodhgaya religious site with regard to all items above when classified on the basis of religious is significant.

CHAPTER VI

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter contains a summary of the study, conclusion of the research along with the recommendations for the further research.

6.1 Summary of the findings

6.1.1 Sample profile

The majority of the respondents were first time visitors who stayed at Bodhgaya for 1-3 days in a group size of 1-6 persons. The purpose of their visit to Mahabodhi temple was religion and pilgrimage. Buddhism is the religion and Thai is the nationality of the majority of respondents of this study (Table 6.1).

Table 6.1 Summary of Respondents' Characteristic

Respondents' characteristic	The majority group of respondents (%)
Length of stay	1-3 days (61.8%)
First time visitors	First time visitors (66.8%)
Purpose of visit	Religion/Pilgrimage (36.4%)
Group size	1-6 persons (52.1%)
Religion	Buddhism (75.1%)
Nationality	Thai (39.2%)
Type of visitor	Pilgrims (56.2%)

6.1.2 Hypotheses testing results

The research study on the topic "A study on visitors' opinion on impacts on the Bodhagaya religious destination" obtained the 217 questionnaires from the target respondents by applying One-way ANOVA to test the hypotheses. The outcome is indicated in Table 6.2

Table 6.2 Summary of hypotheses testing results

Statement	Statistical test	Hypothesis testing

		result
Hypothesis 1		
The differences in visitor's opinions on impacts related to visitor use on Bodhgaya religious site with regard to 'visitor type' is insignificant.	One-way ANOVA	Reject H_o1 in six items
Hypothesis 2		
The differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to 'Nationality' insignificant.	One-way ANOVA	Reject H_o2 in fourteen items
Hypothesis 3		
The differences in visitor's opinion on impacts related to visitor use on Bodhaya religious site with regard to 'Religion' is insignificant.	One-way ANOVA	Reject H_o3 in twelve items

6.2 Conclusion of the research study based on objectives

Objective 1: Outline the major impacts related to visitors' use of the Bodhgaya Religious site in Bodhgaya.

The result of this objective shows that the environment from temperature control and humidity and visual pollution from garbage, billboard and beggars are the major impacts related to visitors' use (Table 5.8).

Objective 2: Identify the extent to which impacts on Bodhgaya occur based on the visitors' characteristics.

This research study categories the visitors' characteristics in three groups these are visitor type, nationality and religion. Each group of visitors' characteristics concern about negative impacts from local residents, visitors, or on the environment itself that affect the destination.

Objective 3: Provide management implications for improvement of the condition of Bodhagya.

From the result of this research study provide the recommendation from the respondents and researcher to the Bodhgaya temple management committee (BTMC) to improve the management for sustainability of the destination.

Hypothesis 1-3 tested the differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to visitor type, nationality and religion.

6.2.1 Visitor type to Bodhgaya

The outcomes demonstrated that six items out of twenty one items were rejected. The majority of rejected items indicated that are significant differences in visitor's opinion on impacts related to visitor use on Bodhgaya religious site with regard to visitor type.

- The Queue to reach Mahabodhi temple was long (Question No.10)

The Post-hoc test demonstrates I (pilgrims) – J (secular tourist) = 0.666*, I (pilgrims) – J (local residences) = 1.352*. This implied that Pilgrims at Mahabodhi temple strongly felt that the Queue to reach Mahabodhi temple was longer than secular tourists and local residents. The main temple of Mahabodhi temple has the Buddha image inside, all Buddhist on their visit inside the temple some of them sat and prayed in that small area of the main temple. Other Buddhists who follow suit and also prefer to do that, felt that it was a long queue to go inside the Main temple.

- The On-site is under threat from effects of environmental pollution (temperature control, humidity) (Question.No.11)

The Post-hoc test demonstrates I (pilgrims) – J (secular tourist) = 0.332*. This implied that visitor type at Mahabodhi temple for pilgrims strongly felt that the site is under threat from effects of environmental pollution (temperature control, humidity) more than secular tourists. It means that to temple sustainability pilgrims are concerned more about the environmental pollution that could affect their religious place.

- Visitors walking around the monuments cause erosion (Question.No.15)

The Post-hoc test demonstrates I (pilgrims) – J (secular tourist) = 0.690*. This implied that pilgrims strongly felt that visitors walking around the monument causes erosion more than secular tourists. Pilgrims are really concerned about the sustainability of the temple, to keep it beautiful as a Buddhist historical place for the next Buddhist generation to continue the religion.

- The locality provides adequate amount of parking space (Question.No.18)

The Post-hoc test demonstrates I (secular tourist) – J (pilgrims) = 0.548*. This implied that secular tourists strongly felt that the locality provide adequate amount of parking space more than pilgrims. It means that secular tourists felt more comfortable for parking and that it has enough parking spaces. It has car parking along the gate of the site and it also has the space for coaches in another area which is not far from the main entrance.

- Visitor safety and comfort concern is addressed in interpretation and practice (Question.No.20)

The Post-hoc test demonstrates I (local residences) – J (secular tourist) = 0.865*. This implied that local residents strongly felt that visitor safety and comfort concern is address in interpretation and practice more than Secular tourists. Local residents felt safe and comfortable while they spent time in Bodhagya because they could leave their shoes at the shoe-house. At the temple and around temple areas, there are many guards who look after visitors' belongings while they do their religious activities such as meditation or praying.

- The use of prohibitive notices were evident at many places (Question.No.22)

  The Post-hoc test demonstrates I (local residences) – J (secular tourist) = 0.818*. This implied that local residents strongly felt that the use of prohibitive notices were evident at many places more than secular tourists. Most of the local residents are not Buddhists and some of them don't know how to behave at a Buddhist temple. The prohibitive notices will make clear an understanding for them when they visit a Buddhist religious site.

- There were restrictions on the movement of visitors (Question.No.23)

  The Post-hoc test demonstrates I (pilgrims) – J (secular tourists) = 0.543*. This implied that pilgrims strongly felt that there were restrictions on the movement of visitors more than secular tourists. There were restrictions on the visitors' movements because visitors should avoid walking in conservation areas at the Mahabodhi temple. For instance, some visitors believe that if they can keep some soil from under the Bodhi tree and make it to be Buddha image as a gesture of the happiness. In the past some visitors believed that if they poured milk under the Bodhi tree, they

would be lucky but their belief could destroy the Bodhi tree. These are the reasons that why there were restrictions on movement in the conservation areas. At the Bodhi tree today there are restrictions which don't allow the visitors to go inside it's conservation area but some pilgrims still want to keep some soil from the place of the Buddha's enlightenment, so they felt disappointed that they couldn't take the holy soil back home.

6.2.2 Nationality of Respondents to Bodhgaya

The outcomes demonstrated that fourteen items out of twenty one items were rejected. The majority of the rejected items indicated that are significant differences in impacts related to visitor use on the Bodhgaya religious site with regard to nationality.

- It was easy to move around in Mahabodhi temple (Question.No.8)

  The Post-hoc test demonstrates I (Thai) – J (Indian) = 0.318*, I (others) – J (Indian) = 0.434*. This implied that Thai and others strongly felt that it was easy to move around in Mahabodhi temple more than Indians. Thai and other nationalities felt that even there are many visitors visit this site but they still felt comfortable to move around the Mahabodhi temple. Thai Buddhists can walk around the temple for observing their religious activities.

- There was crowding On-site (Question.No.9)

  The Post-hoc test demonstrates I (Indian) – J (others) = 0.800*, I (Thai) – J (others) = 0.441*. This implied that Indians and Thais strongly felt that there was crowding On-site more than others. Even though the survey was not during the high season of the place the visitors still come to the destination with different purposes.

- The queue to reach On-site was long (Question.No.10)

The Post-hoc test demonstrates I (Indian) – J (Thai) = 0.609*, I (Indian) – J (others) = 0.647*. This implied that Indians strongly felt that the queue to reach On-site was longer than Thais and others. Because many visitors spend a long time in the temple for their religious activities to pray in a small area inside and there is also a small entrance made them wait in a queue to get inside. The visitors from different nationalities and different religions would have different religious activities or purposes in visiting the destination. Some visitors prefer to spend a long time inside the main temple for praying but some only prefer to enjoy the beautiful Buddha image.

- The On-site is under threat from effects of environmental pollution (temperature control, humidity) (Question.No.11)

The Post-hoc test demonstrates I (Indian) – J (others) = 0.574*, I (Thai) – J (others) = 0.513*. This implied that Indians and Thais strongly felt that the On-site is under threat from effects of environmental pollution (temperature control, humidity) more than others. It shows that both Thais and Indians are concerned about the sustainability of the site. First of all, this is a religious heritage site in India which gets revenue from inbound tourists and this is the place of Buddhism which is very important for Thai Buddhists. Both Indians and Thais felt that today the Mahabodhi temple is under threat from the effect of environmental pollution.

- The locality is under threat from effects of air pollution (dust, smoke and smell) (Question.No.12)

The Post-hoc test demonstrates I (Indian) – J (others) = 0.564*. This implied that Indian strongly felt that the locality is under threat from effects of air pollution (dust, smoke and smell) more than Thais and others. The more the visitors visit the destination, the more pollution in the locality. Air pollution is one of the problems at Bodhgaya. More visitors, more transportation, more cars and coaches, but the increase is not only from the visitors, it also from the locals themselves. There are also bad smells from the garbage and the filth of horses and cows.

- The locality is under threat from effects of visual pollution (garbage, billboard and beggars) (Question.No.13)

  The Post-hoc test demonstrates I (Indian) – J (others) = 0.509*, I (Thai) – J (others) = 0.389*. This implied that Indians and Thais strongly felt that the locality is under threat from effects of visual pollution (garbage, billboard and beggars) more than others. Both Indians and Thais felt that visual pollution is one of the problems which is also important and needs to be resolved. The beggars in front of the entrance were especially disturbing to them. It is very important for the first impression for visitors when visiting any destination.

- The paint on the walled structure is intact (Question.No.16)

  The Post-hoc test demonstrates I (Indian) – J (others) = 0.923*, I (others) – J (Thai) = 0.591*. This implied that Indians and others strongly felt that the paint on the walled structure is intact more than Thais. Indians and other nationalities felt that the paint on the walled structure is intact, including the wall around the temple. Most Thai pilgrims when visiting Bodhgaya, will prepare pieces of gold and balm. They use balm as glue for gold on the wall.

From these activities, Indians and other nationalities felt that it could destroy the wall in the future.

- Incidents of graffiti on the walls of On-site/locality are noticeable (Question.No.17)

The Post-hoc test demonstrates I (Indian) – J (Thai) = 0.560*, I (Indian) – J (others) = 0.797*. This implied that Indians strongly felt that incidents of graffiti on the walls of site and locality are noticeable more than Thais and others. It means that Indians were concerned more about the sustainability of the heritage site. It is in the area of the heritage site, graffiti should not be apparent. Bodhgaya is one of the most famous of Buddhist sites that Buddhists from around the world come to see. If they come and see unexpected pictures on their religious site, their impressions would be unfavorable.

- The locality provide adequate amount of parking space (Question.No.18)

The Post-hoc test demonstrates I (others) – J (Thai) = 0.673*. This implied that the nationality of visitors at Mahabodhi temple from other countries strongly felt that the locality provides an adequate amount of parking spaces more than Thais. As other nationalities in this study mostly came to Bodhgaya in small groups or individually, car parking is very important, but they felt comfortable that small cars could park along Bodhgaya gate and it is not too far for them to walk from the main entrance to their car and car parking area is also set in the suitable area which is not too crowded. Most visitors who visit this site come by coach or walk to the site, so there are many parking spaces.

- Adaptation are made in order to enhance visitor flow On-site (Question.No.19)

The Post-hoc test demonstrates I (Thai) – J (Indian) = 0.564*, I (others) – J (Indian) = 0.732*. This implied that Thais and tourists from other countries strongly felt that adaptations are made in order to enhance visitor flow on-site more than Indians. Both Thais and others felt that any time that they had a long queue to the temple was something that made them feel uncomfortable. The management team can manage and resolve the problems and make them feel happy again. Because some pilgrims need some place around the Bodhi tree for praying or meditation, the staff at the site should set a suitable place for them and also give some information useful to them that they can enjoy the site without any problems.

- There were well-trained staff to manage visitor activity and deliver interpretation (Question.No.21)

The Post-hoc test demonstrates I (Thai) – J (Indian) = 0.522*, I (Others) – J (Indian) = 0.528*. This implied that the nationality of visitor at Mahabodhi temple for Thai and Others strongly felt that there was well-trained staff to manage visitor activity and deliver interpretation more than Indians. Thais and other nationalities felt that they got enough information from staff at the site who have a good understanding about religious activities and could give the information for visitors who don't know about history or the way to behave at the religious site.

- There were restrictions on the movement of visitors (Question.No.23)

The Post-hoc test demonstrates I (Thai) – J (Indian) = 0.582*, I (Thai) – J (Others) = 0.569*. This implied that Thais strongly felt that there were

restrictions on the movement of visitors more than Indians and others. Some areas in Bodhgaya do not allow visitors to go inside because it is a sensitive area that has to be conserved such as under the Bodhi tree. Many Thais still would like to go inside the gate around the Bodhi tree, some want to touch the tree, some want to keep soil under the Bodhi tree. In the past the management allowed visitors to visit inside but more visitors came, more negative impacts affect the sensitive site of Bodhgaya, but for Thai visitors who have visited this site many times, they still would like to do like they did in the past.

- Asking for camera or video camera fee is acceptable (Question.No.24)

The Post-hoc test demonstrates I (Indian) – J (Thai) = 0.810*, I (Indian) – J (Others) = 0.839*. This implied that Indians strongly felt that asking for camera or video camera fee is acceptable more than Thais and Others. Indians agreed to ask fee for camera and video camera because it is not much money. But conversely to some visitors or pilgrims who visited the temple many times a day, some people stay in Bodhgaya for a week or a month and they don't really agree for paying a camera fee.

- Availability of multi-language sign boards and directions (Question.No.27)

The Post-hoc test demonstrates I (Others) – J (Indian) = 0.610*. This implied that visitor at Mahabodhi temple from other countries strongly felt the availability of multi-language sign boards and directions more than Indians. Other nationalities in this study were from many countries that do not speak English. It is quite difficult for them to understand the information at the side, but at the Mahabodhi temple there are audio guides in other languages, such as Japanese, Korean, and Hindi which visitors who do not understand English or Hindi can enjoy the long history of the religious heritage site.

6.2.3 Religion of respondents to Bodhgaya

The outcomes demonstrated that twelve items out of twenty one items were rejected. The majority of rejected items indicated that are significant differences in impacts related to visitor use on Bodhgaya religious site with regard to religion.

- There was crowding On-site (Question.No.9)

  The Post-hoc test demonstrates I (Buddhist) – J (Christian) = 0.888*, I (Buddhist) – J (No religion) = 0.580*, I (Hindu) – J (Christian) = 1.267*, I (Hindu) – J (No religion) = 0.958*. This implied that the Buddhists and Hindus strongly felt that there was crowding on-site more than Christians and people with no religion. Buddhists felt that it was crowded because not only for Buddhists who visited the place but other religions also, and for some visited for their leisure. They would prefer to enjoy their leisure time by taking photos or learning Buddhist history but sometimes they felt uncomfortable to do their activities while Buddhists were doing their religious activities. The Buddhists themselves felt that they were disturbed by others who did not do the religious activities and they needed the quiet place for their religious activities.

- The queue to reach Mahabodhi temple was long (Question.No.10)

  The Post-hoc test demonstrates I (Buddhist) – J (Christian) = 1.410*, I (Buddhist) – J (No religion) = 0.902*, I (Hindu) – J (Chirstian) = 2.367*, I (Hindu) – J (No religion) = 1,858*, I (Others) – J (Chirstian) = 1.900*, I (Others) – J (No religion) = 1.392*. This implied that the Buddhists, Hindus and others strongly felt that the queue to reach Mahabodhi temple was long more than Christians and no religion. For almost all Buddhists would prefer to

pay respect the Buddha image when they arrive at the site and spend a long time praying inside the main temple and doing religious activities that made long queues for others. Buddha's image is the highlight of this site; Hindus prefer to see the beautiful Buddha image and learn more about the history but they have to wait in long queues for these activities that some of them understand but most does not.

- The On-site is under threat from effects of environmental pollution (temperature control, humidity) (Question.No.11)

  The Post-hoc test demonstrates I (Buddhist) – J (Christian) = 1.067*, I (Buddhist) – J (No religion) = 0.767*, I (Hindu) – J (Christian) = 1.100*, I (Hindu) – J (No religion) = 0.800*, I (Others) – J (Others) – J (Christian) = 1.500*, I (Others) – J (No religion) = 1.200*. This implied that the Buddhists, Hindus and others strongly felt that the site is under threat from effects of environmental pollution (temperature control, humidity) more than Christians and no religion. It shows that Buddhists and Hindus are concerned about the environmental impacts at the site. For Buddhists, this is the religious site that is very important in Buddhist history, for Hindus, this is the heritage site that should be conserved for the future generations.

- The locality is under threat from effects of air pollution (dust, smoke and smell) (Question.No.12)

  The Post-hoc test demonstrates I (Buddhist) – J (No religion) = 0.561*, I (Hindu) – J (Christian) = 1.167*, I (Hindu) – J (No religion) = 1.192*, I (Hindu) – J (Others) = 1.467*. This implied that Buddhists and Hindus strongly felt that the locality is under threat from effects of air pollution (dust, smoke and smell) more than Christians, no religion and others. Both

Buddhists and Hindus are concerned about the air pollution problem at Bodhgaya with dust, smoke from transportation and smell from the garbage that could affect the local's health themselves and also affect visitors' first impression.

- The scriptures on the walled structure is intact (Question.No.16)

The Post-hoc test demonstrates I (Hindu) – J (Buddhist) = 1.092*, I (Hindu) – J (No religion) = 0.925*. This implied that the Hindus strongly felt that the scriptures on the walled structure is intact more than Buddhists and no religion. Hindus felt that Bodhgaya is a heritage site that should be conserved but some religious activities could affect the scriptures, for example the gold on the wall and lighting of fire on the wall of the main temple.

- Incidents of graffiti on the walls of On-site/locality are noticeable (Question.No.17)

The Post-hoc test demonstrates I (Buddhist) – J (No religion) = 0.815*, I (Hindu) – J (No religion) = 1.358*. This implied that the Buddhists and Hindus strongly felt that incidents of graffiti on the walls of site/locality are noticeable more than the non- religious. Both Buddhists and Hindus felt that the graffiti on the walls did not come from the religious activities but came from visitors who do not have the consciousness to conserve the heritage site, nor understand the value of the site.

- The locality provide adequate amount of parking space (Question.No.18)

The Post-hoc test demonstrates I (No religion) – J (Buddhist) = 1.359*, I (No religion) – J (Christian) = 1.308*. This implied that people with no religion strongly felt that the locality provide adequate of parking space more than Buddhists and Christians. Other religions prefer the comfortable facility

at the destination; car parking is one of facility that could satisfy them when they visit the destination.

- The use of prohibitive notices were evident at many places (Question.No.22)

The Post-hoc test demonstrates I (No religion) – J (Buddhist) = 0.596*, I (No religion) – J (Christian) = 1.117*, I (No religion) – J (Others) = 1.317*. This implied that people with no religion strongly felt that the use prohibitive notices were evident at many places more than Buddhists, Christians and others. Because this place is a heritage site prohibitive notices could be seen in all conservation spaces.

- There were restrictive on the movement of visitors (Question No.23)

The Post-hoc test demonstrates I (Buddhist) – J (No religion) = 0.846*, I (Hindu) – J (Others) = 1.333*. This implied that the Buddhists and Hindus strongly felt that there were restrictive on the movement of visitors more than no religion and others. Buddhists still prefer to go inside some conservation areas, to be close to the place of the enlightenment of the Buddha.

- Travel agents/guides educate visitors on how to behave appropriately (Question No.25)

The Post-hoc test demonstrates I (Buddhist) – J (Christian) = 1.268*,I (Buddhist) – J (Others) = 1.368*, I (Hindu) – J (Christian) = 1.500*, I (Hindu) – J (Others) = 1.600*, I (No religion) – J (Buddhist) = 0.923*, I (No religion) – J (Christian) = 2.200*, I (No religion) – J (Others) = 2.300*. This implied that Buddhists, Hindus and no religion strongly felt that travel agents/guides educate visitors on how to behave appropriately more than Christians and others. Mostly Buddhists and Hindus visit this site in a group that they had

their agents or guides with them to give them the history and information of the site.

- Overall, visit to the monument was pleasurable (Question No.28)

The Post-hoc test demonstrates I (No religion) – J (Buddhist) = 0.613*. This implied that people with no religion strongly felt that overall, visit to the monument was pleasurable more than Buddhists. The no religion visitors felt that even though they are not Buddhists they can enjoy at the destination with and learning the history of Buddhism, the religious heritage site and learn more about the Buddhist way of life.

6.3 Discussion of the results

6.3.1 Outline the major impacts related to visitors' use of Bodhgaya Religious site

In this study the researcher identified the impacts of visitors' at Bodhgaya according to Garrod (2003), identified the types of visitor impacts; overcrowding, wear and tear, traffic-related problems, humidity and temperature, pilfering and graffiti, impacts on local community and the impacts of visitor management. The result of this study shows that the major impacts related to visitors' use are environmental impacts (temperature control and humidity), impacts from local residents and the visitors themselves (garbage, billboard and beggars)

6.3.2 Identify the extent to which impacts on Bodhgaya occur based on the visitors' characteristic

Pilgrims strongly concerned about negative impacts at the site from local residents, visitors and the site itself. Different religious activities from pilgrims from

many countries caused the negative impacts at the destination. The different ways to worship the Buddha by pilgrims' from different countries made different versions of the visitors' perspective for negative impacts on Bodhgaya religious site. The findings revealed that Thais and some of Indians are concerned about the environmental impacts but Indians and people of other nationalities are concerned about impacts from local residents and visitors. Buddhists and Hindus also concerned about the environmental impacts because Bodhgaya is the religious site for Buddhists and is also the religious heritage site. Even if this site is not mainly for Hindus but being a heritage site in India attract visitors from around the world, so they are concerned about these impacts for the sustainability of the site.

The management committee should be more concerned about balancing visitors' activities to satisfy visitors' needs and conserving the religious heritage site. From the results, it is harmonious with Kuo (2002), that conflicts between tourism activities and resource protection can be resolved by maintaining a balance between the needs of resource and visitors.

6.3.3 Provide management implications for improvement of condition of Bodhgya

The research study reveals that pilgrims are more concerned about the impacts from both visitors on the site itself. Bodhgaya is the place of the Buddha, pilgrims come here to pay respect and worship Lord Buddha. The way of paying respect to the site can be changed or influenced by addressing the ways in which religious activity should be practiced or imposing direct actions to restrict certain activities. Sustainability for the site is very important for the future generation to keep enjoying or continue the way of the footstep of the Lord Buddha. Even Gupta (2007)

mentioned in his study that pilgrimage tourism can achieve the goal of sustainability effectively, with all the factors, in almost all religions and spiritual practices. The factors are; no excessive burden on the environment, prohibition of the killing of animals, maximum involvement in the local community, and to lessen cultural differences between the hosts and tourists that occur at certain times of the year. The number of visitors to the site can be reduced by:

- Restricting entry or closing an area;
- Limiting group sizes to enter the site all together;

6.4 Recommendations for the Bodhgaya management committee (BTMC)

The negative impacts at Bodhgaya were from environmental factors, local residents and the visitors themselves. The management committee needs to be more concerned about religious activities at the site as some of the activities cause the negative impacts of the site and detract from the value and sustainability of the religious site for future generations. Religion is a very sensitive issue, therefore management not only need to be careful to manage and satisfy visitors' needs but bring a sense of tourism consciousness to all types of visitors, religion and nationality. Visitors to Bodhgaya come from different countries with different cultures and beliefs to learn more about Buddhism. Most official guides should have in-depth knowledge of the site information in different languages and multi-language informational signboards for the visitors. As more information is given, the visitors will understand better how to get along and behave at the site**.** To satisfy visitors, more toilets, signboard information for the visitors, and cleanliness at the site are recommended. Impacts from the local residents should be managed: visitors were disturbed by fake monks, hawkers and beggars in front of the main entrance. Not only in new facilities

should the management invest but also education of the officers and staff at the site with in-depth knowledge about the religious history, activities and heritage conservation. The effective management of the visitors' impacts should be done for motivation of visitors to the destination and to the destination's sustainability.

Visitor levels may be controlled by reducing the total number of people allowed at site by dispersing them or by concentrating them in a specific area as follows:

- Restriction the number of people who can enter the threatened area;
- Zoning an area for religious activity and not permitting the activity in the threatened areas;
- Directing tourists to more resilient areas through zoning, visitor education and offering more facilities or fewer facilities;
- Using interpretation campaign to influence the use of one area over another.
- Distribute guidelines to visitors (Do's and do not's).

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APPENDIX A

Questionnaire

This questionnaire is designed as a part of a research project entitles "A study on Visitors' Opinion on Impacts on the Bodhgaya Religious Site" for the degree of Master of Business Administration in Tourism Management, Graduate School of Business, Assumption University, Thailand. All information will only be used for educational purpose and will be kept confidential. Thank you for your time and cooperation.

Part I: Visitors and their trip Characteristics

Please select one of each question.

1. How many nights do you intend to stay in the area?
   ☐ 0 (day visitor) ☐ 1-3 ☐ 4-7 ☐ 8-28
   ☐ 29-91 ☐ More than 91

2. Is this your first visit? ☐ Yes ☐ No

3. Purpose of visit:
   ☐ Education/culture ☐ Spiritual seekers
   ☐ Meditation ☐ To join with friends & family (trail followers)
   ☐ Religion/pilgrimage ☐ Other…….. (please specific)

4. Group size
   ☐ 1-6 ☐ 13-18 ☐ 7-12 ☐ More than 18

5. Religion
   ☐ Buddhist ☐ Hindu ☐ Christian
   ☐ No religion ☐ others…… (Please specific)

6. Nationality

Asian origin	Western origin
☐ Indian	☐ USA
☐ Thai	☐ UK
☐ Taiwanese	☐ German
☐ Japanese	☐ French
☐ Others……	☐ Others……

7. Type of Visitor
   ☐ Pilgrims (Mainly religious motivation to visit religious site)
   ☐ Secular Tourists (site less reverence, spend less time at site but keen in culture, architecture and other attractions, site is one among the destinations in the itinerary)
   ☐ Local residences

Part II: Visitors' opinion about impacts on Bodhgaya (Mahabodhi Temple) religious site

Please tick (✓) ONE best that matches best with your opinion for the following statements, where 5 – Strongly agree, 4 – agree, 3 neither agree nor disagree, 2 – disagree, 1 – strongly disagree and N/A – not applicable.

No.	**Statements**	5	4	3	2	1	N/A
8	It was easy to move around in Mahabodhi temple						
9	There was crowding On-site						
10	The queue to reach Mahabodhi temple was long						
11	The On-site is under threat from effects of environmental pollution (temperature control, humidity)						
12	The locality is under threat from effects of air pollution (dust, smoke and smell)						
13	The locality is under threat from effects of visual pollution (garbage, billboard and beggars)						
14	The locality is under threat from effects of noise pollution (hawkers and tourist bargaining)						
15	Visitors walking around the monuments causes erosion						
16	The scriptures on the walled structure is intact						
17	Incidents of graffiti on walls of On-site/locality are noticeable						
18	The locality provide adequate amount of parking space						
19	Adaptation are made in order to enhance visitor flow On-site						
20	Visitor safety and comfort concern is addressed in interpretation and practice						
21	There were well-trained staff to manage visitor activity and deliver interpretation						
22	The use of prohibitive notices were evident at many places						
23	There were restrictions on the movement of visitors						
24	Asking for camera or video camera fee is acceptable						

No.	Statements	5	4	3	2	1	N/A
25	Travel agents/guides educate visitors on how to behave appropriately						
26	Availability and price of essential commodities in & around the locality						
27	Availability of multi-language sign boards and directions						
28	Overall, visit to the monument was pleasurable						

Open-ended questions:

29. Should the management introduce entrance fee would affect your level of demand?

_____
_____

30. Discuss non-availability of facilities that you found elsewhere on other religious site

_____
_____

31. How likely are you to come back to the site in the future?

☐ Very likely ☐ Likely ☐ Unlikely ☐ Very unlikely ☐ Don't know

If you answered Unlikely or Very Unlikely, please explain why in this space:

_____
_____

32. Are there any specific ways in which we could improve this site to make the visit more enjoyable?

_____
_____

33. Would you recommend this site to someone else? ☐ Yes ☐ No

If you answered No, please explain future in this space:

_____
_____

Thank you for your kind co-operation