

**THE ROLE OF BUDDHIST ARCHAEOLOGICAL
HERITAGE IN THE PROMOTION OF TOURISM
IN PAKISTAN: A CASE STUDY OF TAXILA
AND PESHAWAR VALLEYS**



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PESHAWAR VALLEYS**

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Fazal Muhammad

DEDICATION

This Thesis is dedicated to:

My Beloved Parents

Wife

and Children

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ABSTRACT

The study in hand entitled "***THE ROLE OF BUDDHIST ARCHAEOLOGICAL HERITAGE IN THE PROMOTION OF TOURISM IN PAKISTAN: A CASE STUDY OF TAXILA AND PESHAWAR VALLEYS***" concentrates upon the Buddhist heritage role in the promotion of tourism in Pakistan with especial focus on Taxila and Peshawar valleys, the two major centres of Gandhara Buddhist Civilization. An attempt has been made to access the existing tourist facilities in the said valleys. This study also highlights the problems faced by national and international and religious tourists visiting the Buddhist heritage sites in valleys for religious, research and leisure purposes. This study undertakes a broad assessment of the existing tourist facilities available in the Buddhist heritage sites in the valleys of Taxila and the Peshawar. By thoroughly assessing the infrastructure, facilities, and services currently provided, the research aims to identify both strengths and weakness for improvement within the local tourism framework. The study also brings attention to the various challenges and problems faced by national, international, and religious tourists who visit these sites for a variety of purposes, including spiritual fulfilment, academic research and other activities. The study also probes the types of tourists visiting these heritage sites and museums.

The valleys of Taxila and Peshawar located in Gandhara region, laps thousands of Buddhist heritage sites dating from the 3rd century BCE to the decline of Buddhism in the 10th century CE. Every year thousands of national and international tourists visit these popular heritage sites to satisfy their varying needs.

Unfortunately, Buddhist heritage tourism has not been on the priority in Pakistan and same is the reason, heritage tourism planning is lacking very much in the valleys. With the results, despite their exceptional religious, historical and architectural potential, both these valleys very limited number of tourists. .

The study is divided into eight chapters. Chapter one is an introduction to the present research. The second presents a review of literature related with this study. Chapter three discusses research methodology. Chapter four highlights the potential Buddhist heritage sites in the valleys. Chapter five presents Buddhist heritage tourism in the valleys. Chapter six highlights results of the data followed by discussion on the problems and prospects of tourism in the valleys. While conclusion of the research is presented in Chapter eight followed by future directions for planning sustainable Buddhist heritage tourism in the valleys.

CHAPTER-1

INTRODUCTION

This dissertation investigates the potential of Buddhist heritage in the Taxila and Peshawar Valleys and highlights its role in the promotion of tourism. The cultural profile of Pakistan is very rich and multifaceted. This land has remained the cradle of many cultures and great civilizations. The origin of cultural activities can be traced back to the lower Palaeolithic era. Archaeological investigations carried out in the region have unfolded thousands of cultural heritage sites ranging from Prehistoric to present time (Allchin, 1982).

The Khyber Pakhtunkhwa province of Pakistan is known for its exceptional Buddhist heritage, comprising of stupas, monasteries and other settlement sites. These sites and monuments due to their universal, historical religious and architectural significance have great potential to attract the tourists and pilgrims from all over the World (Baloch, 2015). The Taxila, Swat and Peshawar valleys in particular have remained important Buddhist centres and reveal hundreds of Buddhist remains of great significance. Throughout history, Taxila has been a thriving hub of study and has a strong Buddhist legacy. It was a cultural melting pot in its prime, attracting tourists and researchers from all over the world, including China, Korea, Japan, and other surrounding countries. The temples, stupas, and statues that can be seen in Taxila's ruins today are physical reminders of the city's glorious history and offer priceless insights into the development of Buddhism in the area (Rienjang, 2011).

Both of the valleys are located in Gandhara, Buddhist religious practices were centred at Gandhara, which was referred to as the second holiest place in Buddhism. The earliest institution of higher education in ancient India, Takshashila University, dates to a period before the Achaemenid Empire. The well-known Gandhara civilisation, a famous centre of scholars, religious, and cultural development in Buddhist heritage, originally included both the Peshawar and the Taxila valleys, known across the world. This civilisation was the birthplace of Gandharan art and architecture. It was a centre for Buddhist teachings that attracts national, international, and pilgrims to promote these sites to enhance tourism in Pakistan. Relics of this glorious heritage, like as stupas, monasteries, and elaborate sculptures, still stand as a witness to the area's historical importance and its crucial part in the globalisation of Buddhism.

Apart from the Buddhist stupas constructed for religious end, the monasteries of Taxila served as hubs for scholarship and intellectual exchange. Monks gathered here from all over the world to study Buddhist texts, have philosophical discussions, and take part in rites (Olivieri, 2011). Similarly, there are important Buddhist sites in Peshawar and the surrounding areas, such as the Buddhist remains at Jamal-Garhi and Takht-i-Bahi. These heritage sites are not just spiritual landmarks for the Buddhists but also marvels of archaeological legacy for other visitors (Saeed, 2020).

Similarly, the Swat Valley has a rich Buddhist history and with its breath-taking natural beauty. The valley is scattered with historic Buddhist stupas, temples, and rock carvings and stone sculptures that provide tourists with an insight into the area's history and its importance as a hub for Buddhist study and pilgrimage. These Buddhist archaeological monuments have great attraction for tourists interested in history, archaeology, and spirituality (Roongrunsi, 2017).

Furthermore, these Buddhist heritage sites act as a link between the past and present, promoting intergenerational communication, cultural exchange and promote Buddhist tourism in all over the World (Pandey, 2015). The present research aims to highlight the role of Buddhist heritage in the promotion of heritage tourism in Pakistan by taking Taxila and Peshawar as a case study. In cultural and religious tourism, heritage is essential because it serves as a link between individuals and their spirituality, customs, and historical experiences. Heritage places help to maintain a community's history and identity. Examples include old monuments, historic homes, and traditional villages. They narrate the tales of bygone eras, exhibiting their manner of life, accomplishments, and challenges (Canosa, 2016).

By learning about other cultures and historical eras, tourists who visit these sites develop a broader awareness and respect of the diversity of the world. Cultural heritage sites are open air museums that provide visitors with educational opportunities. They give us the chance to learn about historical events, art, architecture, and cultures first hand to improve their students' educational experiences, colleges and universities frequently plan field visits to historical locations (Litvak, 2020). Local economies benefit greatly from cultural tourism's substantial income generation, spending by tourists goes towards lodging, meals, souvenirs, guided tours, and heritage sites and museums admission fees.

The creation of jobs supports the region's general economic growth in a number of industries, including as retail, hotel, and transportation (McKercher, 2011). Local communities take great pride in the preservation and promotion of their cultural legacy.

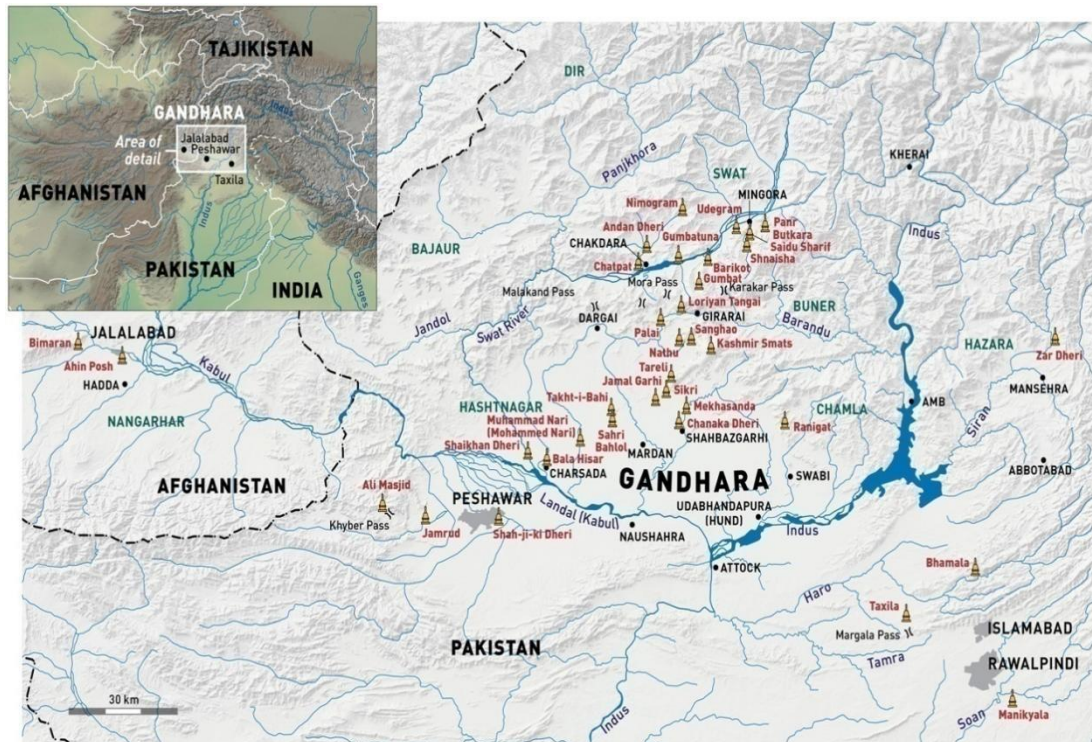
For the residents, it fortifies a sense of self and community celebrate their cultural heritage through community festivals and events that unite people and promote mutual respect and social harmony. Among the many places of religious significance to believers are stupas, monasteries, temples, cathedrals, mosques, and pilgrimage routes. These places are meant for prayer, meditation, and worship. Seeking comfort, healing, and a stronger bond with their religion, pilgrims come to these heritage sites from all over the World. Sacred customs and ceremonies are safeguarded for future generations through the upkeep and restoration of religious heritage sites (Frascaroli, 2013).

These heritage sites contain relics and artwork that are priceless to Buddhist community's spiritual and cultural legacy. In conclusion, Buddhist heritage is important factor to promote religious and cultural tourism because it protects the past, promotes knowledge and conception, boosts economic development, and fortifies ties between the nations. By seeing historical landmarks, visitors can get a greater understanding of various cultures and beliefs, which makes the globe a more peaceful and interconnected place.

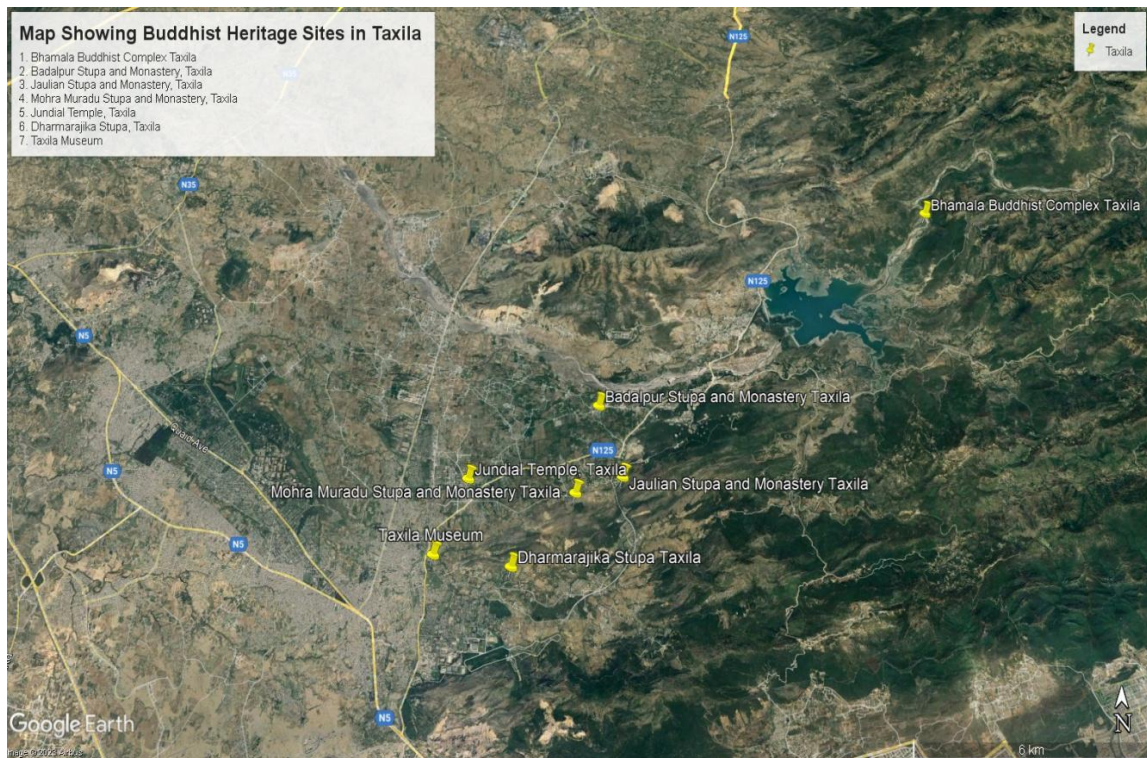
1.1 Archaeological Heritage tourism

Archaeological tourism in Taxila and the Peshawar is different from general tourism and business studies in several important ways. General tourism typically focuses on providing leisure experiences, entertainment, and relaxation for tourists, often through services such as hotels, resorts, recreational activities, shopping. Business studies related to tourism usually emphasize aspects like customer satisfaction, tourism management, and economic impacts, where the primary goal is to maximize profit and attract large numbers of tourists. In contrast, archaeological heritage tourism specifically rotates around visits to historical and cultural sites that have deep historical, religious, and cultural significance. Taxila and the Peshawar Valley are not just tourist destinations but they are living museums that preserve the relics of ancient civilizations, particularly the Buddhist heritage that dates back thousands of years. Tourists who visit these sites are usually motivated by an interest in history, archaeology, culture, and education rather than just leisure or entertainment. Their experiences involve learning about ancient traditions, appreciating the value of preserved artifacts, and understanding the cultural heritage that shaped the region's identity. Moreover, archaeological heritage tourism demands a greater sense of responsibility from both tourists and tourism managers. Protecting and conserving fragile structures, ancient relics, and historical landmarks is a primary concern. Unlike in general tourism, where modern infrastructure and facilities are prioritized to attract visitors, archaeological sites must balance visitor access with strict preservation

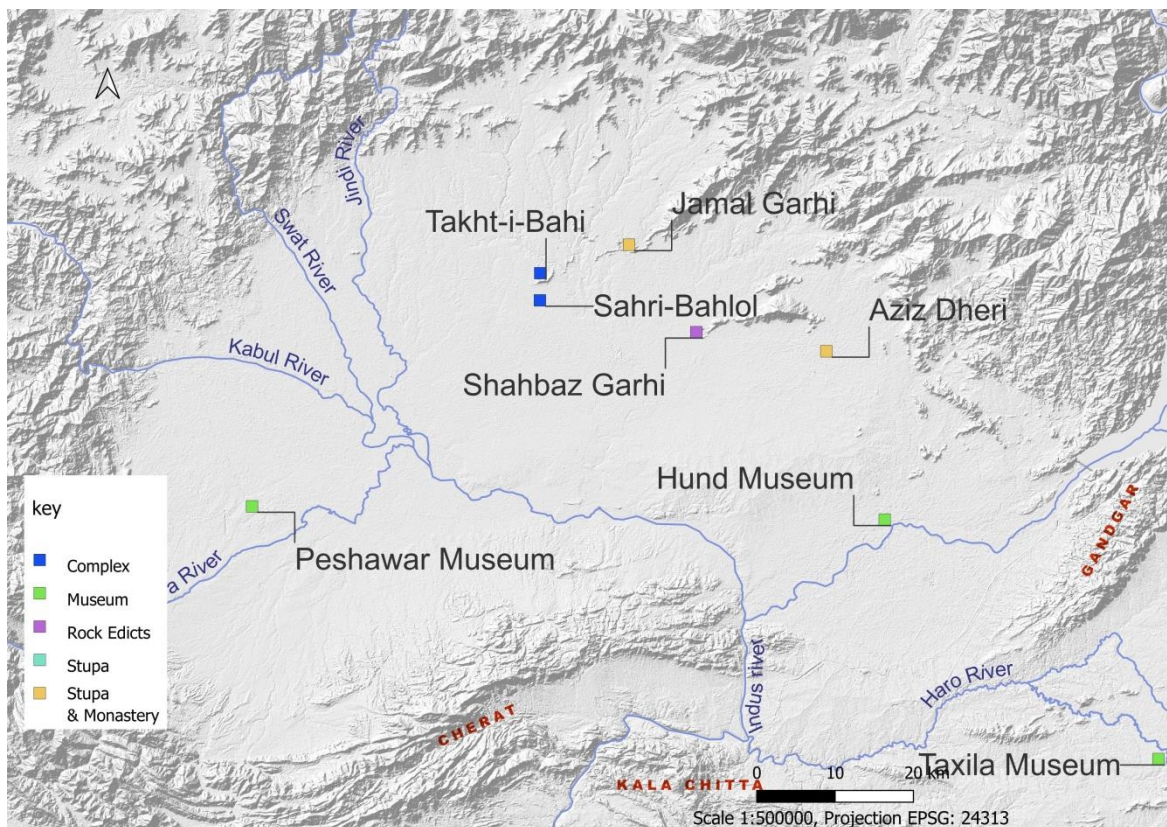
efforts to prevent damage and ensure that the heritage can be appreciated by future generations. The present research mainly focuses on the archaeological heritage tourism and the facilities provides to the tourists and their satisfaction level of these tourists visiting these valleys.



Map 1: Showing archaeological Sites in Taxila and Peshawar valley (Gandhara)



Map 2: Showing the Buddhist Heritage sites in Taxila valley



Map 3: Showing the Buddhist Heritage sites in Peshawar valley.

1.1 Buddhist Heritage Tourist's Destinations

Various Buddhist sites have been reported throughout Pakistan but the most visited and popular sites in Taxila are Dharmarajika, Julian, Mohra Muradu, Bhamala, Jinnawali Dheri, Pipla, Badal Pur and the Taxila Museum that exhibits antiquities reported from Taxila valley, attracts thousands of national and international tourists every year. Taxila was the hub of Buddhist art and architecture during golden era of Buddhism. The 14 m long Mahaparinirvan statue of Buddha (Death Scene of Buddha) recently discovered from Bhamala Buddhist complex (Taxila) has contributed more to attract of pilgrims from all over the world (Samad, 2017). After this remarkable discovery, Bhamala has been declared as the most important sacred site for the Mahayanists in Gandhara region.

The Buddha's death scene is deeply significant to Buddhists all around the world, both historically and culturally. Buddhists regard it as a hallowed location commemorating the death of their religion's founder, Siddhartha Gautama. Pakistan may use the worldwide fascination with Buddhist history and draw tourists who are eager to investigate and comprehend Buddhism's origins by advertising this location.

Similarly, in the valley of Peshawar the most famous and most visited Buddhist destinations include Takht-i-Bhai, Sri-Bahlol, Jamal Garhi, Aziz Dheri, Shahbaz Garhi rock edicts, Peshawar and Hund Museums. In 1980, the Buddhist site of Takht-i-Bahi and the adjacent ancient settlement of Sri-Bahlol were inscribed on the World Heritage List of UNESCO. The remains of Takht-i-Bhai have gained considerable publicity in the heritage World, as they are of the outstanding nature and significance and this heritage can attract thousands of tourists from the Buddhist population as well as general tourists at domestic and international level (UNESCO, 2020).

Buddhist heritage tourism, a relatively new industry in Pakistan, is advertised with a focus on the historical, cultural, and architectural features of traditionally sacred locations, inadvertently concealing the genuine meaning of the desired religious experience. Buddhist historical tourism must combine respect for the past with engagement in the present if it is to have any spiritual significance (Iain, 2006).

1.2 Purpose of the Study

The main purpose of the present study is to access Buddhist heritage tourism potential in Taxila and Peshawar valleys and determine how it may be further expanded to improve the nation's image in the outer World, which is crucial for its further growth and

development. Additionally, the study concentrates on issues/challenges faced by the tourists visiting these archaeological heritage sites and to examine the satisfaction level of the national, international tourists and religious monks and provide viable and profitable tourism promotion strategy in keeping with the government's aim to recognise 2025 as Pakistan's Year of Tourism. Therefore, the idea is to expand tourism not just to draw in more visitors but also to make sure that the economic gains are in line with sustainable development to minimise negative effects.

Additionally, the study might provide useful suggestions and methods for developing sustainable tourism in these areas, making sure that the flood of tourists benefits the local economy and community while preserving the integrity of the Buddhist cultural sites. Thus, the results of this study may help to shape future programmes that support tourism in places of cultural significance and encourage the peaceful coexistence of economic development and heritage preservation.

The overall objective of this research is to provide an insight on the complex interactions that exist between Buddhist heritage tourism, and regional development. By doing so, it hopes to provide stakeholders with a thorough understanding that will help them to making decisions and adopt sustainable practices for the promotion and preservation of these historical heritage sites.

1.3 Aims and Objectives of the Study

The aims and objectives of the current study are to:

1. Identify the type of tourists, visited Buddhist heritage sites and museums in Peshawar and Taxila valleys.
2. Assess the satisfaction level of tourists about the existing services and facilities provided on site and museums at both the valleys Heritage sites.
3. Examine the role of Buddhist heritage sites play in the promotion of tourism in Taxila and Peshawar valleys.
4. Investigate the major challenges/ problems in promoting Buddhist heritage for tourism in the study area.
5. Compare the perceptions and motivation of national and international tourists including the Buddhist pilgrims about facilities/problems at the Heritage sites and museums in the selected Valleys.

1.4 Research Questions of the Study

This study is an attempt to answer to the following questions:

1. What types of tourists are received at the Buddhist heritage sites and museums in Taxila and Peshawar valleys?
2. What is the Tourists satisfaction level at the heritage sites and museums in Taxila and Peshawar valleys?
3. What role did Buddhist heritage sites play in the promotion of tourism in Taxila and Peshawar valleys?
4. What are the major problems/ challenges to the tourists, at the Buddhist heritage sites and museums in Taxila and Peshawar valleys?
5. How do tourists, compare in their perspectives on the facilities and problems, to promote tourism and to motivate them at the heritage sites and museums in the Taxila and Peshawar Valleys?

1.5 Research Area

Site selection is the better procedure in the research that has the most significance and important for achieving the research objectives. Choosing the wrong and weak site could "weaken or ruin the findings" (Lobell, 2010), "real people in real situations" example (Brandstätter, 1983). As the goal of this study is to comprehend visitors' perceptions, experiences, ideas, and feelings regarding a scenario and encounters, this study is well-suited to learn about visitors' overall perceptions.

Such studies have also been undertaken in numerous heritage tourism studies to address a variety of subjects or difficulties (Xiao, 2006). This approach is also very valuable when the researcher has minimal control over the heritage tourism (Hitchcock, 1995). By remembering the aforementioned salient features as well as a few of the succeeding explanations, Taxila and Peshawar valleys most visited sites have been selected as a case study for the promotion of Buddhist archaeological heritage tourism study in Pakistan. The motivation for the selection of both valleys i.e. Peshawar and Taxila as the case study are:

1. No complete research in the field of Buddhist archaeological heritage tourism has been made in the Taxila and Peshawar valleys till date.
2. The valleys are easily accessible to the tourists, during every season.
3. The valleys receive visitors from all over the World with a variety of socio-cultural origins, jobs, and financial levels.

4. Along with other cultural and natural resources, both valleys have Buddhist heritage sites that may be used to meet the various demands of and attract the tourists.

5. The author is also resident of the Peshawar valley and has spent most of his life in the valley of Peshawar by observing all the archaeological heritage sites and museums, changing trends in heritage tourism, national and international tourists and the community.

6. If properly investigated, researched, and organised, both valleys have a good potential for Buddhist historical tourism, thus their model can be replicated in other valleys of the country and abroad.

1.6 Significance of the study

The valleys of Taxila and Peshawar are famous for Buddhist heritage monuments and these destinations have a variety of tourist attractions. Tourism plays an essential role in the development of the economy of developing and developed countries. This study is important in a number of ways as it is the first study that identified several potential target markets for heritage destinations in the valleys of Taxila and Peshawar. For instance, many national, international tourists including the Buddhist (Monks) paid visit to the selected most visited six sites, while the very few visitors, visit to the selected less visited eight sites; most of less popular sites for tourists were ignored as no visitor received during the data collection time period. We also identified several other potential heritage tourism target markets based on demographics such as gender, age group, income group, and qualification. These findings will help the heritage sites managers and tourism professionals.

This study can provide a deeper knowledge of the variables/factors that seem to be most responsible for structuring visitors' happiness with a destination at the academic level. This study's findings will give administrators more knowledge about the possible advantages linked to visitor satisfaction. The study's findings may be utilised by stakeholders and concerned tourist operators to raise the quality of services and develop marketing plans for new projects. Additionally, by identifying key features that appeal to tourists visiting archaeological places, the study's findings will significantly contribute to the growth of Buddhist archaeological tourism in the Taxila and Peshawar valleys.

The results of this study will also assist tourism organizers in creating plans and welcoming tourism laws. Moreover, the author expected that the study will support in the investigation of visitor satisfaction/ problems to the Buddhist heritage sites.

The tourists that are satisfied with their experience, services and facilities provided at heritage tourism sites will be very important in attracting more tourists by expressing their own interests.

Finding the influencing factors that impact tourist happiness is a significant contribution made by this study. Considering the important variables influencing tourist happiness, this research will also be useful in the decision-making process related to tourism. Administrator of the sites and curators of the museums understanding of visitor satisfaction may be greatly enhanced by the study's findings.

1.7 The Questionnaire

A detail questionnaire was created for the survey. This is one of the first research studies on the subject of Buddhist heritage in Pakistan, particularly in the study regions. As such, a questionnaire was designed that best fits the study and takes into account the level of respondents (national, international, and monk visitors), while also allowing for the possibility of well-informed responses from busy respondents.

1.8 Field Work and Data Collection

This study examines the experiences and perceptions of national and international visitors, as well as monks (religious tourists), to determine the efficacy of Buddhist heritage tourism in Taxila and the Peshawar Valleys, Pakistan.

The requisite data was retrieved from, fourteen Buddhist heritage sites in the Taxila and Peshawar valleys. The Taxila, Peshawar, and Hund museums houses most of the antiquities reported from the two valleys. The choice of these particular sites was essential to get a thorough grasp of how Buddhist heritage is incorporated into tourism promotion.

A structured questionnaire with nine variables having seventy one (71) questions was created to collect important data. A total number of 430 survey forms were distributed among the tourists who visited these historical sites. These forms were distributed with the intention of obtaining insightful input about their impressions, experiences, and any difficulties they had while there. Following the collection of the forms, it was discovered that 46 of them were either missing information or were only partially completed, making them unfit for study. As a result, the final data collection did not include these incomplete forms. It was determined that the remaining 384 forms were complete in every way, including all required answers to the questions. These completed forms were then thoroughly examined in order to derive insightful findings and suggestions from the input of the visitors. Six of the most popular sites were given special

attention in both valleys. Furthermore, visitors to the remaining eight sites, which received significantly less attention of the visitors.

Pre-testing of the questions was done through a pilot survey; very little adjustments were made to improve respondent ease of use in accordance with pretesting, and the questionnaires were then kept in use for additional data gathering. The materials and add-ons needed to complete the questionnaire were supplied by the author.

To collect information regarding the experiences of the visitors to various archaeological heritage sites and museums, great care has been taken to guarantee that the tourists who return to their destinations fill out the questionnaires completely and properly. To help advance the growth of Buddhist heritage tourism in the valleys, the author gave the visitors an explanation of the study and asked them to take a few minutes to complete the assessments. Even with the excuses of a few tourists, we were still able to get answers from most of the attendees.

1.9 Problem Statement

Pakistan appears to be a prime tourist destination, but from 2005 to 2023, the number of visitors was decreased. Both domestic and foreign tourists enjoy Pakistan's natural beauty, culture heritage especially in Gandhara (Taxila, Peshawar and Swat) regions, and many of them want to travel there. However, travel costs have increased, and fewer tourists visit Pakistan each year as a result of insurgency and a lack of infrastructure. The government of Pakistan also failed to implement policies and programmes that would have helped the travel and tourism sector especially in the field of Buddhist heritage tourism. The lack of facilities draws both domestic and foreign tourists.

PTDC and the ministry of tourism only shared a small amount of information during data collection because their data wasn't regularly updated and as a result there were numerous challenges with data collection. This shows that the amount of data had to access was insufficient to develop a complete impacts, trends, and patterns of heritage tourism in the valleys. There was a lapse in the regularity of data updates. When it comes to current circumstances and trends, tourism data is most valuable.

Research conclusions may be biased or erroneous if the data is out of date since it does not fairly reflect the condition of heritage tourism today. Significant obstacles to the research come from the Ministry of Tourism's and PTDC's sparsely updated data. It is difficult to find, complete the paperwork, and interview national, international, and particularly religious travellers at the site because of Pakistan's continuing uprising problem. People are not as active as they once were because of security risks. An alternate

strategy is for the management of the sites and museums to collect information from visitors.

However, due to security concerns, some members of the Taxila Valley administration would not let this. Second, we were unable to interview the vast number of tourists using this method due to financial and time constraints. Still, it gave me some insight into the attitudes and thoughts of both domestic and foreign visitors.

1.10 Statistical Analysis

The Statistical Package for Social Sciences (SPSS, version 23) was used to examine the quantitative portion of the questionnaires completed by the various visitors. Since this is an exploratory study, our focus was solely on the visitors' perceptions, opinions, and satisfaction level. Therefore, we only looked at percentages, correlations, and variables listed in the questionnaire that was derived from the data using the Chi-square formula to inform future planning strategies.

The data was measured through statistical analysis SPSS tool and techniques i.e., correlation and indexation through different variables. The outcome of the study explores that promotion of heritage, cultural and religious tourism have a “positive” relationship with the heritage of Taxila and Peshawar valleys. Tables and charts are used to illustrate and explain these answers, and they are covered in great detail in chapters IV and V.

1.11 Operationalization and Instrumentation of Variables

A questionnaire was designed to know the tourists' observations. Research instrument consists of two parts. The first part includes the demographic-related questions, for instance, what is the Age of visitor? What is the gender of the respondent? What is the qualification of the respondents? What is the country of the respondents? Respondents are national, international or Monk? How much distance covered by national? What is the qualification of the respondents? What is the job status of the respondents? What type of visitor is he or she i.e. General, religious or scholar? How many numbers of visits to the sites of the respondents? These questions are essential from the marketing perception. It would enable us to identify different segments of tourists.

The second part of the questionnaire consists of nine variables or sub-sections: (a) tourists' opinion about existing facilities/ accessibilities, (b) tourists' view about the tour guide information, (c) Attributes evaluation, (d) Antiquities and display (e) Old age and disable persons problems, (f) Marketing material shops problems, (g) Community attitude problems, (h) Revisit intentions for the promotion of tourism are independent variables, (i)

and promotion of tourism is dependent variable. We refer to these independent variables and dependent variable as measurements. All are measured with a three point scale of yes, No and do not know.

The scale for measuring the dependent variable i.e. promotion of tourism consists of 09 items, a positive response on 04 or more items considered the promotion of tourism of Buddhist heritage in the valleys of Taxila and Peshawar. The independent variables were measured on 05-13 items scale. Positive response on 50% or more items was considered as encouraging reaction of Buddhist heritage tourism through national international tourists and Monks.

1.11.1 Sampling and Sample Size

The total numbers of visitors are unknown to the heritage sites in the study area. For calculation of sample size, the following formula was used as recommended by Chaudhry (2009).

$$n = \frac{N\hat{p}\hat{q}Z^2}{\hat{p}\hat{q}Z^2 + Ne^2 - e^2} \quad (1.1)$$

Where “N” stand for the number of tourists, which are 384 for this study, p represented the visitors proportion which is 0.50, q=0.50, z denoted the confidence level of the visitors which 1.96 and e is symbolize margin of error which is taken 0.043 while 0.05 is enough for social sciences.

The mandatory sample size for an unknown number of visitors was worked out to be 384 visitors, visiting the Buddhist heritage sites as per the aforementioned formula in equation-1.

1.11.2 Data Measurement

For measurement of association and variation between variables, various statistical test i.e. Chi-Square test tau-c test were applied. The formula is as follow;

The Chi-Square values were based on the following equation proposed by Mary (2009).

$$\chi^2 = \sum_i \frac{(O_i - E_i)^2}{E_i} \quad (1.2)$$

The following method of Kendall’s Tau-c test was used in equation-3 (Nachmias, 1992)

$$\tau_c = \frac{n_c - n_d}{\sqrt{(n_0 - n_1)(n_0 - n_2)}} \quad (1.3)$$

A logistic regression model was applied to measure the functional association between a group variable i.e. Age, gender, , literacy status, visit number, facilities, services, tour guide information, old age and disable people services, marketing material, community attitude, security issues and revisit intentions , a logistic regression model was used. When there are three options for respondents than the logistic regression model is consider effective (McFadden, 1973).

The following formula in equation-4 propose by Karen (2001) for logistic regression model:

$$Ln\left(\frac{P}{1-P}\right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_k X_k \quad (1.4)$$

CHAPTER-II

REVIEW OF LITERATURE

This chapter presents a review of literature relevant to heritage tourism in Pakistan as well as case studies undertaken in other parts of the world. Very limited research has been conducted on heritage tourism in Pakistan in general and in Taxila and Peshawar valley in particular. Therefore, to gain an in depth understanding of the existing knowledge and debates relevant to this topic was very challenging.

The Buddhist heritage of Taxila and Peshawar valleys comprises both religious and settlement sites constructed from the 3rd century BCE to the 10th CE. Many of these Buddhist heritage sites have been systematically excavated and conserved thus have great potential to attract tourists, religious pilgrims and researchers from across the country as well as at international level. Researchers have been exploring and understanding the Buddhist heritage of the valleys since the colonial era. However, very limited work has been done to access and highlight the tourism potential of these heritage sites, which are presented in this chapter. This study's literature review is divided into two primary sections i.e. national and international research. The national scholars mainly focused on the facilities, problems and issues associated with heritage sites and to the tourists visiting these sites. The first section concentrates on research studies carried out in Pakistan that looks at the main variables covered in the current study. In the second section, pertinent international research is presented, highlighting worldwide trends, techniques, and conclusions pertaining to the same variables while providing a comparative viewpoint. In addition to making it easier to comprehend the corpus of existing knowledge, this divide aids in identifying knowledge gaps that the current study seeks to fill. National and international studies are the two primary sections of the literature review. The review is further categorised under the subheadings of heritage tourism, archaeological, cultural tourism and conservation issue or security threats to within these heritage sites.

NATIONAL LITERATURE

Conservation issues (Threats to Heritage)

Nazir (2023) conducted one of the most significant studies on how terrorism undermines Pakistan's efforts to promote Buddhist heritage tourism. He further says that the practise of travelling to experience and explore a particular region's cultural, historical, and natural

legacy is known as heritage tourism. It contributes significantly to the growth of regional economies, the preservation of cultural identity, and the promotion of intercultural understanding.

It is undoubtedly alarming that Nazir, found a link between heritage tourism and terrorism. In recent years, terrorism has not only attacked infrastructure and human lives, but also cultural and historical riches, with devastating effects on the impacted areas and their communities, some of these attacks have been attributed to vandalism and iconoclasm. In order to advance their ideas and in still terror among the local populace, certain extremist groups may target heritage places and artefacts as symbols of a past they wish to replace or erase. He stated that Jehanabad Buddha's is brutally destructed by Taliban.

Like the tourism destinations in the global world, the research area have also some difficulties, like terrorism have negatively impacted the Buddhist heritage tourism in the valleys of Taxila and Peshawar and the international tourists have serious concerns about the security level in Pakistan. In one of the research variable is totally connected to the security and terror. So terrorism is one of the major issues faced by the visitors in the research area. Although Nazir has discussed about the negative impact of terrorism on tourism, the current study examines the impact of terrorism and security threats on visitors to these heritage sites.

Similarly, Farooq (2020) pointed the threats to the heritage through the role of aeromycoflora surrounding Taxila's world heritage sites and how it relates to stone monument bio deterioration. For a year, the airborne mycoflora of six archaeological sites was documented in order to track fungal spore transit and seasonal fluctuations. Over the course of the sample period, thirty-two fungal species from twenty genera were isolated. *Alternaria alternata* dominated at the species level, followed by *Aspergillus niger*, *Cladosporium herbarum*, *Penicillium chrysogenum*, and *Fusarium oxysporum*. The fungal genera *Alternaria*, *Aspergillus*, *Cladosporium*, *Fusarium*, *Mucor*, *Helminthosporium*, *Curvularia*, and *Penicillium* were also common. There was a noticeable seasonal change in the aeromycoflora of the chosen sites, both qualitatively and quantitatively. A limited number of fungal species were found at a single Taxila archaeological site (Farooq, 2020). Khan, (2022) focuses on to Investigate the current state of affairs and associated issues, the study was carried out at the Taxila World Heritage Site, where observations were made successful management policies and plans for the preservation and protection of the Taxila Valley's cultural heritage are developed using the research findings as a foundation.

This study does not address all the variables, concerns, and challenges pertaining to the two valleys; rather, it focuses solely on the preservation and conservation of Taxila in order to enhance tourism in the region.

Arshad (2018) probably discussed the several kinds of tourism that are common in Pakistan and pointed out the issues that the tourism sector faces. It's possible that Arshad brought attention to the problems with insufficient road, airport, and public transportation systems, which can make it more difficult to reach popular tourist locations. He may have also discussed the need for better lodging options, such as guesthouses and motels, particularly in rural or underdeveloped areas.

The influence of political unrest and security concerns on Pakistan's tourism sector may have been covered by the author. The tourism sector's overall growth and sustainability may be impacted by worries about terrorism, civil instability, and regional wars, which might discourage both domestic and foreign tourists from travelling to particular regions.

Arshad probably looked into the many forms of tourism that are available in Pakistan in addition to talking about the difficulties. It's possible that Arshad emphasised Pakistan's rich cultural legacy, which draws visitors eager to learn more about the nation's varied cultural identities. These include historical monuments, museums, festivals, and customs.

Arshad might have discussed the possibilities for adventure tourism in Pakistan, specifically in the Northern Areas and Gilgit-Baltistan. These activities include trekking, mountaineering, rock climbing, white-water rafting, and paragliding. Arshad would have talked about Pakistan's importance as a travel destination for religious tourism, especially for Muslim pilgrims travelling to holy locations like the shrines of Sufi saints and the Badshahi Mosque in Lahore and capital view of Islamabad. Arshad gave a thorough overview of Pakistani tourism in general, while the current study focuses on the Buddhist heritage tourism in the valleys of Taxila and Peshawar.

Archaeological Tourism

Another study conducted in the field of Buddhist heritage tourism by Gul (2023), in the Buddhist sites of Gilgit Baltistan area. They discussed that Pakistan is a country rich in religious heritage that draws visitors from all over the world and can promote tourism. With an emphasis on Buddhist locations like Manthal Buddha Rock and Kargha Buddha, the study intends to investigate and comprehend the potential of religious tourism in promoting cultural appreciation and harmony across civilisations. The Buddhist sites in

Gilgit need to be investigated in this context, even with the possible advantages of religious tourism.

Furthermore, it employed a sample of Gilgit residents to learn about their opinions regarding religious tourism at Buddhist sites that promote social cohesion and cultural peace. The findings of this research will contribute significantly to our understanding of how religious travel may serve as a catalyst for the advancement of socio-cultural peace in heterogeneous communities. The study's conclusions aid in developing plans for integrating religious tourism's benefits with preserving religious heritage and advancing a more accepting and inclusive global community. The current study looks at the role of Buddhist heritage in the Taxila and Peshawar valleys, whereas Gul's research, which focused on promoting Buddhist heritage in the Gilgit region, is quite admirable.

Khan (2022) discussed that the Taxila Valley's has distinctive historical and archaeological significance, is officially designated as a UNESCO World heritage site and a hub for the promotion of heritage tourism in Pakistan. Today's Pakistan is home to Taxila, a prominent centre of the ancient Gandhara culture known for its prehistoric archaeological remains that date to the fifth century BCE. It draws travellers interested in history, archaeology, and culture because of its Buddhist temples, stupas, sculptures, and historic universities. Khan, likely talked about the idea of archaeo-tourism and the Taxila Valley's heritage management, stressing its importance in boosting tourism and tackling important management difficulties the site faces. But despite its promise as a tourist destination, Khan probably brought up a number of administrative concerns that prevent the successful maintenance and marketing of the important heritage (Khan, 2022).

Tasneem (2022), investigated the country's existing cultural tourism situation, in depth studied the effects of cultural tourism, and discussed the opportunities and difficulties associated with boosting tourism in Pakistan. It also emphasised the methods for promoting tourism, notably by utilising the heritage of the ancient and mediaeval periods. The study emphasised the importance of resolving the issues and obstacles encountered by both domestic and foreign tourists.

She also mentioned that the qualitative content analysis technique was used to perform the research. According to the study's findings, Pakistan offers a lot of potential for all kinds of tourism, notably cultural tourism, and utilising the cultural facets of former societies can be extremely important (Tasneem, 2022).

Kakar (2007) conducted a study on the connection between tourism and economic expansion. The writers discuss some of Pakistan's tourism offerings and claim that not many places in the world have such a singular fusion of breath taking natural beauty with a vibrant cultural variety. The writers examine how the rise of tourism impacts the economy and how economic expansion is essential to Pakistan's tourism industry's success. The authors of this report offer some suggestions for improving tourism in the nation without bringing up any issues. They recommend that the government provide travellers with security. Policies for sustainable tourism should be implemented, along with the construction of essential infrastructure such as highways, a reliable transportation network, airports, and tax breaks.

Kakar focused on how popular destinations could be integrated into a business model for tourism, whereas the present research thoroughly investigates the role of Buddhist heritage in promoting tourism in Pakistan. Khalil concentrated on how well-known locations could be incorporated into a tourism business plan, while the current study carefully examines how Pakistan's Buddhist heritage can boost tourists from national and international communities.

Ali (2015) studied to investigate and record the extensive historical and cultural data accessible at Takht-i-Bhai. It draws tourists from all over the world who are eager to learn about Buddhism and the ancient civilizations that once flourished in the region because it is a UNESCO World historical Site.

Nevertheless, Takht-i-Bhai is a location worth seeing for anybody curious about the region's rich cultural and historical heritage due to its significance as a UNESCO World Heritage site and its potential as a useful resource for information on Buddhism and ancient history. He further considered that Pakistan has a lot of Potential of Buddhist heritage sites and can achieve a lot of funds from tourism industry especially in the field heritage tourism.

Ali briefly discussed the importance of Takht-i-Bhai, a Buddhist heritage site, in boosting Pakistani tourism. However, in order to send a positive message to the whole community, the current study carefully examines how the Takht-i-Bhai Buddhist complex promotes tourism through harmony and peace.

Cultural Tourism / Religious Tourism

Arif in his unpublished PhD thesis (2022) discussed about the Tourism, Potential, Problems and Prospects in Kaghan valley in detail.

Arif probably discusses the natural beauty, cultural heritage, and entertaining opportunities that attract tourists to the Kaghan Valley when talking about the potential for tourism there. This could include its historical landmarks, varied wildlife, gorgeous scenery, and adventure activities like fishing, trekking, and mountaineering. In order to determine whether the valley was prepared to accommodate tourists, Arif might have also examined the current lodging options, transit systems, and infrastructure.

In his discussion of the challenges and problems posed by tourism in the Kaghan Valley, Arif might have touched on topics like overdevelopment, environmental deterioration, and the burden on the region's infrastructure and resources. This could include disputes over resources and land use between visitors and local residents, pollution, waste management, and the effects of growing tourist traffic on delicate ecosystems. Arif may have also addressed issues with safety, seasonality, and the absence of legal frameworks for sustainable tourism management.

While examining the potential for tourism in the Kaghan Valley, Arif perhaps thought about ways to solve the issues that were found and take advantage of chances for sustainable growth. This could entail suggestions for ecotourism programmes, community-based tourism initiatives, local stakeholders' capacity building, and laws to support ethical travel.

This tourism-related work was quite impressive. It made major contributions and offered insightful information, especially when it came to examining general tourism in the Kaghan Valley. Even while the preceding research was significant, it did not address every facet of tourism, particularly in relation to Buddhist cultural tourism. There are a few important topics that were not properly covered.

A study based on the potential, challenges and opportunities of Religious tourism in Mansehra was done by Hameed, et al (2022). The authors highlighted the potential of religious tourism in Mansehra.

They further added that People who travel for religious or spiritual purposes engage in religious tourism, commonly referred to as faith-based tourism or pilgrimage tourism. Travel to locations that are significant to Islamic history, culture, or religion is referred to as "Islamic tourism." Mansehra presents a number of prospects for Islamic tourism because it is situated in Pakistan, an Islamic nation with a rich historical and cultural heritage.

In conclusion, the research by Hameed, Arif, and Anwar certainly highlighted the difficulties that must be overcome in order to fully take use of the prospects presented by

Islamic tourism in Mansehra while also shedding light on its bright future. Understanding and resolving these factors can help the area increase the number of religious tourists it receives and expand its religious tourism sector. The study of Hameed and Arif was only confined to the Hazara Division religious tourism and it does not fulfil the gap of Buddhist heritage in the area.

The goal of the Erum and Yousaf (2020) study is to offer a workable solution to the issues that the Pakistani religious tourism industry is now experiencing. Determining the appropriate strategy to solve challenges in the aforementioned industry will be made possible by the collection of data and subsequent analysis.

Studies already published only cover problems with Pakistan's tourism industry. Holy tourism remains mostly untapped, particularly when it comes to non-Muslim holy sites.

Additionally, the present study would be the first to undertake a discussion of issues and potential solutions for this sector of Pakistani tourism. The goal is to support a potentially profitable industry by increasing the number of tourists visiting the numerous non-Muslim holy sites, even though there are just a little number of Buddhists in Pakistan now, the country has a rich Buddhist history. A diversified cultural and religious heritage is part of the country's rich past, and Buddhism has always played a vital role in the area.

Kalim and Khan (2020), researched on the religious tourism, they says that in fact, Pakistan's socioeconomic development could benefit significantly from the religious tourism industry. Millions of pilgrims and visitors travel to Pakistan each year because of its rich history and unique religious traditions. Numerous significant religious sites, including those for Islam, Sikhism, Hinduism, and Buddhism, are located in the nation. Numerous religious landmarks in Pakistan, a nation with a diversified religious heritage and a long history, are important to both Muslims and non-Muslims. Mosques, shrines, temples, and other religious sites may be among these locations. They only addressed the function of religious tourism and its importance for socioeconomic growth, but the current study covers religious, cultural, and heritage tourism in general, highlighting the contribution of Buddhist heritage to the growth of the travel and tourism sector and the use of heritage to foster peace and harmony.

In another most important study by Akhter et al (2019) briefly discussed the peace environment for tourists through Kartarpur corridor. They further examined that the process of using religious tourism to promote peace in Pakistan. The country of Pakistan is home to numerous shrines and temples. During his final eighteen years, Gurnanak Sahib resided in Kartarpur, Narowal, and Punjab, Pakistan. The Kartarpur corridor is a

novel idea for the Sikh community as a whole, and the Pakistani government takes the Sikh community's issues seriously. The holy saints of Kartarpur are accessible to these Sikh sects without a visa.

Today, the international community began to recognise Pakistan's efforts to bring about peace within its borders. According to the study's findings, Kartarpur, a sacred site for Sikhs in Pakistan, may be able to improve its reputation for peace and prosperity by attracting more foreign visitors. Consequently, it is imperative that the Federal Government explores the potential of religious tourism in the nation, devises plans to safeguard religious historical monuments, and ensures that visitors have access to places of worship. Sufficient hospitality towards believers not only generates revenue but also enhances the nation's positive perception.

According to Akhter's research, Kartarpur, a Sikh holy site in Pakistan, might improve its standing as a peaceful and prosperous place by drawing more tourists from abroad. The current study, on the other hand, looks at how Buddhist heritage may boost tourism by promoting harmony and peace and offering a range of amenities to both domestic and foreign travellers as well as religious pilgrims.

Arif (2021) carried out another study in the area of heritage tourism to present Pakistani museums as welcoming tourist destinations for the benefit of the local population's education and enjoyment. This study examined the awareness level, perceptions, and issues related to tourism in the local population, with a particular focus on the museums in Peshawar. The study makes many recommendations after highlighting a few difficulties. Local tourists' awareness is quite poor, and there is a problem with their knowledge of their museums and heritage.

Museums are not becoming the best places for tourists to visit because of a number of internal and external issues. The absence of public transport and the museums' 4:00 pm closing are two of their external issues. In the summer, the local people may visit the museums in the evenings, but they are closed on weekends. In certain Peshawar museums, there is a parking problem. When appropriate signs and sign boards are absent from museums, the public is not made aware of the existence of the institution.

There are not enough kid-friendly play areas or comfortable sitting in certain museums. Concerns over souvenir/gift shops, cleanliness, and restrooms and cafés/tuck shops also exist.

A few of the internal issues with museums are the lack of welcome desks, adequate lighting, and exhibits and displays. Other issues with museums include

inadequate visitor guidance, a staffing shortage, dissatisfied employees who have been waiting a long time for promotions, promotional materials and activities, a proper library, the absence of lecture halls or seminar halls, leaks, and seepage.

Even though Arif's work was limited to local visitors, it was impressive in bringing attention to problems that museum visitor's experience. While the current research focuses on pilgrims' and tourists' experiences visiting museums that display Buddhist artefacts, both locally and foreigners.

Kashif (2015) conducted a study on heritage tourism related to improve Lahore Fort's brand performance and make it a perfect tourist attraction. According to the author, the construction of Lahore Fort evokes memories of the Mughal kings who governed the Subcontinent for centuries. It is a global heritage site that draws visitors from both domestic and foreign countries. Numerous additional social and cultural events are held at the Lahore Fort and draw a lot of tourists as well.

The writers make several suggestions for enhancements. The suggestions are that destination marketers in Pakistan should focus on creating an Islamic image of the place, as well as a secure environment, local hospitality, visitor comfort, and other fundamentals of brand image. Through a variety of communication techniques, brand awareness should be improved. The usage of logos, brand colours, slogans, and other branding elements can make customers feel more connected to the brand and may affect their decision of the destination brand. Parking options, cleanliness, general staff direction, and decent food quality are all factors that might enhance the Lahore Fort's functional image as a destination brand.

These suggestions could consist of creating and putting into action efficient publicity initiatives to promote the historical sites of Lahore. To reach a larger audience, this can entail using social media, digital marketing, and travel websites. Locating tourist-oriented regions that require upgrades to their infrastructure and amenities and working with local authorities to make those improvements. Better tourist centres, transit alternatives, and facilities at historical sites could all fall under this category.

Arab traders brought Islam, one of the most powerful religions in the world, to the Indian subcontinent in the seventh century CE. Religious tourism also referred to as religious or spiritual tourism has played a significant role in the history of travel, particularly when it comes to promoting particular religions. It is interesting to note that religious trips and pilgrimages are important sources of income for both Saudi Arabia and Iran's travel and tourism industries.

According to data from the World Travel and Tourism Council (WTTC), Iran's travel and tourism industry recorded a total revenue gain of 1.9% in 2018. This industry made up 6.5% of Iran's GDP and contributed 1,158 trillion rials (\$8.83 billion) to the national economy. Additionally, this sector supported 1,334 jobs, or 5.4% of all employment in the nation.

Saudi Arabia, on the other hand, gains a great deal from the religious pilgrimages of Hajj and Umrah. According to WTTC data, these religious activities help the nation's economy by \$12 billion a year.

Kashif's research on improving the brand performance of Lahore Fort offers insightful information for present study on increasing Buddhist historical tourism in Pakistan. Kashif concentrates on the Islamic heritage site Lahore Fort, but his attention on branding tactics, tourist comfort, and safety might also be used to Buddhist monuments like those in the Peshawar Valley and Taxila. Beyond historical relevance, both studies acknowledge that a strong brand image and a satisfying visitor experience are critical to attracting tourists to heritage sites.

A study examines the factors of affecting the tourism by Fakhar (2010). The research demonstrates Pakistan's tourist potential in the areas of adventure, heritage, and religious and cultural tourism. The writer draws attention to a number of problems pertaining to Pakistan's tourist sector and offers solutions. The author lists several issues concerning security, including the on-going insurgency in Pakistan; the media's inaccurate portrayal of the country to the outer world; a lack of infrastructure; insufficient facilities for tourists, useless policies, a lack of plan from concerned government departments, a lack of awareness and training among personnel in the tourism sector; the state of law and order, particularly in areas of high tourist attraction, a lack of incentives in the tourism sector, a low annual budget, a lack of improvement, facilities and services in the regions and unproductive promotional policies.

The author offers some viable answers to the problems the tourism industry is facing, classifying the approaches into two groups: those that support sustainable development and those that address the infrastructure and business environment of the tourism industry. Government support for the tourism sector, environmental sustainability, safety and security, health and hygienic concerns, community engagement by hosts, and accessibility to banking services like Visa cards and ATMs are all factors in promoting sustainable growth. Travellers find it challenging to obtain timely visas and other

information because the Tourism Ministry does not take a significant enough role. The government must to improve the facilities of hotels, guest rooms, and restaurant chains. The aforementioned study mainly concentrated on the difficulties, problems, and problems that tourists faced when they travel for adventure, heritage, religious, and cultural tourism. On the other hand, the current study emphasises the features that are accessible as well as the difficulties that pilgrims, national and visitors from other countries face when they visit Buddhist heritage sites in the study region.

Anjum (2007) analysing the significant potential and major challenges in heritage tourism can improve socioeconomic benefits for locals and are more efficient in exploiting disposable income and potential future growth. It is believed that Pakistan's heritage tourism destinations have enormous potential for maximising the multi-dynamic causal relationship between job and economic production. The region's economic potential and the importance of heritage tourism serve to support the objectives of public inclusion, income redistribution, poverty alleviation, and overcoming obstacles to quicken economic progress.

The focus of this study is to draw attention to the potential for tourism in the blur image nation, pinpoint issues related to tourism that should be resolved through appropriate economic initiatives, and encourage more tourists to visit these priceless locations. Such economic activities can, in this case, offer both skilled and unskilled workers a great deal of employment chances, particularly for those who have no other means of supporting their family. To promote a sustainable development strategy and determine the nation's tourist position, the forward-thinking plan for heritage tourism and development requires a significant initiative.

The author has touched on the importance of heritage tourism sites in maximising economic activity, revenue disposals, and numerous other complex financial benefits. In a number of government roundtable discussions on tourism, identifying the true economic costs of tourism has been viewed as an essential tool for the sector that generates income. The utilisation of tourism from an economic standpoint in the context of this search has a clear path for marketing, traveller movements, agency responsibilities, and civil aeronautics. The study's findings provide insight into the marketing of tourism. It can be observed that national tourist organisations apply systematic and coordinated determinations, along with national, international, and local tourism initiatives, to improve the groups of tourists and their immediate satisfaction.

Baloch's (2006) study on tourist management in Pakistan addresses the challenge of identifying the root reason of Pakistan's slow tourism growth and offers recommendations for fostering this sector through the country's natural, historical, and cultural resources. Only in the Chitral Valley was the research conducted. PTDC and the Ministry of Tourism statistics were collected, as well as the opinions of visitors and residents, were recorded as part of the approach. In that it only explains the declining state of this industry for 2006 and does not provide adequate statistical data for the Chitral Valley, the research is limited. No proper findings were received from visitors or hoteliers; instead, the data was gathered from the relevant departments. The strengths and weaknesses of Pakistan's tourist business are determined by both positive and negative elements. Both domestic and foreign visitors' completed questionnaires and experience-based knowledge provide these elements. The present research collected all relevant data from tourists visiting museums and Buddhist heritage sites.

International Literature

Conservation issues (Threats to Heritage)

De. Nardi (2017) discuss the role of terrorism and its impact on the Buddhist heritage tourism and draws attention to the counter-iconoclastic motivation and heritage activism in Swat as a potent social movement for reconciliation against a perceived bias that conflates Pashtuns with the Taliban. In Swat, the growth of the Taliban and the opposition to them were impacted by a sense of place, identity, and social and political upheaval. Aiming to make pre-Islamic heritage and cultural resource tourism in Swat sustainable in the wake of the post-Taliban reconstruction, the author, Pakistani archaeologists, and an Italian NGO conducted ethnographic participatory research that formed the basis of the article's main argument. Across the world, different social groupings have also been impacted by issues of identity and identification with rebel organisations (De Nardi, S, 2017). Nardi just discussed only terrorism, which is one of the variables of the present study.

According to ICOMOS (1990), the preservation of monuments and sites in their original locations is the main goal of archaeological heritage management. This includes not only the long-term conservation of built assets but also the preservation of all relevant documents and collections.

Young, R. (2017) highlights how inevitable conflict is and how it has a significant impact on people all around the world. This is supported by archaeological evidence that

dates back to the Palaeolithic. According to her, intentional destruction of historical sites has a profound psychological impact. She further emphasises how war, from ancient conflicts to the present, has a profound effect on individuals all throughout the world. Heritage site damage becomes a serious issue, demonstrating her dedication to a comprehensive, understandable investigation.

Teoman (2017) started a study to find out how terror attacks affect the tourism sector in France and Turkey, two European nations. These nations were chosen as case studies because, while they see a lot of tourism and also frequently have terrorist attacks. The author intends to know about the perceptions of the public about their choice of tourist location and the role that safety plays in it. According to this study, many travellers' concerns about a country's safety stem from the perils they encounter on different travels. They used the comparison of travel destinations in Europe with those in the Middle East as an example.

They claim that in resorts in the Middle East, visitors from Western nations frequently stay in isolated locations with increased security, whereas in resorts in Europe, visitors are more visible to locals and more prevalent in public areas than in resorts in the Middle East. The study's findings supported the idea that different nations' tourism sectors react differently to acts of terror and unstable political environments. The study's conclusions provided reassurance that there had been a significant decline in the number of visitors arriving in both countries. But when it comes to tourism, Turkey was impacted by terrorist attacks far more than France.

D. Byrne, (2014) defines how the believers of popular religion destroy monuments and renovation practices and describes how modernist attempts to destroy popular religious memories of Buddhism in Asia in the early and mid-twentieth century impacted religious 'heritage.' He says that the campaign by archaeologists and professionals in the field of heritage against the private collectors, robbers and 'looting' of precious antiquities in Asia mostly ignores the administrations of value which heritage discourse has helped erect and into which collectors and local community miners play.

T.Winter (2009) describes that the relationship between Asian heritage sites and tourists has frequently received little attention from the authorities. Addressing this issue will require sophisticated and cultural solutions, as seen by the broad range of heritage site presentation approaches around the region. Particularly, there are often significant

differences in the infrastructure and visitor interaction tactics of cultural sites that are largely run by local government agencies. The positioning of retail establishments and information kiosks, the layout of walkways and landscapes, the design and placement of signboards, and other features frequently differ greatly from the standards usually marketed as "best practice" in Western heritage discourse (T.winter 2009).

Indeed, Pakistan's tourism industry has been negatively impacted by terrorist attacks on Buddhist heritage sites. Along with being important historical and cultural heritage sites, these locations, which include those in Taxila and the Peshawar Valley, also serve as major tourist destinations in the surrounding regions. However, there is a climate of fear and instability brought about by the threat and occurrences of targeted assaults by extremist organisations, which has an impact on how safe the region is perceived by both domestic and international tourists.

Moreover, maintaining the archaeological and historic sites has numerous socioeconomic advantages. Without a question, Egypt's pyramids have aided in the socioeconomic advancement of that nation. Additionally, the preservation of archaeological remains as a means of historical and scientific inquiry, as well as a source of collective memory, is the goal of archaeological heritage management in Europe. All historical fragments of human, whether they were flooded or on land, included in the archaeology heritage. This encompasses moveable things, entire sites, their settings, including monuments, buildings, and other constructions.

It is important to remember that the structures, ruins, features, and communities that are now archaeological remnants were once preserved and upheld as a part of societies and everyday life. This required reconstruction, destruction, adjustment and change of use. Over time, materials and settings evolved. These sites were able to endure in one way or another because of their diverse values, and they now exist as archaeological sites. Some were able to suffer because of their aesthetic or historical significance. In addition to the recognised scientific benefits of archaeology, there are related cultural benefits as well, ensuring that the items and remains from archaeological sites continue to be significant components of global communities.

The Council of Europe notably expressed this change in the 1992 European Convention on the Protection of the Archaeological Heritage (Council of Europe, 1992). By integrating heritage management into the process of spatial planning, it marks a significant advancement in contemporary approaches to heritage management (Willems,

2010). Prior attempts had been successful in the form of the Athens (1931) and Venice (1964) Charters. Integrating discipline and ethics into the excavation and conservation processes was the goal. The 1964 Venice Charter included statements for the preservation of archaeological remnants even though it was primarily focused on architectural monuments. The idea of minimal involvement was emphasised. The majority of significant problems with the preservation of archaeological treasures are brought about by material deterioration. The causes of degradation include both natural and artificial factors. Even though natural processes can cause artefacts to deteriorate, human actions like abuse, neglect, misuse, and poor management can also contribute, as can improper previous treatments and a lack of upkeep.

The present research also emphasizes preservation, conservation, and restoration. The study recommends that if Buddhist heritage is endangered and faces threats, it could negatively impact the promotion of tourism, adversely affecting the peace and harmony of the country on a global scale

Archaeological Tourism

A study on the promotion of heritage tourism of a sacred Buddhist pilgrimage destination, Bodhgaya, was carried out by Ghosh (2024). One of the four sacred sites of Buddhism that every Buddhist hopes to visit at some point in their lives is Bodhgaya. Siddhartha Gautama obtained enlightenment. In 2002, UNESCO designated it as a World Heritage Site, citing its historical, cultural, and religious importance. The author also discusses that both the public and private sectors have shown a great deal of interest in making Bodhgaya a top tourist destination since the Mahabodhi Temple was designated as a World Heritage Site. The purpose of Ghosh's research was to investigate how Bodhgaya was marketed as a cultural heritage tourism destination after being viewed as a hallowed Buddhist pilgrimage site.

Both the current study on Buddhist heritage in Pakistan and Ghosh's research on Bodhgaya on the dual function of Buddhist places as pilgrimage destinations and tourist attractions for cultural heritage. Ghosh's research examines the transformation of Bodhgaya from a purely religious pilgrimage site to a commercial destination for cultural heritage, which is directly related to current studies on promoting Buddhist heritage in Pakistan's Taxila and Peshawar Valley. Both studies highlight the possibility that Buddhist monuments could draw tourists with an interest in culture as well as pilgrims who might come to see the architecture and history.

Shinde (2022) discusses the Buddhist Heritage tourism is unexpectedly developing section of the global travel industry, pushed by means of the growing interest in Buddhism, spirituality, and cultural exploration. Such type of tourism across Asia has gained much attention in recent years. The practice of Buddhist background tourism has a profound effect on local economies, cultural preservation, and the promotion of intercultural tourism. Her research is concerned with the spiritual components of Buddhism and their impact on historic tourism, covered Buddhist heritage tourism in detail. This study offered insightful information on tourists' spiritual experiences and the spiritual relevance of Buddhist heritage.

Hassan, (2022) discusses a memorable tourist experience at Bangladesh's Maheshkhali Adinath Temple. The study aims to quantify the visitors' subjectivity considering travel inducers and demographics. Regression analysis is used in this case to determine how important 5A is in producing an unforgettable travel experience. The study's findings show that Adinath Temple's adventurous setting is what attracts young tourists, both male and female. It is also discovered that Muslims go to the temple because of its historical and archaeological value. Hassan's study on the experiences of tourists at the Maheshkhali Adinath Temple in Bangladesh relates to present research because it focuses on how tourists view cultural and historical monuments. For reasons other than their religious significance, both studies examine how historical and religious sites draw a wide variety of tourists.

Shinde (2021) discusses the prospective of Buddhist heritage tourism and its contribution to sustainable development in Asia. Her study highlights the importance of responsible tourism practices that respect the cultural and religious significance of Buddhist sites.

In her discussion, she explores how Buddhist heritage tourism in Asia may support sustainable development. She emphasises the significance of responsible tourism behaviours that honour the Buddhist sites' cultural and religious value. She also describes that millions of people around the world attach great cultural and religious significance to Buddhist sites.

The present research and Shinde's work have a common perspective on Buddhist heritage tourism as a means of promoting economic growth and cultural preservation. Shinde draws attention to sustainable tourism methods that respect and honour the cultural and religious significance of Buddhist sites, highlighting the larger Asian perspective. This links in a better way with the current study's focus on Pakistan's Buddhist heritage in

Taxila and the Peshawar Valley, which looks at the facilities, problems, and opinions of visitors to these locations. Both studies stress how crucial it is to preserve cultural sensitivity and appropriate tourist behaviour in order to preserve the value and allure of these locations.

A study on the revenue generating issues from the archaeological heritage tourism by Thomas & Langlitz (2019) discusses that archaeological heritage is a means of generating income for tourism. The authors discuss the mechanism for generating revenue from heritage tourism. Their research is incredibly beneficial and authentic for researchers, however there is a gap of connecting it with promotion of archaeological tourism, that will be filled in the current research.

Di Giovine, (2008) focuses on the themes to draw attention to the blur image nation's tourism potential, pinpoint issues with heritage tourism that should be resolved by appropriate economic endeavours, and encourage more tourists to visit these priceless valleys. In this particular setting, a multitude of employment prospects can be shared by both skilled and unskilled workers, particularly those who lack alternative means of supporting their families. To determine the nation's tourism position and advance a sustainable development strategy, the future plan of historic tourism and development requires a significant initiative.

Over the past few decades, the tourism sector of the global economy has grown at one of the quickest rates. It has recently outperformed the global economy as a whole in terms of growth (for example, foreign tourist arrivals rose by 6.1% globally in 2019, well above the 3.71% rise noted in the global economy (UNWTO, 2019). There is no doubt that the global tourist industry has grown significantly in tandem with the surge in interest in history, culture, and heritage. This has led to the development of a strong global relationship between heritage and tourism.

By encouraging "a vicarious experience that depends on using objects or locations as means of entering into or living in the past," heritage tourism connects visitors to their own or someone else actual, occasionally created, frequently mythological past. A "national story" can be told through museums and other heritage sites thanks to heritage tourism, which is a potent activity that shapes, promotes, and presents a person's or group's identity to the outside world (Bhandari, 2014).

Bhandari (2019) followed the qualitative approach to promote the heritage tourism in Nepal. The purpose of this study waste examines the specifics of geopolitical imagination at a Buddhist cultural site in Nepal, where a Chinese non-governmental

organisation (NGO) proposed an investment proposal to turn it into a tourism hub. It investigates the arguments and discourses put up by stakeholders in the Nepali tourism industry to support the Chinese plan. The primary data for the study, which employs a qualitative methodology, was collected through twenty semi-structured interviews. The study shows how the power dynamics in the area affect national actors' agency in communicating the project's objective and how a sense of a threat to the heritage in question prompted a "nationalist" mind-set (Bhandari, 2019).

Ross & Saxena (2017) stated that as archaeological heritage is a means of producing income from tourism, therefore, it is very important that sites be improved and preserved. Due to their extensive travels and broad perspective on tourism, the majority of cultural visitors can have a positive impact on local attitudes by encouraging them to prioritise their sites with the interests of foreign visitors in mind. Furthermore, a benefit of cultural tourism may also be that visitors tend to stay longer and spend more money on accommodations and services. Their desire to see places and make the most of their trips for personal experiences is the cause for their extended stay

Agarwal (2023) investigated the main causes of India's lack of publicity for Buddhist tourism destinations. Additionally, he has compared the awareness of foreign and Indian travellers of India as a Buddhist site destination with that of other nations, such as China, Japan, and Thailand (Agarwal, 2023).

Cultural/ Religious Tourism

Olsen, & Timothy, (2006) have defined religious tourism, the practise of visiting holy or religious locations by individuals who travel there is known as religious tourism. The main goal of cultural tourism is to educate people about one another ways of life, including holidays, traditions, customs, and language. It unites people in order to advance their respective cultures. Events and celebrations stand out as a crucial component of the social tourism sector and provide a wealth of appeal for those living in the community.

It is believed that tourism is the backbone and one of the main drivers of economic change (Crotti, 2017). According to a "World Monetary Discussion" conference held in Switzerland, the tourism industry is growing as is one of the major global creative endeavors, accounting for 10% of the global GDP (Gross Domestic Product). The World Travel and Tourism Council (WWTC, 2017) has indicated. The impact this sector has on the global economy is astounding. In 2018, it created 292 million jobs and contributed 10.2% to the global gross domestic product. By 2027, there will be 380 million jobs in the tourist industry globally, according to estimates of its contribution to GDP.

Srivastava (2015) concentrated on archaeological tourism, which is a kind of travel that is centred on seeing and experiencing ancient human remains as well as archaeological ruins from cradle cultures and civilizations. Archaeological tourism is powered by the curiosity in the past human activities of cradle cultures and civilizations that once inhabited the location being visited. Travellers looking for unique experiences are drawn to this region's spectacular ancient monuments. Archaeological tourism includes, among other things, going to historical places, museums, and archaeological monuments. Archaeological tourism draws more visitors to historical and archaeological sites and raises public awareness of our shared cultural heritage, but it also strains these priceless resources. As archaeological tourism has grown, regulations, norms, and guidelines requiring similar site presentations have not kept up with the movement. Site destruction and theft are results of this mostly uncontrolled travel. Unfortunately, in the same way the Buddhist heritage sites in Taxila and Peshawar valleys have experienced considerable destruction and deterioration over centuries. This degradation is due to a combination of natural forces, historical invasions and in recent decades the human factors.

Additionally, it is widely acknowledged that there is some degree of overlap between the notions of heritage and culture tourism. To define the term, it states that archaeo-tourism encompasses both the promotion and conservation of historical and archaeological sites. It looks at the past from a tourism perspective, highlighting its financial significance, but it also covers any aspect of the legacy that could be turned into a product. The situation regarding widely acknowledged culture and archaeology and the expansion of mass tourism is comparable in the age of globalisation. It is difficult to conduct a thorough analysis of the nature of cultural and heritage tourism because there is no widely agreed definition of the term (Srivastava, 2015).

Jin Huh (2004) attempts to investigate the relationship between culture heritage destinations attributes and overall satisfaction of the visitors to heritage sites. His study also reveals that overall satisfaction may show by gender, length of stay and decisions.

Aran & Leon (2008) try find out how violence affects demand for travel as well as what kinds of destinations and products travellers' value most. For their study, they used a discrete choice methodology. The similar process was used to the picnic areas immediately before and after the 9/11 attacks in New York City. The researchers chose two locations that were in direct competition with one another in the Mediterranean and the Canary Islands. It was determined that the impact of the 2001 event on tourist

priorities remained unchanged by comparing the findings of the two investigations carried out using the same technique.

In terms of the financial impact analysis, this indicates a significant decline in the average consumer surplus following the terror attacks. But if the terrorist attacks are significant, their aftereffects may affect people's preferences for some aspects of the travel experience as well as their decision to travel. Authorities should act beforehand to prevent significant terror incidents and their aftermath, since visitors choose their destinations primarily based on their perception of those locations (Aran & Leon, 2008).

The study's conclusions support the idea that the nation's ability to attract tourists is greatly impacted by terror incidents. In other words, it destabilises the economy, which in turn paralyses a nation's economy by increasing unemployment, slowing down the rate of economic growth, minimising foreign reserves with a decline in exports, increasing government spending on wasteful projects linked to budget deficits, etc.

The current study continues to concentrate on the dependent variable, which is the detrimental effect that terrorism and security risks have on Pakistan's tourism industry. The terrorist activities in the valleys of Peshawar and Taxila have a negative impact on the promotion of tourism. In order to solve particular crises and facilitate the tourism industry's seamless recovery from these attacks, the report recommended the creation of a task force.

Hall, (2014) elaborate the significance of heritage tourism. They highlight that heritage tourism is becoming more and more significant from several angles due to its expanding popularity. Depending on their beliefs and values as well as the characteristics of the cultural resources itself, different people and groups will place varying values on heritage. The way a location's distinctive features are portrayed and explained determines its significance. There are several ways to present this: locally, regionally, nationally, and internationally. The four main and connected categories of heritage significance i.e. economic, social, scientific, and political were distinguished by the authors.

The present research and Hall work on heritage tourism are highly compatible since they highlight the growing significance of heritage tourism and the variety of values that tourists place on cultural assets. Similar to my focus on how visitors see Buddhist heritage sites in Taxila and the Peshawar Valley, their insights into how individuals and communities understand and value heritage materials based on their beliefs and values are compelling. In addition to being a tool for economic growth, both studies recognise that historic tourism can promote greater cultural awareness and connection.

Smith, 2013; Ayala, 2005 describe that like heritage tourism, tourist experiences are significantly dependent on the locations' historical assets. As a result, tourism and heritage must coexist together through the development of appropriate channels for communication between the two industries, a balance between conservation and tourism, and the reinvestment of tourism-generated income into heritage.

The Buddhist heritage sites in the research area are among the most historically significant sites in Pakistan. These regions were part of the ancient Gandhara civilization, a well-known centre of Buddhist art, culture, and learning from around the 6th century BCE until approximately the 5th century CE. Gandhara was a melting pot of various cultural influences, including Persian, Greek, and Indian, and it played a vital role in the spread of Buddhism into Central Asia and beyond.

The concept of striking a balance between tourism and conservation is a crucial connection between Smith and Ayala work and present research. In line with current investigation of how better facilities could improve visitor experiences while maintaining the cultural integrity of the sites, Thomson supports reinvesting tourism earnings back into heritage conservation

Richter (1983) Pretes (2003) describes the Political factors are basically tied to heritage because of its relationship to identity and its heritage from the past. Because of the connection between heritage and identity, governments can use the significance and symbolism of heritage to further their political agendas by using it to shape public opinion, garner support for their ideological goals, and create a positive national image.

The current research may help with this image-building process by resolving visitor concerns and enhancing facilities, implying that better-run heritage sites can strengthen Pakistan's dedication to conserving its rich legacy. Improving these locations for tourism serves both national interests in fostering a positive, historically rich identity to both domestic and foreign tourists, as well as economic goals.

According to Boyd (2002), accessibility to the sites, a learning environment, partnerships between hosts and visitors, authenticity, and resource protection are the key components of a successful heritage tourism experience. Many scholars and those working in the heritage field are aware of these components. The author asserts that authenticity is essential to historic tourism. That sounds like a meaningful focus. Research on the protection and learning environment for tourists at the sites of Taxila and Peshawar can help enhance visitor engagement, foster respect for the cultural heritage,

and promote sustainable tourism. One of the dependent variables in the present research is the accessibility to the heritage sites.

Swarbrooke and Page (2012), claim that a "unique and authentic attraction" would attract visitors to extend their stay in the area. Authenticity should be the cornerstone of any development, promotion, or tourist presentation of a heritage site. This phenomenon is given adequate attention in the literature on the "protection of heritage resources." Regarding heritage resource protection, there are two primary schools of thought. The first holds that locals' and visitors' requirements and interests should be balanced. Sustainability is the second viewpoint on safeguarding historic treasures. The long-term viability of the existing historic resources and any associated stakeholders is not jeopardised by any tourism-related activities. Additionally, tourists can learn through heritage tourism options. The tourist experience at Buddhist heritage sites in Taxila and the Peshawar Valley can be exceptional and outstanding, given the historical prosperity and cultural significance of these sites. However, some of the visitors experience is shaped by several negative factors that can either improve or detract from their visit.

Boyd (2002) asserts that educational activities related to historical tourism are facilitated via museums, visitor centres, in-person exhibits, books, and informational brochures. For historical tourism to be carried out successfully, forming fruitful collaborations amongst the many stakeholders is another essential component. Partnerships were now closely associated with the ideas of cooperation, coordination, and collaboration, all of which have contributed to the growth of sustainable tourism and had even become a widespread term in the travel industry (Boyd, 2002).

The present research strongly suggests that the local people be made aware of the value of Buddhist heritage in promoting tourism. Getting involved with the community is a great approach to promote tourism and historical preservation. Creating educational initiatives, community gatherings, or collaborations with local authorities could all be part of raising awareness of the ways that tourism can support the local economy while protecting cultural heritage.

Bornhorst & Sheehan (2010), claim that Geographical and physical infrastructures in a place are also related to a destination's viability as a tourist attraction. The geographical and physical infrastructure of Buddhist heritage sites in Taxila and the Peshawar Valley are important factors in determining their viability as tourist destinations. For any tourist site, particularly historical and cultural heritage sites, accessibility,

infrastructure, and natural surroundings play essential roles in shaping the visitor experience and making the destination sustainable in the long term.

The environmental impact of cultural tourism can be reduced through sustainable design. For instance, it is possible to promote to visitors the usage of public transit, eco-friendly lodging, and locally owned dining establishments.

The innovative purpose of the concept of sustainability was to safeguard ecological and environmental resources from harm while pursuing economic growth. As stated in the 1987 report by the World Commission on Environment and Development (WCED), "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" is the definition of sustainability, or sustainable development (WCED, 1987). The sustainability model was first centred on taking care of social and environmental factors, but later, it was determined that cultural and heritage resources were also essential.

Similarly, sustainable tourism considers the social, cultural, and environmental effects of tourism operations rather than concentrating on generating more income (Reid, 2003). "The tourism that meets the needs of present hosts and visitors while safeguarding opportunities for the future" is how the UNWTO (1997) defines sustainable tourism. The management of this kind of tourism involves supporting natural processes, biological diversity, cultural integrity, and aesthetic needs in addition to paying attention to social and economic needs (Middleton, 1998).

According to a "World Monetary Discussion"(2017) conference held in Switzerland, the tourism industry is growing and is one of the major global creative endeavours, accounting for 10% of the global GDP (Gross Domestic Product). The World Travel and Tourism Council (WTTC, 2017) has indicated. The impact this sector has on the global economy is astounding. In 2018, it created 292 million jobs and contributed 10.2% to the global gross domestic product. By 2027, there will be 380 million jobs in the tourist industry globally, according to estimates of its contribution to GDP. This means that 11% of the jobs in the tourist industry have been produced globally as a major component of the industry.

It is seen as a way for the formal and unofficial sectors to produce income and jobs. In addition to potentially helping to finance the acquisition of capital goods necessary for the growth of industrial businesses, tourism contributes to the balance of foreign exchange earnings from trade in commodities. Industrialised economies

experiencing rapid economic expansion draw foreign tourists, which boosts the foreign reserve of the nation. The importance of international tourism has increased over the past few decades in many economies around the globe. The World Tourism Organisation reported in 2002 that over 693 million international visitors spent US\$462 billion worldwide in 2001, or around US\$1.3 billion every day.

Moreover, tourism expenditure has served as a substitute form of export, enabling numerous nations to improve their balance of payments and generate foreign exchange earnings. The swift expansion of tourism has revealed a rise in household earnings and government revenues, resulting from multiplier effects that optimise the balance of payments and incite government efforts promoting tourism. Therefore, it is common to view the growth of the tourism industry as a positive factor in economic expansion.

In Pakistan, tourism was a part of the Railroad Service from 1949 until 1955. In 1960, a separate department was established and integrated with the Business Service. The tourist division relocated to CACAT, or Chief Administration Civil Aviation tourist. In 1964. The tourism department was known as the CACAT authority until 1970, when it changed to become PTDC, or Pakistan Tourism Development Corporation. A few decades later, in 1972, the first tourist plan was created in Pakistan by the MOMRAT wing. 1976 saw the rise of tourism as a significant driver of company expansion. From 1977 to 1996, "the Ministry of Culture, Sports, and Archaeology" (MOCSTA) merged with tourism. Additionally, this ministry evolved into the "MOCSTYA" service of culture, sports, and tourism and archaeology merged into this organisation in 1996.

Nonthapot (2021) writes about Tourism supply efficiency in the countries located in the Asia-Pacific region. The information was gathered from panel data for 23 nations between 2010 and 2019. The study's findings demonstrated that, although the tourist labour value component has a negative impact on the region's tourism supply, private sector investment in the tourism industry and timing considerations had a favourable impact.

The average for each Asia-Pacific sub-region's technical performance measurement of the tourism supply ranges from 0.387 to 0.657. The countries of China, Hong Kong, Japan, Macau, and Mongolia exhibit the highest levels of technical efficiency, whereas the countries of Bangladesh, India, Nepal, Pakistan, Sri Lanka, and the Maldives exhibit the lowest levels of technical efficiency in South Asia (Nonthapot 2021).

In recent studies, there has been a significant increase in interest in Buddhist heritage tourism throughout Asia. Numerous studies focus on the ways Buddhism offers a range of tourism resources, such as monastic legacy, the teachings of the Buddha, Buddhist philosophies, and locations where spiritual searchers might find fulfilment in their journeys. Several studies indicate that the custom of pilgrimage has persisted in numerous Asian nations where Buddhism is widely practiced and where religious activity is more prevalent.

Chen (2016) discussed that now a day's tourism is a great way to relieve the stress and worry that come with the hectic schedules of modern life. When holidays arrive, people want change because it allows them to de-stress and spend valuable, life-long moments. As a result, tourism has emerged as a preferred pastime across the globe and is currently the world's most dynamic and rapidly expanding sector. The most efficient way to learn about other nations, their people, and their cultures is through tourism, and visitors themselves play a significant role in bridging cultural divides by fostering love, mutual understanding, and knowledge (Chen 2016).

According to Hall (2002), the three most frequent travel-related dangers are health, terrorism, and natural catastrophes. Studies examining how terrorism affects travel have discovered a clear correlation between the two. It has been established that tourism suffers as a result of terrorism anywhere in the world. Traveller behaviour and activities are impacted by terrorism, particularly in the case of international travel. The economic impact of these connections is greatest. The evidence suggests that terrorism has an impact on a nation's foreign exchange flows, particularly for nations where tourism is a major export. When tourists are deciding, whether or not to visit an area, safety becomes a crucial consideration (Hall, 2002).

Flecha (2010) assess the economy of the Ouro Preto district (Brazil) based on the money generated by tourism, both direct and indirect, as well as induced. To measure the economic benefits of tourists, the researcher linked survey-based approaches and the Money Generation Model (MGM) in this research using input-output multipliers. From a methodological point of view, input-output analyses are techniques that determine how different kinds of expenses (like tourism) affect local economies. Through several cycles of spending and re-spending, this technique calculates the amount of money that enters a local or national economy and the amount that is returned to the area as financial output (Flecha, 2010).

The researchers used the MGM model instead of the WTO technique due to data limitations. This model has no flaws that would prevent it from providing accurate approximations of reality and is not significantly constrained by numerical data. The study's findings attest to the value, contributions, and revenue generated by tourism in the district of Ouro Preto. Its GDP share reached 10.4% in 2002 and nearly reached 21.8% of tax revenue in 2004. About 11% of the local population was employed in the city in 2002 and had some connected to tourism, either directly or indirectly. These results demonstrate the true importance of the hospitality industry to the district of Ouro Preto.

Banskota (2012) sought to determine the effect that tourism-related spending had on the creation of jobs and revenue in three local regions: Bhaktapur, Sauraha, and Nagarkot. Moreover, how do the locals profit from the sales of agricultural products to the destination's tourism industry. Stated differently, the primary goal of the study was to evaluate the direct impacts of tourism on the local economies of the places selected. Primary data on tourism accommodations in the study area was gathered by the investigator using structured questionnaires. Following the gathering of the numerical data, the mean and standard deviation were determined using SPSS software for analysis. The article's conclusions supported the idea that, during the off-peak season, all lodging establishments in Nagarkot and Bhaktapur lower their tariff ratios.

On the other hand, it was discovered that while the variance in the destinations was not statistically significant, the scatterings in the tariff rates among the establishments were. In terms of tariff rates, Sauraha's hotel rates were reported at about 39%, with a decrease during the leisure season. Overall, the findings demonstrate that guest houses have serious issues during the slow season, with the majority of them, almost 84% of them, lowering their tax rates. Just 52% of the hotels lowered their tariff rates during a season other than the peak. It's remarkable, though, that throughout the recession, not a single establishment in the three locations experiences any losses.

According to the Banskota (2012) research's findings, each establishment in the three destinations had an average of 11 permanent employees, with 9.3 of those employees being male. Furthermore, the number of these regular workers corresponded exactly to the establishment's size. With the exception of Bhaktapur, where the percentage of female regular employees was approximately 32%, the other two destinations had very low percentages of female permanent employees. The researcher claims that none of the establishments in the three locations hire more workers at the busiest time of year. The study's conclusions confirmed that the lodging sector is an excellent place to give more

and more jobs in the tourism industry overall. The survey verified this, as of 1393 jobs, 84% of the workforce was male and only 16% was female. Among all the establishments in the research locations, 60% were located in Sauraha, followed by 33% in Nagarkot and 8% in Bhaktapur. It's important to note that 78% and 22% respectively, of the establishments' staff members were from the neighbourhood. According to research findings, the accommodation sector receives an annual salary of around Rs 116 million (US\$ 1.4 million) from tourism, which is paid to employees in businesses.

The personnel receive more obvious benefits including 10% service charges from visitors, different bonuses, daily meals and tea, basic medical facilities, and in certain situations, uniforms. The tourism industry also generated Rs. 219 million (US\$ 2.6 million) in revenue from food and non-food items in the three sites. Among them, 22% and 68% were retained locally and peripherally on food products, meaning that they were provided with food and non-food goods by locals and others living nearby. According to the study's findings, all of the beverages that restaurants sell are transported from far-flung locations to their destinations via remote areas, and a significant portion of the money made from tourism goes from local communities to these distant locations.

Wehrli (2011) undertook numerical research in Switzerland. His study set out to find out what items tourists preferred and whether or not they would be ready to pay more for sustainable products while visiting a certain location. Using structured surveys, the researchers gathered information from 5,000 respondents, and he used a choice experiment model to analyse the information. The study's findings support the notion that travellers prefer to purchase sustainable travel-related goods. The respondents, however, do not consent to pay a significant premium for the addition of particular features. The premium difference for a given attribute ranges from \$8.9 to \$24.5.

Syahnur and Herlina (2015) carried out research for Sabang, the Indonesian capital of Weh Island. They were curious to know what elements influence the number of visitors from abroad and locally to Sabang. Additionally, the researchers aimed to assess the readiness of local and foreign visitors to pay for the allure of the indicated site. For their investigation, they employed the Travel Cost Method (TCM), which is the most established method for estimating the economic worth of an un-marketed good indirectly. It was developed from a notion stated by Harold Hotelling. The study's objectives were met by utilising both public and unpublished data.

The unpublished data was gathered using structured questionnaires from 40 domestic and international travellers using a non-probability sampling technique. The

numerical data was then analysed using multiple regression models. The Sabang Tourism Office, Statistics Indonesia, and other relevant literature sources provided the study's secondary data. The research findings validated that the primary predictors of the number of local visitors to the site, with an R^2 value of 0.616, are independent variables such as profits, travel cost, time cost, expenditures and alternative cost. The outcome also shows that local tourists' WTP has a higher average cost value than visitors' travel expenses. Exactly like in this research the author pointed out those elements which can affect the numbers of tourists in the valleys of Taxila and Peshawar.

Ariffin (2016) initiated a research project for George Town, one of Malaysia's heritage site towns. This investigation had two main goals: first, it was to determine how stakeholders would benefit from heritage tourism if the town's cultural heritage was preserved; second, it sought to identify strategies for capturing these benefits and using them to justify additional funding for the site's preservation. The survey also aimed to ascertain the tourists' attitudes and reactions regarding their willingness to pay an additional amount (WTP) for the preservation of the George Town, Penang World Heritage Site (GTWHS). Based on dependable CVM, they gathered primary data from 147 tourists by means of structured questionnaires. The study's conclusions demonstrated that over 87% of tourists had a good attitude towards the heritage site and were prepared to spend an additional RM42.54 each visit to support the maintenance of the GTWHS. The report recommended cooperation among the concerned parties in order to have an impact on the heritage site and the host community. Just the same in the research area, if the sites are intact and preserved then it will enhance the tourists from national as well as from international level. During the collection of data most of the visitors have objected the preservation and restoration of the heritage sites.

Huang and Satchabut (2016) were curious to find out empirically how visitors' willingness to pay more to visit Bangkok, the capital city of Thailand, was influenced by their level of pleasure. They collected most important data for their study from 400 visitors who were foreign tourists using structured questionnaires. At a 95% confidence level, the trial of sample range was determined using Yamane's (1967) approach. The impact of destination image, experience quality, and perceived value determinants on the sampled visitors' satisfaction level and the relationship between tourists' contentment and willingness to pay more were tested by the researchers using both multiple and simple regression.

Similarly, the Federal administration's targeted and constructive approach to the Buddhist cultural sites in the Peshawar Valley and Taxila can greatly boost Pakistani tourism. The administration can promote sustainable tourism and economic growth by giving priority to infrastructure, visitor experience, and site management. This will increase the sites' appeal to both domestic and foreign tourists. The following are some significant ways that tourism might be enhanced by constructive administrative attention

The Ondicho, (2018) describes that family travel offers a variety of benefits in comparison. Heritage tourism continues to contribute significantly to the overall income of households. Ensuring food security depends crucially on heritage tourism becoming more effective. The protection, preservation, and restoration of heritage tourism sites have been identified as a crucial instrument in the economic revival or micro modernization of traditional industries within Western culture. The potential for heritage tourism to address rural economic issues and foster the development of new, high-quality living patterns is considerable. The complex study is only fruitful for economic issue of the heritage tourism and it does not discuss the role of heritage role in promotion of tourism, which is focus by the present study (Ondicho, 2018).

Konade (2015) examines the prospects and potential for tourism in the Bijapur District and its surroundings. Due to the historical significance of this location, monument research has taken centre stage. The author of this study identified both current and future tourist locations. A number of issues pertaining to tourism, including those involving the environment, culture, and infrastructure, were also covered. The Almatti Dam, Banashkari Devi Temple, Gangapur, Gol Gumbaz, Jami Masjid, Taj Bevdi, Jod Gumbaz, Bagalkot, Pattadkal, Pandharpur, Kalbargi, and Badami, among other places, are among the popular tourist spots in the region, according to the author. According to the author, several environmental and cultural issues are plaguing the locations as a result of the rise in tourism, particularly to Kudal Sangam.

The author suggests that maintaining monuments properly is crucial to the growth of tourism. The Forest Service ought to search for scenic natural areas nearby. Basic tourist infrastructure should be provided by the Public Works Department. All destinations inside the city should be served by minibuses. It would be beneficial to organise quarterly training sessions for auto rickshaw drivers so they can serve as ambassadors for tourism. The purpose of the Bijapur cultural festival display should be to promote the city's surrounding tourism attractions, both established and emerging.

Archaeological sites ought to be developed as destinations rather than rest stops (Konade, 2015).

Baker (2014) in his research study explains how terrorism can have a significant negative impact on tourism as well as other social and economic problems like homelessness, unemployment, and deflation. His study tries to shed light on this link by examining the connection between a few key variables and tourists' decision-making process while choosing a destination. The analysis was based on the sense of risk that tourists had regarding terrorism.

The literature analysis seems to offer a thorough summary of the elements influencing travel to Pakistan, such as amenities, ease of entry, visa requirements, and difficulties encountered by visitors. By highlighting the areas where adjustments could improve the visitor experience, these dependent variables can help to reinforce the research's foundation. Analysis of the ways in which these elements affect tourism will also be aided by this, especially in areas with a rich cultural heritage like Taxila and the Peshawar Valley.

CHAPTER- III

RESEARCH METHODOLOGY

This chapter highlights the techniques and methods applied for data collection and analysis. This study looks at the facilities, services provided to visitors, their level of satisfaction, and any issues or problems they may have with cultural heritage sites. The main purpose of the research is to investigate the position of facilities and services quality on tourists' satisfaction at Buddhist heritage sites and what role playing by these heritage sites to promote tourism in Pakistan. Actually in the Pakistan, very little is known about tourists' satisfaction both at heritage sites. Most of researchers have disregarded the significance of tourists' satisfaction in tourism promotion. However, tourists are the fundamental elements of tourism industry for a country.

The current study is basically quantitative in nature, meaning it primarily includes the collection and analysis of statistical data to identify configurations, associations, or trends among the variables under taken in the research. This procedural method is selected to ensure objectivity, accuracy and the ability to simplify the findings from a sample to a larger population taken from national international tourists and religious, regarding their level of satisfaction and problems/ challenges they faced while visiting the Buddhist heritage sites and museums in the valleys of Taxila and Peshawar.

This is very important factor to know their satisfaction level with the available facilities and services, despite of natural or heritage sites. Pakistan has heritage, natural, and adventure locations famous worldwide; however, the administration of the tourism department never benefited the country from these assets. The basic reason is that very little known about tourists' needs and demand. We have selected fourteen heritage sites in Taxila and Peshawar valleys as our sample sites. These sites are the Buddhist complex at Takht-i-Bhai, the museum in Peshawar, the Aziz Dheri heritage site, the rock edicts of Shahbaz Garhi, the Hund Museum, the Taxila Museum, the Dharmarajika stupa Julian heritage site, the Mohra Muradu site, Bhamala, the Jinnah Wali Dheri, and the Badal Pur site completed a poll of visitors to these locations to get their opinions about the facilities and services that are now offered at these Buddhist heritage sites. Additionally, we have compiled and

documented their dissatisfactions and degree of satisfaction, employed a thorough questionnaire as our survey instrument.

First of all a licence (NoC) to ask questions from visitors to Buddhist heritage sites, the Directorate of Archaeology and Museums, Khyber Pakhtunkhwa (DoAM) granted, as this particular Department is the guardian of all resources and artefacts related to Buddhist heritage located in the study area. Completing the legal needs was the main concern for carrying out the current research. To meet the goals and objectives of the research, a technique was needed. First, it was decided that these should be investigated using a case study technique, and the Buddhist heritage sites in Taxila and Peshawar were chosen for this reason. Later, it was also planned to conduct questionnaire surveys of national, foreign, and religious tourists.

3.1 Designing Standardise Questionnaire

For observing the all three groups, (National, International and Monks) first I survey the Buddhist heritage sites at Taxila and Peshawar on the public holidays and observed a large number of national visitors motivation at the sites, as majority of visitors were illiterate and they have no ethics how to visit the heritage sites, as most of the visitors were climbing on the walls and destructing the heritage. It appears the lack of awareness and education among these visitors is leading to improper treatment of these culturally important sites.

Regarding international visitors and religious pilgrims, communicated with the management of the monuments and museums regarding their arrival in Pakistan. Then after observing all the groups of the visitors, developed unstructured, semi-structured, and structured questionnaires to efficiently collect visitor feedback regarding features, facilities, services, and challenges at Buddhist heritage sites and museums. This gave me a comprehensive understanding of visitors viewpoints.

At the end standardise questionnaire was created for the survey provided me a clear picture of the visitors trends. This is one of the first research studies on the subject of Buddhist heritage in Pakistan, particularly in the study regions. As such, we have carefully designed a questionnaire that best fits the study and takes into account the level of respondents (national, international, and monk visitors), while also allowing for the possibility of well-informed responses from busy respondents.

In order to make things easier for the national tourists, we translated the English questionnaires into Urdu. Both Urdu and English were available to visitors,

though most of them chose to fill out the English form. Each of the surveys contained a closed-ended question. Given the purpose of the questions, we decided to ask visitors only closed-ended questions. Freedom of expression was granted to visitors, and their opinions might be used to further improve Buddhist historical tourism in both areas in the future.

3.2 Field Work and Data Collection

This study examines the experiences and perceptions of national and international visitors, as well as monks (religious tourists), in order to determine the efficacy of Buddhist heritage tourism in Taxila and the Peshawar Valleys, Pakistan.

In the research of this study make an effort, to collect data from the tourists at six most visited and eight less Buddhist heritage sites in the Taxila and Peshawar valleys. The Taxila, Peshawar, and Hund museums were a few among these locations, as most of the Buddhist heritage sites antiquities are showcased here. The choice of these particular sites was essential to get a thorough grasp of how Buddhist heritage is incorporated into tourism promotion.

Prior to receiving the questionnaire, respondents were made aware of the study's objectives. The survey's questions were developed after an assessment of the ideas and distinctive elements of the Buddhist heritage in the Taxila and Peshawar valleys. When foreign tourists visited the locations throughout various seasons, 400 questionnaires were randomly distributed in the selected Buddhist heritage sites, to the visitors as the visitors actual numbers to every heritage site was unknown to the administration of the site.

A structured questionnaire with seventy (71) questions was created in order to collect relevant data. These surveys were deliberately given out to tourists who visited these historical places. A total number of 406 questionnaires were distributed among the tourists but were not returned in usable condition. Only 90.90 % Buddhist (Monks) and 92.30 % of the general international visitors provided the filled questionnaire due to protocol and security reasons and local and national response was 95.45 %. Only 5.42 % survey forms were incomplete of the total distributed forms. These questionnaires were modified based on more current, successfully implemented research investigations conducted in the same field in the other heritage sites region.

Pre-testing of the questions was done through a pilot survey, very little adjustments were made to improve respondent ease of use in accordance with pretesting, and the questionnaires were then kept in use for additional data gathering. The materials and add-ons needed to complete the questionnaire were supplied by the author.

In order to collect information regarding the experiences of the visitors to various archaeological heritage sites and museums, great care has been taken to guarantee that if any international tourist want to return to their destinations fill out the questionnaires completely and properly. To help advance the growth of Buddhist heritage tourism in the valleys, the author gave the visitors an explanation of the study and asked them to take a few minutes to complete the assessments. Even with the excuses of a few tourists, we were still able to get answers from most of the attendees.

The purpose of this methodical questionnaire distribution was to gather visitor viewpoints and experiences from a variety of Buddhist cultural places. The information collected from these questionnaires will be an invaluable asset to the research, offering insights into the attitudes, tastes, and driving forces of travellers to the Taxila and Peshawar valleys' most visited and lesser known Buddhist cultural sites and museums. Through the use of a large-scale methodology, the study aims to provide a sophisticated comprehension of the influence and possibilities of Buddhist legacy in advancing tourism in these areas.

3.3 Problem Statement

Pakistan appears to be a prime tourist destination, but from 2005 to 2023, the number of visitors is expected to decline. Both National and international tourists enjoy Pakistan's natural beauty, its culture heritage especially the Buddhist heritage in Gandhara (Taxila, Peshawar and Swat) regions, and many of them want to visit there. However, travel costs have increased and fewer tourists visit Pakistan each year as a result of insurgency and a lack of infrastructure. The government of Pakistan also failed to implement policies and programmes that would have helped the travel and tourism sector especially in the field of Buddhist heritage tourism. The primary reason for the decline of national and international tourism in the valleys is the lack of facilities and the absence of infrastructure.

PTDC and the ministry of tourism only shared a small amount of information during data collection because their data wasn't regularly updated and as a result there

were numerous challenges with data collection. This shows that the amount of data had to access was insufficient to develop a complete impacts, trends, and patterns of heritage tourism in the valleys. There was a lapse in the regularity of data updates. When it comes to current circumstances and trends, tourism data is most valuable.

Research conclusions may be biased or erroneous if the data is out of date since it does not fairly reflect the condition of heritage tourism today. Significant obstacles to the research come from the Ministry of Tourism's and PTDC's sparsely updated data. It is difficult to find, complete the paperwork, and interview national, international, and particularly religious travellers at the site because of Pakistan's continuing uprising problem. People are not as active as they once were because of security risks. An alternate strategy is for the management of the sites and museums to collect information from visitors.

However, due to security concerns, some members of the Taxila Valley administration would not let this. Second, we were unable to interview the vast number of tourists using this method due to financial and time constraints. Still, it gave me some insight into the attitudes and thoughts of both domestic and foreign visitors.

In order to close these gaps, this study looks at how satisfied tourists are with many important aspects of their visit to the Buddhist heritage sites in the study area, such as the road facilities, tour guide information's services, accommodations, digital resources, and infrastructure. This research attempts to determine important variables impacting satisfaction and offer practical insights that can guide policy making and service enhancements by collecting and analyzing data from national, international and religious (monks) tourists. To improve the entire experience and to maintain long-term sustainability and competitiveness in the Buddhist heritage tourism sector, it is essential to understand these dynamics.

3.4 Statistical Analysis

3.4.1 Quantitative analysis

The Statistical Package for Social Sciences (SPSS, version 23) was used to examine the quantitative analysis of the questionnaires completed by the various visitors. Since this is an exploratory study, our focus was solely on the visitors' perceptions, opinions, and satisfaction level. Therefore, we only looked at

percentages, correlations, and variables listed in the questionnaires that were derived from the data using the Chi-square formula to inform future planning strategies.

The data was measured through statistical analysis SPSS tool and techniques i.e., correlation and indexation through different variables. The outcome of the study explores that promotion of heritage, cultural and religious tourism have a “positive” relationship with the heritage of Taxila and Peshawar valleys. Tables and charts are used to illustrate and explain these answers, and they are covered in great detail in chapter V.

3.5 Operationalization and Instrumentation of Variables

3.5.1 Survey instrument

A questionnaire developed for collecting tourists’ views about the different facilities and services provided at the sites. Research tool consists of two parts. The first part includes the demographic-related questions, for instance, what is the Age of visitor? What is the gender of the respondent? What is the qualification of the respondents? What is the monthly income of the respondents? Respondents are national, international or Monk? How much distance covered by national? What is the qualification of the respondents? What is the job status of the respondents? What type of visitor is he or she .i.e. General, religious or scholar? Numbers of visit of the tourists to the heritage sites in the valleys? These questions are essential from the marketing perception. It would enable us to identify different segments of tourists.

For evaluating different aspects of the tourist experience at the Buddhist heritage sites, the second part of the questionnaire to capture feedback from tourists structured of nine sub-sections: (a) tourists’ opinion about existing facilities/ accessibilities, (b) tourists’ view about the tour guide information, (c) Attributes evaluation, (d) Antiquities and display problems (e) Old age and disable problems, (f) Marketing material, (g) Community attitude problems, (h) Revisit intentions are variables, (i) and promotion of tourism is dependent variable as the last section, assess visitors' views on how the site could promote tourism better and what improvements could attract more visitors. We refer to these variables and independent variable as measurements. All these measurements are measured with a three point scale of yes, No and do not know.

The scale for measuring consists of 09 variables, if $p = 0.05$ or less then it will be consider a positive response for the promotion of tourism through Buddhist heritage in the valleys of Taxila and Peshawar from national, international tourists and religious Monks.

According to Russel and Stately, if the total number are unknown then the minimum selection will be 30 or more quantity of the visitors to the heritage sites in the study area. For calculation of sample size, the following formula was used as recommended by Chaudhry (2009).

$$n = \frac{N\hat{p}\hat{q}Z^2}{\hat{p}\hat{q}Z^2 + Ne^2 - e^2} \quad \text{Equation-1}$$

Where “N” stand for the number of tourists, which are 384 for this study, p represented the visitors proportion which is 0.50, $q=0.50$, z denoted the confidence level of the visitors which 1.96 and e is symbolize margin of error which is taken 0.043 while 0.05 is enough for social sciences.

The mandatory sample size for an unknown number of visitors was worked out to be 384 visitors, visiting the Buddhist heritage sites as per the aforementioned formula in equation-1.

3.5.2 Data Measurement

For measurement of association and variation between variables, various statistical test i.e. Chi-Square test tau-c test were applied. The formula is as follow; The Chi-Square values were based on the following equation proposed by Mary (2009).

$$\chi^2 = \sum_i \frac{(O_i - E_i)^2}{E_i} \quad (\text{equation \# 02})$$

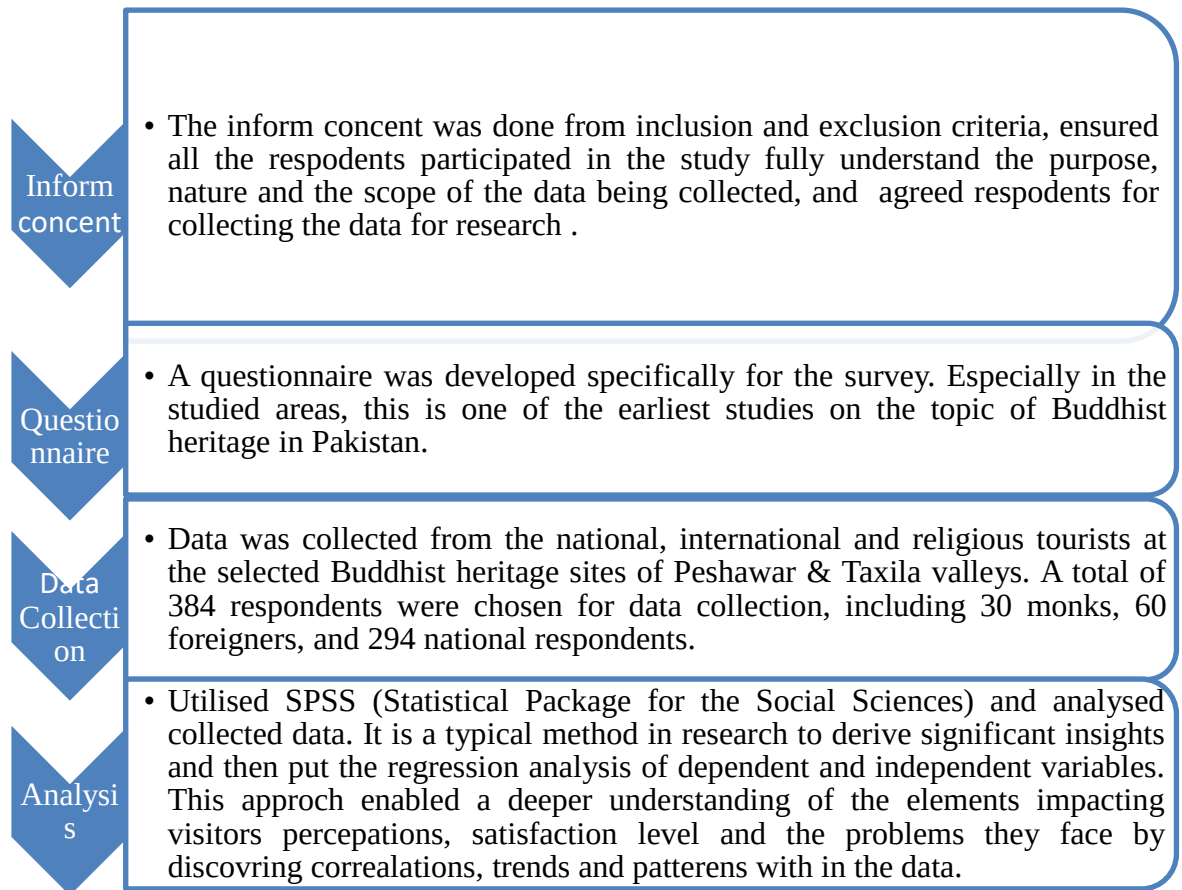
The following method of Kendall’s Tau-c test was used in equation-3 (Nachmias, 1992)

$$\tau_c = \frac{n_c - n_d}{\sqrt{(n_0 - n_1)(n_0 - n_2)}} \quad (\text{Equation-3})$$

A logistic regression model was applied to measure the functional association between a group variable i.e. Age, gender, , literacy status, visit number, facilities, services, tour guide information, old age and disable people services, marketing material, community attitude, security issues and revisit intensions , a logistic

regression model was used. When there are three options for respondents than the logistic regression model is consider effective (McFadden, 1973).

3.5.3 Flow chart diagram



CHAPTER- IV

BUDDHISM, BUDDHIST HERITAGE IN TAXILA AND PESHAWAR

This chapter deals with the advent of Buddhism, culture profile of Buddhist heritage in both the valleys (Peshawar and Taxila) located in ancient Gandhara. Due to its connection to Buddhism, the Peshawar and Taxila valleys in the Gandhara region possess a unique cultural significance (Dawar, 2013). These valleys are comprised thousands of Buddhist heritage sites that attract visitors at national and international level. The Taxila and Peshawar valleys possess significant heritage tourism potential that might draw both national and international visitors with careful planning and identification. This chapter identifies cultural materials that emphasise the Buddhist sites of both valleys. Unfortunately, there is currently not a single cultural resource that has been planned or created for heritage tourism. The valleys' cultural treasures, particularly their archaeological and religious legacies, have either been completely destroyed or are in danger of doing so. This chapter presents an over view of the Buddhist heritage sites in Taxila and Peshawar valleys i.e. located in Gandhara.

4.1 Gandhara

Gandhara is described in many ancient literary works in a variety of ways. It is made up of the two Sanskrit words "Gand," which means "fragrance," and "hara," which means "land" (Warraich 2011). Gandhara thus appropriately means "the land of fragrance" because it is a land of abundant flowers and greenery. The most important area connecting the rest of India with the west in ancient times was Gandhara. It has played a vital role in India's history from the early Vedic era to the present (Dietz, 2007).

Rig-Veda is the earliest source to refer to the territory of Gandhara as a separate geographical entity and the Gandharan as its inhabitants (Rahman, 2006). Prior to 539 BCE, Gandhara was a province of the Achaemenid Empire of Persia (Petrie, 2012). It was not listed by Herodotus as an independent satrapy but rather as a component of the Achaemenid Empire's 7th province. The name of Gandhara, or rather Gadara, was recorded as one of the 23 provinces of the Achaemenid empire in the Behistun inscription of the Achaemenid monarch Darius, which is thought to have

been written in 518 BCE.(Swati 1997; Rahman and Khan 2006; Wheeler 1962).Additionally, Albiruni mentions the name around the beginning of the 11th century (Sachaul 1992).

Since the Vedic era, the Gandharans have called the area south of the Kabul River home. The Gandhara region is also mentioned in the Ramayana, Mahabharata, and Sanskrit Epics (Moorthy, 1980). The country on both sides of the Indus that is guarded by the Gandharavas, who are armed and skilled in the use of weapons, according to the Ramayana, is known as Gandhara (Siddiqui, 2011).

Moreover, Taksha and Puskala, two of Bharata's sons who governed Pushkalavati and Takshashila, twin cities founded following the devastation of Gandhara vanagara (Shahid, 2012).

The Nagas, who seized control of Takshashila, are described as having dominated the Gandhara region in the Mahabharata. According to the Puranas, the Dhruyu monarchs known as Gandhara took part in the "battle of the ten kings" in collaboration with Purus (Basu, 2013).

The significance of the Gandhara might be summed up as follows: (1) the land of fragrance, which can be a country or a pond of water; (2) Gandhara, a ruler of Druhyus; (3) Gandhara, a tribulation referenced in Asoka's rock edict; and (4) Gandaris, a people recorded in post-Vedic literature. Anybody may decide which of them is correct. Whatever the circumstances, it is certain that Gandhara was a region to the west of the Indus River prior to the invasion by the Achaemenian (Majumder et al. 1980).

According to Rahman in defining Gandhara he added that the term "Gandhara" may be a mix of the Sanskrit terms "Gandha" and "hara," both of which imply "land of fragrance." The term "Gandhara" might actually be Kandhar, which literally translates to "lake-land" or "land of the lake," (Rahman , 2009). According to Dani (2007), the name "Gandhara" can be rendered literally as "Pakhtunkhwa" or "Pashtunkhwa," implying that it refers to the Pashtun people's homeland.

According to him, the Gandhara region was comprised of numerous river valleys that were isolated from one another by low mountain valleys (Dani 2007). Furthermore, he suggests that all of the tribal districts in north-western Pakistan, including the regions of Indus Kohistan, Hazara Division, and Gandhara, were included in this Gandhara (Dani 2007). According to the principles of Occam's Razor, this argument is fallacious since Danni's definition of Gandhara is probably the most

extreme geographical expansion of Gandhara as a historical region and it conflicts with the accepted historical information.

The geographical and political borders of Gandhara have been fluid over time (Swati 1997), but it has frequently been associated with the Vale of Peshawar (Beal 1968; Behrendt 2003: 24; Cunningham 2007; Dani 1968; Foucher 1915; Hargreaves 1930; Rehman 2009;; Zwalf 1979). However, it was believed that the Dir and Swat valleys, together with the Bajaur and Mohmand tribal districts, were once a part of the ancient territory of Udyāna (Swat Valley) in northwest Pakistan (Cunningham 2007; Tucci 1977).

Therefore, it is a misinterpretation of geographical and historical data when Bajaur and Mohmand tribal districts, as well as the Dir and Swat valleys, are included in the boundaries of the Gandhara (Rehman, 2009). However, greater Gandhara might be considered as a result of the direct and indirect artistic, political, and cultural influence of Gandhara and its Buddhist art that extended beyond the boundaries of Gandhara. Gandhari, the language of Gandhara, was used in much larger areas of northern and western India, as well as in Bactria, Sogdia, Kohtan, and beyond, as a "major trans-regional language" for Buddhist scriptures and "international administration." (Salomon 2007).

Buddhist religious practices were centred at Gandhara, which was referred to as the second holiest place in Buddhism. The earliest institution of higher education in ancient India, Takshashila University, dates to a period before the Achaemenid Empire (Shahid, 2012).

Taxila's reputation was based on its role as a university town, which also made it a significant commercial hub. The university was made up of a number of dispersed colleges led by well-known professors of the day. The two most well-known among them who had made noteworthy contributions in their respective professions were Panini and Kautilya. The presence of these renowned educators elevated Takshashila to such a prominent position that students from far-off places came there to finish their study. Students who graduated from Takshashila like Jivaka succeeded and are still honoured for their achievements today (Shahid, 2012).

The University of Takshashila boosted its reputation and drew students from all over the world. The region's thriving cultural and architectural communities are largely responsible for ancient Gandhara's prominence. The depiction of Buddha in human form is the primary contribution of Gandhara art. His life's events, from his

birth to his death, are meticulously recounted in stone in such a way that the spectator learns enough about the master (Anupam, H, 2022).

4.2 Advent of Buddhism in the Valleys

Chinese literary works like Wu-tao-kan and Wu-miao, as well as Indian literature like Sarvatavinaya, make mention of the miraculous visit of Buddha to the valleys of Peshawar and Taxila, which are located in Gandhara. According to Sarvatavinaya, Buddha travelled here with his attendant Vajrap towards the end of his career in order to subdue a certain Naga Apalla, the evil dragon of it's still up for debate as to whether or not the people of Gandhara at the time accepted Buddhism (Legge 1886, Beal 1884, Watter 1904, Zin 2009).

Buddhism has a long history in Gandhara dated back to the third century BCE. According to Pali canon, two merchants named Tapassu and Bhallika from the Bhallika dynasty travelled to modern-day Bodhgaya for trade when Buddha had just acquired enlightenment. When they went to see Buddha, they gave him honey and cake, and he quickly accepted them as disciples. The businessman's brother went back to Balkhash and constructed a temple to Buddha (Fic, 2003).

Setting the chronological transmission of Buddhism in Gandhara is quite challenging. New research contradicts the conventional wisdom. The chronological and geographic context provided by the Achaemenian inscription, Roman historians, Rock edicts, and Chinese traveller narratives helped to piece together, Buddhist accounts of how they reached the Himalayas and the Western and Eastern worlds. Coins, writings, Stupas, sculptures, and manuscripts are some of the sources that reveal how Buddhism spread to the Himalayan region. Alexander's invasion created the first trade routes that link numerous civilizations. The commercial and idea of migration routes along the Silk roads, Buddhism emerged as the first religion along the Silk Roads, influencing the way of life of nomads (Foltz, 2010).

Buddhism is supported by a variety of kings and kingdoms facilitated the unrestricted movement of Buddhist missionaries throughout the Silk Roads into the valleys of Taxila and Peshawar. Buddhism was spread by a large number of monasteries and stupas along the silk routes, which also served as a draw for travelling trade caravans (Wood, 2002).

According to the Chronicles of Sri Lanka's Mahavamsa (Walter 2014), numerous Buddhist monasteries develop becoming centres of exceptional learning. As Buddhism spread in Gandhara, a new school of Buddhism began to emerge. This school would eventually become known as the Mahayana. The main aspect that contributed significantly to the migration and development of Buddhism outside of India, in Central Asia, and China was the development of Mahayana Buddhism (Puri, 1987).

In the third century BCE, the Mauryan ruler Asoka brought Buddhism to Gandhara. In the Gandhara region, King Asoka, Menander, and Kanishka all played vital role to establish the Buddhist tradition (Smith 1920).

The fourteen Edicts inscribed on rocks in Shahbaz-Garhi, 12 km from Mardan, are evidence of the missionaries' efforts. Asoka's list of laws emphasized the fundamental principles of Buddhism (Tucci 1958, Nasim Khan,1998). Although these edicts do not throw light on the direct role of the emperor in the promulgation of Buddhism in Gandhāra, yet some of the earliest stūpas such as the Dharmarajika stūpa at Taxila, and the stūpa of Butkara I at the Swat valley have been traditionally attributed to his time (Behrendt, 2003).

Asoka gave much consideration to the veneration of funeral mounds or stupas in addition to formulating the ethics and code of behaviour of this newly discovered faith. He gave a Buddha relic to the state's capital city in order to spread the Sakya faith. Seven of the eight stupas that had been kept in the area's soil were uncovered for this purpose. The emperor also gave each city a stupa along with these relics. By doing this, Asoka gave the worshippers material things to hold in their hands and to think and pray. This stupa culture is particularly significant since it gave the Buddhists the inspiration to start honouring and ornately embellishing their statues and stupas.

In the next centuries, Buddhism increased in Gandhāra due to the royal patronage of the ruling empires and during the first century B.C, many stūpas were constructed and decorated with figural and narrative sculptures (Solomon, 1999). It is also clear from the discovery of many Kharoṣṭhī manuscripts that in the first century AD, Gandhāra became one of the most important centres of Buddhism and literary manners and played an important role in the spreading of this religion to other neighbouring countries (Solomon, 1999). This statement is also understandable from the systematic excavations of various sites of the Swat valley, like Butkara I, Panr,

Barikot, and Saidu Sharif and the inscription of king Senavarma and the Avaca casket inscription that Buddhism was a flourishing religion of Gandhāra and adjacent regions in the 1st century AD (Luczanits, 2010, Baily, 1980).

The Buddhism faith was propagated throughout all of Central Asia and China by the king Kanishka. In the development of Buddhist art and culture, Kanishka's reign was the most significant and illustrious. The Kushans lived in the Gandhara region for more than three centuries, bringing with them both foreign influences and regional customs to create magnificent works of art. They supported and flourished their own cultures and traditions in addition to the pre-existing socio-cultural framework, creating a new complicated political and cultural environment.

Dani strongly contended that Kushans are the source of the clothing worn by Pakistani society (Dani, 1983). The Kushan sculptures depict social divisions, family life, marriage, clothing and adornment, food and domestic items, luxuries, and social evil. The word "Kushans" appears in inscriptions in a variety of ways, including Brahmi and Kharoṣṭhī, as shown on a stone used as a dedication for a Buddhist stupa in Manikiala, near Taxila,

The combination of Indian, Hellenistic, and Central Asian cultural elements in the area's Buddhist legacy makes it an important hub for the dissemination of Buddhist teachings and artistic expression (Samad, 2011).

Buddhism is the fourth-largest religion in the world. Buddha, whose name means "enlightened one," started Buddhism in India in the sixth century BCE. Buddhism eventually split into numerous schools, namely Theravada or Hinayana and Mahayana (Dybdahl, 2000).

4.3 Background of Buddhist Art in Gandhara (Gandhara Art)

Due to its unusual geographic setting, Gandhara had been interestingly contributing to the advancement of South Asian culture and civilization. Gandhara and Afghanistan had more frequent communication.

Through the Silk Road, China, Central Asia, and the West were connected to the subcontinent on the other hand. In order to receive and transmit cultural, artistic, political, commercial, and religious currents in both directions, Gandhara served as a station between the East and the West. Tissot (1985) The Kushan emperors (1st–3rd century), who facilitated and undoubtedly promoted the blossoming of Buddhism in

Taxila and Peshawar valleys in the province of Gandhara and a shared culture from the 1st to the 5th century, are typically entirely identified with Buddhism.

It's interesting that other cultures were unable to totally succeed the distinctive cultural pattern of Gandhara. Even Buddhism changed course and evolved into a different shape after it reached Gandhara. The Mahayana (the Great Vehicle) was the name given to this. The Buddhist heritage or art also known as Gandhara art flourished in the region of Gandhara and its art took their most visible form, thanks to Mahayana Buddhism. Buddhist art reached its perfection under the Kushans era tendency of artistic syncretism between eastern and western cultures. The Kushans emperors willingly donated a significant amount of their wealth to build Buddhist monasteries. As a result, the Kushans were responsible for the development of Buddhist art. At this moment, Gandhara evolved as a nexus for a number of cultural currents (Khan, 2017).

While doing so, it kept the distinctive characteristics that speak a unique language of artistic progress (Nehru, 1989) The Gandharis created a new form of art that was entirely Buddhist in nature and Gandhara in expression, as well as a number of foreign influences in terms of art and architecture (Dar, 1980).

Art is the development of human talent via study and the production of beautiful objects like paintings, sculptures, architecture, coinage, fine art, and ceramics. The name Gandhara art is used to describe this process.

From the first century B.C.E. through the fifth century A.D., the Buddhist school of sculpture and monuments like stupas, monasteries flourished in Gandhara at the valleys of Taxila, Peshawar and Swat in North India (Luczanits, 2009). However, it persisted in some areas of Gandhara as late as the eighth century A.D. The Kushan period, from the second to the third century CE, is when Gandhara art was at its finest (Mughal, 2007). It peaked in the first and second centuries CE.in Taxila and Peshawar valleys (Sardar and Haq, 1997).

4.4 Historical back ground of Taxila valley

Taxila is the name of the region to the south-east of ancient Gandhara across the Indus (Khan, 1998). Twenty miles north-west of Rawalpindi, in the immediate east and north-east of the railway junction of Sarai Kola, are the remains of Taxila. The Snow Mountains of Hazara and the Murree Ridge are on the north and east,

respectively, and the well-known Margala spur and other smaller eminences are on the south and west, respectively, protecting the valley in which they are located (Marshall, 1918).

The Taxila valley, the centre of the Gandhara civilization, is regarded as one of the most significant historic Buddhist centres today. It was a place that was influenced by culture from all ways because of its strategic location on the trade route that connected South Asia with the Iranian and Greco-Roman worlds of Central and Western Asia (Vogel, 1953)

Taxila became important Centre of the Buddhist religious and cultural activities during the last centuries of the first millennium BC and continued as such till the end of first millennium AD. During this period, as archaeological evidence from these regions supports, a large community of artisans and craftsmen were engaged in quarrying, sculpting and painting numerous stupas and extensive monastic establishments. Although a large number of sculptures and other objects have been recovered through scientific excavations or other means and owned by public or private museums world widely (Shaw, 2016).

Taxila entered western history with the visit Alexander the Great paid to it in 326 BC, three years before his early demise. Taxila also changed drastically when Asoka was viceroy residing there (Blood, 1996). Taxila is the name given by the Greeks to the city at the time of and after Alexander the Great's visit to India. The city was in fact called Takshashila and the name itself leads us to the history of the city (Tarn, 2003).

At the time of the Mahabharata and even before, since very remote times, there was a tribe called Taka which was practicing the cult of the serpent (Takila). The word 'sila' means rock, stone. There are some remains of the Tashakas (serpent princes) on the site of Hathial in the north-west of the Museum of Taxila. (Lahiri, 2006).

In Indian literature, the **Ramayana** tells us that Rama's second son, Bharata, son of Kaikayi, had installed his own two sons, twin brothers, at the same time in two cities: one was Takshashila (the Taxila of the Greeks), ruled by Taksha, and the second one was Pushkalavati, in Gandhara, ruled by Pushkala. The second city is known to the Greeks as Peukelaotis. In the **Mahabharata**, one can find the sacrifice to the serpent practiced by King Janamejaya of Hastinapura, who had become the master of Taxila. It is said that after being destroyed by earthquakes, 3 times, the inhabitants

changed the name from Takshashila to Taxila because 'tax' means 'cut' and 'sila' means stone (Vats, 2019).

In the *Jatakas*, which are Buddhist texts, Taxila is a university centre. The equivalent of Taxila in Persian is Mar-I-Qila, which is also Margala. Taxila is situated west of the hill called Margala, along a river called Tamranala from the term "Dharma-nala", the moral law, in the Buddhist tradition. Indeed, not far away from the river and Taxila is the most ancient extant stupa, the Dharmarajika, erected by King Ashoka around mid-third century B.C.

Taxila's geographical situation explains that a city could have been founded there and coveted until its disappearing in the hands of the White Huns, the Hephthalites from 460 A.D. The Chinese Buddhist pilgrims such as Sung Yun in around 510 A.D. and Hsuan Tsang (Xuanzang) in around 629-645 A.D found the city which they called Tchu-tcha-chi-lo, almost in ruins.

4.5 Buddhist Heritage sites in Taxila valleys

Pakistan has a rich cultural history and plays a crucial role in protecting its legacy as its custodian. The location of modern Taxila is close to Rawalpindi in the eastern Indus region, approximately thirty kilometres northeast of Islamabad, the capital city of Pakistan. On the head of Sind Sagar Doab, between the Indus and Jhelum Rivers, it places the Dharma Nala. Numerous magnificent Buddhist temples can be seen in Taxila. When Asoka the Great, the third Mauryan king, arrived in Taxila, Buddhism was first introduced.

There is no proof that Taxila had any architectural remnants from that era, such as stupas, monasteries and caves. Asoka the Great in Taxila is where the history of Buddhist art and building begins. Buddhism expanded worldwide. Through Asoka's missionary efforts, Buddhism expanded throughout the Gandhara region throughout his reign. For the sake of promoting Buddhism, Asoka constructed a great deal of stupas, viharas, and stone walls.

Throughout the Mauryan to Kushan periods, Buddhism was continuously transmitted. Known for giving birth to the renowned Gandharan art, Taxila served as the birthplace of Gandharan civilisation during the Kanishka period. A UNESCO World Heritage Site designation was given to Taxila in 1980. Travellers from all over the world, particularly Buddhists, are drawn to it all year long. Several major cities

and several stupas and monasteries were discovered during the early 20th century excavations in Taxila. The stunning museum was founded in 1918 and houses the artefacts discovered throughout the excavations in chronological sequence.

Along with the plateau and mountain tops, the plains of Gandhāra have also seen the construction of Buddhist stupas, monasteries, and relic shrines. Aziz Dheri and Sampur Dheri establishments in Swabi, Shah-ji-ki-Dheri in Peshawar, Butkara I and Shingardar in the Swat valley, and other locations are a few instances of sacred sites found on the plains. In the far-off mountainous areas, however, a multitude of monuments and shrines can be observed, separated from the urban centres. They include the prominent heritage sites of Takht-i-Bhai, Jamal Garhi, Thareli, Mekha Sanda (Mardan district), Ranigat (Buner district), the Julian, Dharma Rajika, Sir-Sukh, Sirikup, Bhamala, Badal Pur, Jinnah Wali Dheri and Mohrā Muradu (Taxila valley), Chatpat, Chag Paty (Malakand), Najigram, Nimogram, Abbasāhib China and Balo Kale Gumbat (Swat valley) etc.

All of these sacred sites consisted of hallowed spaces for communal prayer as well as a monastic area housing the monks and others on long-distance pilgrimages. The majority of the pilgrims, monks, and Bhikshus came from China, Bhutan, Nepal, and Sri Lanka because they were eager to learn here (Behrendt 2004).

The Buddhist monasteries in both the valleys of Gandhāra are mainly consisting of strips of small cell for the monks erected on four sides around a hollow floor with a varandah at the front. Besides the monks cell, there were also many other buildings such as an assembly hall, dining hall, kitchen, bathroom, store-room and sometime a water well. A defensive wall featuring entrances encircles each of these structures (Dar, 1989). The flat roofs of the assembly halls and other buildings were constructed from timber beams and flanks, whilst the image shrines and meditation chambers featured corbelling stone slabs.

One such notable case of a Buddhist shrine, or vihāra, is the well-known Balo Kali Gumbat, which is located in the Barikot Tehsil of Swat. It is a double-domed building with a covered walkway encircling the square space that originally held artefacts or a tiny stūpa (Meister & Olivieri, 2012).

The Gandhāra Buddhist stūpas, which were either built as free-standing monuments or inside of shrines, were formerly ornately ornamented with narrative relief panels, but they are now missing their sculptural details. Nonetheless, it is evident from the votive stūpa from Sikri, which is currently housed in the Lahore

Museum, and the tiny stūpa model from Loryan Tangi, which is currently housed in the Indian Museum Calcutta, that structural stūpas were formerly exquisitely adorned with figural depiction (Craven, 1987).

4.5.1 Dharmarajika Stupa Taxila

The most imposing architectural site of Taxila is the site of the Dharmarajika, (Pl, 12) the stupa of the true dharma, the ruler of the Law, i.e. Buddha. The oldest Buddhist stupa and monastery in Taxila, is referred to as Chir Tope locally, but Marshal proposed the name "Dharmarajika" (Marshal, 1951). These monastery and stupa were noted by the well-known Chinese pilgrims, Hiuen-Tsang. It had been built by Ashoka. Nowadays, it is called Chir Tope. Ashoka during his years as Vice-Roy of Taxila was acting under the orders of his father, King Bindusara. After converting to Buddhism, Ashoka built this stupa at Taxila. It is the most ancient stupa which certainly contained some relics of the Buddha. The artistic technique there is a blend of Indian and Greek arts. The sculptures belong to the art of Gandhara. They are many but few provide any inscriptions.

When the Buddha's relics were being redistributed, King Asoka, the great Dharmaraja and honourable one, was the actual devotee of Buddhist religion or Law ruler. The fact that Asoka enshrined Buddha relics within stupas that were taken from the original stupas of the Buddha led to the suggestion of the term Dharmarajika. But also be unclear and say that it got its name from the general fact that King Ashoka created all the stupas that housed a Buddha body relic, which is how Dharma came to be.-rajaji ka (Marshal, 1960). Dani claims that "the stupa became a source of inspiration and a place of attraction from the very beginning, and consequently a large number of subsidiary stupas and shrines were later built around it, regardless of the word's origin (Dani, 1999).

The stupa was also known as Chir top in subsequent years, referring to the split (Chir) that the treasure seekers caused through the stupa's dome. Of all the stupas in Taxila that founded Asoka to contain the relic of the Buddha, this one was among the most significant and remarkable. Undoubtedly, Taxila gained notoriety among the towns or cities in the northwest due to its contribution to knowledge dissemination in the area, but its size was insignificant in comparison (Aslam, 2018).

Mohra Muradu stupa dates to the Kushan era (1st–3rd century CE) and was constructed in the second century CE. Abdul Qadir, working under Sir John Marshall's direction, discovered two Buddhist stupas and a monastery at Mohra Muradu among the Taxila ruins in 1914–15. He noticed that the cubic drum featured six panels, each measuring 4 m by 2 m and featuring images of the Buddha and Bodhisattvas, spaced apart by pilasters on each wall. The Buddha images on the pilasters' faces signify the developed stage of Gandhara art, which dates from the second to the fifth centuries C.E. Above the drum is a metre-high circular ledge whose outside is covered in patterned rectangular panels (Samad, 2011).

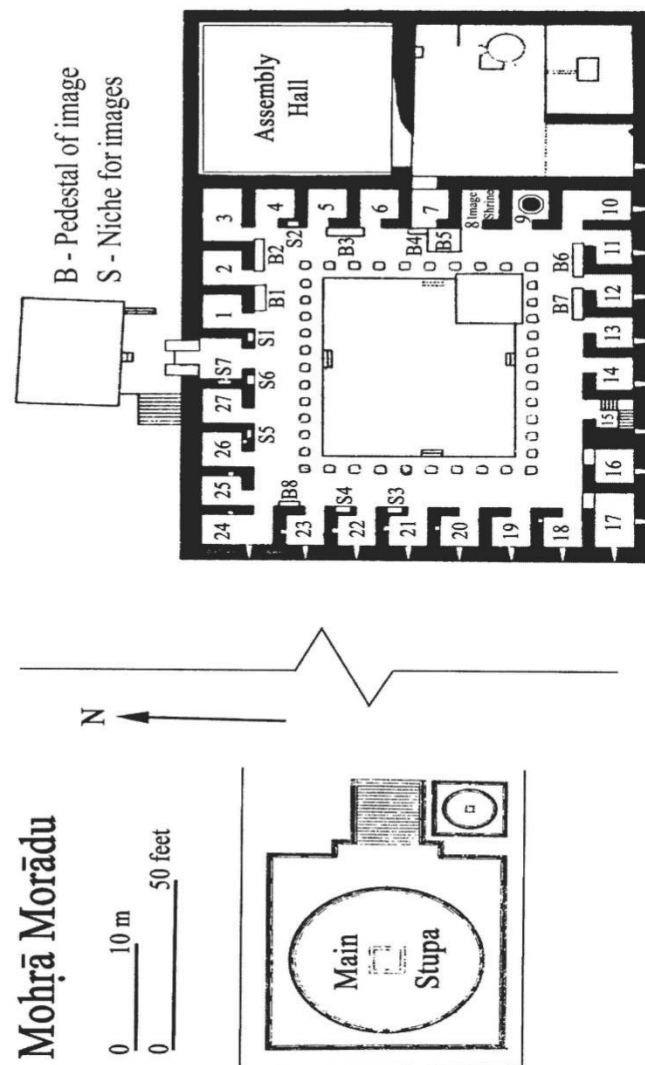
Behind this is another stupa, nearly identical in form and architecture, and a shared corridor links the two stupas to the monastery, which has corridors, roomy rooms, courtyards, and chapels with enormous Buddha images. Many Buddha and Bodhisattva statues and coins dating to Huvishka (140–180 CE) and Vasudeva (190–230 CE) of the Kushana Dynasty (2nd–3rd century CE) were found during site excavations and were later transferred to the Taxila Archaeological Museum (Samad, 2011).

At the site of the Mohra Muradu there is still a ziarat gah associated with the mystical ideas. This monastic complex is the first of the eastern route takes one to several monasteries and stupas and goes further towards Khan Pur, Abbottabad, Mansehra and across the Himalayas. The stupa occupies its western and monastery its eastern part, both erected at the same time in the second century at the time of Kushana,s and suggest as the evidence of the masonry. But a two century later repair was done in semi ashler masonry, when stucco sculptures were also added in the new niches, built inside the monastery. Hiuen-Tsang visited the site at he says outside to the city to the south east on the shady side of the mountain there is a stupa in height 100 feet or so. It would be no wonder if Hiuen-Tsang paid a visit to the stupa of Mohra Muradu, because he makes special mention in his accounts.

The Stupa core is made of rubble and its face of diaper lime stone masonry. Kanjur was also used for the moulding, pilasters and other decorative features. In the bays between the pilasters were groups of Buddha's with attendant Bodhisattvas and divas. There are eight groups of figures in these bays. The most arresting is the fourth bay from the western end.

The monastery consist of a square court of cells with additional halls on the east, the biggest one being the assembly hall and the smallest one being the kitchen, the refectory and the guard room.

There were several other antiquities found at Mohra Muradu. Some of them had obviously fallen from the niches. They included two heads of Buddha in terracotta, a head of Buddhissatva and a stucco head of Buddha. The most remarkable is the standing figure of Maitreya. The whole figure is very tastefully drawn. Other objects found here included two lamps of Phyllite and schist, and some iron objects twenty three beads and eighty four coins of Azes-I Azes II, KadphisesI, Kadphises II, Soter Magas, Kanishka, Vasu deva, Kidara Kushana, Sasanian, Indo- Sassanoan, Toramana and Samantadeva.



Plan of Mohra Muradu after Behrendt (2003)

4.5.3 Jaulian Site Taxila

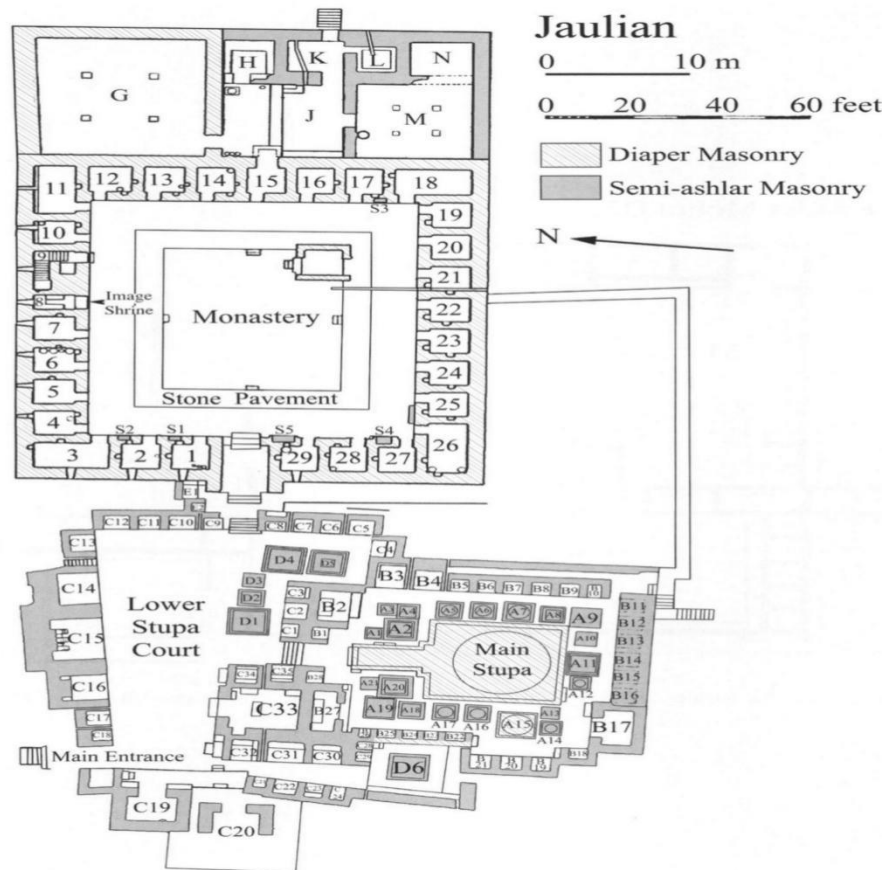
The site of Buddhist remains at Jaulian (Pl: 11) is floating on the top of the hill some 92 meters in height and situated 1.5 kilometers north-east of Mohra Muradu. The monuments in the Julian group are more highly ornamented and in a still better state of preservation. The original foundation of these buildings is to be ascribed to the Kushan period, in the 2nd century AD, and their destruction to the latter part of the 5th century AD. During this period the capital of Taxila was in Sir-Sukh (Rashid, 2001).

The plan of the monuments at Julian is clear. They comprise a monastery of moderate dimensions, and by its side two stupa-courts on different levels the upper to the south, the lower to the north with third and smaller court adjoining them on the west. Access to this complex of buildings was provided by three entrances: one near the north-west corner of the lower court, a second at the south-east corner of the upper court, and a third on the eastern side of the monastery.

Entering by the first of these the visitor finds himself in a large open quadrangle with ranges of small shrines intended for cult images along its sides, and five moderate-sized stupa, now roofed over for the sake of protection but formerly standing exposed in the open. All these stupas have lost their domes and cylindrical drums, but their square bases are still adorned with crowds of elaborate stucco reliefs disposed in horizontal tiers, and are well worthy of attention. One of these stupas the Kharoṣṭhī inscriptions gives the titles of the images and the names of their donors (Samad, 2011).

The original fabric of the main stupa itself, which stands in the middle of the upper court, dates from early Kushan times (2nd century AD), but the semi-ashler repairs and the plaster reliefs are some three centuries later. On its northern face, a little to the left of the projecting steps, is a seated Buddha figure with a circular hole at the navel and an inscription in Kharoṣṭhī beneath, recording that it was the gift of one Budhamitra, who "delighted in the law" (*dharma*). The hole at the navel was intended for a suppliant to place his finger in when offering prayers against certain bodily ailments (Anke, 2001).

Just outside and to the left of the entrance is, a small chapel containing a singularly fine group of stucco figures, one of the best preserved of its kind. In the center is seated the Buddha in the attitude of meditation (*dhyana-mudra*), with a standing Buddha to his right and left and two attendant figures behind. Of the latter, the one to the left carries the fly-whisk (*chauri*), the other is the Vajrapani holding the thunderbolt in his left hand, resembled the one at Mohra Muradu and other sites. There was the same open quadrangle with ranges of cells on its four sides ; the same square depression in the middle of the quadrangle ; the same small bathroom in the corner of the latter ; the same hall of assembly ; and the same kitchen, refectory, store room, etc, grouped on the eastern side of the court of cells. The same niches and windows are inside the cells and the same kind of stairway ascending to the upper story (Anke, 2001).



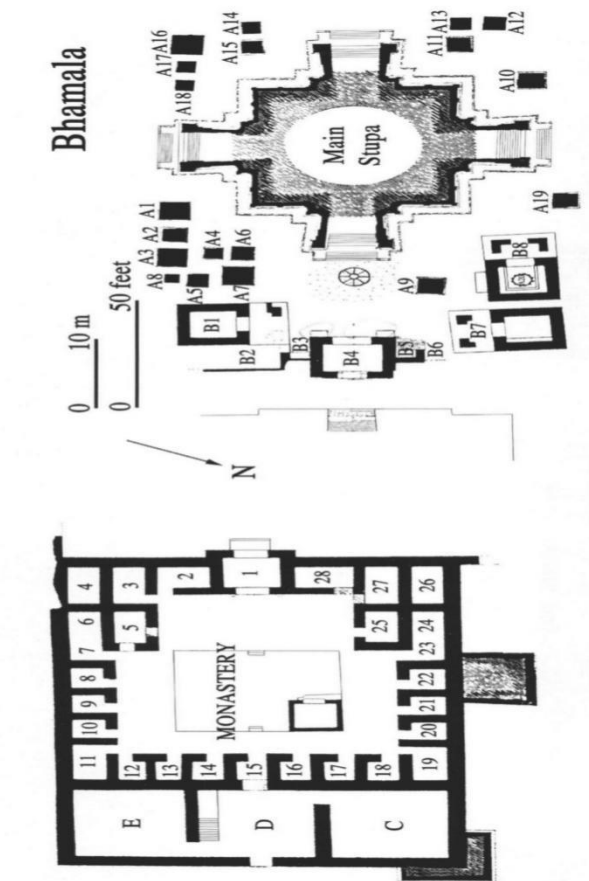
4.5.4 Bhamala Stupa Taxila

The World Heritage site of Bhamala (Pl, 14) is located on the right bank of the Haro River on the east and lies on the north-eastern route towards Mansehra, about 16 Km to the east of Sir-Sukh. On the three sides it is protected by the river Haro which at this point sweeps in sharp bends around its base, and on its fourth side are the hills.

The monastic establishment came into existence in the 4th or 5th century. It consists of a well-built monastery on the east, almost of the same pattern as seen at Julian with the main stupa on the west, surrounded by a number of votive stupas and chapels. The main stupa is unique of its type, having a cruciform plan, consisting of a tall square base for the dome above with offset projections for flights of steps on all four sides. The core of the stupa is built of heavy blocks of limestone, laid in regular courses, with small pebbles and mud filling, and the facing is of semi-ashlar masonry (McDolcold, 1905).

In view of the impotence of archaeological remains, UNESCO declared the site as part of its world cultural heritage. This step of UNESCO is of a singular honour and recognition given to the Taxila valley. But despite its historical and archaeological importance and significance of being the only pre-Indus civilization site in Taxila valley, the site has been forgotten by the authorities of the federal and provincial departments of archaeology and museums, which claims to be custodian of the heritage in Pakistan. The site is in shambles due to human vandalism and encroachments as no efforts have been made for its conservation, excavation and restoration for the last many decades. The site located on a mound has been sandwiched among new constructions. Now it is not even accessible to the common visitor. Encroachers have removed the slopes of mound making it almost a pillar, and the site sits on the top of the mound. The site has also become a cattle pen and people are digging the site for use of mud for construction purposes.

This important Buddhist establishment was for the first time excavated by Sir John Marshall in 1930-31. He found many architectural remains throughout his excavations. The distinctive stepped cross stupa, which has been the subject of our earlier research, is encircled by nineteen secondary stupas and chapels on the site's eastern and north-eastern flanks characteristics .Field investigations at the site were resumed in 2012-13 by the Department of Archaeology, Hazara University (Mansehra), in collaboration with the Directorate of Archaeology and Museums, Government of the Khyber Pakhtunkhwa (hereafter KP) and the University of Wisconsin-Madison (USA). The said institutions continued their field work till 2016 with financial support of the Directorate of Archaeology and Museums, Government of KP. This location was selected as it was well-preserved even after 80 years had passed and since Marshall's report was scant and left many unsolved questions (Hameed, et al,2017).



Plan of Bhamala after Behrendt (2003)

4.5.5 Badal Pur Taxila

The Badal Pur location is approximately 2 km north-west of Julian Village and 9 km north-west of the Taxila Museum (Pl, 15). In 1863–1864, Alexander Cunningham, the Director General of the Archaeological Survey of India at the time, paid a visit to this significant Buddhist monastery. The stupa was the site of the first small-scale excavation carried out by Natasa Aiyar, Superintendent, Archaeological Survey, Frontier Circle, during 1916 and 1917. Under the direction of Dr. Muhammad Ashraf Khan, Arif, and Shakir Ali, the Federal Department of Archaeology and Museums conducted additional excavations at the site between 2005 and 2009. Throughout the excavation process, numerous artefacts have been found.

These artefacts consist of ceramics, coins made of gold and copper, seals and beads, iron objects, and grinding mills. Nonetheless, the most astounding finding from the excavations is a reddish-sandstone Buddha sculpture from Mathura.

The sculpture shows the Buddha cross-legged and seated on a throne, with Dharma chakra symbols on each foot sole. The right hand is holding a wheel of law on its palm in the abhaya mudra. The sculpture's back is inscribed with a pipal tree. Buddha sculptures in the Mathura style were also found on the surface of the Bhari Dheri site in the Taxila Valley.

This extraordinary finding makes it abundantly evident that the Buddha statues from these locations originated in Mathura and were given to the monasteries by some pilgrims or monks who were on a pilgrimage to the Taxila holy shrine in the second century CE. The sculpture of the bodhisattva Maitreya and a stupa-shaped relic container made of schist stone were also found during a previous excavation of this monastery (McCrindle 1997).

4.5.6 Taxila Museum, Taxila

The development of museums across the current region of Pakistan commenced shortly after the British Government was established. In 1851, Karachi became the home of the first museum (Pl, 13). It was followed in 1864 by museums in Lahore, 1900 by Quetta, and 1907 by Peshawar. These were all open to the public museums featuring primarily collections related to anthropology. In addition, a few museums were built for educational and scientific purposes in various institutions in Lyallpur (now Faisalabad) in 1909 and Lahore in 1910 (Natural History Museum in Government College). Two zoological museums were built in 1934 at Islamia College in Peshawar and Rawalpindi. Large scale investigations and excavations led to the establishment of several site museums. The 1st site museum was established in Taxila in 1918.

Museums are capable custodians of various historic civilisations, skilfully maintaining their artefacts. Likewise, the Taxila Museum, which houses artefacts unearthed from ancient sites, is a symbol of Gandhāran civilisation and art. Museums are quickly embracing cutting-edge technologies in order to communicate content and context with visitors in an efficient and effective manner. Mobile technologies, with their capacity to reach a large audience and apply artificial intelligence to improve user experience, have been instrumental in this fourth industrial revolution in making this technology more useable and beneficial.

Mixed reality is probably the most promising immersive technology available. It can help museums achieve their goals of improving the experience of its patrons and reducing the distance between them and the artefacts or objects on display. The capacity to depict the actual and virtual worlds concurrently without removing the viewer from reality is credited to augmented reality, a subtype of mixed reality that offers a higher degree of interactivity in a three-dimensional setting.

The Taxila Museum was built under the direction of Sir John Marshall. 34 kilometres are needed to go to the museum from Pakistan's capital, Islamabad. Under Sir John Marshall's direction, work on this archaeological museum began in 1918, and Viceroy Chelmsford laid the foundation stone. In 1928, Sir Marshall stepped down from his position as Director General of the Archaeological Survey of India. Habib Ullah Khan, the minister of education at the time, opened the building after it was finished in 1928.

4.6 Historical Back ground of Peshawar

The city of the most hospitable race in the world, the owner of thousands years of historical up and downs *Peshawar* is located in the mouth of Khyber Pass, presently considered as the oldest living city in South Asia. Due to its strategic and imperative location this city has seen invaders, traders, missionaries, craftsman and historians since 1st millennium B C till present.

This city of flowers has accommodated numberless cultures and civilizations exposed by Archaeological excavations. These excavations reported a complete cultural profile of this city which proved that Peshawar is the oldest living city in South Asia still enjoying its springtime with its historical and monumental buildings. the details of cultural profile of Peshawar which carries back this city to Achaemenid period the present researcher like to throw light on its nomenclature. In this connection we don't have any authentic accounts about its name before the Kushan period. In this connection the *Kharoshti* inscription on the Kanishka relic casket recovered from Shah Ji Ki Dheri showing Kanishkapura. So it can be stated that the city was called with the said name. But Sten Know reports Ara inscription from Attock is of the view that Kanishka's capital Pushapura was located at the under discussion city (Durrani, 1997).

Dr. Sten further stated that it is derived from a Sanskrit word Pushpa means "flowers" suggesting city of flowers. The Gazetteer of Peshawar records a Hindu

tradition that the name Purushapur is given after a Hindu king named Purus or Pursh (Gazetteer Pesh, 1997).

The archaeological research work was started in Peshawar early in British period. In this connection excavation was conducted in Shah Ji Ki Dheri in 1909-10. Aims and objectives of this excavation were to report antiquities and profile of the site. In 1992 Department of Archaeology University of Peshawar laid a trench in the Gor Khuttree to reach the virgin soil.

Later on the Directorate of Archaeology and Museums conducted excavation in the same site but with new objectives to establish the cultural profile of Peshawar which was successfully fulfilled.

This central status of Peshawar was also proved right and acknowledged for the transportation of Buddhist and Islamic philosophies in their respective ages. It played reckonable role for the growth and promotion of Buddhism. After its birth in 520 BC Buddhism reached Peshawar (then Gandhara) somewhere around the 3rd century BC during Ashoka's reign. Second round of popularization of Buddhism at Peshawar came under the Kushan king Kanishka (128-151 AD) who not only patronized the religion but 8 the valley of Peshawar (then Gandhara) as well. Peshawar became the capital of a great and strong empire stretching from Bengal to Central Asia.

The Peshawar Valley has a crucial role in the spreading of Buddhism. Buddhism originated in this area and then extended to China, Central Asia, and other places. Peshawar Valley consequently earned a very high standing as a sacred location in the early Buddhist world. As reported uniformly by Chinese pilgrims in their itineraries for kien-to-lo or Gandhara, it was unquestionably a holy spot and replete with the aroma of Buddhism (Cunningham, 1924).

It's difficult to establish how Gandhara was perceived during the time before Buddhism, though. About a thousand years before Buddhism arrived in Gandhara, the name appears in the Rig-Veda (Smith, 1889). There is little evidence to corroborate the claim that Gandhara was a holy site even at that time, thereby giving the phrase "land of fragrance" its meaning.

A quarter of the world's population practises Buddhism every day, and numerous Buddhist sites in Peshawar valley are the most popular destinations for religious pilgrims. The Buddhist heritage that still exists in these valleys in the form

of stupas, monasteries and other shrines draws thousands of devoted monks, wealthy worshippers, and general tourists from around the world.

The emergence of a style that was distinct from the particular Indian style was aided by the geographical setting and commercial contacts between the Kushan kings and the west, not by the blending of many cultural influences. Despite all the foreign influences that were assimilated, the primary theme area is Indian in nature, and artists created work that was still Buddhist. The Buddha was not portrayed as a human being in the earliest works of Buddhist art. His presence was instead indicated symbolically rather than physically. In the beginning, other symbols were used to portray Buddha, such as a lotus flower to commemorate his birth, a horse to symbolise the momentous departure, and a Bodhi tree to represent his enlightenment (Sterlin, 1983). Chakra is a representation of the first sermon given in Deer park of Sarnath and stupa represents his Mahaparinirvan (Death scene of Buddha). Due to the defiance of the Buddha in this area of Gandhara throughout the Kushan period, the desire for his devotion was felt, and artists began creating pictures of the Buddha.

The development of Buddhist iconography and the origin of the Buddha image are both closely related to Gandhara art (Miyaji, 1984).

The representation of Buddha in human form is the primary contribution of Gandhara art. In bas-reliefs depicting the Buddha's life, the Buddha image first appeared before giving way to more common single, free-standing representations of the Buddha and Bodhisattvas. (Yamamoto; 1990) 36 Relief panels depict Buddhist images, scenes from the Buddha's life, tales of the Buddha's previous lives (Jatakas stories), and ornamental work. Episodes from his life, from his birth to his passing, are depicted in stone in such an artistic way that the viewer learns enough about the master.

Universal compassion was adopted into the Mahayana tradition, shifting the Buddhist ideal from enlightenment to the more approachable goal of achieving a life of humanity as a Bodhisattva. (Zwalf, 1985)

Bodhisattvas came into the pantheon as gods who delayed attaining Buddhahood in order to save everyone else. The later inflow of Bodhisattva devotional images and icon depiction in Gandhara supports the region's increased openness to the Mahayana faith. Simply said, the socio-religious zeal of the Gandhara people is expressed in their art. The fundamental driving force behind the establishment of this

native socioeconomic layer of cultivated taste may not have come from the Kushan nobles but rather from merchants, bankers, caravans, and minor officials.

The life story of the Buddha was the primary subject of Gandhara art. The nearly entirely religious nature of Gandhara art served to spread Buddhism among its devotees. Gandhara art must be evaluated by how well it accomplishes its mission as sacred art, which is to depict the history and stories of the Buddhist faith and to honour the memory of its founder. As such, Gandhara art is first and foremost a Buddhist art. Nearly 90% of the sculptures depict the Buddha, the Buddhist pantheon, and the followers of Buddhism (Marshall, 1960).

The remainder is made up of Brahmanical and foreign figures. The rectangular frieze, which included low- or high-relief scenes from Buddha's life, was fastened with iron nails and hooks to the bases of stupas and other secular topics used as stair risers. Some of them have Corinthian pilasters or more than two divisions that are separated from one another.

They also have an upper and lower register; we may find four-sided carved square pieces of stone called *harmika*. They were positioned atop the stupa's dome. The stupa's tier-like drums were where the curving panels were fastened (Spooner, 1908).

Schist, a type of grey or blue slate stone, was the primary material utilized by the sculptors, however stucco was also used to create sculptures and reliefs (Marshall, 1960). Stucco was gradually supplanted by clay and terracotta at the end of Gandhara art (Luczanits, 2009). In some locations, the use of wood has also been documented. Bronze and copper castings were less frequent in Gandhara than stone, stucco, and terracotta sculpture. Several bronze figures from Sri-Bahlol are unearthed during the course of excavation (Rowland, 1970).

The Gandhara School of art had a lengthy existence and was in full bloom, especially during the Kushan era. An abundance of sculptures were created between the first and second centuries AD. The artists of Gandhara incorporated a number of foreign aesthetic and architectural inspirations while also introducing a brand-new kind of art that was entirely Buddhist in inspiration and Gandharans in expression (Dar, 1980.).

Gandhara's religious Buddhist art has been recovered from stupas and monasteries, where structural remains can be split. These are individual sculptures of the Buddha and Bodhisattva, as well as relief panels and other architectural elements

that have the Buddha's life tale etched into them (Agrawal, 1964). The sacred writings created by Buddhist scholars during the Kushan era serve as the foundation for most of the life story of the Buddha. Beginning in the fifth century A.D., the art began to deteriorate. Some scholars believe that the destruction caused by the White Huns is what brought this magnificent art to an end.

4.6.1 Takht-Bahi Buddhist monastic complex

The magnificent archaeological World heritage site was initially discovered using Xuanzang (602–64) trip logs, a Chinese monk pilgrim who travelled throughout greater India in pursuit of Buddhist literature (Pl: 1,2,3,4). The major stupa at the site, which was the largest and most impressive he had ever seen, appears to have already sustained damage even in Xuanzang time. The first person to refer to the location in contemporary times was General Court, a French officer serving in Maharaja Ranjit Singh's (1780–1839) service. Dr. Henry Walter Bellew, a British medical officer of Indian descent, first investigated the area in 1864 as part of an archaeological survey. This led to a series of excavations, and Harold Hargreaves studied the area in 1910–1911.

Hargreaves states, “of the many Buddhist sites in Gandhara, none is better known than that of Takht-i-Bhai and no spot has been the object of so many excavations both irregular and Systematic than this isolated ruin” (Hargreaves, 1910-11; Sehrai, 1982 & Behrendt, 2003).

4.6.1.1 Nomenclature of the name

The name Takht-i-Bhai is the combination of two words, Takht and Bhai. The word Takht is probably given to the site due to its location on the highest peak. "Takht" means "throne" or "top" in Persian. While Bhai or Bahi, means a reservoir or baoli, has been applied to the hill on account of its possession of two small artificial tanks (Cunningham, 1875, Sehrai, 1982 & Bellew, 2001: 134). Loewenthal, on the other hand is of the view that Bahi is a Pashto word for bauli (stepped well) (Loewenthal, 1863).

4.6.1.2 History of investigations of the Site

The Ruins of Takht-i-Bhai were for the first time mentioned by General M. A. Court, a French officer in the service of Maharaja Ranjit Singh, in 1836. He says “to the

north east of Hashnagar is the mountain of Behi standing alone on a vast plain, and close to it are the ruins of an ancient castle which is attributed to Raja Varrah, and which, according to traditions, was the dwelling of the ancient sovereign of this country.” (Court, 1836). The collapse of the Sikh kingdom (1848) brought British power until 1947 (Zwalf, 1996), but the Indian mutiny (1856) largely prevented any Archaeological activities in the following decades (Erington, 1987).

However, in 1863, R.I. Loewenthal was the next to survey the whole ruins and published a preliminary report in the journal of the Asiatic society of Bengal (Loewenthal, 1863) he was followed by H.W. Bellow, Assistant surgeon, corps of Guides at Mardan, who also published a detailed description in 1864 (Bellew, 2001). While the first excavation was conducted in 1871 under the supervision of F.H. Wilcher (Erington, 1987, Cunningham, 1875 & Wilcher, 1871). Sir Alexander Cunningham visited the site in 1872, and published a detailed report of his activities in Archaeological survey of India (Cunningham, 1875).

In the beginning of the 20th century, sir John Marshall became the Director General of the Archaeological survey of India, and on his recommendations, D.B. Spooner in 1907-8, and later on H. Hargreaves, started systematic excavation at Takht-i-Bhai from 1910-13. Side by side with the excavation, conservation work was also started which continued until 1929. Necessary repairs were also carried out at several places and the famous court of three stupas was roofed over (Sehrai, 1982).

The main Stupa had long been destroyed and presently only the plinth may be observed intact. It stands in the middle of an oblong court, measuring 56 1/2 x 45 1/2 feet, diminishing in three stages of 15 1/2 feet, with a height of 8 1/2 feet from the present ground level. The lower stage is 3 feet high with 10 projected pilasters on each side. The middle stage is only 9 inches in height, while the upper stage is 3 feet and 4 inches high with 6 pilasters on each side. The stair case is provided from the north leading to the top of the plinth, which was used as lower pradakshinapatha or circumambulatory path (fig 04).

Cunningham estimated that the Stupa had originally 20 feet or 30 feet high from the base to the dome with a diameter of 12 feet in the drum portion (Cunningham, 1875 & Sehrai, 1982)

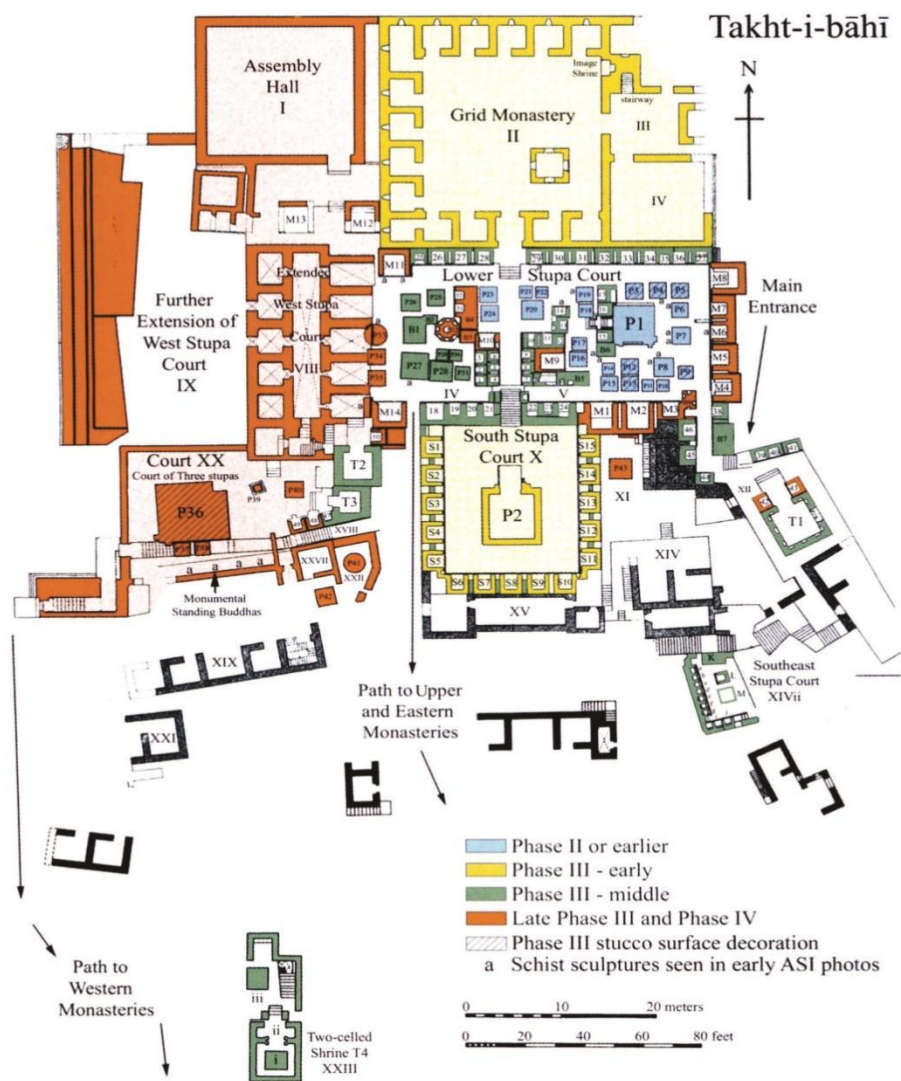
The main Stupa is surrounded on three sides by chapels for housing the statues of Buddha or Bodhisattvas. Each chapel is 8 feet square externally with the side towards the stupa court open. Each chapel is separated from one another through an

open space of 2 feet 10 inches, forming a number of smaller recessed niches, facing towards the court. Cunningham is of the view that all the larger chapels must have been the gifts of different individuals, and that the smaller ones were constructed the donation of less wealthy persons (Cunningham, 1875 & Sehrai, 1982) Defining the purpose of the chapels, Cunningham says that all the larger chapels must have contained single figure of Buddha, either sitting or standing, and either alone or accompanied by two or more auditors. The smaller would have contained smaller statues of Buddha or of a saint or of kings (Cunningham, 1875).

Recent studies by the Department of Archaeology and Museums in Peshawar suggest that the site was developed as a Buddhist monastery complex from the first century BCE, starting in the reign of the Parthian ruler Gondophares. However, Sir John Marshall (1902–1921), director general of the Archaeological Survey of India, believed the high-walled monastery to have first appeared in the Gandhara region in the first century CE. The department has classified the construction into four distinct periods based on its structures.

The stupa court, a collection of stupas situated in a central courtyard, and the monastery itself, along with the kitchen and refectory, were built during the first phase, which lasted from the first century BCE to the second century CE. The main stupa court and assembly hall are said to have been built during the second phase, or the third to fourth centuries; the court of three stupas is thought to have been built during the third phase, or the fourth and fifth centuries; and the tantric complex. According to Litvinsky, Zhang, and Samghabadi (1996), the destruction of Buddhist monasteries in Gandhara, notably Takht-i-Bahi, was predominantly the work of the Hephthalites or White Huns (408–670), a group of people from Central Asia. The design of the monastery complex is highly unusual, and the placement of the minor shrines around the central stupa court is particularly noteworthy (fig 03).

Due to its rich historical and cultural significance, Takht-i-Bhai, a historic Buddhist heritage site in Pakistan, has the potential to be a significant source of tourism.



4.6.2 Aziz Dheri Buddhist heritage site

Aziz Dheri is a unique stupa and settlement site located in the Peshawar valley, situated 3km west of the village of Ganghu Dher, Aziz Dheri is approximately 12km north of the Jrando bridge, a viaduct constructed over a canal on the main Mardan-Swabi road (Pl: 5). The area is bound to the north by Ghakhai and Chatra mountains, and to the northeast is Chanri Ghar and Garo Ghar. To the west is the Karamar mountain range and to the northeast and east are Kambela, Bagar and Nogram mountains.

It is one of the largest and richest archaeological mounds in the area and thousands of antiquities have been recovered from Aziz Dheri. It is one of the most important Buddhist period sites in the Gandhara region (Nasim Khan, 2010 a).

Aziz Dheri has been under investigation only since 1993, although it was first discovered in 1917 by V. Nathesa Aiyar, a superintendent with the Archaeological Survey of India. For the Directorate of Archaeology and Museums Khyber Pakhtunkhwa that has made significant discoveries in the ancient history of Gandhara, the site represents a rich assemblage of cultural artefacts and well-organized town planning.

It extends over an area of more than 1km². Aziz Dheri is considered important for two main reasons. Firstly, it is the only site in the Gandhara region where the sacred and the secular were integrated. And secondly, it gives a complete cultural profile without any interruptions from the 2nd century BCE up to the Islamic period started in the 11th century CE. Like other famous field campaigns in Gandhara, Aziz Dheri excavations have revealed thousands of cultural objects recovered from different layers of the excavated area. These objects include sculptures, beads, bangles, pestles, iron objects, household vessels such as those used for storage, wine condensers and winery utensils used for wine making. Beside these artefacts, a good number of coins and seals were also unearthed.

Aziz Dheri is one of the richest and best-preserved sites in all of ancient Gandhara. Aziz Dheri, which is located in Pakistan's north. More than 400 sculptures have been found from a very small portion of the mound during the course of excavations at this extraordinary and expansive site, which spans approximately one square kilometre, since 1993 (Nasim Khan 2010a). Coins, seals and sealing, inscriptions, and other cultural artefacts are among the various materials discovered at the site. These sculptures date to various periods, with the exception of a small number that are mostly associated with the late Kushan or post-Kushan periods, which includes those from the Hindu Shahi level of the site. These dates are based on stratigraphic, numerial, and epigraphic studies.

The site of Aziz Dheri has been investigated by Dr. M. Nasim Khan, Peshawar University who has reported that the results show a complete and uninterrupted cultural sequence at the site starting at least from the Indo-Greek to the Islamic period. The archaeological excavations at the site were carried out during 1993 to 2008. He also mentions that sculptural remains from this site are quite varied representing

various themes starting the previous birth stories of the Buddha and from the palace life to the display of his relics etc.

One of the well-known games of "Fishing Rings," which a couple plays at the wedding ceremony, is depicted in the relief panels by Aziz Dheri. This type of panel is uncommon in Gandharan Buddhist art. These panels demonstrate how Gandharan Buddhist art not only retains stories from the historical Buddha's life, but also, with closer examination, may be seen as a comprehensive guide that even reveals details about the most private aspect of his existence. However, further research is necessary in this area (fig 05).

4.6.3 Shahbaz Garhi (Ashoka rock edicts)

Shahbaz Garhi, a famous city of ancient Gandhara is situated about 14 km east of Mardan, on the main highway from Peshawar to Hund, on the main crossing of river Indus (Pl: 6,7). It was also junction of commercial activities in old days. It was graced with the royal edicts of Asoka. These inscriptions are permanently recorded for the propagation and preaching among the people, to convey them the message of religious activities and the commandments of administration. Among the 14 rock edicts instated by Asoka in subcontinent, two rock edicts are founded here inscribed with Kharoṣṭhī script.

The discovery of Ashokan inscriptions at Shahbaz Garhi is where the true history of epigraphy and inscriptions in the Gandhara region begins (Thaplyal, 2004). Scholars were able to compile a chronological history of the monarchs who governed this region (Gandhara & Uddiyana) because to inscriptions written in these letters. It also sheds insight on the history of administration and taxation, the topography, and the economic circumstances of the region, in addition to the expansion of Buddhism. Furthermore, these inscriptions make it simple to recreate the dynastic history of Gandhara. It also displays the regional ruling dynasties' hierarchy.

The great rock inscriptions of Shahbaz Garhi were first discovered by General Court. He noticed of the rock inscription stimulated the zeal and curiosity of the Masson, who proceeded to Shahbaz Garhi in 1838 CE. He succeeded in making a very fair copy of the inscription. The inscriptions are engraved on a large shapeless mass of trap rock, lying about 80 feet up to the slope of the hills. The mass of the rock

is 20 feet long and 10 feet height and general thickness of 10 feet (Cunningham, 1875).

The Shahbaz Garhi rock edicts are divided into the surface of two large rocks on the side of a small rocky projection in the Valley of Peshawar. The fourteen edicts of the Mauryan emperor Asoka (272-235 BC) represent the earliest convincing proof of writing in South Asia. Dating to middle of the third century BC, they are written from right to left in the Kharoṣṭhī script. The presence of Kharoṣṭhī recommended that the power of Achaemenid rule in this region, the province of Gandhara, survive the short Alexandrian interval of the fourth century BC. The fourteen major edicts documented at the site present characteristics of Asoka's dharma or virtuous law. The edicts are located beside one of the ancient trade routes connecting the Valley of Peshawar with the valley of Swat, Dir and Chitral to the North and the great city of Taxila to the South East.

4.6.4 Hund Museum (Swabi)

Given the area's significance for archaeology, the Government of Khyber Pakhtunkhwa, Directorate of Archaeology and Museums recently built a museum at Hund on the Indus River's right bank (Pl: 13). It has been accessible to the public since 2010. It is made up of nine large galleries, five of which contain Islamic manuscripts, Gandhāran sculptures, and ethnological artefacts gathered from several Hund digs. In addition, there is a café, a rest house, and a library. In addition, a large concrete pillar honours Alexander the Great, who is said to have crossed the Indus River here in 326 BC and preceded in the direction of Taxila.

Even though the government is offering chances for the preservation of Hund's archaeological riches, the local populace is ignorant of the region's former grandeur. Because of this, it is advised that they be educated on the significance of the region, its history, and the need for significant action to be taken to preserve and safeguard the site through workshops, seminars, and lectures. We won't overlook the importance of museum exhibits on the Buddhist past in advancing Peshawar and Taxila's heritage tourism here

The well-known archaeological site of Hund is situated on the right bank of river Indus, 15 km north of Attock, 10.8km south-east of Lahore (ancient Salatura) and 4.5 km south-east of Ambar village, in the Swabi district of Khyber

Pakhtunkhwa, formerly NWFP of Pakistan (Jaffar, 2008, Khan, 1995, Dani, 2002 and Sehrai, 1979). Geographically it is 34°48.24' N and 72° 2559.49' E.

Hund, the U-To-Kia-han-Cha of the Chinese pilgrim Hiuen-Tsang, Udabhandapur of the Hindu Shahi, Wayhand of Albiruni, Ohind of mirza Mughal Beg, Hound of General Court and Oond of James Abbot, is a rich Archaeological site, located on the right bank of river Indus in the Swabi district of Khyber Pakhtunkhwa, lies 15 km north of Attock and 10.5 km south-east of Chota Lahore (Ancient Salatura, the birth place of Panini, the first Sanskrit grammarian of 5th century B.C). It was the third and last capital city of Gandhara, conquered by the Muslim invaders under the leadership of Mahmud of Ghazna in the 11th century A.D.

The history of Hund as a crossing point goes back to a very remote age, because it is generally believed that Alexander the great had crossed the mighty river Indus here to advance to Taxila. However, during the recent excavations, the antiquities of Hund go back to the Kushan period and no evidence of the time of Alexander has come to light. But the area gained popularity during the middle of the 9th century A.D, when it became the winter capital of the Hindu Shahi rulers.

4.6.4.1 Nomenclature of the name

Udabhandapura was the name of Hund in the past. Additionally, Jaipaldeva's Hund slab inscription mentions this name (Rehman, 1979). Sehrai claims that Udabhandapura is the result of combining the Sanskrit terms pur (city), bhand (pot), and udak (water) (Sehrai, 1979). Rehman, however, disagrees with Sehrai's interpretation and contends that Urdhabanda, or more accurately Urdhvabhanda, was the true name. He continues by explaining that the word bhand is another version of banda, which is still frequently used as a name for small villages, and that urdhva means raised or lofty. Its equivalents in Persian and Pashtu are Bala and Bar, respectively. Uddhabanda, he thinks, means high village (Rehman, 1979). Rehman's theory appears to be spot on because Hund's elevation is still higher than that of the Chuch plains and the nearby villages of Kaya and Ambar. But according to Dani, Udakbandapura literally means "a city on the river," with pots being used to aid people cross (Dani, 2002).

During his journey through Gandhara (629–645), the Chinese pilgrim Hiuen Tsang spoke of a location called U-to-kia-han-cha near the Indus River. St. Martin

recognised this location as the current Hund (Loewenthal, 1863, Cunningham, 2007, and Stein, 1991).

Other than the names mentioned here, Hund was also called waihand, Utkhand, Uhand, Und, Ohind, and Udakanda. Regarding this, Cunningham believes that Uthkhanda, also known as Ut-khand, was first abbreviated to Uthand and later to Uhand or Ohind (Cunningham, 1871). However, the debate remains as to how the village's current name, Hund, came to be used. Further research is necessary as this problem remains unresolved.

4.6.4.2 Historical importance of Hund

Hund has a significant role in Gandhara's political history. Here, the great Alexander crossed the Indus River and made his way to Taxila (Dani, 1992). However, archaeological digs have shown that its antiquities date back to the Kushan era (1st century A.D.).

Hund was noted as a significant location in the 1880s since it was home to one of the province's three Indus River ferries. The Hund location was deemed to be the most ideal among these three ferries for tourists en route from Swat or Bajaur to Lahore (Peshawar District Gazetteer, 1898, Yong & Cunningham, 1997-98).

4.6.5 Peshawar Museum, Peshawar

The fourth-oldest museum in Pakistan was founded in 1905 and is called the Peshawar Museum (Pl: 8, 9). It displays a fusion of Rajasthani and British architectural design elements. It is home to the greatest panel reliefs and other sculptures from the Gandhara Buddhist tradition. The present occupied building of the museum has a long history. It was initially two storied building consisting of a main hall and side corridors with an imposing façade. The superstructure was composed of iron beams with applied brick slabs while the four corner minarets were crowned by copulas comparable to the Mughal architectural style. It was in the side corridors of the ground story to provide space for the exhibition of Gandhara sculptures, coins and other artefacts. Sir Aural Stein was appointed the first curator of the Museum by the order of Sir John Marshal, the then Director General of Archaeology Survey of India.

With the passage of time new constructions and additions were made to the museum building and to it is one of the famous museums of the world by

possessing almost thousands Buddhist antiquities excluding ethnological and historical materials, when examining some of the sculptures and panel reliefs in the Journal of the Asiatic Society of Bengal, Mr. Loewenthal (1862) made the first reference of the Peshawar Museum and its progressive filling with antiquities in 1861. When describing an inscribed relic casket (vase), which he thought was from Taxila and was in the custody of the Peshawar Museum in 1872, Sir Alexander Cunningham (1871) acknowledges the presence of a museum at Peshawar. However, there is no information accessible regarding the exact location of this museum. The Ali Mardan Khan Villa was transformed into the Government Treasury during the War of Independence in 1857, with the antiquities being preserved on the first level (Khan, 1998). Early writers frequently made reference to the sculpture collection that belonged to The Guides Mess.

The collection of archaeological artefacts and other valuable antiquities started during the Sikh ascendancy over the Punjab and Peshawar. In this connection General M.A. Court, one of the officers in the service of Maharaja Ranjit Singh was the first to excavate the mound of Banamari and found a bronze mask in 1826. Instead of handing over the antiquities to then Calcutta Museum, which was constructed in 1814, General court took it with himself. Since then, numerous antiquities were collected by the British army officers and local communities but the need for the construction of a Museum never felt until 1860, when a makeshift Museum was established at Peshawar for the exhibition of Gandhara sculpture. Thus the earliest reference to sculpture in this first Peshawar Museum is given by Isidore Loewenthal in 1861 in his valuable paper “on the antiquities of the Peshawar District”. The same museum is again mention in 1863, but in November 1868, all the sculptures of that museum were shifted to the Lahore central museum, on the order of the Deputy Commissioner, Peshawar.

The exact location and function of that particular museum is still a controversial issue. However, in 1902-03 onwards, large scale excavations of the Buddhist sites started by the Archaeological Survey of India at places like Charsadda, Shah-ji-ki-Dheri, Sahri Bahlol and Takht-i-Bhai, and collected hundreds of Buddhist sculptures. It was felt necessary to exhibit these antiquities in a museum. Therefore, the present building of the Peshawar museum was selected for storage and exhibition.

4.7 Characteristic Features of Buddhist art (Gandhara art)

The sacred writings written by Buddhist scholars during the Kushan era form the foundation of the Buddha's life story. Several Buddha sculptures were made in Gandhara. The Buddha's symbols took on new physical forms and acquired a transcendental and celestial quality in the Mahayana philosophy. According to some, the Buddha's picture is a physical portrayal of the historical figure Śākyamuni, who attained a supremely high spiritual level. His image could not, however, represent a typical human being but rather had to reflect this idea. There is a need for a corporeal representation of God. The Buddha image was unquestionably created within a cultural context (Picron, 2009). There is still no conclusive solution to the origin of the Buddha image dilemma. Some academics believe that the shape and origin of the Buddha figure were inspired by western culture (Grunwedel et al, 1985). Others have proposed the early imperial statuary or the late Roman Republican beginning as potential sources of influence (Wheeler, 1949).

Additionally, it has been argued that the Gandhara schools of Buddhist art might have independently developed the image without the aid of a European stimulus (Coomarasamy, 1926). Coins from Kanishka that depict an advanced Buddha figure have also been used to suggest an older, more enduring form (Golubew, 1923).

The head of the Buddha is depicted in Gandhara art with nearly all of his qualities and a high usnisha. The hair is arranged in circular motions that cover the USNISA. From Gandhara schist sculptures, arched hairstyles are also recognized as parallel vertical curls descending from the usnisha to the forehead (Ingholt, 1957). The bunch exhibits undulations that begin in the direction of the scalp line or to the left and right of a central line that divides his hairstyle into symmetrical sections (Picron, 2009). Buddha was depicted in sculptures in four different types of postures: standing, sitting (asana), lying down, and strolling. These postures were described in Buddhist sacred text. He was seated cross-legged with his right foot over his left thigh and his right foot over his left thigh.

An extraordinary example of this tendency is the large Buddha that was carved out of rock at Bamyan in Afghanistan and is 38 to 55 metres tall. The "court of colossi" at Takht-i-Bahi, which included thirty chapels, was situated between the great stupa and some of the monastery's walls were still between 25 and 30 feet (8.375-10.05m) tall when it was first visible. A 52 cm tall stucco head was recently purchased by the Peshawar Museum. (Juhyung;2007) According to its proportions, the

Dharmarajika at Taxila, a now-incomplete stucco picture housed in a chapel whose walls were obviously designed to sustain a significant weight, would have stood at a height of 10.675 metres (m) (Marshall, 1951).

4.8 Western influence on Buddhist Art

A particular culture or community is defined by its art and architecture. Understanding different cultures is crucial because thinking about our own identities and how we relate to one another presents us with a variety of difficulties. Western civilization has been influenced by Hellenistic art, which is Greek art produced in the years following the demise of Alexander the Great. Investigating how it has affected different civilizations indicates how it has altered how people perceive their own environments.

Although Alexander the Great, invasion of India was unsuccessful, it had the potential to alter the Buddhist material culture. Though his portrayal was influenced by the Hellenistic practises of exalting their gods and themselves, the Buddhist basic notion of utilising art to proclaim the Buddha's majesty persisted. In the end, this demonstrates how society learns to appreciate diverse cultures by picking the most effective and influential elements and modifying them to fit their own ideals. It demonstrates that learning is a universal process that we can all take advantage of in order to live in the greatest possible environment.

Because of its depiction and use of Western patterns, the Buddhist art of Gandhara appears to be quite recognizable and is firmly based in classical sculpture (Grunwedel, 198). A series of miraculous birth representations, however, derive from a common Indian representation of yakshi goddesses of fertility and are linked to Western artistic tradition. The character of some Gandhara scenes of the Buddha's life, such as the Buddha's birth scene, shows the figure of the god Indra approaching the Buddha's mother Queen Maya with a cloth covering his lower arms (Stoye, 2008). As a result, numerous elements, including the art of sculpture, stone-carving techniques, the physical characteristics of the Buddha, and some particular sculptures with Western roots that are both decorative and symbolic of the West, reflect this, however, the Gandhara spirit persisted in local art.

4.9 Buddhist heritage role in promoting Buddhism

Buddhism is widely promoted in various ways thanks to Buddhist heritage. With a long history spanning more than 2,600 years, Buddhism has combined a humiliation of artistic, historical, and cultural treasures that continue to enlighten and inspire people all over the world. Buddhism is promoted in a number of ways through Buddhist heritage:

Buddhist heritage involves the protection of holy places connected to Buddhism or the life of the Buddha Siddhartha Gautama. For Buddhists, it is vital to visit several locations in Gandhara, including Taxila (Dharmarajika, Bhamala, Badalpur, Julian, and Mohra Muradu), and Peshawar Valley (Takht-Bai, Aziz Dheri, Shahbaz Garhi rocks, and Sri-Bahlol). Buddhists from all over the world can visit and connect with their spiritual roots thanks to the upkeep and safeguarding of these sites.

Numerous Buddhist heritage sites are home to museums, libraries, and educational facilities that disseminate knowledge about Buddhism, its past, and its teachings. Both Buddhists and non-Buddhists can learn about the religion and its cultural influences using these materials, which are very helpful.

Buddhist culture is represented by a diverse range of works of art, buildings, and cultural artefacts. Not only are temples, sculptures, paintings, and manuscripts stunning, but they also house Buddhist teachings and traditions. The promotion of Buddhism's rich cultural history is aided by the preservation and display of these artistic gems.

In conclusion, Buddhist heritage, which includes historical places, cultural artefacts, and spiritual practices, plays a crucial role in promoting Buddhism by introducing people to its rich history, cosmology, and cultural diversity. These historical landmarks act as potent vehicles for disseminating Buddhist teachings and encouraging a greater understanding of Buddhism's vast influence on people and communities everywhere.

With the support of the governing families, Buddhism flourished in Gandhara during the ensuing years. In the first century B.C., a great number of stupas were built and embellished with sculptures depicting figures and stories (Solomon, 1999). Furthermore, it is clear from the discovery of many Kharoṣṭhī manuscripts that in the first century AD, Gandhara developed into one of the primary centres of Buddhism

and literary activity and contributed significantly to the spread of this religion to other nearby nations (Solomon, 1999).

This fact is also clear from the systematic excavations of different sites of the Taxila valley (Allchin, 1993), as well as from the excavation of swat valley sites like Butkara I, Panr, Barikot, and Saidu Sharif and the inscription of king Senavarma and the Avaca casket inscription that Buddhism was a blooming religion of Gandhāra and surrounding regions in the 1st century AD (Luczanits, 2010, Baily 1980). The Buddhist population in Gandhara rapidly expanded between the first and third centuries AD, and it continually needed more and more sacred structures to accommodate monks and pilgrims (Errington, 1998) and with the support of the Kushan rulers, several relic monuments like stupas and shrines received substantial pictures of the Buddha and Bodhisattva, which were primarily exhibited in the chapels and niches around the holy structures (Rhi, 2005), while the narrative relief panels showing the incredible birth of the Buddha, his childhood, renunciation of the palace life, enlightenment and his role as a immense teacher etc. were attached to the external body of stūpas (Behrendt, 2004).

4.10 The figural representation of Buddhist Art

As was previously mentioned, the magnificently decorated sacred Buddhist monuments in Taxila and Peshawar, both in Gandhāra, were formerly adorned with figural representations made of stone and stucco. These representations depicted the individual figures of the Buddha as well as images of various Bodhisattvas and other Buddha-related themes. Since the practice of creating Buddhist sculptures took place inside the borders of Gandhāra, it is commonly referred to as the Buddhist art of Gandhāra (Rienjang, & Stewart, 2019).

The Buddhist artwork of both valleys depicts secular events like drinking, gambling, dancing, and being merry in addition to many episodes from the life of the Buddha. These secular scenes are either direct copies of scenes from Greek, Roman, and Persian art or they are the result of these painters' centuries-long presence in Taxila and Peshawar. In contrast to the archaic Buddhist art of Sanchi and Bharhut stūpas, where the image of Buddha is never represented in human form, the greatest contribution of Gandhāra art is the rendering of the Buddha image in both symbolic and anthropomorphic form (Harvey, 2001).

Even though it is still uncertain whether the first Buddha image was prepared in Mathura or Gandhara, (Errington & Cribb, 1992), however, numerous Archaeologists believe that the first depiction of Buddha in human form occurred in Gandhara (Foucher, 1917, Rowland, 1953, Fergusson, 1910, Coomaraswamy, 1956, Ramachandra, 1956, Bhattacharya, 1965), in reproduction of the Greek sun god Apollo either seated in the pose of an Indian *yogi* or standing as a *guru* clarifying the doctrines of the law, with a circle of light or halo around the head (Havell, 1918, Banerji, 1920, Rowland, 1953 & 1958, Coomaraswamy, 1956).

Buddhist sculptures found in Taxila and Peshawar, exhibit deep spiritual feelings, natural poses, and half-open eyes. Here, visitors can see both miniature and life-size sculptures. Some of the narrative relief panels are occasionally created from a single stone block or little stone fragments.

The emergence of the iconography of Bodhisattvas (Buddha to be), a Mahāyāna designation for everyone striving for perfect enlightenment, is one of the distinguishing elements of Gandhāra art flourished in both valleys under consideration. Buddha figures like as Maitreya, Manjusri, and Avalokiteshvara are portrayed in Gandhāra art. However, Maitreya, the world's destined saviour, was extremely well-liked in Gandhāra and was worshipped by the devoted.. He is for a time shown in the company of the Buddha's of the past and can be simply recognized from his princely dress and hair tied in a knot on the top of his head and holding a *kamandalu* in the left hand (Peter, 2000).

The cult of Maitreya developed in Gandhāra in the third century AD, and was exported to China, as proved by the earliest surviving Chinese translation of the Maitreya text between the years 265-317, in the reign of the Eastern Chin Dynasty when the figure of Maitreya was carved in Dunhuang caves in China, which is a contemporary to the Buddhist site of Sri-Bahlol in Gandhāra (Huntington, 1984).

Besides his image depicted in various relief panels and boulders as a bejewelled princely figure, his sculptures were enshrined in separate shrines at various monasteries as well. The Archaeological excavations have proved that his cult was in vogue at Sri-Bahlol and in the Swat valley. Although most of his sculptures have been collected without proper chronological sequence, yet the excavation at the site of Shnaisha has produced almost a life size image (1.3m high) of Maitreya placed in a square room at the south-western corner of the main stūpa. The figure is holding a lance in the right hand and a water pot in the left (Qamar & Khan, 1999).

In the preliminary report of the excavation, the said figure was identified as the image of Śiva Mahadeva (Rahman, 1993) but it is now proved to be the *yogi* or the ascetic form of Maitreya (Rahman, 1993, Khan, 2005, Taddei, 1998, Filigenzi, 2010). The figure has got Hindu influence as attested by a three peaked crown and tight fitting loin cloth worn by him (Rahman, 1993).

Apart from the *yogi* Maitreya, there are other sculptures discovered from Shnaisha executed mostly in seated form while there is no individual sculpture of Buddha so far discovered except those carved between the acanthus leaves of the capitals of the pilasters. Thus it seems probable that the cult of Bodhisattva Maitreya was in practice in Gandhāra in the Kushan period (Rahman, 1993, Khan, 2005).

4.11 Spread of Buddhism to Central Asia and China

According to the discovery of two Buddhist inscriptions in the Kharoṣṭhī script near the Chinese cities of Lo-Yang and Chang-an, Gandhāra is recognised as the second sacred land of Buddhism, from which this religion spread to various other countries of the world, particularly to Central Asia, Turkestan, and China in the first and second century AD (Solomon 1999: 6). Moreover, there are Chinese carvings and inscriptions in the northern regions of Pakistan and the upper Indus Valley, and two Chinese coins were discovered at the site of Kashmir Smast. The first coin belongs to Emperor Wang Mang and dates to 14 AD (Nasim Khan 2015a) also confirm the cross cultural contact between China and Gandhāra.

It is also clear that some Chinese monks had come to Gandhāra for the collecting of the sacred scriptures (sutras) and sacred relics and returned to the court of the Han dynasty as early as 2 B.C. In the time of Emperor Ming (57-75 A.D) of the later Han dynasty (25-220 A.D), a Chinese mission was sent to Gandhāra for the collection of sacred Buddhist scriptures. The group brought an image of Śākyamuni Buddha and a manuscript of a forty two-chapters Buddhist book back to China. As a result, the later Han era is when Buddhist monks and kneeling ceremonies first appeared in China (Chongfeng Li 2012, Rowland 1963).

The Buddhist images were then copied by Emperor Ming, who also built the magnificent monastery that would later be known as the Baima monastery. Subsequently, in the third and sixth centuries AD, a number of Chinese monks travelled to Jiben or larger Gandhāra, which was then well-known for having saints

and wise men (Chongfeng Li, 2012). This was the exact time when the practice of worship the figure of Maiterya Bodhisattva distributed there from Gandhāra (Huntington, 1984). Even the design and plans of the Gandhāran Buddhist monasteries were copied and applied at the cave-temple complex of Yungang and the free standing temple at Wuzhou (Chongfeng Li 2012).

4.12 Decline of Buddhism and Buddhist Heritage in Taxila & Peshawar valleys

A lengthy historical process over several centuries led to the downfall of Buddhism in the Gandhara region, in the fifth century A.D., the art began to wane. According to some academics, the White Huns' destruction caused this magnificent art form to perish.

Buddhist heritage i.e. stupas and monasteries in the valleys of Taxila and Peshawar are deeply suffered by several massive destructions. The first was when the Ephthalites, also known as the White Huns, invaded India in 500–520 AD and seized control of the border regions of Gandhara and Kashmir. The Hun ruler, Mihirakula, was a barbarian who had vowed to destroy Buddhism, monuments and its institutions. One hundred years later, Hsüan Tsang travelled to Kashmir and Gandhara. He heard of the devastation and said that in Gandhara alone.

"Mihirakula overthrew stupas and ruined monasteries, altogether one thousand and six hundred sites"

The 2nd collapse of Buddhism and Buddhist heritage in Gandhara was significantly influenced by the Islamic invasions of the Indian subcontinent, which started in the 7th century. Buddhism encountered difficulties as a result of the advent of Islam, as did the Muslim monarchs and troops who progressively took control of the region. Numerous Buddhist Viharas stupas, and monasteries were demolished or used for other purposes, and the local populace converted to another religion.

The third reason was cultural change. The introduction of Islam caused a cultural change in the area. Buddhism was strongly linked to the prevailing cultures of the time, and when Islamic culture was introduced, religious practices and cultural standards changed. The collapse of Buddhist patronage and the progressive integration of Islamic traditions were factors in the decline of Buddhist institutions.

The forth reason was loss of Royal Patronage as affluent merchants and royal patrons contributed significantly to the support of Buddhism in Gandhara. The level of royal backing for Buddhism did, however, decline as the political landscape altered

and new governing forces appeared. This had a detrimental effect on the upkeep and growth of Buddhist institutions.

The fifth reason economic and social changes to the collapse of Buddhism in Gandhara were also influenced by changes in trade routes and economic trends. Economic prosperity decreased when trade routes migrated away from the area, which had an impact on how long Buddhist communities could support their institutions. The fall of Buddhism's impact was also influenced by shifting social dynamics and the emergence of new religious and intellectual movements.

The Sixth reason was the loss of Buddhist monastic and scholarly institutions were eventually abandoned or demolished from Gandhara. For the preservation and spread of Buddhist teachings and practices, these centres had been essential. Losses of knowledge and a weakening of the Buddhist community were caused by these centres' collapse.

The seventh reason was that various religious and cultural traditions interacted with one another, resulting in the emergence of syncretism belief structures. Buddhism underwent modifications and adaptations, just like other religions, and this process assisted in the development and alteration of religious customs in the area.

It's crucial to remember that while Buddhism in Gandhara declined, it did not entirely vanish. While in a lessened form, some Buddhist communities and practices continued. The lengthy and complex process of Buddhism's demise in Gandhara was impacted by historical, cultural, and socio-political circumstances.

CHAPTER- V

BUDDHIST HERITAGE TOURISM IN TAXILA AND PESHAWAR

Peshawar and Taxila are two significant Buddhist heritage centres in Pakistan. Buddhist art, culture and education flourished in both cities during the period between the first century BCE and the seventh century CE when they were a part of the ancient Gandhara civilization.

In 1980, Taxila was designated a UNESCO World Heritage Site. It served as an important hub for Buddhist pilgrimage and education. The Julian and Mohra Moradu monasteries, Bhamala, Jandial and Dharmarajika Stupa are some of Taxila's important locations. These locations showcase the rich history of Buddhism in the area through their historic stupas, monasteries and sculptures.

Peshawar valley was also an important Buddhist city, particularly during King Kanishka of the Kushan Empire. The most important sites like Takht-i-Bhai, Sri Bahlol, Aziz Dheri and the well-known Kanishka Stupa, was located there. A sizable collection of Gandhara Buddhist artefacts and artefacts can currently be found at the Peshawar Museum.

Poor infrastructure, a dearth of contemporary tourist facilities, security issues brought on by previous terrorist attacks and a lack of international promotion are some of the obstacles facing Buddhist heritage tourism in these regions. In addition to being neglected, many heritage sites require improved conservation measures.

There are increasing prospects for Buddhist historical tourism. Tourists and Buddhist pilgrims from Sri Lanka, Thailand, China, Japan, and South Korea may choose to visit Pakistan and to promote the heritage tourism of these valleys through the global world.

The history of visitors to Buddhist heritage sites is extensive and complex. Chinese Buddhist pilgrims were the first to visit the Gandhara region in order to learn about and investigate the Buddhist legacy. These regions were visited by well-known Chinese monks like Xuanzang in the seventh century and Faxian (Fa-Hien) in the fifth. They documented in-depth accounts of the towns, monuments, and religious rituals they observed while visiting the stupas, historic monasteries, and revered Buddhist relics. Important historical details about Taxila, Peshawar, and other regions of Gandhara are provided by their travelogues.

During these early pilgrimages, the primary goals were to learn Buddhism, practise religious devotion, and gather Buddhist writings and artefacts to bring back to China. These pilgrims' strong faith and determination to uphold Buddhist teachings drove them on these perilous and challenging travels.

The ancient sites that these pilgrims saw are still there today, though many of them are in ruins. The Dharmarajika Stupa, Jaulian Monastery, Sirkap city in Taxila, and the remnants of the Kanishka Stupa in Peshawar are a few examples. A tradition that began almost 1,500 years ago is being carried on by contemporary tourists, scholars, and Buddhist devotees who continue to visit these historic sites.

5.2 Visit of Chinese Buddhist Pilgrims to the Valleys

With the passage of time a number of Chinese Buddhist pilgrims came to Gandhāra and documented the religious practices and other activities of the residents in their accounts which provide important information regarding the past glory as well as the gradual decline of Buddhism in Gandhāra. Among those pilgrims, the first was Fa-Hien, who came to Gandhāra in 403 A.D., (Stein 2006) and observed over five hundred Buddhist monasteries in the Swat valley, home to Hīnayāna sect monks. (Stein, 1921). Additionally, he has reported seeing two sacred rocks, one with Buddha's footprints and the other with impressions of his clothing. The two rocks were ascribed to the Buddha's miraculous visit, which resulted in the defeat of the evil dragon Nāga Apalāla of the Suvastu (Swāt) river (Legge, 1886). He travelled from Udyāna to Charsadda, Taxila, and Peshawar, where he viewed the holy sites where the Buddha had worked miracles in previous lifetimes. He witnessed the people honouring the Buddha's alms bowl shrine and the huge stupa of Kanishka in Peshawar. After that, he travelled to Hadda to visit the Buddha's skull bones (Legge, 1886).

Additionally, he is responsible for sending different sacred texts, or sutras, from Gandhāra to China. Regarding the Bodhisattva religion in Gandhāra, the story of the Chinese monks Fa-Hien is also particularly significant. While on his trek, he witnessed a well-known wooden picture of Maitreya that was perhaps eighty or hundred feet tall at Darel, the first capital of Swat (Tucci, 1977). It was supposed to have been carved about three hundred years after the death of Buddha.

In 519 A.D., Sung-Yun, another Chinese pilgrim, arrived here after Fa-Hien. His accounts are mostly sheds insight on Udyāna's religious activities. He claims that the major religion in this area is Buddhism, and at night the entire nation was filled with the sound of Buddhist temple bells. In the monastery of T,alo, he saw six thousand (or perhaps sixty) golden images (Chongfeng Li, 2012). Giuseppe Tucci is of the view that it was maybe the monastery of Butkara I, (Swāt) where a number of gilded sculptures have been found during Archaeological excavations (Tucci, 1958). In addition, he has drawn a true picture of the favourable climatic condition, excellent atmosphere, fine flowers and above all the fertility of the soil of Udyāna (Stein, 2006).

Yuan Chwang, also known as Hiuen-Tsang, was a well-known Chinese pilgrim who arrived in 630 AD. Similar to Fa-Hien, he was taken aback by the bad state of Buddhism in Udyāna. On either side of the Su-p'o-su-tu, or Swat River, he saw fourteen hundred monasteries, the majority of them deserted (Beal, 1884). The capital of Udyāna at that time was *Mung-chi-li* or *Mung-kie-li*, (now identified with the area of Manglaur, Swāt) (Beal, 1884; Cunningham 1871; Dean, 1896; & Stein, 1985) and with the present Mingora at Swat by Giuseppe Tucci (Tucci, 1958).

Hiuen-Tsang went to those rocks that were connected to the Buddha's miraculous visit (Beal, 1888). In the same way at Gandhāra he saw that the management of the Gandhara was in the hands of the king of Kābul, while about one thousand Buddhist monasteries in the Peshawar valley were in ruined condition. He also observed about one hundred temples in occupied by the non-followers of Buddhist faith. Moreover, he has also pointed out of the Buddha's alms bowl shrine, the famous Pipal tree and the stūpa of king Kanishka and the eighteen feet tall figure of Buddha in white stone at Peshawar (Beal, 1884). Along with the seven Buddha images he brought back from India, he also brought three golden figures, one silver image, and three sandal wood statues of the Buddha (Rhi, 2005).

As the previous discussion shows, Buddhism was the main religion of the people living in the Taxila and Peshawar valleys, as well as other areas connected to Gandhāra, from the middle of the third century B.C. Over time, it gained the support of the royal family and expanded to other nearby regions of the world. As seen by the sculptures of numerous giving figures bearing relic caskets, beaded garlands, lotus flowers, and torches to the Buddhist shrines, the governing classes and noble families funded the Buddhist art that flourished in both valleys (Schmidt, 2010). Along with

the creation of artwork, several religious texts were written, largely in Kharoṣṭhī script, on a variety of materials. These manuscripts shed light on the existence of different Buddhist sects in Gandhāra. The Peshawar and Taxila valleys are home to priceless Buddhist artwork and artefacts that have become important tourist destinations in recent years. Thousands of local, national, and foreign tourists visit these locations annually. Thus, the significance of Buddhist heritage places is the topic of discussion here.

5.3 Potential of Buddhist Heritage Tourism in Pakistan

Pakistan has enormous tourism potential due to its diversity of cultures, civilizations, and customs. Pakistan also has thousands of historical, religious, archaeological, and adventurous attractions that might bring large numbers of tourists from around the globe. This region does indeed have a rich and diversified archaeological and cultural legacy that has the potential to draw visitors from all over the world (Arshad, 2018).

The historical and cultural importance of the heritage sites including Harappa, Mohenjo-Daro, Swat, Taxila and Peshawar Valleys Buddhist heritage sites, cannot be overstated. These archaeological and cultural heritage sites offer chances for cultural and religious tourism in addition to offering a glimpse into Pakistan's ancient past. These sites can draw visitors, interested in history, archaeology, and cultural discovery from all over the world if proper preservation, promotion, and infrastructure development are implemented (Siddiqui, 2018).

Prior to the epidemic, over two million international tourists visited Pakistan, primarily in the country's northern areas and at the historical monuments of Takht-Bai and Taxila (Ullah, 2021). The most suitable economic resource of tourism industry in Pakistan is heritage tourism (Arshad, 2018). It is kind of cultural tourism will generate funding and the main sources of information to the national and international community (Du Cros, 2002).

The relationship between tourism and heritage, however, is multifaceted, as heritage organizations seek to preserve and retain, while tourism has to achieve a goal of being a commercial company (Aas, 2005 & Nuryanti, 1996).

With more than 450 million Buddhists throughout the World, Buddhism occupies a prominent position in both the cultural and religious spheres (Geary, 2018). Pakistan has a special chance to capitalise on the potential of Buddhist tourism because of its rich historical legacy. The Buddhist Circuit, which includes historical

sites and places of worship, is vital to the growth of this tourism industry. Encouraging and supporting the Buddhist Circuit is in line with the overarching objectives of historical tourism and cultural preservation. There is a chance to promote intercultural understanding while also boosting the economy as more and more people visit these locations. The interaction between residents and tourists has the potential to improve Pakistan's reputation as a travel destination (Alam, 2022).

Pakistan's Buddhist tourism sector works tirelessly to maintain its reputation as the world's premier Buddhist travel destination. In order to maximise client loyalty and revenue, industries need to consider new approaches and regulations for handling tourists and clients. Pakistan's tourism industry fluctuates for a variety of political and security reasons. The government is concentrating on the tourism sector, which has always been a significant part of the economy. Around US \$7.6 billion was generated by tourism in 2017, and by 2027, GDP is projected to increase by 5.6% to PKR 1,432.1 billion (Arshad, 2018)

In the International Travel and Tourism Development Index, Pakistan has raised six places, according to the latest World Economic Forum (WEF) report. Pakistan is ranked 83rd in the world's travel and tourism competitive index, which is called "Rebuilding for a Sustainable and Resilient Future." Compared to the index's previous 2019 edition, which ranked Pakistan 89th, this is an improvement. Pakistan now ranks among the nations in the Asia Pacific Region with the highest ranking improvements since 2019 thanks to a notable six-point rise in its rating on the global travel and tourism index (PTB, 2022 report).

Pakistan currently has low foreign tourist arrivals and low global tourism income. According to the tourism development study, "South Asia accounts for \$5.4 billion of the \$514 billion global tourism income, with Pakistan contributing a insufficient \$135 million, or 0.03 % of the global and 2.5 % of South Asian share." Out of the projected 694 million tourists who visit the world annually, just 0.5 million travel to Pakistan, a very small amount even among travellers from South Asia (Development of tourism, 2021)

The overall contribution of travel and tourism to the global gross domestic product (GDP) decreased by 23 % in 2022 compared to 2019, the year before the corona virus (COVID-19) pandemic began. In 2022, travel and tourism made a total contribution to the global economy of 7.7 trillion dollars. In 2023, this sum was

projected to increase to an estimated 9.5 trillion US dollars while remaining 5% below pre-pandemic levels.

From the viewpoint of the community, the goal of heritage tourism is to improve the environment and its persistence as an attractive place to live, tying people to the region and its culture. Heritage strengthens a nation's sense of identity and fosters cooperation. These advantages and values can be divided into three categories: emotional, cultural, and functional. Wonder, identification, continuity, and spirituality are examples of emotional values, whereas documentary, historical, archaeological, age, scarcity, aesthetic, symbolic, architectural, townscapes, landscapes, ecological, and scientific values are examples of cultural values. The worth of heritage from an economic, social, and political standpoint is a functional value (Bessière 2013).

5.4 Buddhist heritage Tourism in Taxila and Peshawar

As both of the valleys are located on the silk route and for centuries the Silk Road was as vibrant trade route. It was also an important travel route for people and ideas. In general the unusual good moved from east to west, merchants, missionaries, ideas and money moved from west to east. Buddhist was to travel west and then to east along the silk route. Around 200 BC Buddhism expanded westward from north eastern regions of India to the valleys of Taxila and Peshawar. Then a century later Alexander had rested in this region, then turned away from India to Mediterranean. Later on in 200 C.E, this area became the country of Gandhara under the monarch of King Kanishka. The Taxila- Gandhara had enjoyed the long trade and travel connection with Greece and exposure to Mediterranean art to the valleys of Taxila, Peshawar and other areas of Great Gandhara, with royal support of king Kanishka the first Sculpture representation and the elaborated stupas and monasteries were erected in over Gandhara.

It was the valleys of Taxila and Peshawar (Gandhara) the Buddhism and art travel towards east through Silk route to China and beyond to Korea and Japan. The valleys of Taxila and Peshawar are part of Gandhara, an area that was vital in the dissemination of Buddhism and Buddhist art from India to other parts of Asia. Particularly from the first century BCE to the seventh century CE, Gandhara was a major centre of Buddhist scholarship and culture.

As Buddhism spread throughout Gandhara, the region gained recognition for its distinctive artistic movement that combined Persian, Indian, and Greek elements.

This artwork, which is sometimes called Gandhara art, is particularly well-known for its intricate and lifelike sculptures of the Buddha and other characters from Buddhist legend.

Buddhism and its creative traditions were widely disseminated through the Silk Route, a network of commercial channels that linked the East and the West. Buddhist texts, artwork, and teachings were transported by monks, traders, and tourists along these routes, which extended as far as China.

Buddhism flourished and found favourable conditions in China, where it had a profound impact on Chinese philosophy, art, and culture. Buddhism proceeded from China to Korea and Japan, where it was thoroughly assimilated into the social, religious, and cultural fabric of these countries.

Consequently, the valleys of Taxila and Peshawar were not only important geographical sites but also important centres for the dissemination of Buddhism and its art, greatly influencing East Asian spiritual and creative traditions.

The Silk route has not only played an active role in trading the goods but also attracts the tourists to the Buddhist heritage located on this important route.

The Silk Road was an important channel for the flow of precious goods, including silk and spices, but it was also a platform for religious and cultural exchanges. The Silk route had a tremendous influence on the growth of Buddhism and the influx of tourists to the rich Buddhist cultural sites, particularly in the Gandhara Valley.

A crucial area on the Silk Road was Gandhara, which is now in Pakistan. Between the first century BCE and the seventh century CE, it developed into a significant hub of Buddhist scholarship, art, and culture. Numerous monasteries, stupas, and institutions that preserved and disseminated Buddhist teachings could be found throughout the area.

Gandhara's Buddhist heritage is particularly well-known for its distinctive painting style, which blends elements of Greek, Roman, Persian, and Indian art. This unique work of Gandhara art features intricately carved stone and stucco sculptures of the Buddha, Bodhisattvas, and numerous themes from Buddhist mythology.

These historical and religious locations in Gandhara along the Silk Road have attracted scholars, travellers, and pilgrims from all over the world over the years, in addition to those on pilgrimages in search of enlightenment. The region's rich cultural heritage and its contribution to the spread of Buddhism throughout China, Central Asia, and beyond draw tourists.

Pakistan's tourism industry greatly benefits from its rich Buddhist heritage, which makes the country's rich cultural offerings accessible to tourists from all over the world. Pakistan has grown to be a popular destination for Buddhist devotees and pilgrims because of its tremendous landscape and historical landmarks. In Pakistan, Taxila, a UNESCO World Heritage Site close to Islamabad, is one of the most important Buddhist locations. A renowned hub of Buddhist scholarship in the past, Taxila drew academics and monks from all over the world. Visitors can now tour the remains of historic monasteries, stupas, and Gandhara-era sculptures.

Buddhist heritage monuments draw millions of pilgrims and tourists each year for the purpose of pilgrimage. By encouraging people to learn about the life and teachings of the Buddha while experiencing the cultural and historical significance of these sites, pilgrimage tourism aids in the promotion of Buddhism. Tourism boosts local economies, which can encourage additional investments in safeguarding and promoting Buddhism.

Buddhist heritage sites attract tourists from around the globe, generating revenue for the local government and community. This monetary assistance can then help with the upkeep and restoration of these locations, ensuring their continued importance. There are several ways that coming from a Buddhist background helps to spread Buddhism.

Today, tourists drawn by the Buddhist heritage still find themselves drawn to the valleys of Gandhara. They travel to investigate the Buddha sculptures at Takht-i-Bahi, the ruins of Taxila and other archaeological sites that provide a window into the time when Gandhara was a busy Buddhist centre along the Silk Road. These locations offer a strong link to the cultural and spiritual heritage that has shaped much of Asia, in addition to serving as a testament to the region's historical significance.

Today Buddhism where it survives along this trade route in stupas, monasteries and other shrines attract thousands of tourists and dedicated monks from all over the World. The art Buddhist heritage is remarkable and the sites have profitable tourism potential, the danger is that tourism pressures may be over burden on these Buddhist heritage sites. Money is needed for the protection (restoration, conservation and preservation) of these sites, for the interpretation of the sites to the tourists for planning a balance tourists infrastructure.

Buddhist heritage sites need to be maintained and preserved, which means continuous financing and care are needed. In order to preserve these monuments'

significant historical and spiritual value for future generations, it is imperative that a balance be struck between accessibility and conservation as more people visit them.

The region's economy has benefited from the promotion of Buddhist tourism as well. Due to the arrival of tourists, local businesses like restaurants, motels, and souvenir shops have grown. A sustained cycle of development has been created by this economic expansion, which has further supported the preservation and repair of Buddhist sites.

Overall, Pakistan's efforts to promote tourism have benefited greatly from its Buddhist past. Pakistan has emerged as a major destination for travellers seeking spiritual enlightenment and cultural exploration thanks to its display of its rich Buddhist heritage and ability to interact with this ancient faith. The rebirth of Buddhism in Pakistan is expected to continue its upward trajectory with sustained efforts to promote and preserve these historical sites.

5.5 Economic Impacts of Heritage and Religious Tourism

The tourism industry is the largest source of the world economy, accounting for about 35% of the world's service exports. It not only creates money in the economy, but also creates jobs (Kumar, 2008).

Religious tourism has a significant economic impact for a nation. For many established and developing nations alike, the revenue generated by foreign tourism can be a significant source of income. In addition to impacting wages and employment prospects, visitor spending creates revenue for the public and private sectors. Heritage Tourism is the fastest growing sector of the world Economy, is a type of religious tourism, which is one of the earliest type of tourism. Hajj is an annual event for Muslims in Saudi Arabia, The main reason people travel to the Kingdom of Saudi Arabia (KSA), a special location for the Hajj and Umrah, is for religious tourism. Every year, millions of pilgrims make the journey to Mecca in Saudi Arabia, the city where the Prophet Mohammed was born, to partake in the two international pilgrimages known as the Hajj and Umrah. In Saudi Arabia, religious tourists spend the most money compared to other categories of visitors, which helps the country's economy (Fourier, 2015). According to estimates, the Hajj and Umrah provide \$12 billion annually to Saudi Arabia's GDP, or 20% of the non-oil GDP and 7% of total GDP (Alam, 2021).

To diversify its economy and reduce reliance on erratic oil revenue, Saudi Arabia has developed policies in recent years. As part of its Vision 2030 project, which wants to expand the number of foreign religious tourists to 30 million by 2030 (Khan, 2016). It chose the tourism industry as a priority for government expenditure and development. While the Kumbha Mela in India is a professional event for Hindus, attract millions of individuals to unique locations at once (Singh, 2006).

Likewise a UNESCO World Heritage Site, the terracotta army museum is one of China's most well-known archaeological sites. The museum receives millions of visits from both National and international visitors each year, which brings in a sizable amount of money from entry fees. With the Terracotta Warriors as its main draw, Xi'an has developed into a major centre of culture and heritage. The economic benefits of tourism have resulted in improvements to the region's infrastructure, which includes roads, airports, and public services (Bevan, 2016).

Kumbha is a festival and pilgrimage that takes place sporadically on the banks of four rivers in India in the areas of Allahabad (Prayagraj), Haridwar, Nashik, and Ujjain. Due to their connections to various mythological events, these places are sacred. Ascetics, spiritual searchers, and Hindu worshippers are the main attendees of the festival (Buzinde, 2014).

Similarly the relics Museum at Badshahi Mosque, Lahore houses the relics of Prophet Muhammad (Peace be upon him), a part of the Prophet's Muhammad PBUH hair, turban relics of Hazrat Ali and relics of his daughter Hazrat Fatima Zahra. Thousands of tourists visit this Museum to see these relics (Komaki, 2007).

As per World Tourism Organization (WTO) annual survey report published in 2022, the total number of foreign tourist arrivals in different regions of the World was 474 million from January to July. In view of the fact that this number was 195 million in 2021 in the same months, the increase in arrival numbers is exponential. The WTO estimates that global international tourist arrivals will be around 1.7 billion by end of 2024 (Bornioli, 2022). In the first seven months of 2022, arrivals in Asia and the Pacific (+165%) more than doubled, although they were still 86% below 2019 levels.

By cooperating, religious monks, foreign and domestic travellers, and local communities can guarantee that Buddhist heritage is conserved and shared in a way that benefits all in the form of tourism. This research will provide a framework for developing a responsible and sustainable Buddhist heritage tourism in both of the valleys as well as financial support to the local communities.

5.6 Effects of Archaeological Tourism

Travelling to archaeological sites or destinations mainly to explore and experience the artefacts, historical landmarks, and remnants of past civilizations is known as archaeological tourism.

Better preservation efforts may result from a greater public interest in ancient sites. To draw tourists, governments and the local community frequently make investments in the preservation and maintenance of historical places. By doing this, we can preserve cultural heritage for coming generations.

Heritage tourism has been linked to higher living standards, greater job opportunities, more tax revenue, and personal income. Social contacts, attitudes, and behaviours, as well as material goods linkages, are all linked to socio-cultural influences. Archaeological tourism has many benefits, including bettering a nation's economic standing, fostering culture, lowering unemployment, and benefiting the local population by bringing upgraded infrastructure, first-rate medical care, and an enhanced communication system.

Additionally, when tourism is widespread in a nation, the government is more willing to invest in these areas. Tourists' attitudes towards consumption have changed, and their level of life has increased.

There are many historical and cultural sites in the world, and everyone wants to travel and experience life, but the demand for tourism varies by nation due to disparities in their respective economies. As countries grow, so does disposable income, and in emerging economies particularly, the majority of this discretionary cash is spent on travel. Similar to how economies collapse, there will be a drop in demand for tourism.

According to (Risso, 2018), the global economic growth rate indicates that demand for tourism rises in tandem with GDP growth. The tourism sector affects the local population's environment and cultural conditions in a variety of ways, both positively and negatively. As much as tourism boosts the economy, there are drawbacks as well. These include crowding, deterioration of the environment, and harm to ancient monuments from increased foot traffic.

One way to illustrate this would be to cite the research of (Hayat, Asif 2021), who examined the detrimental effects of heritage tourism in their study and contended that it lowers moral standards by promoting prostitution and increasing drug usage in the community. Although archaeology tourism has the potential to be an effective instrument for cross-cultural exchange, economic growth, and cultural preservation, it

needs to be carefully planned and managed to optimise its positive effects while reducing its negative ones.

By producing funds, educating the public, and influencing policy, tourism may effectively capture the economic features of heritage and use them for conservation. Successful management of this crucial component can play a significant role in development and is present in numerous national and regional economies. Beyond just being important in boosting the visitor economy, culture and heritage tourism is crucial. According to a recent research, more than half of participants said that history and culture had a big impact on where they decide to go on vacation (Löfgren, 1999), Creating a stronger bond between the tourism sector and conservation professionals was the aim of this charter.

In the past, the main goal of this relationship was to minimise the negative consequences of tourism on historical monuments. The goal of the relationship between industry and experts was upgraded to a higher degree in this updated or revised edition of the charter. According to this charter, protecting cultural heritage and making it accessible to both residents and visitors should be among the goals of site conservation. Carrying out conservation efforts guarantees the genuineness of legacy and its transmission to future generations in its original, preserved state.

The recent work by ICOMOS to analyse the issues and difficulties facing heritage is a fantastic first step. The initiative has been acknowledged by the International Cultural Tourism Committee. Given the significance of tourism as a sector that drives mass migration, it is clear that it places a considerable amount of strain on cultural landmarks and heritage resources. The biggest threat to historic places is tourism, along with pollution and economic growth (Osti and Disegna, 2012).

Pakistan's heritage contains incredibly special treasures that can advance tourism. These materials are widely available, versatile, free, and recyclable. A simple illustration of one of the many free resources found in heritage is the morphological forms of the city that tourists visit at no expense to them. These are places that are accessible to tourists, such as the Sindhi fort Rani Kot and other locations that display public history. The legacy that originates from the producing position is not free. The expenses cover the price of upkeep, advertising, promotion, and marketing, as well as the missed opportunities from other developmental projects.

Visitors are free to explore the historical places. Without tourism, this added benefit will continue to operate. This kind of benefit can only be considered when rising or more demand does not result in a change in prices, does not affect the product, and does not lessen the advantages for preferred consumers. It is actually quite difficult for those conditions to prevail. This thesis might be supported by the reality that resources with many uses are distributed asymmetrically, particularly when it comes to historical or cultural tourism. Although there is a theoretical solution for asymmetrical allocation, it is not useful in real life (Song and Lee, 2012).

The purpose of this section is not to resolve the debate that was had above regarding such divergent points of view. As has been shown in many instances, the charge against tourists is that they deface or ruin the cultural assets they are there to see.

Tourists continue to bear the responsibility for the destruction of heritage sites because their actions are predicated on the idea that they differ from natives in a variety of ways, such as background, culture, education, and other areas. This distinction is the root of visitors' actions and attitudes that degrade tourism destinations (Petrick and Lee, 2007).

Visitors go to see different cultures, but tourism is primarily driven by their interests, which can include exploring, changing environments, relaxing, and improving mental health. When it comes to discriminating between locals and visitors, it also involves separating the former from the latter in terms of heritage or culture. Based on value, kind, quality, and other factors, there is a difference. The false notion is that legacy is the property of local alone and that tourists only come to experience it is a common misperception. In reality, tourists come to enjoy themselves and to build relationships with the people through sharing their culture and heritage. Locals and visitors can engage, recreate, alter, and adapt cultures through tourism (Lee, 2009).

It is incorrect to believe that locals preserving cultural assets and then offering them for sale to tourists or other visitors won't damage the legacy. It has been observed that in many parts of the world, heritage sites are only found by tourists; the inhabitants are often unaware that they even exist. Once tourists appreciate and support the legacy, locals begin to place more value on it. If these reasons are accepted, it will be difficult to distinguish between the history of locals and that of

visitors, as both groups have some similar cultural experiences (Fornell and Johnson, 1996).

5.7 The Successful Tourism Industry of Pakistan

According to Ali (2017) research indicates that 80 million Pakistanis visit domestic tourist destinations annually. Numerous factors, including less expansive travel and travellers' comfort zones, have contributed to the surge in domestic tourism. Research has also revealed that ineffective PTDC administration has left travellers facing a number of challenges. It's been a very long time since travellers from all over the world came to Pakistan. There are a multitude of causes behind this fall in tourism, but the fight on terror is the primary one. Pakistan's archaeological heritage, diverse cultures, and stunning natural surroundings drew large numbers of tourists; many of them were international visitors. People are unable to travel through Pakistan because of the unpredictable state of peace in the nation.

According to Wong (2016), the Federally Administered Tribal Areas (FATA), as well as some districts including Kohat, Lower Dir, Peshawar (the city of roses), and west Baluchistan, were all rated hazardous by the UK Foreign Office in 2016. Beautiful valleys like Bamoboret and Arandu, as well as specific areas of Chitral (west and south), have been deemed off-limits to tourists by the UK Foreign Office. Fantastic tourist attractions including customs, cultural diversity, friendliness, and much more can be found in almost all of these places (Wong, 2016).

The people of Pakistan and the tourism administration must cooperate to bring back the peaceful, golden age. Travellers from other countries won't be interested in returning to Pakistan unless a calm atmosphere is provided. But the media's influence in this area cannot be disregarded. Currently, increasing and enhancing domestic tourism can help to improve the situation. Every city in Pakistan has distinctive landmarks, distinct customs, regional cuisine, and much more that the people of that country can take pleasure in. In addition to bringing in money or revenue, this will also lessen people's dread (Sayira, & Andrews, 2016).

5.8 Pakistan Tourism Development Corporation (PTDC)

Pakistan Tourism Development Corporation or PTDC is the organisation under the direction of the Board of Directors; PTDC owns and operates a number of motels around the nation in addition to offering transportation to other locations. The date of incorporation was March 30, 1970. At present, Wasi Shah is the Chairman of the board.

Pakistan was named the best country in 2018 by the British Backpacker Society for adventurous travel. Following the announcement of the rating, travellers from 24 countries can now enter Pakistan with a visa on arrival. The Managing Director of the Pakistan Tourism Development Corporation called the ranking a "huge honour" for Pakistan (Ahmed, 2022).

The Ministry of Tourism was founded in September 2004, with the intention of creating policies related to sports, recreation, tourism, and the development of tourism. In order to promote tourism, it was necessary to draw visitors and offer them amenities. It's crucial to remember that the goal was to draw both domestic and foreign travellers. The Ministry of Tourism was disbanded in 2011, in accordance with the country's constitution since it was unable to fulfil its primary goals. Promoting tourism and youth leisure activities fell under the purview of the provinces. Pakistani provinces have up till now operated independently in marketing their historically and commercially significant sites. Each province's organisation promotes tourism on behalf of the Pakistan Tourism Development Corporation.

By constructing roads and other networks in accordance with international standards, the Pakistani government is supported to draw tourists, could be a great achievement for the marketing strategy to promote tourism. The nation's resources and human capital might be crucial to the growth of the tourism sector. Announcements of holiday packages for them could potentially draw in tourists; however, these packages must be reasonably priced in order to maximise the number of visitors.

Pakistan reached a major milestone in its tourism industry in 2023, when about one million foreign visitors arrived, setting a new national record. This impressive expansion highlights Pakistan's potential as a popular tourist destination. The volume of incoming tourism has steadily recovered and is on the rise since the COVID-19 pandemic's worldwide issues. International arrivals had been declined at about 300,000 per year on average for years. But the current figure indicates that tourists are now again interested in Pakistan's many attractions, such as its stunning scenery, rich cultural heritage, and unique historical sites.

The travel and tourism sector in Pakistan is expanding quickly, as seen by the sharp increase in both local and foreign visitors who are taking in the country's breath taking natural landmarks and rich cultural legacy. Gains in the economy have also resulted from the increased interest in the nation's distinctive offers. Pakistan's tourist

industry brought in \$1.3 billion in foreign exchange earnings in 2023, demonstrating its growing economic significance. These changes establish Pakistan as a new travel destination in the world's tourism scene and demonstrate the sector's potential as a major force behind economic expansion and cross-cultural interaction (Khan, 2023). Pakistan's Travel & Tourism market is floating for significant growth, with projected revenue expected to reach an impressive US\$3,738.00 million in 2024. The sector is expected to experience a vital annual growth rate of 8.16% from 2024 to 2029, culminating in a projected market volume of US\$5,533.00 million by 2029. This positive result reflects increasing investment in tourism infrastructure, improved accessibility, and the growing global interest in Pakistan's rich cultural heritage and natural beauty. As the sector expands, it is set to play a vital role in strengthening the national economy, creating jobs, and promoting Pakistan as a competitive destination on the world tourism stage (APP report, 01,jang, 2024).

5.9 Possessions of Heritage Tourism

Visiting to heritage sites or destinations mainly to explore and experience the artefacts, historical landmarks, and remnants of past civilizations is known as archaeological tourism.

Better preservation efforts may result from a greater public interest in ancient sites. To draw tourists, governments and the local community frequently make investments in the preservation and maintenance of historical places. By doing this, we can preserve cultural heritage for coming generations.

Heritage tourism has been linked to higher living standards, greater job opportunities, more tax revenue, and personal income. Social contacts, attitudes, and behaviours, as well as material goods linkages, are all linked to socio-cultural influences. Archaeological tourism has many benefits, including bettering a nation's economic standing, fostering culture, lowering unemployment, and benefiting the local population by bringing upgraded infrastructure, first-rate medical care, and an enhanced communication system.

Additionally, when tourism is widespread in a nation, the government is more willing to invest in these areas. Tourists' attitudes towards consumption have changed, and their level of life has increased.

There are many historical and cultural sites in the world, and everyone wants to travel and experience life, but the demand for tourism varies by nation due to disparities in their respective economies. As countries grow, so does disposable income, and in

emerging economies particularly, the majority of this discretionary cash is spent on travel. Similar to how economies collapse, there will be a drop in demand for tourism.

According to (Risso, 2018), the global economic growth rate indicates that demand for tourism rises in tandem with GDP growth. The tourism sector affects the local population's environment and cultural conditions in a variety of ways, both positively and negatively. As much as tourism boosts the economy, there are drawbacks as well. These include crowding, deterioration of the environment, and harm to ancient monuments from increased foot traffic.

One way to illustrate this would be to cite the research of (Hayat, Asif 2021), who examined the detrimental effects of heritage tourism in their study and contended that it lowers moral standards by promoting prostitution and increasing drug usage in the community. Although archaeology tourism has the potential to be an effective instrument for cross-cultural exchange, economic growth, and cultural preservation, it needs to be carefully planned and managed to optimise its positive effects while reducing its negative ones.

By producing funds, educating the public, and influencing policy, tourism may effectively capture the economic features of heritage and use them for conservation. Successful management of this crucial component can play a significant role in development and is present in numerous national and regional economies. Beyond just being important in boosting the visitor economy, culture and heritage tourism is crucial. According to a recent research, more than half of participants said that history and culture had a big impact on where they decide to go on vacation (Löfgren, 1999), Creating a stronger bond between the tourism sector and conservation professionals was the aim of this charter.

In the past, the main goal of this relationship was to minimise the negative consequences of tourism on historical monuments. The goal of the relationship between industry and experts was upgraded to a higher degree in this updated or revised edition of the charter. According to this charter, protecting cultural heritage and making it accessible to both residents and visitors should be among the goals of site conservation. Carrying out conservation efforts guarantees the genuineness of legacy and its transmission to future generations in its original, preserved state.

The recent work by ICOMOS to analyse the issues and difficulties facing heritage is a fantastic first step. The initiative has been acknowledged by the International Cultural Tourism Committee. Given the significance of tourism as a

sector that drives mass migration, it is clear that it places a considerable amount of strain on cultural landmarks and heritage resources. The biggest threat to historic places is tourism, along with pollution and economic growth (Osti and Disegna, 2012).

Pakistan's heritage contains incredibly special treasures that can advance tourism. These materials are widely available, versatile, free, and recyclable. A simple illustration of one of the many free resources found in heritage is the morphological forms of the city that tourists visit at no expense to them. These are places that are accessible to tourists, such as the Sindhi fort Rani Kot and other locations that display public history. The legacy that originates from the producing position is not free. The expenses cover the price of upkeep, advertising, promotion, and marketing, as well as the missed opportunities from other developmental projects.

Visitors are free to explore the historical places. Without tourism, this added benefit will continue to operate. This kind of benefit can only be considered when rising or more demand does not result in a change in prices, does not affect the product, and does not lessen the advantages for preferred consumers. It is actually quite difficult for those conditions to prevail. This thesis might be supported by the reality that resources with many uses are distributed asymmetrically, particularly when it comes to historical or cultural tourism. Although there is a theoretical solution for asymmetrical allocation, it is not useful in real life (Song and Lee, 2012).

The purpose of this section is not to resolve the debate that was had above regarding such divergent points of view. As has been shown in many instances, the charge against tourists is that they deface or ruin the cultural assets they are there to see.

The false notion is that legacy is the property of local alone and that tourists only come to experience it is a common misperception. In reality, tourists come to enjoy themselves and to build relationships with the people through sharing their culture and heritage.

Locals and visitors can engage, recreate, alter, and adapt cultures through tourism (Lee, 2009).

It is incorrect to believe that locals preserving cultural assets and then offering them for sale to tourists or other visitors won't damage the legacy. It has been observed that in many parts of the world, heritage sites are only found by tourists; the inhabitants are often unaware that they even exist. Once tourists appreciate and

support the legacy, locals begin to place more value on it and the heritage tourism in the valleys will be promoted.

5.10 Aspects in Declining Archaeological tourism in Pakistan

There are a number of reasons why archaeological tourism may be declining, but they can be generally divided into four categories: economic, social, environmental, and cultural.

Downturns in the economy may result in less money available for travel. For foreign visitors, visiting archaeological sites may become more costly due to fluctuating exchange rates. Exorbitant admission fees to historical places may discourage tourists on a tight budget. Uncertain political or economic situations in a nation may discourage travellers out of fear for their safety.

When tourists become more conscious of and sensitive to cultural appropriation, some may decide not to visit archaeological sites out of respect for native peoples or their traditional history. Insufficient explanation or storytelling: Without sufficient interpretation or storytelling to place archaeological sites in context, visitors may find it difficult to engage with them.

Certain archaeological sites may be unwelcome or inaccessible to tourists due to their distant or politically sensitive locations. In order to effectively address these problems, local communities, governments, tourism stakeholders, and conservation organisations must often work together in a complex manner. Increasing community involvement in tourist development, putting sustainable tourism practices into place, interpreting and storytelling to improve visitor experiences, and infrastructural improvements are a few possible strategies.

The opinions and responsibilities of domestic and international visitors who participated in surveys and meetings are the negative factors affecting Pakistan's travel sector. According to the tourists, they are encouraging both security and tourism in light of Pakistan's current transformation. This project's primary goal is to identify the true reasons behind Pakistan's tourism industry's decline. To clarify, the study aims to rate and rank a number of issues that are thought to be the probable causes of the decline in heritage tourism; assess and look into the role of the Pakistani government (Ministry of Tourism, PTDC, TDCP) in managing the tourism industry; ascertain the extent to which the public sector of Pakistan is accountable for the decline in tourism. Secondary data was gathered from a variety of sources, including government websites, trade magazines, local newspapers, media outlets, and journal.

CHAPTER -VI

RESULT AND DISCUSSION

This chapter focuses on the data analysis and discussion that was conducted with visitors, included national, international, and monks (religious) from different countries. The statistical software package known as the Statistical Package for the Social Sciences (SPSS) was employed to conduct the data analysis. This study is among the first of its kind and examines the main problems/challenges to all national and international and religious tourists regarding the role of Buddhist heritage in the promotion of tourism overall, its effects, and their satisfaction with various services and facilities provided at heritage sites and museums.

The data collected from this research will be useful for future heritage tourism planning in the Taxila and Peshawar valleys, as well as for the remaining archaeological sites in Pakistan. Because there is a lot of data in this study area, each segment and portion of the questionnaires is covered separately for the convenience of readers and future researchers. The results are shown in the form of the detailed tables of frequencies and percentages are provided in the appendices for the readers who want further in-depth study.

6.1 Tourists Demographics

This section discusses the demographics of both national and international visitors, as well as some basic details regarding their visits to the heritage sites in the Taxila and Peshawar valleys. This section covers the visitors' age, gender, national or international, country, education, occupation, distance travelled, frequency of visits, and total number of visits. The data analysis offered in the form of charts is followed by explanations in the text that follow. The most important findings are presented in the discussion, while the very small details are displayed in the appendices' tables of frequencies and percentages.

Age (Table-1)

Age	Frequency	Percentage
15-25 years	82	21.4
26-35	77	20.1
36-45	89	23.2
46-55	68	17.7
56-65	61	15.9
66 and above	7	1.8
Total	384	100

Age of the visitors (Table 1)**Gender (Table 2)**

Gender	Frequency	Percent
Male	338	88.0
Female	42	10.9
Other	4	1.0
Total	384	100

Gender of the visitors (Table 2)**From (Table 3)**

From	Frequency	Percentage
International Tourists	60	15.6
National Tourists	294	76.6
Monks	30	7.8
Total	384	100

The visitors Identity (Table 3)**Distance Covered (Table 4)**

Distance	Frequency	Percentage
0-30 Km	30	7.8
31-60 Km	40	10.4
61-100 Km	97	25.3
101-500 Km	83	21.6
More than 500 Km	44	11.5
Total	295	76.8

International	90	23.5
Total	384	100

Distance Covered by the visitors (Table 4)

Education (Table -5)

Education	Frequency	Percentage
Matric	21	5.5
FA FSc	87	22.7
BA BSc	141	36.7
MA MSc	105	27.3
MPhil PhD	30	7.8
Total	384	100

Education of the visitors (Table 5)

Job Description (Table 6)

Occupation	Frequency	Percentage
Govt Employee	71	18.5
Private	92	24.0
Business	130	33.9
Other	91	23.7
Total	384	100

Nationality (Table 7)

From	Frequency	Percentage
Australia	06	1.56 %
Bhutan	04	1.04 %
China	07	1.82 %
Egypt	06	1.56 %
France	08	2.08 %
Germany	07	1.82 %
Korea	08	2.08 %

Malaysia	06	1.56 %
Maldives	05	1.32 %
Poland	05	1.32 %
Sri Lanka	07	1.82 %
Thailand	04	1.04 %
UK	08	2.08 %
USA	09	2.34 %
National (Pakistani)	294	76.6 %
Total	384	100 %

Type of Visitor (Table 8)

Visitor type	Frequency	Percentage
General	326	84.9
Scholar	28	7.29
Religious	30	7.8
	384	100

Type of the visitors (Table 8)

Visit Number (Table 9)

Visit No#	Frequency	Percentage
1	290	75.5
2	65	16.9
3	28	7.3
4	1	.3
Total	384	100

Visit number of the visitors (Table 9)

6.1.1 Result and Discussion on the Types of the Visitors

As the research questions put out in first chapter (see chapter 1.4), the current research has highlighted many new concepts. In the following lines I have contextualised these questions according to the current findings.

(1) What types of tourists are received at the Buddhist heritage sites in Taxila and Peshawar valleys?

The trends in the demographic (see Table 3 in Chapter 5), the study suggest that tourists visiting a Buddhist, heritage sites in Taxila and the Peshawar Valleys, can be characterised into three different types i.e. National, General international and Religious monks.

The study's findings indicate that tourists of all genders visit the historical sites in the Taxila and Peshawar valleys. Males made up the majority of visitors .i.e. 88%, while females made up 10.9% and she-males made up 1% of those who also visited the museums and historical sites (see Table 2). Youth were in great number i.e. 64.7% of the total among the visitors to the Taxila and Peshawar valleys. They are in the age range of 15 to 45 years, 17.7% of the tourists were between the ages of 46 and 55, 15.9% were between the ages of 56 and 65, and 1.8% were older than 65 (see Table 1). The heritage sites and museums in the Taxila and Peshawar valleys were visited by the majority of visitors, comprising, 76.6% national visitors, 15.6% general international visitors, and 7.8% religious monks (see Table 3).

In terms of the national tourist's travel distance, which was 43.5 km from 1 to 100 km, this indicates that the majority of the visitors were from the surrounding areas, and among them 21.6% travelled from 100 km to 500 km, while 11.5% covered more than 500 km (see Table 4).

The majority of the visitors had graduate and postgraduate degrees, demonstrating their high level of education. Of the visitors, 64% hold graduate or postgraduate degrees. In a similar way, 22.7% of visitors had intermediate education, 5.5% had matriculation, and 7.8% had M.Phils and PhDs degrees (see Table 5).

Business Professionals, educators, engineers, and certain private institution personnel, were mostly tourists to the heritage sites and museums in the Taxila and Peshawar valleys. 33.9% of the visitors to the valley are businessman, followed by 30.2% private workers, 18.5% government employees, and 23.7% unspecified workers. Among the valley's guests were housewives and a man. Additionally, unemployed people make up a portion of the visitation count (see Table 6).

The international tourists to the heritage sites and museums were belonging from different regions. Among the 23.43% of the total national tourists, 1.56% from Australia, 1.04% from Bhutan, 1.82 % from China, 1.56% from Egypt, 2.08 from France, 1.82 % from Germany, 2.08% from Korea, 1.56 % from Malaysia, 1.32%

from Maldives, 1.32% from Poland, 1.82 % from Sri Lanka, 1.04% from Thailand, 2.08 % from UK, and 2.34 % from USA (see Table 7).

According to above statistics, Buddhist heritage sites and museums in both valleys attract tourists from a wide range of cultural backgrounds, demonstrating its attractiveness on a worldwide scale. Due in large part to the contributions of tourists from industrialized nations like the USA, UK, France, and Germany, Pakistan's historical sites are well known across the World. Like China, Sri Lanka, Bhutan, and Thailand, regional nations also exhibit a great deal of interest, probably as a result of their close proximity and shared culture.

The comparatively smaller percentage of visitors from each nation may indicate a lack of worldwide knowledge of these cultural sites, difficulties with accessibility, or insufficient international marketing. But the consistent interest from different areas points to a need to strengthen facilities and advertising tactics to draw in more foreign tourists, promoting tourism and promoting cross-cultural interaction.

The vast majority of visitors, or 84.9%, were tourists from the general public, followed by 6% scholars and religious monks from various countries were 9%(see Table 8).

This breakdown highlights how a wide variety of people visit heritage sites and museums for a variety of reasons, from pleasure and education to scholarly research and spiritual finding. The necessity to accommodate general tourists by offering interesting exhibits, facilities, and instructional materials is highlighted by the sizeable percentage of general public visitors. Accesses to specialist information, research facilities, and accommodations for religious activities are all necessary to meet the needs of academics and religious monks at the same time.

To improve the entire visitor experience and make sure that the sites are welcoming to all kinds of tourists, it is crucial to understand these visitor demographics

In addition, the majority of tourists, 75.5% having first visit and 16.9% made their second visit, 7.3% made their third visit, and 0.3% made their fourth visit to the historical sites and museums (see Table 9).

Tourists' visitation trends to museums and Buddhist heritage sites reveal information about their engagement and interest in these heritage sites. 75.5% of visitors were making their first visit. This means that these sites are especially attractive to first-time tourists who might be learning about rich cultural and historical heritage of the valleys. Although many first-time visitors show that these places are initially very

attractive. 16.9% of visitors, visiting second time. This group indicates an increasing interest in returning to these locations, whether because of the experience's depth, a desire to go deeper, or other reasons like travelling with new tourists. A smaller number of tourists showed continuous interest, with about 7.3% of them making their third visit. These tourists can have a personal connection to the locations or be very adoring about historical sites.

Just 0.3% of them went for their fourth appointment. Dedicated fans, scholars, or locals who have a deep connection to these heritage sites probably make up this group.

The frequency of first-time visitors shows where efforts to promote return visits should be strengthened. Improving visitor experiences through participatory programs, better facilities, and attractive exhibitions may encourage return visits from first-time visitors. Offering fresh or unique content to existing visitors, such special tours or workshops could keep them interested and encourage loyalty.

These visitor patterns also highlight the value of marketing and outreach in the prevalence of first-time visitors shows where efforts to promote return visits should be strengthened. Improving visitor experiences through participatory programs, better amenities, and captivating exhibitions may encourage return visits from first-time tourists. Offering fresh or unique content to existing customers, such special tours or workshops could keep them interested and encourage loyalty.

The result shows that Buddhist heritage sites in the Taxila and Peshawar valleys are mostly visited by male, educated, and national tourists, with 88% male visitors and 64% holding graduate or postgraduate degrees. Most visitors are from nearby areas, travelling up to 100 km, with businessmen (33.9%) comprising the largest occupational group. The majority (75.5%) were first-time visitors, reflecting growing interest in these cultural heritage sites.

6.2 Operationalization and Instrumentation of Variables

For measurement of study independent variables i.e. facilities and services, tour guide information, attributes evaluation, marketing material, revisit intention, antiquities display and old aged and disable person in which tourism promotion is dependent variable the following procedure was adopted.

The scale for measuring the dependent variable i.e. social inclusion consists of 05-13 items, a positive response on 50% or more items considered the promotion of tourism in the valleys.

6.3 Sampling and Sample Size

The total survey forms from the visitors in the study area were 384 in numbers complete in all aspects. For calculation of sample size, the following formula was used as recommended by Chaudhry (2009).

$$n = \frac{N\hat{p}\hat{q}Z^2}{\hat{p}\hat{q}Z^2 + Ne^2 - e^2} \quad \text{-----Equation-1}$$

Where “N” denoted the total visitors which is 384 for this study, p represented the population proportion which is 0.050, q=0.50, z denoted the confidence level which 1.96 and e represented margin of error which is taken 0.043 while 0.05 is enough for social sciences.

The main goal of this analysis's is to find patterns, trends, and correlations in the data that have been gathered. By doing so, it will be possible to throw light on a variety of topics pertaining to visitors preferences, attitudes, and behaviours across distinct visitors. Researchers hope to gain important insights that advance a thorough knowledge of the dynamics driving Buddhist heritage tourism in the study area by analyzing the responses across a variety of categories and variables.

A variety of statistical techniques were probably used in the analysis process, including test i.e. Chi-Square test and Tau-c were applied to test hypotheses and look at relationships between variables, descriptive statistics to describe the sample's characteristics, and possibly more sophisticated techniques like factor analysis or logistic regression to investigate complicated relationships within the data set were based by on the following equation proposed by Mary (2009).

$$\chi^2 = \sum_i \frac{(O_i - E_i)^2}{E_i} \quad \text{(Equation-2)}$$

The following formula of Kendall's Tau-c test was used in equation-3 (Nachmias and Nachmias, 1992)

$$\tau_c = \frac{n_c - n_d}{\sqrt{(n_0 - n_1)(n_0 - n_2)}} \quad \text{(Equation-3)}$$

A logistic regression model was applied to measure the functional relationship between a group variable i.e. Age, gender, literacy status, education, distance covered and visit number, a logistic regression model was used. When there are three options

for respondents yes, no and don't know then the logistic regression model is considered effective (McFadden, 1973).

The following formula in equation-4 proposed by Karen (2001) for logistic regression model.

$$\ln\left(\frac{P}{1-P}\right) = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \dots + \beta_k X_k \quad \text{----- Equation-4}$$

We restricted ourselves to percentages because this is one of the first studies of its kind and examines the main issues and visitor perceptions regarding Buddhist heritage tourism generally, its effects, and visitor satisfaction with various services and facilities. This way, the data can be used for future planning of Buddhist heritage tourism in the Taxila and Peshawar valleys, as well as the rest of the national readers as well as upcoming scholars. The findings are presented as tables and figures, and for readers who would like a more in-depth look, there are extensive tables of frequencies and percentages in the appendices.

Every questionnaire section is covered separately in this chapter due to the volume of data that is offered. For the convenience of readers and upcoming researchers, a brief introduction is provided at the beginning of each segment or section. In addition to the extensive tables of frequencies and percentages that are supplied in the appendices for readers who need a more in-depth analysis, the data are presented as tables and charts.

6.4 RESULTS AND DISCUSSION

To promote Buddhist heritage tourism in the Taxila and Peshawar valleys, basic facilities for visitors to these historical sites must be provided. The Pakistani government, understanding the significance of this important tourism industry, has made the establishment of infrastructure and facilities a top priority through the Pakistan Tourism Corporation (PTC).

By guaranteeing that basic facilities and services are offered at Buddhist heritage sites, the PTC makes a significant contribution to the facilitation of both national and international tourists. In addition to improving the tourist's experience, these initiatives help Pakistan project a favourable image internationally.

The government wants to promote tourism and economic growth in the area by drawing more people to these culturally significant locations through its initiatives. Pakistan wants to establish itself as a top tourism destination for tourists interested in experiencing its rich Buddhist heritage in the Taxila and Peshawar valleys. To do this, the country is concentrating on building necessary infrastructure and enhancing services.

A tourism industry's ability to flourish and expand can be seriously hampered by poor rules. A major contributing element to this restriction can be ignorance or lack of understanding regarding harmful legislation.

It is proposed that measures intended to attract tourists to heritage sites have a direct proportionate link with those policies. To put it another way, this indicates that the number of visitors to heritage sites is strongly influenced by how well tourism regulations work.

Policies that meet infrastructural needs, guarantee the preservation of cultural heritage, improve visitor's experiences, and successfully promote the destination can all contribute to the development of a heritage tourism industry when they are well-designed and efficiently put into practice.

In this section thirteen questions about tourists' perceptions of the facilities and accessibility to Buddhist historical sites and museums in the Taxila and Peshawar valleys were posed in an effort to promote tourism. The open-ended questions allowed respondents to openly explore their opinions about these issues, but the yes, no, and don't know answers were also included in the questions.

So here are the facilities provided to the tourists in the Buddhist heritage sites was measured through some appropriate attributes is given in Table 2 and discussed below.

(2) What is the tourists' satisfaction level at the heritage sites in Taxila and Peshawar valleys?

The analysis of data (see Table 10 to Table 11 in chapter 5), highlights different levels of satisfaction among tourists visiting Buddhist heritage sites in Taxila and the Peshawar Valleys. The findings point out that while a majority of international tourists and religious monks are usually satisfied with the facilities provided at the sites and museums and overall experience, local and national visitors have expressed dissatisfaction in visiting several heritage sites.

6.4.1 Satisfaction level about infrastructure facilities

Table-11

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion-of tourism	Less promotion-of tourism		
Satisfaction from road facilities to the heritage site	Yes	164 (75.6%)	40 (18.4%)	13 (6%)	217(56.5%)	$X^2=12.364$ P=0.015 Tau-c=0.50
	No	59 (65.6%)	14 (15.6)	17 (18.9)	90(23.43%)	
	Don't know	53 (68.8%)	16 (20.8%)	8 (10.4%)	77(20.05%)	
Satisfaction- from Accommodation Facilities	Yes	135 (82.8%)	19 (11.7%)	9 (5.5%)	163(42.44)	$X^2=17.032$ P=0.002 Tau-c=.000
	No	48 (64.9%)	17 (23.0%)	9 (12.2%)	74(19.27%)	
	Don't know	93 (63.3%)	34 (23.1%)	20 (13.6%)	147(38.28%)	
Government Guest House in adjacent area of the sites	Yes	135 (80.8%)	25 (15.0%)	7 (4.2%)	167(43.48%)	$X^2=15.485$ P=0.004 Tau-c=.000
	No	58 (68.2%)	16 (18.8%)	11 (12.9%)	85(22.13%)	
	Don't know	83 (62.9%)	29 (22.0%)	20 (15.2%)	132(34.3%)	
Satisfaction from Visa Problem to the foreigners? (Foreigners 15)	Yes	66 (95.7%)	02 (2.9%)	01 (1.4%)	69(76.66%)	$X^2=2.089$ P=0.719 Tau-c=.003
	No	15 (93.8%)	00	01 (6.3%)	16(17.77%)	
	Don't know	05 (100%)	00(00)	00(00)	05(5.5%)	
Friendly-airport assistance (Foreigners 15 persons)	Yes	62 (95.7%)	1 (2.9%)	1 (1.4%)	64 (71.1%)	$X^2=4.370$ P=0.358 Tau-c=.004
	No	12 (93.8%)	0	1 (6.3%)	13 (14.4%)	
	Don't know	12 (3%)	1 (7.7%)	0 (00)	13 (14.4%)	
Drinkable-water facilities at the	Yes	119 (77.3%)	29 (18.8%)	6 (3.9%)	154 (40.10)	$X^2=11.420$ P=0.022
	No	102 (92.3%)	30 (19.6%)	21 (13.7%)	153(39.84%)	

site	Don't know	55 (71.4%)	11 (14.3%)	11 (14.3%)	77 (20.05%)	Tau-c= .056
Neat and clean destination at the site	Yes	161 (75.2%)	37 (17.3%)	16 (7.5%)	214(55.72%)	$X^2=8.577$
	No	59 (67.0%)	21 (23.9%)	08 (9.1%)	88 (22.91%)	P=0.073
	Don't know	56 (68.3%)	12(14.6%)	14(17.07%)	82 (21.35%)	Tau-c= .086
Rest stop places on highways for visitors	Yes	49 (72.1%)	13 (19.1%)	06 (8.8%)	68 (17.7%)	$X^2=2.939$
	No	103 (67.8%)	30 (19.7%)	19 (12.5%)	152(39.58%)	P=0.568
	Don't know	124 (75.6)	27(16.5)	13 (7.9%)	164(42.7%)	Tau-c= .271
You are satisfied from-the availability-of Car Park at heritage sites	Yes	96 (75.6%)	23 (18.1%)	08 (6.3%)	127 (33.0%)	$X^2=6.355$
	No	115 (74.2%)	25 (16.1%)	15 (9.7%)	155(40.36%)	P=0.174
	Don't know	65 (63.7%)	22(21.6%)	15 (14.7%)	102(26.56%)	Tau-c= .041
You are satisfied from the security level	Yes	151 (71.9%)	43 (20.5%)	16 (7.6%)	210(54.68%)	$X^2=5.360$
	No	80 (72.1%)	15 (13.5%)	16 (14.4%)	111 (28.9%)	P=0.252
	Don't know	45 (71.4%)	12 (19.0%)	06 (9.5%)	63 (16.40%)	Tau-c= .785
You are satisfied from first aid facility at the sites	Yes	43 (70.5%)	07 (11.5%)	11 (18.0%)	61 (15.88%)	$X^2=6.760$
	No	45 (71.4%)	13 (20.6%)	05 (7.9%)	63 (16.40%)	P=0.149
	Don't know	188 (72.3%)	50 (19.2%)	22 (8.4%)	260 (67.7%)	Tau-c= .583
You are satisfied from food price at the sites	Yes	129 (72.9%)	35 (19.8%)	13 (7.3%)	177 (46.09)	$X^2=10.276$
	No	103 (66.5%)	29 (18.7%)	23 (14.8%)	155(40.36%)	P=0.036
	Don't know	44 (84.6%)	06 (11.5%)	02 (3.8%)	52 (13.54%)	Tau-c= .796
Do you believe the entry fee and other costs were	Yes	155 (74.5%)	39 (18.8%)	14 (6.7%)	208(54.16%)	$X^2=9.465$
	No	103 (67.8%)	30 (19.7%)	19 (12.5%)	152(39.58%)	P=0.050
	Don't	18	1	5	24 (6.25%)	Tau-c=

justified by the experience	know	(75.0%)	(4.2%)	(20.8%)		.163
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Number in table stand for frequencies and number in digression represent percentage proportion of visitors.

An effective visitor satisfaction plan must address everything from parking to signage to food quality and fresh drinkable water to cleanliness, from security to the expenses and from visa facility to friendly airport assistant for international tourists. Promoting a high quality heritage tourism business are challenging in the absence of these high-quality services (Parkin et al., 1989).

The findings (see Table 11) indicate that, out of the 384 visitors, 56.5% (217) were satisfied with the road facilities, and of those 217, 164 (75.6 %) thought highly of them for the promotion of tourism. The data indicates that out of 384 visitors, 40 (18.4%) show moderate approach of road facilities, 13 (18.4%) show less cause for the promotion of tourism in the Taxila and Peshawar valleys. In contrast, 23.43 % (90) of visitors express dissatisfaction with the quality of the roads leading to heritage sites. Of these, 59 (65.6%) show highly positive response of road facilities, 14 (15.6%) show moderate approach of road facilities, and 17 (18.9%) show low response of road facilities. Out of 384 people, 77 (20.05%) have no response of these facilities. Visitors social attachment was shown to be positively correlated ($T^c=0.58$) and highly significant ($P=0.015$) with roads leading to Buddhist heritage sites. These results make it clear that visitors' access to information regarding the state of the roads leading to the cultural sites in the Peshawar and Taxila valleys is insufficient. On the other hand, people who were happy with everything from the heritage sites to the road infrastructure were probably more conscious of the local tourism industry's efforts. Knowledge of the country's tourism resources enhances access to socioeconomic development and other pertinent demands, as well as the country's perception abroad.

The primary obstacle to promoting tourism in the valleys, particularly in the heritage sites located in rural areas of Pakistan, is the lack of transportation infrastructure reaching the site. In a study, Bddulph (2018) discovered a high correlation between people's perceptions of their basic information rights and their lack of access to basic information on tourism destinations. The author went on to say that tourists who are aware of the basic legal rights and services offered by heritage sites are better equipped to deal with issues of injustice and bias. Worldwide tourism

advertising fails due to insufficient knowledge about tourist location services (E Devile et al., 2020; and R Bddulph., 2018).

In addition, the findings showed that 42.44 % of visitors acknowledged that the accommodations met their needs, while 19.27 % thought the facilities would not be enough to solve their lodging problems and 38.28 %t were unaware of the existence of accommodations. The findings showed a strong positive ($T^c=0.001$) and highly significant ($P=0.002$) correlation between the accommodation facilities offered to guests and the promotion of tourism (P-T). These findings indicate that tourists are more inclined to promote tourism if they feel that the lodging options available close to historical sites meet their needs and receive positive feedback on them.

The probable reason of their facilitation is that they are nationally and internationally known visitors and somehow they are the guests invited by some institutions or foreign government delegates or elite class tourist i.e. religious monks take benefits from these Govt policies which enhance their accessibility and participation in various aspects. Special hotels are hired for accommodation and resting places are allotted to the religious monks visiting to the religious places (Stupas and Monasteries) to favour and to promote the religious tourism among the international tourists, However, in the majority of cases, particularly for national tourists, there were an increasing number of issues during their stay, due to the questionable effectiveness of these accommodations for visitors travelling long distances, as the cost of a hotel room often exceeded the amount they had budgeted for their trip.

Worldwide, tourism is a significant source of income for many nations. An important part of many government-led economic development initiatives is tourism. Typically, tourism-related initiatives provide a tourist attraction to entice tourists from outside the area to spend money on lodging, food and drink, local transportation, admission, and other tourism-related goods and services. Direct advantages to the local economy result from this spending, and governments gain from higher tax revenues brought in by travel-related consumer spending but if the cost of the hotel rent is high then it decrease the number of travels visiting to the sites (Neumayer and Plumper,2016)

Furthermore, 43.48%of respondents thought that nearby government guest houses and other lodging options are accessible and beneficial for further tourism development. Additionally, 22.13 % of respondents suggested that there be no lodging

options or government guest houses in the areas next to heritage sites, while 34.37% of visitors said they were unaware of these locations. The findings showed a strong ($P=0.004$) and favourable ($T_c=0.000$) correlation between tourism marketing and government guest houses, which is a tangible means of facilitating visitor access. The Government of Pakistan has developed and implemented National Plan for the promotion of tourism and evacuates some of the Govt guest houses for tourists visiting the different localities of Pakistan to overcome the accommodation facilities and accessibility problems of tourists. Awareness rising among tourists with respect to their accommodation rights is one of major component of the PTC (Alasttal, M. N. M., & Burdey, M. B. (2017). Although major portion of tourists were unaware of the law that made it aware for the implementing agencies to construct infrastructure accessible for tourists from far away areas and abroad, yet some of the educated visitors having knowledge of this important aspect of their rights were more likely to be included for the promotion of tourism. This, probably, is because of high level of interaction, of knowledgeable and aware tourists of their legal rights, with implementing agency and other stakeholders in the society. These tourists had awareness of various projects and their implementation process that were devised for their welfare.

For all those international tourists and religious monks who agreed that facilitation provided and positive behaviour of the visa section officer at visa centre, 76.66% international visitors were agreed compared to 17.77% of those who claimed that no facilities were provided for them and 5.5 % were unaware about facilities at Visa centre. Visa facilitation for international tourist in embassies was found less significant ($P=0.719$) and highly positive significance ($T^c =0.003$) with more promotion of tourism.

Researchers are looking for the primary drivers of demand for international travel, and they emphasized that income levels have a significant impact on one's capacity to travel. They also suggested that easy issuance of visa requirements as a government policy might boost travel from abroad (Song and Witt, 2006)

To increase commerce and tourist benefits, governments may grant visa-free entrance to visitors from a limited list of nations on a bilateral or unilateral basis. In 2008, the US government extended South Korean nationals' 90-day visa-free access to encourage travel from their country. Since each nation is the other's primary source of incoming tourists, it was anticipated that the 2006 removal of visa requirements

between South Korea and Japan would increase traveller numbers in both directions (Whyte 2008).

Moreover, for all those respondents who experienced a friendly airport assistant at different centres of Pakistan facilitated 76.66% tourists were compared to 17.77% those who didn't have a good experience on the airport, while 17.77 % those international tourists were unaware about airport experience. The association of facilitation in the airport and tourist promotion was found more significant ($P=0.358$) and highly positive significant ($T^c=0.004$).

An important factor in the growth of inbound tourism is airports. In the economies of many nations, the tourism industry is becoming more and more significant. In several nations, flying is the primary method by which visitors enter the nation

When the whole impact of an airport's direct, indirect, and induced effects is considered, it can have a significant positive impact on the local economy. Estimates, omitting the effects of tourism, range from 1.4 to 2.5% of GDP (Cristureanu, et al, 2007).

Promoting the airport's atmosphere and level of service should be its top goal. Using questionnaires, in every airport will examine the significance and contentment of both local and foreign visitors. Additionally, an importance-performance analysis utilise to evaluate key services in need of enhancement and to offer pertinent guidance. The findings will indicate the main services that needed to be enhance include ground transportation, baggage claim speed, complaint processing, health centre, and terminal comfort (Ghazi, & Ammar, 2018).

In addition, for all those visitors who were satisfied from the facility of drinkable water provided by the local authorities at the Buddhist heritage sites were 40.10% compared to 39.84% who were claimed in negative opinion about it and 20.05 % out of 384 having no observations about facilities of drinkable water. Therefore, information about the drinkable water facilities significantly ($P=0.022$) and positively ($T^c=0.046$) contributed to promotion of tourism through these heritage sites.

Tourist's satisfaction is critical to the long-term viability of the travel and hospitality industries as well as sustainable destination management. Excellent food and drink are essential components of any trip. Food and drink are becoming more widely acknowledged as the main factors influencing travellers' decision to travel. It

is up to the tourists to decide for themselves what to do, where to stay, and what to eat and drink while on vacation (Alegre, et. al, 2010).

Furthermore, the data reveal that, of the respondents, 55.72% agreed that the heritage site and its surroundings were clean and orderly, compared to 22.91 % who disagreed and 21.35 % who were unaware of this. A comparable, highly significant, and less positive ($P=0.073$, $T^c=0.086$) correlation between tourists and tidy, clean heritage sites was discovered.

It is well known that there are strong links between tourism and the environment, making ecologically conscious travel planning crucial. Great deals of expertise and experience have been gained in the field of environmental planning for tourism. Cultural heritage is an invaluable source of inspiration and life, and it is a crucial component of cultural growth. The World Heritage Centre of UNESCO urges nations all over the world to set up management plans to preserve heritage sites and safeguard their cultural heritage (Tu, H. M, 2020).

Furthermore, for those responders who agreed that rest areas should be offered at various intervals that link to tourism destinations with historical significance 17.7.2% of respondents were satisfied with the rest areas, compared to 39.58% who said there were no amenities at all and 42.70 % who said they had no awareness that there were rest areas in various locations. Travellers' knowledge of the availability of rest areas is favourably ($T^c=0.271$) correlated and highly significant ($P=0.043$).

In addition, 33% of the respondents stated that they received priority opportunities when it came to the availability of car parking spaces at museums and archaeological sites, whereas 40.36 % of the respondents said they received no priority treatment when it came to parking their cars near historical monuments. Of them, 26.56% are unaware of the existence of parking lots at museums and historical sites. More significant $T^c = 0.041$ and less positive $P = 0.174$ showed a relationship between visitors and parking facilities.

World Heritage Sites (WHS) are frequently the main draws and sources of popularity for a place for a variety of reasons, not the least of which being the economic benefits they provide through greater tourism and longer stays. But in the absence of proactive management to lessen adverse effects, including traffic, visitors and the local population may find themselves ensnared in a never-ending cycle of subpar visitor experiences and deterioration of World Heritage assets Cros, H. D. (2008).

Moreover, 54.68% of the respondents who were satisfied from the security measures when compared to 22.90% of those who not satisfied from the security actions at heritage sites and 16.40% have no knowledge of security at different heritage sites and museums. Security measures taken during the visit have significant ($P=0.252$) and positive ($T^c=0.785$) association with tourists. The knowledge and awareness with respect to the security measures at different sites and museums prevailed to some extent and was also a source of satisfaction of international tourists and creates a positive image on the harmony of a country.

The phenomena of tourism, which fosters the growth of numerous economic ventures directly or indirectly related to the provision of tourism services, as well as the perception of cities, has the potential to generate a variety of criminal activities. Together with tourism stakeholders, destinations need to provide secure and suitable environments for their guests and promote harmony with the local populace. Safety and feeling of security are vital for the standard of living in tourist locations and should be considered while selecting a place (Alkier, et al 2016).

Additionally, 15.88 % of respondents expressed satisfaction with first aid facilities at heritage sites and museums, compared to 16.4 % who expressed dissatisfaction during their visit to various heritage sites and museums. Notably, a significant proportion of respondents, 67.70 % did not know that first aid facilities existed at heritage destinations. For the quality of life in tourist areas, security measures are essential. The association between tourists and first aid facilities was significant ($P=0.019$) and weakly positive ($T^c=0.583$).

Food facilities are one of the most basic facilities and needs of human beings. Tourists not only visit to see the heritage sites and museums but also want to enjoy their accommodations and food at the destinations. So, accommodations and food play an important role and a basic segment for the promotion of tourism at different destinations. High prices are a big problem at different localities of both valleys, as is being evident from the responses of the visitors. Results were astonishing results when visitors were asked about the food prices of restaurants' meals etc. This is an alarming situation for the future of tourism in the valleys as the most of the national visitors to the valleys are from middle class families and cannot afford such a huge price.

Conversely, the study results show that satisfaction level of tourists of the food prices at different heritage sites are 46.09% are agreed that food prices are reasonable

compared to that 40.36% are having serious constraints on the food prices at different localities of the heritage sites and museums while 13.54% have no idea about food prices. Food price have significant ($P=0.036$) and less positive association $T^c=0.796$. This probably is because of unsatisfactory price of food at different heritage sites for getting no benefits specific for tourists.

Similarly, a significant portion of tourism is the admission charge to museums and historical sites. When tourists go to museums and archaeological sites, they usually have complaints about the cost of admission. There are several factors that lead to this discontent.

Tourists may believe the prices are unduly high when compared to the value of the experience. Customers could expect more in terms of the level of detail provided, display quality, or preservation for the price they spend.

Furthermore, it is likely that the exact allocation of proceeds from entry fees is opaque. It is feasible for tourists to question if their money is being misappropriated or is going towards maintaining and preserving the site.

Thus, the tourists visiting heritage sites and museums, 39.58% are mostly national and local tourists are dissatisfied with the entry fees and 54.16%, comprising national and international visitors and members of the elite class, are satisfied with the admission fee cost. The remaining 6.25% of tourists are not aware of the entry fee. Tourism promotion and first entry fee had a weakly positive ($T^c=0.163$) but statistically significant ($P=0.050$) correlation.

The overall result of the facilities .i.e. road facilities, food facilities, entry fee, security, accommodation etc. shows that majority of the tourists 41.8% were satisfied, 30.35% were not satisfied and 27.93% were unaware about facilities provided at these heritage sites and museums.

6.4.2 Facilities of Tour Guide information

One of the most important components of promoting heritage tourism is the contribution of tour guides information that is both accurate and interesting. To ensure that tourists have a deep understanding of the cultural, historical, and spiritual value of heritage sites, tour guides are essential to improving the visitor experience.

Table-12

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion of tourism	Less promotion of tourism		
Satisfaction from Tour guide facilities at the sites	Yes	110 (75.6%)	21 (18.4%)	12 (6%)	143 (37.23%)	$X^2=4.191$ P=0.381 Tau-c= .263
	No	83 (65.6%)	25 (15.6%)	16 (18.9%)	124 (32.29%)	
	Don't know	83 (68.8%)	24(20.8%)	10 (10.4%)	117 (30.46%)	
Satisfaction from Tour guides were Knowledgeable	Yes	79 (82.8%)	14 (11.7%)	16 (10%)	99 (25.78)	$X^2=16.49$ P=0.002 Tau-c= .001
	No	105 (74.2%)	28 (20.%)	7 (5%)	140 (36.45)	
	Don't know	92 (63.44%)	28 (19.3%)	25 (17.2%)	145 (37.76%)	
Satisfaction from the communication skills of your tour guide	Yes	76 (80.8%)	15(75.4%)	6 (10%)	97(25.26)	$X^2=11.95$ 4 P=0.018 Tau-c= .003
	No	103 (68.2%)	24(17.7%)	08(5.9%)	135(35%)	
	Don't know	97 (62.9%)	31 (25.1%)	24 (15.7%)	152 (39.58%)	
Availability and accessibility of information at-various locations	Yes	154 (73.3%)	39 (18.57%)	17 (8%)	210 (54.68%)	$X^2=3.151$ P=0.533 Tau-c= .002
	No	60 (68.18%)	15 (17%)	13 (14.8%)	88 (22.91%)	
	Don't know	62 (72.%)	16 (18.6%)	08 (9.3%)	86 (22.39%)	
The directions and instructions	Yes	88 (19.7%)	15 (80.3%)	9 (8.03%)	112 (29.16%)	$X^2=9.042$ P=0.060 Tau-c=
	No	99	30	9	138	

provided by the tour guide.		(71.74%)	(21.73%)	(6.52%)	(35.93%)	.026
	Don't know	89 (66.4%)	25 (18.65%)	20 (15%)	134 (34.89%)	
satisfied from the provision- of Information Boards	Yes	118 (75.6%)	26 (16.6%)	12 (7.8%)	156 (40.62%)	$X^2=7.797$ P=0.099 Tau-c= .003
	No	84 (75.67%)	19 (17.1)	8 (7.2%)	111 (28.90%)	
	Don't know	74 (63.24%)	25 (21.36%)	18 (15.38%)	117 (30.46%)	
Whenever needed employees- were helpful and available	Yes	135 (75.84%)	28 (15.7%)	15 (18.42%)	178 (46.35%)	$X^2=3.803$ P=0.433 Tau-c= .251
	No	61 (64.89%)	22 (23.7%)	11 (11.7%)	94 (24.47%)	
	Don't know	80 (76.4%)	20 (23.6%)	12 (10.71%)	112 (29.16%)	
satisfied from Provision-of information brochures	Yes	126 (84%)	14 (9.3%)	10 (6.6%)	150 (39.06%)	$X^2=22.34$ 6 P=0.000 Tau-c= .000
	No	55 (52.88%)	30 (28.8%)	19 (18.2%)	104 (27.08%)	
	Don't know	90 (69.23%)	27 (20.76%)	13 (10%)	130 (33.85%)	
Provision of best package deal for tourists	Yes	122 (78.7%)	19 (12.25%)	14 (9.03%)	155 (40.36)	$X^2=10.66$ 1 P=0.031 Tau-c= .004
	No	71 (73.95%)	17 (17.70%)	08 (8.33 %)	96 (25.0%)	
	Don't know	83 (62.40%)	34 (25.56%)	16 (12.03%)	133 34.63%)	

- Number in table represent frequencies and number in parenthesis represent percentage proportion of respondents.

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Tour guide services are essential for improving the visitor experience, playing an important role in memorable visitors' experience and offering insightful information about the historical and cultural artefacts of museums and heritage sites. Trained guides with in-depth knowledge of the history, architecture, artefacts, and cultural context of the site are usually included in these facilities. In addition to leading scheduled tours, guides can be hired to walk guests through the site with explanations, questions answered, and captivating stories that bring the exhibits to life.

Having access to informed guides can significantly improve the experience of visitors by providing deeper insights and viewpoints that might not be immediately obvious to the untrained eye. Majority of the visitors are satisfied from the overall tour guide information's and facilities provided at heritage sites and museums i.e. 37.23% while 32.29 % are not satisfied and 30.46 % visitors having no idea about Tour guide facilities. The Satisfaction from Tour guide facilities at the sites in context of visitors satisfaction status showed negative ($T^c = -0.263$) and not significant ($P = 0.381$).

Interpretation of the local culture, museum artefacts, and cultural heritage should be provided to visitors, along with an explanation of appropriate behaviour while visiting museums, living cultures, and cultural heritage sites, according to World Tourism Organization (2008). This will help with effective management. The most common duty that tour guides do is interpreter, according to a study of several research conducted by Black and Weiler in 2005. They suggested that it is commonly accepted that interpretive experiences are something that tour guides should provide. Thus, tour guiding, unless otherwise noted, includes interpretation as used later in this study.

Furthermore, the discussion about the knowledge of the tour guide most of the visitors were dissatisfied from his knowledge about the heritage sites and artefacts showcased in the museums i.e. 36.45% while 25.78% are satisfied from the knowledge of the tour guide and majority of the tourists i.e. 37.76% were not provided the tour guide facility. So, the association of the above said variables was highly positive ($T^c = 0.001$) and highly significant ($P = 0.002$).

When it comes to communication from tour guides, guests have a wide range of needs and expectations. Not only are they expecting information to be received, but they also expect experiences that are significant and go beyond superficial criticism.

By changing the tour guide's function from one of a one-way commentator to one of an experience broker, this communal set of expectations serves as the foundation.

Personalized and engaging communication is a major need from visitors. They are looking for guides who can adjust their material and style of communication to fit the preferences and interests of each member of the group. Rather than just reading a prepared speech, this might entail conversing with guests, posing queries, and thoroughly integrating them in the tour experience (Weiler, & Walker, 2014).

Being the primary intermediaries between visitors and the local population, tour guides play a crucial role in the tourism industry. Their function goes beyond merely dispensing information; they also serve as cultural interpreters, facilitators, and ambassadors, all of which improve tourists' entire travel experiences.

Facilitating conversation and engagement between visitors and locals is one of the main roles of tour guides. They promote meaningful encounters and cross-cultural understanding by bridging language and cultural divides. Guides assist tourists in navigating strange situations, interacting with locals, and gaining understanding of the destination's culture, customs, and way of life through their communication abilities. Most of the tourists i.e. 43.2% were unknown from the communication skill of tour guide while 23.6% were satisfied and 33.2% not satisfied from the communication skill of the tour Guide. Value of level of significance and T^c for entire table show a highly significant and positive association ($P=0.018$ & $T^c=-0.003$).

Furthermore, 54.68 % of the visitors who were facilitated on the availability and accessibility of information about the site at various locations and 22.91% were not satisfied, while 22.39% of those who's have no idea about the availability and accessibility of information of the site at various locations. Association information at different locations was not significant and weak ($P=0.533$, $T^c=0.537$).

The directions and instructions provided by the tour guide is an important factor in visitors' experience. Instructions at the different destinations, is equally important for a memorable visitor experience. Visitors were asked to respond about the instruction at different level of all these mentioned facilities and services. Most of the tourists i.e. 35.93% were not satisfied from the directions and instructions provided by the tour guide while 29.16% were not satisfied and 34.89 % visitors were unknown from the directions and instructions provided by the tour guide. Value of level of significance and T^c for entire table show a moderate significant and weak positive association ($P=0.060$ & $T^c=-0.026$) (Further detail in chapter V).

In fact, one of the most important aspects of museums and heritage sites is the provision of information boards, especially when it comes to encouraging archaeological tourism. These informational boards function as teaching aids, providing guests with insightful information on the historical and cultural value of the objects, buildings, and locations they are visiting.

Written explanations, images, maps, diagrams, and other visual aids that offer background knowledge, interpretation, and context for the exhibits or the location itself are frequently seen on information boards. They provide visitors with an enhanced comprehension of the items exhibited, including their historical background, archaeological value, and cultural significance. For all those respondents who experienced about the satisfaction of information boards at number of museums and heritage sites .i.e. 40.62% while 28.90 % were dissatisfied from the provision of information boards and 30.46 % have no idea about the provision of information boards. Therefore, facilities provided about the information were less significantly ($P=0.099$) and positively ($T^c=0.029$) contributed to promotion of tourism through these heritage sites.

While providing help at historical sites and museums to those in need certainly helps to improve visitor experiences and fosters community development, it also tackles socioeconomic issues.

Positions as tour guides, ticket salesmen, museum attendants, or maintenance personnel are a few ways to give jobs to people in need. People from deprived backgrounds might use these jobs to get work and support themselves. Heritage sites and museums can enhance the economic empowerment of the community and reduce poverty by employing locally.

Employees can provide distinctive viewpoints and enhance interactions with guests since they frequently have direct knowledge of and insights into the history and culture. Additionally, having them there can help the community feel proud of and take ownership of the museum or historical site. Cooperation of employee on the heritage sites and museums is an important part of tourism. Due to friendly attitude and cooperation of employees, visitors feel personal safety and enjoy their visits. In both valleys, a large number of visitors i.e. 46.35% were satisfied with the employee's cooperation while 28.90 % not satisfied. The reasons of the dissatisfaction may be the high ratio of visitors in the season, limited number of employees serving and the long

duty hours, the heritage sites and museums due to which employees cannot perform well.

By offering vital information, improving visitor experiences, and acting as marketing tools, brochures are an important part of the promotion of archaeological sites and museums.

Initially, brochures function as educational guides, providing visitors with comprehensive accounts of the collections, displays, and points of interest within the museum and archaeological site. They aid visitors in appreciating the value of the objects or buildings they come across by offering historical context, background, and explanation. In order to facilitate visitors' navigation and help them get the most out of their stay, brochures may also include floor plans, maps, and suggested itineraries. Additionally, they highlight the salient points and distinctive qualities of the museum or archaeological site, luring guests to delve deeper and find undiscovered treasures. Brochures with striking photos, engrossing narratives, and intriguing descriptions can stimulate tourists' curiosity and build anticipation for the visit. A brochure is described as "a form of printed promotional material designed to communicate with existing or potential tourists" by Molina and Esteban (2006).

Finding a text's genre also requires understanding its text structure (Bhatia, Citation 2004; Swales, Citation 1990). A cover, a summary, a general presentation, and a customised offer are the typical elements that distinguish a brochure (Francesconi, 2007).

39.6% of the tourists were satisfied with the availability of brochures facilities at the museums and heritage sites, while 27.08 % were not satisfied, and 33.85% were unknown about the brochures and having no response from visitors. 32.6% are satisfied with the water-based activities while 31.2% are not satisfied and 34.2% did not respond to the question (further detail in chapter VI). While responding to the comfort and cleanliness of lakes, river, streams, springs and parks etc. majority of the visitors i.e. 43.6% are not satisfied while 33.2% are satisfied. Again, the results show the cleanliness issues in the valley. The association of brochures' availability and tourism promotion (T-P) with tourists visiting the archaeological sites and museums was found highly significant ($P=0.000$) and highly positive ($T^c=0.390$).

Furthermore, 40.36 % of the visitors have a positive response regarding the provision of best package deal for tourists as compared to 25% of the tourists were not satisfied from best tour package and 34.63% have ignore to answer the question as

they were unaware of this package deal. It was shown that there is a very large correlation of between the availability of best package deals provided by the tour operators to the visitors and tourism on the archaeological sites and museums i.e. ($P=0.031$) and highly positive ($T^c=0.004$).

The result highlights that 37.61% of the tourists were satisfied from the tour guide information, 29.80 % were dissatisfied and 32.58 % were unknown about tour guide information's.

6.4.3 Satisfaction from preservation, Antiques& display

Table-13

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion of tourism	Less promotion of tourism		
You are satisfied from the sites, are well preserved and intact?	Yes	166 (78.67%)	23 (10.9%)	22 (10.4%)	211 (54.94)	$X^2=18.909$ $P=0.001$ $Tau-c= .005$
	No	53 (64.63%)	24 (29.6%)	5 (6.09%)	82 (21.35%)	
	Don't know	57 (62.63%)	23 (25.27%)	11 (12.08%)	91 (23.69%)	
You are satisfied from-your-knowledge about-Buddhist Heritage i.e.- Stupa, monastery, Sculptures	Yes	134 (82.20%)	19 (11.65%)	10 (6.13%)	163 (42.44%)	$X^2=15.393$ $P=0.004$ $Tau-c= .000$
	No	83 (63.35%)	32 (24.42%)	16 (12.21%)	131 (34.11%)	
	Don't know	59 (65.55%)	19 (21.1%)	12 (13.33%)	90 (23.43%)	
You are satisfied from Labels of the Sculptures	Yes	166 (78.67%)	27 (12.79%).	18 (8.53%)	211 (54.94%)	$X^2=12.784$ $P=0.012$ $Tau-c= .002$
	No	47	18	06	7	

and other objects-were readable-and informative		(66.19%)	25.35%	8.45%	(18.48%)	
	Don't know	63 (61.76%)	25 (24.5%)	14 (13.75%)	102 (26.56%)	
Provision of website and-online information of the heritage sites?	Yes	186 (79.1%)	32 (13.6%)	17 (7.2%)	235 (61.19%)	$X^2=17.895$ P=0.001
	No	34 (56.6%)	15 (25%)	11 (18.3%)	60 (15.62%)	Tau-c= .000
	Don't know	56 (62.9%)	23 (25.8%)	10 (11.2%)	89 (23.17%)	
You are satisfied from-the overall value of your visit to the site	Yes	208 (76.2%)	41(15%)	24 (8.8%)	273 (71.09)	$X^2=9.926$ P=0.042
	No	17 (58.6%)	07 (24.1%)	05 (17.2%)	29 (7.55%)	Tau-c= .009
	Don't know	51 (74.7%)	22 (26.8%)	09 (11%)	82 (21.35)	
You are satisfied from-the atmosphere of the site	Yes	205 (75.92%)	43 (15.92%)	22 (8.1%)	270 (70.31)	$X^2=11.343$ P=0.023
	No	11 (52.38%)	08 (38.9%)	02 (9.52%)	21 (5.46%)	Tau-c= .014
	Don't know	60 (64.5%)	19 (20.43%)	14 (15.05%)	93 (24.21%)	

- Number in table represent frequencies and number in parenthesis represent percentage proportion of respondents.

Promoting heritage tourism significantly depends on the preservation, conservation and display of the artefacts in the Buddhist stupas, monasteries and in the museum. For the way historical sites and artefacts are presented has the power to significantly improve the experience of visitors. Visitors can get important insights into the history, culture, and significance of the location or artefacts from well-curated exhibits and informative displays. In addition to strengthening their bond with the place, this can assist tourists in realizing the value of protecting cultural assets.

Furthermore, the visit might become more memorable and engaging with the use of effective presentation strategies. Guided tours, multimedia presentations, and

interactive display can enhance the tourist experience and make it more instructive and informative. This enhances the visitors and motivates them to spend more time investigating and learning about the historical site or museum.

The majority of visitors' i.e. 54.94 % were satisfied with the site's overall preservation and intactness, compared to 21.35% who are dissatisfied and 23.69 % who were unaware of the site's perseverance and intactness. The findings showed a stronger ($P=0.001$) and more favourable ($T^c=0.261$) correlation between site preservation and tourist promotion (T-P).

Moreover, 42.44% of visitors expressed satisfaction with their personal understanding of stupa monasteries and other Buddhist-era artwork, while 27.6% expressed dissatisfaction. In a similar vein, 23.43% of respondents did not know anything about their Buddhist ancestry. The results revealed a highly significant ($T^c=0.000$) and stronger ($P=0.004$) association between tourist promotion (T-P) and site preservation.

Similarly, when the visitors were asked how satisfied they were with the labels of the sculptures and other objects being readable and informative, the majority of respondents, or 59.49%, said they were satisfied with the labels of the artefacts, whereas 18.48% said they were not satisfied and 26.56% said they had no idea. The findings showed that tourism promotion (T-P) and displaying labels readable to the visitors had a stronger ($P=0.012$) and highly significant ($T^c=0.002$) relationship.

The way that someone presents a portion of Buddhist art or artefacts in a museum is crucial for the promotion of tourism. Therefore, the most important component of this is readable and instructive labelling. Bremer (2014) emphasises that it's critical to consider "how the logic and practical objectives of marketplace capitalism rely on the aesthetic importance of authenticity and the meaningful values attributed to things deemed religious.

Furthermore, the majority of visitors, or 61.19%, expressed satisfaction with the website and online information about heritage sites published by the Pakistani government on social media. In contrast, 15.62 % of visitors expressed dissatisfaction with the online material, and 23.17 % were unaware of it. The results indicated that there was a stronger ($P=0.001$) and highly significant ($T^c=0.000$) association between tourist promotion (T-P) and online information about heritage sites.

For a number of reasons, it is essential to promote the Buddhist heritage of Pakistan's Taxila and Peshawar valleys online and through websites in order to draw visitors from all over the world.

First of all, when it comes to trip planning, tourists turn to the internet as their main information source. Pakistan may access a broad range of prospective tourists who are curious about the region's rich cultural past by providing thorough and interesting web content about the Buddhist heritage sites in the Taxila and Peshawar valleys.

Second, having an internet presence makes it possible to share comprehensive details on heritage sites, such as their historical relevance, distinctive architectural elements, and cultural value.

Moreover, multimedia content like films, virtual tours, and excellent photos can be used in an efficient web marketing plan to highlight the splendour and attraction of the Buddhist heritage sites. Potential travellers may get enthralled with this immersive experience and be motivated to travel in person to see the places' magnificence for themselves.

Furthermore, social media, forums, and travel blogs on the internet offer chances for interactive interaction with prospective users. Travellers who may not be familiar with Pakistan's Buddhist cultural sites can get interested in them by actively participating in online discussions and sharing interesting content. When the "historic nature of the site means that a secondary and alternative solution has to be achieved," computer displays, virtual visits, and audio-visual (AV) presentations can be utilised to illustrate collections of historical sites and museums (Noble & Lord, 2004).

The majority of tourists (70.31%) are satisfied with the general atmosphere around the museums and heritage sites, compared to 5.47% who are dissatisfied and 24.22% who were unaware of the mood. The findings showed that there was a weakly positive ($P=0.0213$) and marginally significant ($T^c=0.014$) correlation between general atmosphere and tourism promotion (T-P).

The result shows that overall 59% visitors were satisfied while 16.32% were dissatisfied and 24.78% were unknown about the display of antiquities and preservation of heritage as well as about online facilities.

(3) What role did the Buddhist heritage sites play in the promotion of tourism in Taxila and Peshawar valley?

The trends of the visitors(see Table 13& Table 14) underlines the fundamental role that Buddhist heritage sites play in promoting tourism in Taxila and the Peshawar Valleys. These heritage sites are not only historical and cultural attractions but also having a significant focus of local and international tourism. Their matchless unify of historical, archaeological, and spiritual significance attracts a different variety of visitors, including history devotees, educationist, cultural tourists, and religious pilgrims.

In this section visitors were asked about to evaluate their feedback during their visit about the role of Buddhist heritage in promotion of tourism. The results of the responses of the visitors are as under:

6.5 Role of Buddhist heritage in promotion of tourism

Table-14

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion of tourism	Less promotion of tourism		
The sites here are of high valued to me	Yes	218 (74.14%)	49 (16.66%)	27 (9.18%)	294 (76.56%)	$X^2=3.664$ $P=0.453$ $\text{Tau-c}= .085$
	No	20 (68.96%)	6 (20.68%)	3 (10.34%)	29 (7.55%)	
	Don't know	38 (62.29%)	15 (24.59%)	8 (13.11%)	61 (15.88)	
The-Buddhist heritage sites are unique compared to other dynasties	Yes	229 (73.87%)	50 (16.12%)	31 (10%)	310 (80.72%)	$X^2=10.660$ $P=0.031$ $\text{Tau-c}= .046$
	No	25 (75.75%)	5 (15.15%)	3 (9.09%)	33 (8.59%)	
	Don't know	22 (53.65%)	15 (36.58%)	4 (9.75%)	41 (10.67%)	
Buddhist heritage	Yes	224	42	29		$X^2=17.459$

sites are attractive to me		(75.93%)	(14.23%).	(9.83%)	295 (76.82%)	P=0.002 Tau-c= .011
	No	13 (48.14%)	09 (33.33%)	05 (18.15%)	27 (7.03%)	
	Don't know	39 (62.9%)	19 (30.64%)	04 (6.45%)	62 (16.14%)	
Buddhist heritage is well interpreted here	Yes	208 (77.03%)	38 (14.07%)	24 (8.88%)	270 (70.31%)	$X^2=15.663$ P=0.004 Tau-c= .002
	No	24 (60%)	09 (22.5%)	07 (17.5%)	40 (10.41%)	
	Don't know	44 (59.54%)	23 (31.08%)	07 (9.45%)	74 (19.27%)	
I felt safe when I visited Buddhist heritage site	Yes	203 (77.18%)	39 (14.82%)	21 (7.98%)	263 (68.48%)	$X^2=12.465$ P=0.014 Tau-c= .003
	No	28 (56%)	14 (28%)	08 (16%)	50 (13.02%)	
	Don't know	45 (63.38%)	17 (23.9%)	09 (12.67%)	71 (18.48%)	
I think I made the right decision to visit here	Yes	222 (72.78%)	53 (17.37%)	30 (9.83%)	305 (79.42%)	$X^2=2.150$ P=0.099 Tau-c= .029
	No	15 62.6%	07 29.16%	02 8.33%	24 (6.25%)	
	Don't know	39 (70.9%)	10 (18.18%)	06 (10.9%)	55 (14.32%)	
My experience at Sites was exactly what I expected	Yes	217 (72.33%)	53 (17.66%)	30 (10%)	300 78.12%	$X^2=3.615$ P=0.461 Tau-c= .829
	No	10 58.82%	06 35.29%	01 5.88%	17 (4.42%)	
	Don't know	49 (73.13%)	11 (16.41%)	07 (10.44%)	67 (17.44%)	
Your satisfaction from Government	Yes	154 (74.75%)	34 (16.50%)	18 (8.73%)	206 (53.64%)	$X^2=2.735$ P=0.603

initiative-for promotion-of Tourism on the site	No	63 65.25%	21 21.87%	12 12.5%	96 (25%)	Tau-c= .310
	Don't know	59 (71.95%)	15 (18.29%)	08 (9.75%)	82 (21.35%)	
Satisfaction from Site planning and attention by the administration	Yes	155 (79.48%)	23 (11.79%)	17 (8.71%)	195 (50.78%)	$\chi^2=20.654$ P=0.000 Tau-c= .000
	No	44 60.26%	11 15%	18 24.65%	73 (19.01%)	
	Don't know	67 (57.8%)	36 (31%)	13 (11.2%)	116 (30.20%)	

After visiting Buddhist heritage sites and museums, visitors' assessments and attributions are very important for a number of reasons.

First of all, administrators of heritage sites and curators of museums can learn a great deal from visitors' assessments. These stakeholders are able to determine the advantages and disadvantages of their products, exhibitions, interpretation, and visitor services by having a thorough understanding of the experiences, preferences, and perceptions of the visitors. Strategic decision-making, budget allocation, and future planning initiatives that aim to improve visitor experience and guarantee the site or museum's sustainability can be informed by this feedback.

Furthermore, the attributions made by tourists provide insight into how important and valuable these Buddhist heritage sites and museums are important for promotion of tourism. Stakeholders can learn more about how these sites affect people's mental, emotional, and spiritual health by looking at how visitors perceive the places, react to them emotionally, and relate to Buddhist cultural and religious elements. This knowledge can help to better protect, interpret, and showcase Buddhist legacy in ways that appeal to tourists and help them appreciate the sites' cultural and historical significance.

Visitors were asked to respond to the self-assessment and feedback after visiting the archaeological sites and museums in the valleys of Taxila and Peshawar. 76.56% of the tourists answer was that the sites are of high valued to me and it has positive impact in promotion of tourism, while 7.55 % are not satisfied with their visit and they dislike the importance of the sites and museums to promote the tourism and 15.88% respond in the don't know to the question. The association of high value of

the site and tourism promotion was found more significant ($P=0.453$) and positive ($T^c=0.085$).

In addition, the majority of visitors i.e. 72.6% responded positively when asked if Buddhist heritage sites are unique in comparison to sites belonging to other dynasties and promote the tourism in the area. Only 8.59% of tourists gave a negative response, and 10.67% of visitors were unaware that Buddhist heritage sites are unique in comparison to sites belonging to other dynasties. Once more, the findings highlight the significance of the valley's Buddhist cultural sites. Tourism promotion and high site value were shown to be significantly ($P=0.003$) and positively correlated ($T^c=0.045$).

In addition, most visitors agreed that the valleys of Taxila and Peshawar's Buddhist heritage sites is appropriately understood by them were 76.82% and 7.02 % were not satisfied while 16.14 % respond in don't know to the question.

The reason might be ascribed to skilful presentation techniques, educational signage, and maybe interactive activities that aid in visitors' comprehension and appreciation of the importance of the heritage sites.

The effect highlighted significant ($P=0.002$) and positive ($T^c=0.011$) association between tourism promotion and Buddhist heritage well interpretation to the tourists.

Furthermore, when asked, they feel safe visiting a Buddhist heritage site or museum, the majority of visitors, or 68.48%, said they felt safe and thought it was a valuable experience. In contrast, 13.02% of respondents said they felt afraid or that visiting a Buddhist heritage site was not a good experience, and 18.48% did not respond to this question. The result showed a positive ($T^c =0.003$) and less significant ($P=0.014$) correlation between tourism promotion and tourists' accurate perception of Buddhist heritage.

According to international humanitarian law (IHL), places of worship are extremely protected as cultural property since they hold great spiritual significance for the public. For a variety of reasons, individuals attach great spiritual value to their places of worship. First of all, they are frequently connected to customs, teachings, and rituals that are essential to religious beliefs. People feel a sense of belonging to their faith and community because of these customs and lessons.

Second, by providing a setting for introspection, prayer, and meditation, houses of worship act as material representations of spiritual principles. These settings

can arouse sentiments of transcendence, veneration, and serenity, enabling people to connect with their spirituality on a deeper level.

Additionally, religious communities frequently congregate in places of worship, which strengthens the bonds of solidarity and connection among believers. They foster social relationships and unity among followers by offering chances for group worship, companionship, and the sharing of religious experiences (Liyanage, & Galappaththige, 2022).

The majority of tourists, 79.42%, felt that their choice to come to the Buddhist history and museum was the appropriate one. It demonstrates that the majority of people enjoy visiting these holy sites and are aware of the value and advantages of Buddhist heritage in the valleys of Taxila and Peshawar, while 6.25 % of respondents said they would rather not visit such a difficult place because of certain issues and risks, and 14.32 % said they were unsure of the answer to the question. The findings indicated that there was a weakly positive ($T^c = 0.029$) and marginally significant ($P = 0.099$) association between the accurate impression of Buddhist heritage by tourists and tourism promotion.

Furthermore, when they were asked about their experience after visiting the sites and museums, the majority of visitors (78.12%) stated that their visit to Buddhist sites and museums was precisely what they had anticipated. 4.42% indicated that it was a poor visit, and 17.44 % were unaware of the question that was posed to them. The results showed a marginally significant ($P = 0.461$) and slightly negative ($T^c = 0.829$) correlation between tourists' correct perceptions of Buddhist heritage and tourism promotion.

The tourists visiting these sacred Buddhist shrines, because it touches on the intersection of spiritual growth, cultural exploration, and personal well-being, the impact of visiting Buddhist heritage sites on happiness is a topic of great interest. Visiting these historical sites may foster curiosity and a sense of cultural appreciation, leading to a deeper understanding of Buddhist rituals and principles. This cultural immersion has the potential to improve a person's overall happiness and well-being as well as broaden perspectives, promote intellectual growth, and heighten awareness for the diversity of human experience.

The spiritual, cultural, and personal enrichment that people receive from exploring these revered and historically important sites is what makes visiting Buddhist heritage sites a happy activity (Huang, K., 2019).

Additionally, when asked about their level of satisfaction with the government's initiative to promote tourism on the site, the majority of visitors (53.64%) agreed that the government was doing a good job of promoting tourism in the valleys, while 25% said they were dissatisfied with the initiative and 21.36% said they were unaware of it. The findings indicated a weakly significant ($P=0.603$) and somewhat negative ($T^c = 0.310$) link between the government's initiative to promote Buddhist heritage sites and the enhancement of tourism in the Taxila and Peshawar valleys and the satisfaction of tourists.

Furthermore, when asked how satisfied they were with the site planning and the attention the government had given them, most of the respondents mentioned that cleanliness, infrastructure, and sanitation were the areas that needed improvement the most, as both foreign and domestic respondents had noted. In contrast to 30.20 % of visitors who did not know the answer to the question, 50.78 % of visitors expressed satisfaction, while 19.01% expressed dissatisfaction. The results showed a strong positive ($T^c = 0.000$) and highly significant ($P=0.000$) relationship between the local administration planning and preserving the site to promote the growth of Buddhist heritage tourism in the Taxila and Peshawar valleys as well as visitor satisfaction. When tourism is poorly managed, it can have detrimental effects on the destination towns and the industry as a whole (Jaafer et al, 2017).

According to the overall result, majority of respondents (70%) consider that heritage sites encourage tourism. This means that the heritages are crucial for attracting tourists, promoting Buddhist culture, and promoting national tourism.

A smaller percentage of respondents (11.25%) believe that these heritages do not much promote tourism. This might point to areas that require attention, such as marketing, infrastructure, or accessibility.

When asked if the sites encourage tourism, several respondents (18.21%) were unable to comment. This could indicate a lack of knowledge, inaccurate information, or inconsistent visitor experiences.

In summary, the results indicate that although 70.55% tourists have a positive opinion of the Buddhist heritage sites in Taxila and the Peshawar Valley to promote the tourism due to their value, uniqueness, and security, and 11.25% have negative opinion while 18.2% were do not know answer, so there is still room for improvement. The sites' appeal and impact might be further increased by stepping up promotional efforts, improving community involvement, and addressing the

complaints of the negative opinion tourists who feel there isn't enough tourism promotion.

6.6 Promotion of tourism through Revisit plan

Table-15

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion of tourism	Less promotion of tourism		
Plan to revisit this Buddhist heritage site in the future	Yes	205 86.1%	30 12.6%	3 1.26%	238 (61.97%)	$X^2=7.005$ $P=0.136$ Tau-c= .023
	No	38 62.29%	19 31.14%	4 6.55%	61 (15.88%)	
	Don't know	33 38.82%	21 24.7%	31 36.47%	85 (22.13%)	
Overall experience at site was memorable and to encourage me to return	Yes	211 86.83%	28 11.5%	4 1.64%	243 (63.28%)	$X^2=1.078$ $P=0.898$ Tau-c= .352
	No	18 52.94%	14 41.2%	02 5.9%	34 (8.85%)	
	Don't know	47 43.9%	28 26.2%	32 29.9%	107 (33.07%)	
Satisfaction with the Cultural activities and events	Yes	60 89.5%	5 7.5%	02 3.0%	67 (17.44%)	$X^2=8.635$ $P=0.051$ Tau-c= .011
	No	132 67.0%	36 18.3%	29 14.7%	197 (51.30%)	
	Don't know	84 70.0%	29 24.0%	07 5.8%	120 (31.25%)	
This was spiritual for me to revisit here	Yes	210 87.2%	29 12.0%	02 0.8%	241 (62.76%)	$X^2=8.185$ $P=0.085$ Tau-c= .108
	No	34 59.6%	21 36.8%	02 3.5%	57 (14.84%)	
	Don't know	32 37.2%	20 23.3%	34 39.5%	86 (22.39%)	

Intended-to recommend-this heritage site to family and friends to plan visit here	Yes	233 86.29%	30 11.11%	07 2.59%	270 (70.31%)	$\chi^2=11.230$ P=0.024 Tau-c= .005
	No	19 50%	17 44.73%	02 5.27%	38 (9.89%)	
	Don't know	24 31.57%	23 30.26%	29 38.15%	76 (19.79%)	

Comparably, when asked if they would plan to revisit the historical sites and museums in the Taxila and Peshawar valleys, a sizable portion of visitors, 61.97%, said they would be interested in doing so, whereas 15.88% said they would not, and 22.13% skipped the question entirely. The promotion of tourism and revisits to the museums and heritage sites in the Taxila and Peshawar valleys were shown to have a similar, weaker, positive ($P=0.136$, $T^c=0.023$) correlation (P-T).

Many motives and explanations have been given by visitors to the heritage sites and museums in the valleys of Taxila and Peshawar for their desire to return. One of these reasons can be the desire to re-experience the rich historical and cultural legacy that these locations provide. The significance and beauty of the historic ruins and artefacts in these places may entice tourists. Further exploration may be prompted by visitors' own ties to or interests in the history and tales of these locations. Overall, many people appear to find great appeal in the heritage monuments and museums of Taxila and Peshawar, which makes them want to return and explore them further. These heritage sites attract visitors from all around the world because of their tremendous historical and cultural value. Peshawar and Taxila provide a fascinating window into Pakistan's historical past with their diverse mosaic of historic sites, artefacts, and monuments of the Buddhist heritage. The huge monuments of ancient eras and culture and Gandhara civilization and the minute elements of daily life conserved in stone may all be found at these immersive locations, which captivate visitors. Discovering more of the secrets buried beneath these archaeological marvels draws tourists back time and time again, whether they are strolling through the ruins of Taxila's and Peshawar valleys.

Furthermore, when asked whether their overall experience at the heritage site was memorable and would encourage them to return, the majority of visitors 63.28 % agreed. In contrast, only a small percentage of tourists, 8.85% were unhappy, and

33.07 % were unsure of the answer to the question. A similar, albeit smaller, positive correlation ($P=0.898$, $T^c=0.352$) was found between the promotion of tourism and the overall experience at heritage sites and museums in the Taxila and Peshawar valleys(P-T).

Moreover, the majority of visitors' i.e. 51.30 % were not satisfied with the cultural activities and events held on the heritage sites when asked. By comparison, a mere 17.44% of tourists expressed happiness, while 13.25% were uncertain about the answer to the query. In the Taxila and Peshawar valleys (P-T), a comparable, but weaker, positive association ($P=0.051$, $T^c=0.011$) was discovered between the tourism marketing and the degree of satisfaction with cultural events and activities on heritage sites and museums

The majority of visitors, i.e. 70.31 %, agreed that they intended to suggest that family and friends schedule a visit to this heritage site. In contrast, a small percentage of tourists' i.e.9.89% were unhappy to suggest that family and friends visit this site, and 19.79% were unsure of the answer.

A similar, albeit smaller, positive connection ($P=0.050$, $T^c=0.024$) was seen in the Taxila and Peshawar valleys (P-T) between the tourism marketing and the degree of satisfaction to suggest this place for family and friends to visit this heritage site. Positive experiences shared by satisfied tourists who are motivated by self-interest serve as ambassadors for a heritage place. Through sincere, dependable messages that appeal to prospective tourists, their ratifications assist tourism marketers in attracting more tourists.

Buddhist monks' opinions of the tourism services at Taxila and Peshawar's heritage sites are probably influenced by things like the degree of comfort and hygiene offered the standard of the food and lodging, the knowledge of the tour guides, and the general environment of the place. Tourism authorities may enhance the experience of Buddhist monks and promote favourable opinions of the locations by giving priority to these factors and making sure that their requirements and preferences are met with their demands.

Different Buddhist monks could have different standards for lodging. While some may value more comfortable lodging, particularly if they are travelling great distances to see these locations, others may prefer more austere lodging that fits with their ascetic lifestyle.

Buddhist monks visiting these hallowed places might benefit immensely from having courteous and informed tour guides. Expert guides with knowledge of the places' significance, history, and customs can offer insightful commentary and Keeping the space tidy and calm is crucial to fostering a setting that is suitable for spiritual practice and reflection. It would be very welcomed if efforts were made to keep the area free of garbage, pollution, and other distractions, as Buddhist monks are likely to value cleanliness and tranquilly.

Overall, the result provide information about how to promote tourism based on visitors' tendency to return, their level of spiritual performance, and their willingness to refer friends and family to the site. Whether through their intention to revisit, their spiritual connection, or their advice to others, the majority of respondents (55.15%) showed their interest for the site. This indicates that the majority of visitors find the site to be very rich. A lower percentage (20.15%) expressed no interest, which could be because of unfulfilled expectations, a lack of linkages to the past, or a perception of shortage in the site's facilities. The fact that a sizable percentage of respondents (29.70%) said they were unsure may indicate a lack of strong impressions, a lack of understanding, of the heritage.

(4) What are major problems/ challenges to the tourists at the Buddhist heritage sites and museums in Taxila and Peshawar valleys?

6.7 Problems to old age & Disables tourists

This part included questions about how tourists felt about the challenges and problems faced by the old age and disabled at the heritage sites and museums in both valleys. The open-ended questions allowed respondents to openly explore their opinions about these issues, but the yes, no, and don't know answers were also included in the questions.

Table-16

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion-of tourism	Less promotion-of tourism		

Availability of Ramp, wheel chair, benches for old age citizens	Yes	60 (58.3%)	24(23.3%)	19(18.4%)	103 (26.82%)	$X^2=26.477$ P=0.000 Tau-c=.003
	No	12 (84.4%)	14 (9.5%)	09 (6.1%)	147 (38.28%)	
	Don't know	92 (68.7%)	32 (23.9%)	10 (7.4%)	134 (34.89(7.5%))	
Satisfaction from designated entrances and pathways for disable and old aged	Yes	62 (56.9%)	34 (31.2%)	13 (11.9%)	109 (28.38%)	$X^2=22.733$ P=0.000 Tau-c=.011
	No	160 (80%)	21 (10.5%)	19 (9.5%)	200 (52.08%)	
	Don't know	54 (72%)	15 (20%)	06 (8%)	75 (19.53%)	
Satisfaction from Rest areas and seating-with sufficient support-and comfort	Yes	139 (83.7%)	14 (8.5%).	13 (7.8%)	166 (43.22%)	$X^2=27.362$ P=0.000 Tau-c=.000
	No	81 (59.6%)	41 (30.1%)	14 (10.3%)	136 (35.41%)	
	Don't know	56 (68.3%)	15 (18.3%)	11 (13.4%)	82 (21.35%)	
You-are satisfied from staff training-on disability awareness-and etiquette	Yes	134 (80.7)	21 (12.7)	11 (6.6)	166 (43.22%)	$X^2=17.138$ P=0.002 Tau-c=.000
	No	115 (68.9%)	32 (19.2%)	20(12%)	167 (43.48%)	
	Don't know	27 (52.9%)	17 (33.3%)	07 (13.7%)	51 (13.28%)	
You-are satisfied-from Toilets-for disable and old aged	Yes	51 (73.9%)	11(15.9%)	07 (10.1%)	69 (17.96%)	$X^2=1.600$ P=0.809 Tau-c=.313
	No	71 (75.5%)	16(17%)	07(7.4%)	94 (24.47%)	
	Don't know	154 (69.7%)	43 (19.5%)	24 (10.9%)	221 (54.94%)	

People with disabilities have complications in their social inclusion due to ignorance of laws and policies, which prevents them from fully participating in opportunities and communal life.

“Getting into the culture sites”

Access to places for cultural events, museums, and tourism services, as well as, to the extent feasible, monuments and locations of national cultural significance, should be guaranteed to individuals with disabilities”.

(Act of 2008 for People with Disabilities by Malaya)

In order to make heritage sites inclusive and accessible for everyone, visitors with disabilities and mobility limitations must be treated fairly and equally. For tourists who may find the walk exhausting, and disable to walk having wheelchairs available is advantageous if the location is extensive (Pearson, 1985).

These locations become accessible to a broader spectrum of individuals by offering ramps, wheelchair accessibility, and reserved parking spaces to individuals with disabilities. Not only is it necessary to abide by the law, but treating every guest fairly regardless of their physical capabilities also demonstrates respect for human dignity. The majority of visitors, or 34.89% were not aware that ramps, wheelchairs, and seats were available for senior citizens and disabled people. In contrast, 37.28% of visitors expressed satisfaction with these features, while 26.28% expressed dissatisfaction. This indicates that while some locations and museums have improved their facilities for the elderly and disabled, more work has to be done to ensure that visitors have the best possible experience and that tourism is promoted. The results demonstrated a highly significant ($T^c=0.004$) and strongly positive ($P=0.000$) association between the accessibility of facilities for the elderly and disabled and tourism promotion (T-P).

Furthermore when they were asked about satisfaction from designated accessible entrances and pathways 52.08% were agreed and 28.38% were not satisfied, while 19.53% were not aware from designated accessible entrances and pathways. The results demonstrated a highly significant ($T^c=0.004$) and strongly positive ($P=0.000$) association between the accessibility of facilities for the elderly and disabled and tourism marketing (T-P).

Furthermore, regarding their level of satisfaction with designated accessible entrances and walkways, 52.08% of respondents agreed, 28.38% disagreed, and 19.53% were unaware that such entrances and routes existed. The findings showed a

highly positive ($P=0.000$) and statistically significant ($T^c=0.001$) relationship between tourism promotion and the accessibility of facilities for the elderly and disabled.

Similarly, when questioned about how satisfied they were with the staff's training on disability awareness and manners, the majority of tourists (43.22%) said they were happy that the staff knew how to deal with the elderly and disabled, compared to 35.42% who were not satisfied and 21.35% who did not know. The results demonstrated a more significant ($T^c=0.000$) and extremely positive ($P=0.000$) association between staff training facilities for the elderly and disabled and tourism promotion.

To make it ensure that every employee has received comprehensive training (Resource, 2001). When offering assistance, they should know when to "step back if not required" (Riddle, 1994). Using basic training methods can make an elderly or disabled guest feel more comfortable and relaxed, enabling them to get the most out of their visit. Making updated information easily accessible to employees (Museums & Galleries Commission, 1997).

A significant proportion of visitors, 24.47 %, expressed dissatisfaction with the facilities provided for the elderly and disabled in museums and heritage sites. Additionally, a significant proportion of tourists, 54.94%, were not aware that these facilities existed, whereas 17.96 % of visitors were satisfied. The findings showed that restrooms for the elderly and disabled and tourism promotion (T-P) were significantly negatively correlated ($P=0.313$) and less significant ($T^c=0.809$).

The overall results show up many problems related to facilities and services for disabled and aged tourists, which have a negative impact on the promotion of tourism at the heritage sites. A large portion of respondents (38.75%) consider these issues a difficulty to the promotion of tourism. This indicates that these deficiencies are noticeable and have a negative effect on tourists' experiences. Some respondents (31.92%) told that these problems are not as major concerns, possibly because they were not directly affected such facilities during their visit. A considerable number (29.32%) were unsure about whether these issues impact tourism promotion. This could reflect limited awareness or mixed experiences among visitors.

The findings recommend that insufficient facilities and staff training for disabled and elderly visitors are documented as significant problem by a large portion of respondents. Addressing these issues, such as providing accessible toilets, improving seating areas, and offering staff training, could enhance overall tourist

experience. This would not only help disabled and elderly visitors but also contribute to more efficient tourism promotion by creating a positive image of the sites to the international tourists.

6.8 Problems of Marketing Material at souvenir shops

This section included a series of questions pertaining to visitors' experiences with marketing materials for purchase and the actions of store employees at historical sites and museums. Their answers yielded the following results:

Table-17

Attributes	Attitude	P-T			Total	Statistics
		More promotion-of tourism	Moderate promotion-of tourism	Less promotion-of tourism		
Satisfaction from Souvenir shops at sites	Yes	72 (64.3%)	27 (24.1%)	13 (11.6%)	112 (29.1%)	$X^2=5.589$ P=0.032 Tau-c=.235
	No	139 (76.4%)	26 (14.3%)	17 9.3%	182 (47.39%)	
	Don't know	65 (72.4%)	17 (18.9%)	8 (8.9%)	90 (23.43%)	
Satisfaction from Quality and Variety of Souvenir at sites	Yes	68 (63%)	24 (12.2%)	16(14.8%	108 (28.1%)	$X^2=10.487$ P=0.033 Tau-c=.016
	No	133 (79.6%)	23 (13.8%)	11 (6.6%)	167 (43.48%)	
	Don't know	75 (68.8%)	23 (21.8%)	11(10.1%)	145 37.7%)	
Satisfaction from Souvenir shops to promote Buddhist art	Yes	70 (69.3%)	23 (22.2%)	08 (7.9%	101 (26.3%)	$X^2=10.445$ P=0.034 Tau-c=.007
	No	137 (78.7%)	21 (12.1%)	16 (9.2%)	174 (45.3%)	
	Don't know	69 (63.3%)	26 (23.9%)	14 (12.8%)	109 (28.38%)	
Satisfaction from fair pricing	Yes	64 61.0%	30 28.6%	11 10.5%	105 (27.34%)	$X^2=11.920$ P=0.18

and value of money	No	145 77.1%	24 12.8%	19 10.1%	188 (48.95%)	Tau-c= .216
	Don't know	57 70.3%	16 19.75%	08 9.87%	81 (21.09%)	
Staff at souvenir shop was well coming and helpful	Yes	51(57.3%)	28(31.5%)	10 (11.2%)	89 (23.17%)	$X^2=20.141$
	No	143 (81.3%)	19 (10.8%)	14 (7.95%)	176 (45.83)	P=0.000
	Don't know	82 (68.9%)	23 (19.3%)	14 (11.8%)	119 (30.98%)	Tau-c= .006
Satisfaction from religious-artifacts and symbols	Yes	62(60.2%)	27(26.2%)	14 (13.6%)	103(26.82%)	$X^2=10.239$
	No	131(78.0%)	24 (14.3%)	13 (7.7%)	168(43.75%)	P=0.037
	Don't know	83 73.5%	19 (16.8%)	11 9.7%	113 (29.42%)	Tau-c= .055
Satisfaction from Availability of General shops at nearby	Yes	120 (82.2%)	17 (11.6%)	09 (6.2%)	146 (38.02%)	$X^2=18.040$
	No	93 63.3%	39 26.5%	15 10.2%	147 (38.28%)	P=0.001
	Don't know	63 69.2%	14 (15.4%)	14 15.4%	91 (23.69%)	Tau-c= .003
Satisfaction from Quality of General shops at nearby	Yes	101 (80.8%)	13 (10.4%)	11 (8.8%)	125(32.55%)	$X^2=16.877$
	No	91 61.1%	37 24.8%	21 14.1%	149 (38.80%)	P=0.002
	Don't know	84 (76.4%)	20 (18.2%)	06 (5.5%)	110 (28.64%)	Tau-c= .452

- Number in table signify frequencies and number in parenthesis represent percentage proportion of respondents.

The economic operations of producing and selling souvenirs might adopt the symbolic features of the heritage destination because the definition of a souvenir is "to remember" (Gordon, 1986). Souvenirs are typically gifts or locally made goods that have a connection to the rich history and culture of the places they are visiting (Dougoud, 2000; Trinh et al., 2014). The nature of the souvenir industry is the materialization of tradition and culture, and maybe the souvenir is given that luxury.

Certainly, for visitors, especially those from international level who want to bring unique keepsakes from their trip home, souvenir shops are essential to making the trip more enjoyable overall. The reason they rank among the most fundamental amenities at historical places is as follows.

These souvenirs provide foreign visitors with material links to their trip and let them introduce their loved ones back home to a little bit of the culture of their location.

When questioned about how satisfied they were from the souvenirs shops at the heritage sites and museums in the valleys of Peshawar and Taxila, the majority of tourists, 29.42%, said they were satisfied, compared to 47.39%, whose were not satisfied and 23.43% who did not know. The results demonstrated a less significant ($T^c=0.235$) and extremely positive ($P=0.032$) association between the souvenir shops facilities and tourism promotion (P-T).

Furthermore, when they were asked that these souvenirs shops promoting art of Buddhism and promoting tourism the majority of respondents i.e. 45.3% were agreed, compared to 26.3% were disagree and 28.38% have no answer this question. The results highlighted high significant ($P=0.034$) and positive ($T^b=0.007$) association between souvenirs shops and promotion of tourism (P-T).

Similarly, the respondents, 43.48% of visitors, expressed dissatisfaction with the range and quality of souvenirs offered at the sites. While 37.7% expressed neutrality and 28.10% expressed satisfaction. The findings demonstrated a strong ($P=0.033$) and favourable ($T^c=0.016$) correlation between the variety and quality of souvenirs and tourism promotion (P-T).

Moreover, according to the statistics, 27.3% of all tourists said that fair pricing and value for the money on souvenirs were sufficient. In contrast, 48.95% said that fair pricing was insufficient, and 21.09 % said they were unaware of it. The findings indicated a weak positive ($T^c=0.216$) and more significant ($P=0.018$) correlation between fair souvenir pricing and tourism promotion (P-T).

Regarding the visitors' satisfaction with religious artefacts and symbols, 26.72% acknowledged them, compared to 43.75% who did not recognize them and 29.52% who were not aware of the questions. The results showed a positive ($T^c=0.055$) and more significant ($P=0.037$) relationship between the promotion of tourism and the satisfaction derived from religious artefacts and symbols. (P-T).

The availability of general shops near sites and museums was rated as satisfactory by 26.72% of respondents, compared to 43.75 %of unhappy respondents and 29.42% of visitors who did not respond. This result was found to be both positively and significantly correlated ($P=0.037$ and $T^c = 0.055$).

The majority of visitors, 38.28%, expressed dissatisfaction with the general shops' overall quality in the area, while 38.02% of visitors expressed satisfaction and 23.69% of visitors did not respond. It was discovered that this result had a positive correlation and was extremely significant ($P=0.001$ and $T^c = 0.003$).

The result seems that the research and survey revealed that rich Pakistanis and international tourists were happy with the affordable costs of souvenirs. Additionally, a considerable quantity of gifts and souvenirs were seen to be purchased by them from stores that are close to heritage sites and museums. Local visitors, nevertheless, didn't seem to be as interested in purchasing these souvenirs. This phenomenon raises the possibility that there are underlying factors, such as disparities in disposable income or cultural attitudes towards souvenirs, or the attitude of shop keepers, influencing the shopping habits of distinct visitor groups. Additional research may shed light on how to better serve the needs of both domestic and foreign tourists, which could boost the travel and tourism sector.

6.9 Problems from local community attitude

In this section the participants were asked seven questions to find out their opinions towards local community attitude. Some of the questions had an open choice component, while others just had yes/no and don't know answers. In order to learn the visitors perceptions about the local community's attitude are discussing here in Table 18.

Table-18

Attributes	Attitude	P-T			Total	Statistics
		More promotion of tourism	Moderate promotion of tourism	Less promotion of tourism		
Problems from Local community	Yes	154 (76.6%)	30 (14.92%)	17 (8.45%)	201 (52.34%)	$\chi^2=7.005$ $P=0.036$
	No	24	4	4	32	Tau-c=

attitude		(75%)	(12.5%)	(12.5%)	(8.33%)	.003
	Don't know	98 (64.90%)	36 (23.84%)	17 (11.25%)	151 (39.32%)	
Training and support for locals to develop tourism-related skills	Yes	29 (67.44%)	9 (20.93%)	5 (11.62%)	43 (11.19%)	$X^2=1.078$ $P=0.898$ $\text{Tau-c}=.352$
	No	92 (70.22%)	26 (19.84%)	13 (9.92%)	131 (34.11%)	
	Don't know	155 (73.8%)	35 (16.66%)	20 (9.52%)	210 (54.68%)	
Satisfaction from that tourism impacted-local lifestyle-and traditions	Yes	140 (78.65%)	27 (15.16%)	11 (6.17%)	178 (46.35)	$X^2=8.635$ $P=0.051$ $\text{Tau-c}=.011$
	No	66 (64.7%)	22 (21.56%)	14 (13.72%)	102 (26.56)	
	Don't know	70 (67.30%)	21 (20.19%)	13 (12.5%)	104 (42.70)	
opportunity to get involved-with people of the local community	Yes	71(72.44%)	18(18.36%)	9(9.18%)	98(25.52%)	$X^2=8.185$ $P=0.085$ $\text{Tau-c}=.108$
	No	116 (65.9%)	37 (21.02%)	23 (13.06%)	176 (45.83%)	
	Don't know	89 (80.9%)	15 (13.63%)	6 (5.45%)	110 (28.64%)	
Problems from Children touts and baggers at the sites	Yes	93 (82.3%)	14 (12.38%)	06 (5.30%)	113 (29.42%)	$X^2=11.230$ $P=0.024$ $\text{Tau-c}=.056$
	No	122 (64.89%)	41 (21.8%)	25 (13.29%)	188 (48.95%)	
	Don't know	61 (73.49%)	15 (18.07%)	7 (8.43%)	83 (21.61%)	
Problems from Overcrowding at the site	Yes	104 (67.53%)	31 (20.12%)	19 (12.33%)	154(40.10%)	$X^2=7.520$ $P=0.011$ $\text{Tau-c}=.009$
	No	117 (79.59%)	21 (14.28%)	09 (6.12%)	147(38.28%)	
	Don't know	55 (66.26%)	18 (21.68)	10 (12.04%)	83 (21.61)	

Hassling at the site	Yes	139 (78.53%)	23 (12.99%)	15 (8.47%)	177 (46.09%)	$\chi^2=12.283$ $P=0.015$ $\text{Tau-c}=.009$
	No	63 (67.74%)	24 (25.8%)	6 (6.45%)	93 (24.21%)	
	Don't know	74 (64.91%)	23 (20.17%)	17 (14.91%)	114 (29.68%)	

- Number in table corresponds to frequencies and number in parenthesis represents percentage proportion of respondents.

Tourism, an activity that connects the social, economic, and environmental dimensions of sustainable development, affects the destinations it visits in both positive and bad ways. The host community's perspective towards both domestic and foreign tourists is crucial to future tourism planning, management, and destination growth.

Respondents were asked about the local community attitude and behaviour with them, the majority of visitors 52.34% reported discontent with the host community's attitude in the area, compared to 8.02% reported pleasure who expressed and 39.32% who did not respond. This result was found to be less significant and to have a weak positive association ($P=0.136$ and $T^c = 0.023$).

Furthermore, the data show that 11.19% of visitors overall are in favour of providing locals with training and assistance in order to help them acquire skills connected to tourism. Conversely, 34.11% expressed dissatisfaction, while the majority of visitors, or 54.68%, claimed to be ignorant of it. The results showed a less significant ($P=0.898$) but weakly positive ($T^c=0.352$) association between local community training and skill and tourism promotion. (P-T).

The involvement of the local population is crucial in order to foresee the negative effects of tourism development in rural regions. Collaboration between different stakeholders that intentionally considers and values local opinion is the definition of community engagement in planning and development. The fact that these activities take place on local properties makes them valuable assets in the promotion of tourism. Local people are seen as respectable and moral participants in the growth of the tourism industry (Gunawijaya, 2018).

Comparably, when asked how much they were satisfied with how tourism affected local customs, infrastructure and lifestyle, the majority of visitors (46.35%) said they were satisfied with how tourism enhanced the local way of life, compared to 26.56% who expressed dissatisfaction and 42.70% who did not reply. $P=0.051$ and $T^c = 0.011$ indicated a weak positive relationship and less significance for this outcome. From several categories or perspectives, including social, economic, cultural, and environmental, tourism development has both beneficial and negative repercussions on the community (Yuksel et al., 1999; Southgate & Sharpley, 2002; Byrad, 2007). Ko and Stewart (2002) state that there is a spill over effect on other industries. Most people agree that tourism boosts economies, particularly in industrialized nations. Wang, Fu, and Cecil (2006) discovered that tourism helps to revitalize cultures, which is beneficial for the cultural construct. The environmental notion is the final viewpoint on tourism. This viewpoint is impacted by tourism in that it might raise awareness and ideas about environmental preservation. Exposing the environment's natural beauty and increasing infrastructure spending such as maintaining preserve the historic and heritage sites and improving quality of road and transportation will promote the tourism (Perdu, long and Allen, 1987).

However, researchers do discover that there are drawbacks to tourism (Lankford & Howard, 1994). This effect was undoubtedly observed from an environmental standpoint. Environmental degradation and pollution are potential effects of tourism (Var& Kim, 1989). From a societal standpoint, tourism can also exacerbate issues like prostitution, gambling, and street begging (Andereck et al., 2005). However, tourism has the potential to exploit and disrupt traditional cultural norms and behaviours (Kousis, 1989). All of these detrimental effects, however, typically rely on the degree of education, morality, values, and dedication of the locals to notify relevant parties, for instance by creating and adhering to explicit legislation. The majority of respondents, or 45.83%, expressed dissatisfaction with the ability to interact with members of the local community; in contrast, 25.52 % expressed satisfaction and 28.64% did not have an answer for the given issue. Involvement with local community of the visitors and tourism promotion were found to have a weakly positive ($T^c=0.108$) and less significant ($P=0.085$) association (P-T).

Furthermore, the majority of visitors, 48.95%, feels unsatisfied with the child touts and baggers at the sites; compared to 29.42% feel better, and 21.61% have no

remarks regarding this subject. Less significance and a weak positive connection were revealed for this outcome by $T^c = 0.056$ and $P = 0.024$.

When tourists were questioned about the overcrowding at heritage sites, the majority of respondents, 48.95%, were dissatisfied with the situation, while just 38.28% were satisfied and 21.61% chose not to respond. Tourism promotion (P-T) and overcrowding at visiting heritage sites were shown to be positively ($T^c=0.009$) and more significantly ($P=0.011$) associated.

Additionally, 24.21 % visitors felt that there was no harassment on the sites, whereas 46.09% expressed dissatisfaction and 29.68 % had no explanation for this. There was a positive ($T^c=0.009$) and less significant ($P=0.011$) correlation found between the promotion of tourism (P-T) and harassment at heritage sites.

According to scientific research, the word "over-tourism" for overcrowding was first used to refer to the risk associated with over-exploitation of natural resources during the start of the twenty-first century (Nelson, 2002). Later, the phrase "Tourism-fobia" made its appearance in Spanish media to characterize the locals of Barcelona's response to the uncontrollably high number of visitors (Milano, 2017).

The phrase "over-tourism" has become a catch-all for the detrimental effects of travel and has been used to address the issue of too many visitors in many places. The conversation surrounding the overcrowding of tourist attractions has drawn attention to the drawbacks of the unrestrained growth in tourism. Additionally, it suggests voluntary concessions and potential restrictions meant to successfully stop the rise in such problems (Russo, 2018).

(5) How do national tourists, international tourists, and religious monks compare in their perspectives on the facilities, challenges, and efforts to promote tourism at the heritage sites and museums in the Taxila and Peshawar Valleys?

6.10 Comparisons of the facilities

In this section the visitors were asked about the facilities and services like road to the sites, accommodation, restaurants and other related services. The result of their response is as under:



6.10.1 Comparison of Satisfaction of Tourists about Facilities/Problems

The level of satisfaction from visitors is a crucial determinant of how well various locations perform. It is very important that tourism management authorities recognise and comprehend the primary variables contributing to tourists' gratification or lack thereof. A tourist site needs to live up to the expectations of visitors, and each one should be designed to accommodate the majority of those requests (Bogale, 2019).

According to Gursoy et al. (2003) and 2007; for any tourist product, achievement, or related service to survive and expand in the future, visitor pleasure is important. Some important features of historical tourism include the repurchase intents of consumers, the incentives that motivate tourists, and their satisfaction and loyalty.

The diversity, authenticity, and originality of the locations all affect how satisfied tourists are. In their visitation period, they hope to have appropriate experiences.

The cleanliness and upkeep of the sites, safety, and obvious navigational indications all have an impact on tourists. When tourism destinations provide high-quality services, they can effectively draw large numbers of visitors. Travellers' experiences and satisfaction can be improved by providing high-quality service at heritage tourist destinations. Tourists' decisions about which sites to visit can be influenced by the quality of the services provided.

Overall, the survey's distribution of responses from foreign tourists emphasises how intricate the research area's tourism promotion is. Comprehending these divergent viewpoints is imperative in devising efficacious approaches that optimise the advantages of tourism while alleviating its possible disadvantages, guaranteeing sustainable growth and favourable encounters for both tourists and indigenous populations.

Positive effects are seen in visitors' behaviour when they are satisfied with a site. It's critical to understand not just how to draw visitors for the first time, but also how to keep them coming back and recommending places to others. This is only achievable when visitors to any site are satisfied (Buonincontri, 2017). Visitors were questioned on a variety of amenities and services in this part, including quality of life, accessibility, lodging, tour guides, and amenities for the elderly. A variety of

questions concerning these facilities and services were posed to the respondents. SPSS was used to analyse their responses, and the results are shown as in graphs.

Any tourist site that provides a variety of resources and experiences needs to have decent roads and simple accessibility. It is difficult, if not impossible, for tourists to get to their intended locations if the roads leading to these attractions are dilapidated or impassable. This may cause them to become frustrated and disappointed, making their trip less enjoyable. In order to maximise the amount of time visitors spend exploring and taking in the destination's attractions, well-maintained roads and adequate accessibility are essential. It helps create a favourable perception of the location, promoting return trips and glowing word-of-mouth referrals.

Visitors from other countries have positive opinions about the development of Buddhist heritage tourism in the Taxila and Peshawar valleys because of the area's historical significance, cultural diversity, spiritual appeal, educational opportunities, and potential for adventure. These elements can be effectively capitalised upon through promotion and preservation initiatives to draw in more tourists and guarantee the area's tourism industries sustained growth.

About 24.8% of the national visitors, or 52 people, expressed excellent satisfaction with the facilities offered. These facilities include transportation networks, lodging options, and room rental services. These guests thought the services either matched or beyond their expectations.

178 out of the visitors, or almost 72%, thought that the facilities were average. This indicates that they thought the facilities were passable but not very good. Even though they thought there was still space for development, they were generally happy.

However, 64 tourists, or roughly 30.5%, thought that the facilities weren't sufficient. They believed that the heritage sites in the valleys did not provide enough facilities for tourists.

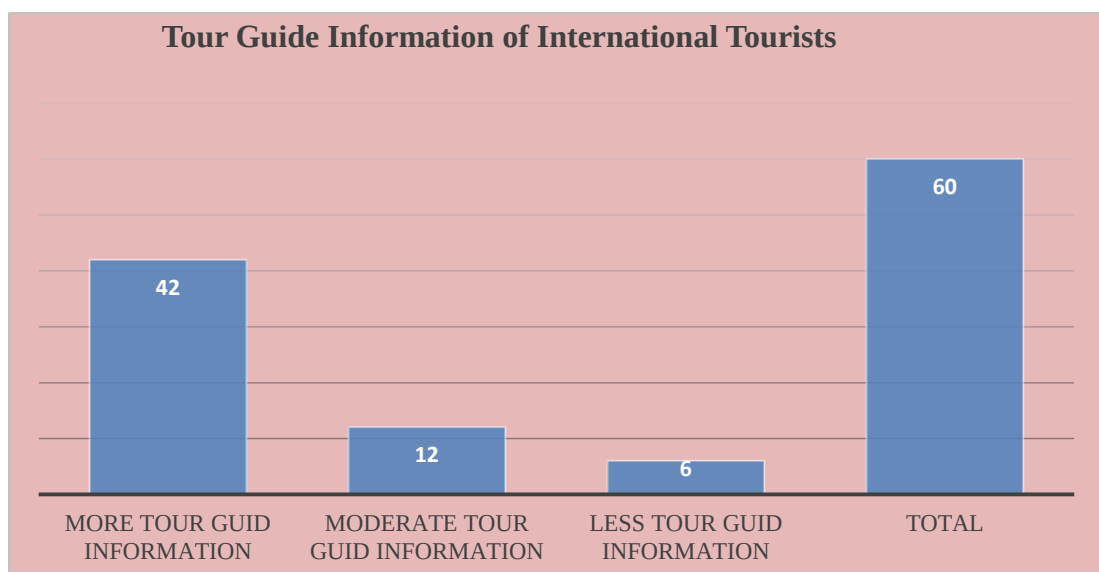
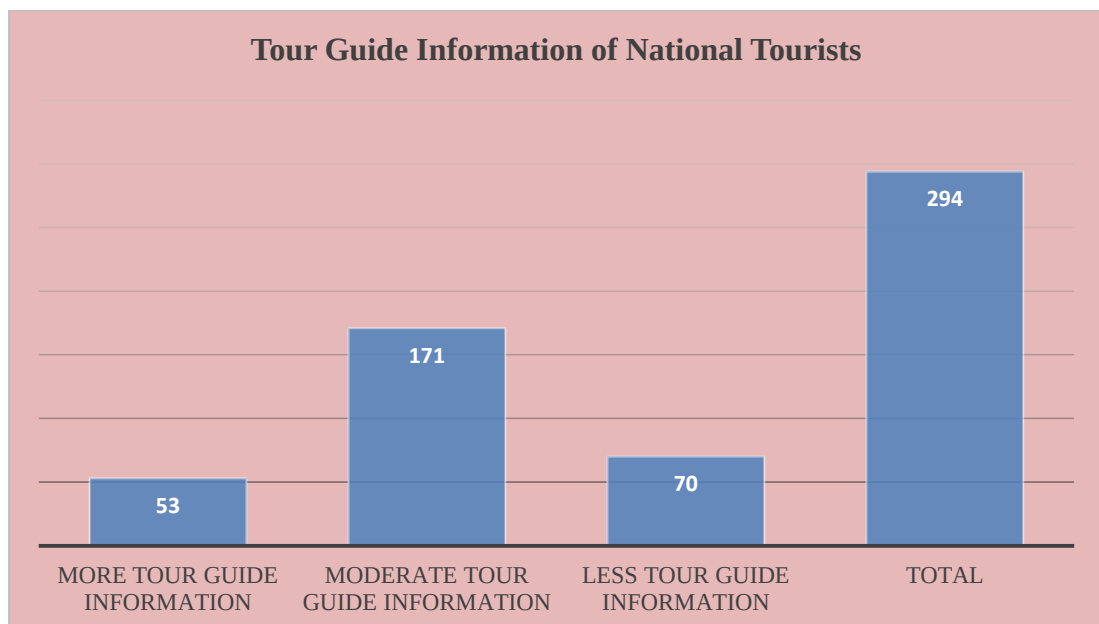
According to the international visitors, out of 60 visitors, only 31 or 51.7%, indicated that they would be willing to have more facilities provided, 23 or 38.3% thought that moderate facilities were provided and 6 visitors or 10% indicated that they would be less willing to have facilities provided when visiting the sites and museums.

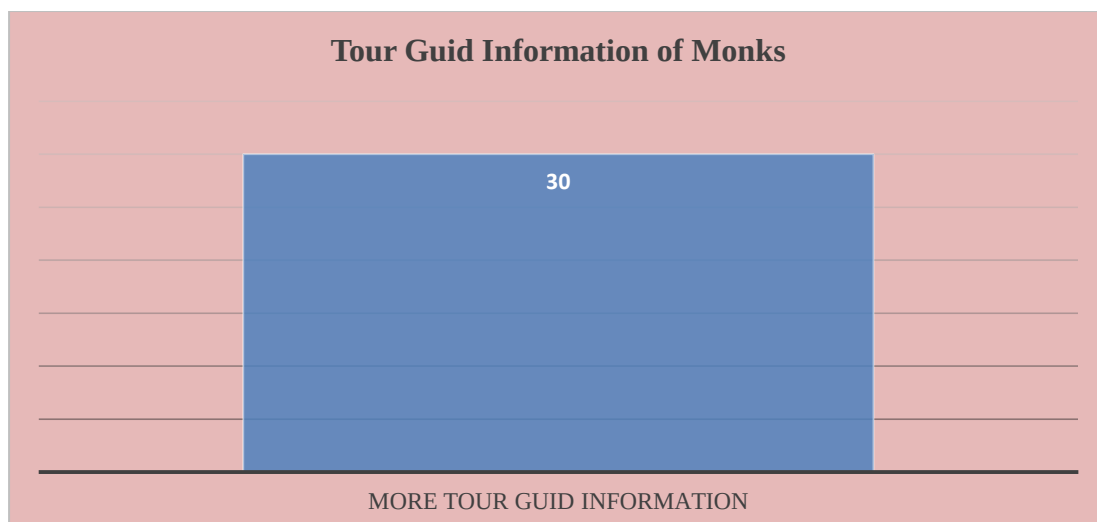
Furthermore majority of the monks at the Buddhist heritage site, particularly 93.2%, felt that greater facilities should be offered to them when questioned about the

various facilities and access there. The proportion of respondents who thought the facilities were acceptable or moderate was quite low, 6.8%. This implies that the monks strongly agree that having new facilities or making changes to the ones that now exist would be advantageous. Research that aims to comprehend monks' demands and viewpoints about the amenities and facilities at Buddhist cultural sites may find this material to be helpful.

6.10.2 Tour Guide information

In this section of the study different questions were asked from all the groups of the tourist for comparing the data and the response of their opinion is as under:





Tour guide information is the most essential part for tourists during visit to the Buddhist heritage sites. Information from tour guides is essential for improving visitors' experiences at Buddhist historical places. These locations are not just important historical landmarks but also important spiritual and cultural centres with a wealth of meaning. Buddhist heritage sites frequently have hundreds or even thousands of years of history attached to them. Tour guides offer insightful information about the history, evolution, and significance of these locations. They can tell legends, myths, and historical occurrences related to the location, assisting visitors in appreciating its significance both historically and culturally.

For millions of people worldwide, Buddhism is a way of life rather than only a religion. The cultural customs, rituals, and practices seen at these locations can be explained by tour guides.

In addition to its historical and cultural appeal, Buddhist heritage sites draw a lot of people who are looking for spiritual enrichment. In addition to offering advice on meditation techniques, tour guides can provide light on Buddhist philosophy and foster an environment that encourages reflection and introspection.

Another way that tour guides support the conservation and preservation of Buddhist cultural sites is through their services. They support sustainable tourism practices that guarantee these assets are preserved for future generations by teaching tourists about the significance of preserving these locations and honouring their holiness.

When asked about the availability of tour guides at the Buddhist heritage sites and museums, the national visitors gave a negative reaction. Just 18.8% of national

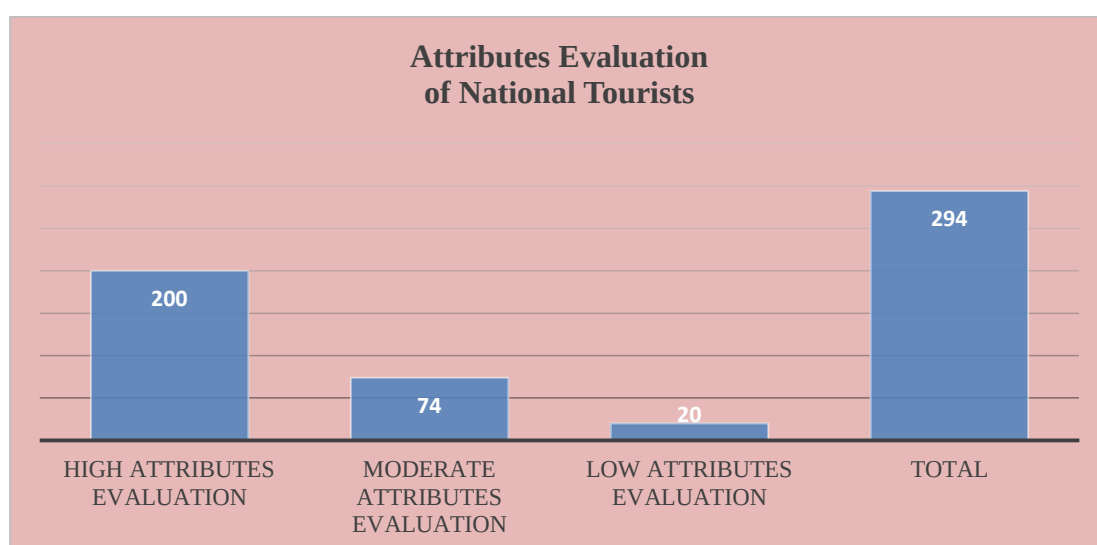
tourists thought that there should have been more tour guide information provided, and 58.2% said that there was only a reasonable amount of information offered. On the other hand, 23.8% expressed strong disapproval of the tour guide information.

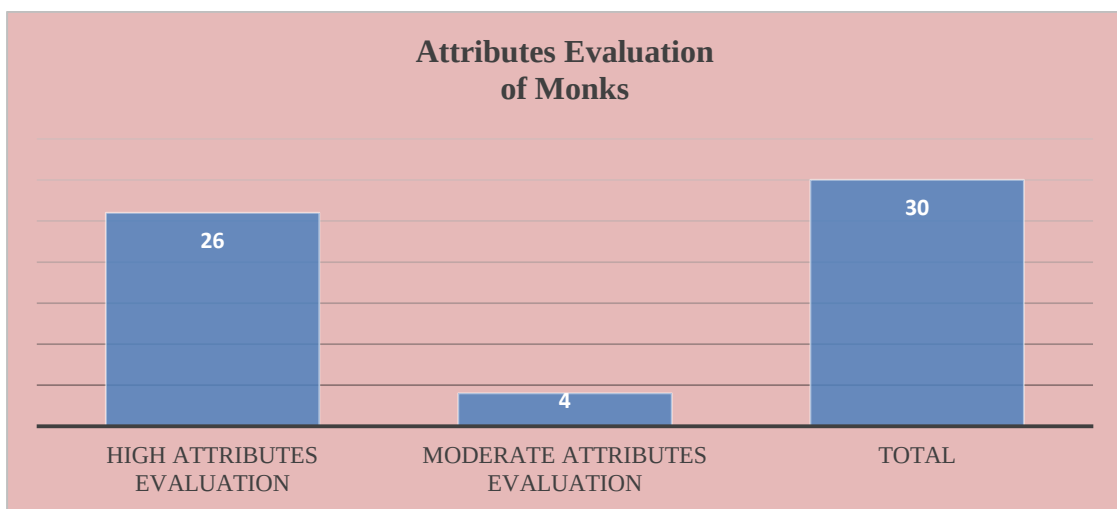
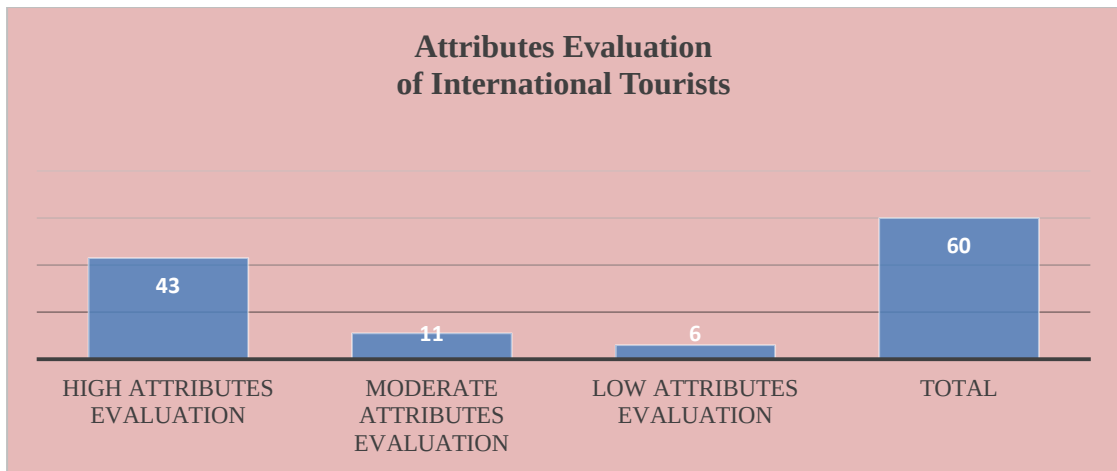
When international visitors were asked if they were satisfied with the tour guide information, a significant majority of them, 70%, said that more guided information had been provided, compared to 20% who said that only moderate tour guide facilities had been provided and 10% who said that there had been less tour guide information.

Additionally, the monks, who were religious visitors, were treated with great courtesy. When questioned about tour guide information at various locations, 100% of them felt that more information should have been given. The government was on high alert to provide all services during the visit. The reason behind it because they were in full protocol and the administration was high alert to provide every facility during the visit.

6.10.3 Comparison of the view of the visitors about attributes evaluation

In this section of the study different questions were asked from all the groups of the tourist about attributes evaluation, like the site and museum is well preserved and high valued and the decision to visit the museum and heritage site, for comparing the data and the response of their opinion is as under:





Even more so when the national tourists were questioned regarding the attribute assessment .i.e., they found the museum or the site to be more valuable or appealing. When asked about their plans for the promotion of tourism or site development, the local government was also questioned. Of them, 68% indicated that they valued more features, 25.2% indicated that they evaluated moderate attributes, and 6.8% evaluated fewer attributes. Furthermore, the international visitors held the opinion that the evaluation of attributes was higher by 70.5%, moderate by 19.5%, and lower by 10%, whereas the monks held the opinion that the evaluation of attributes was higher by 86.7% and that of moderate attributes only by 13.3%. The outcome made clear that while tourist promotion in these historical sites and museums is concealed, more work needs to be done to make it visible to the outside world.

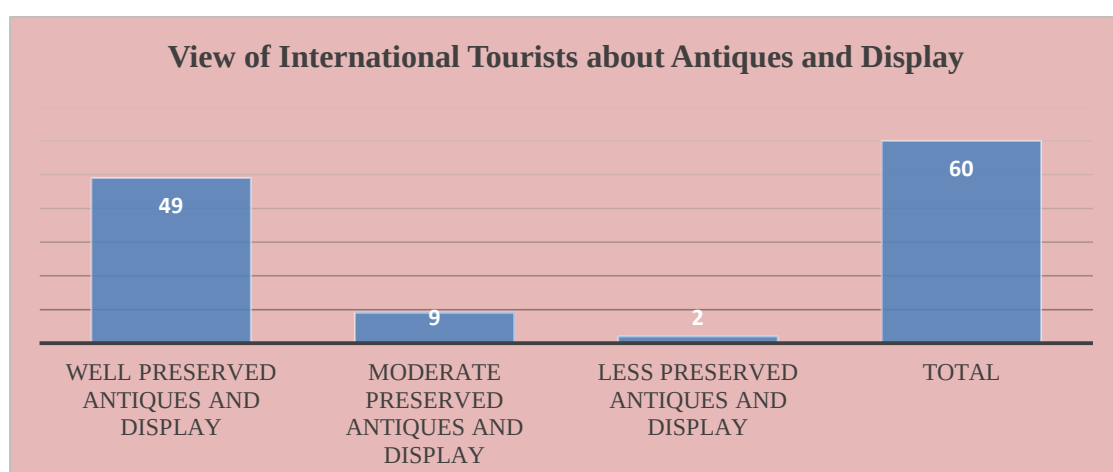
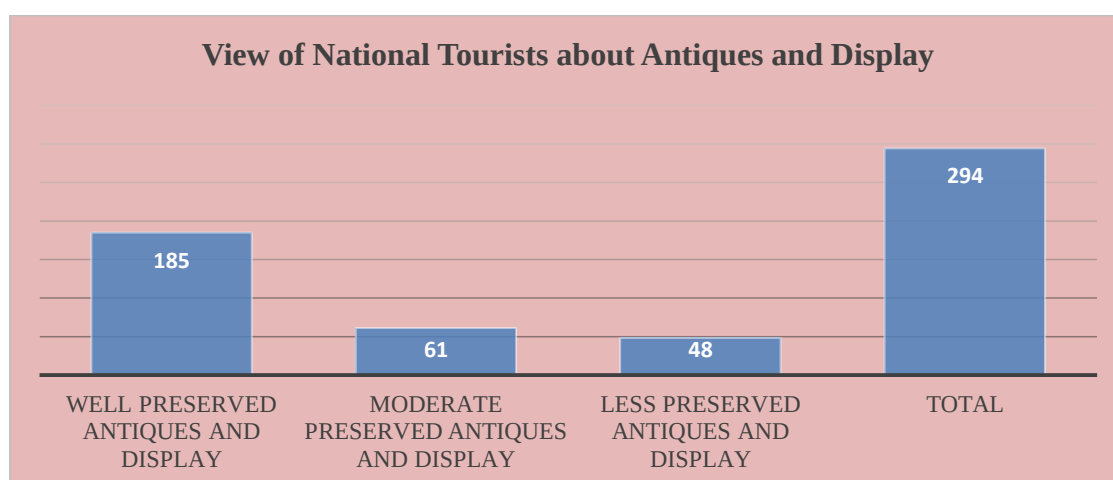
The result implies that while there are initiatives in place to boost tourism at historical sites and museums, they are not well publicised or visible. There are a

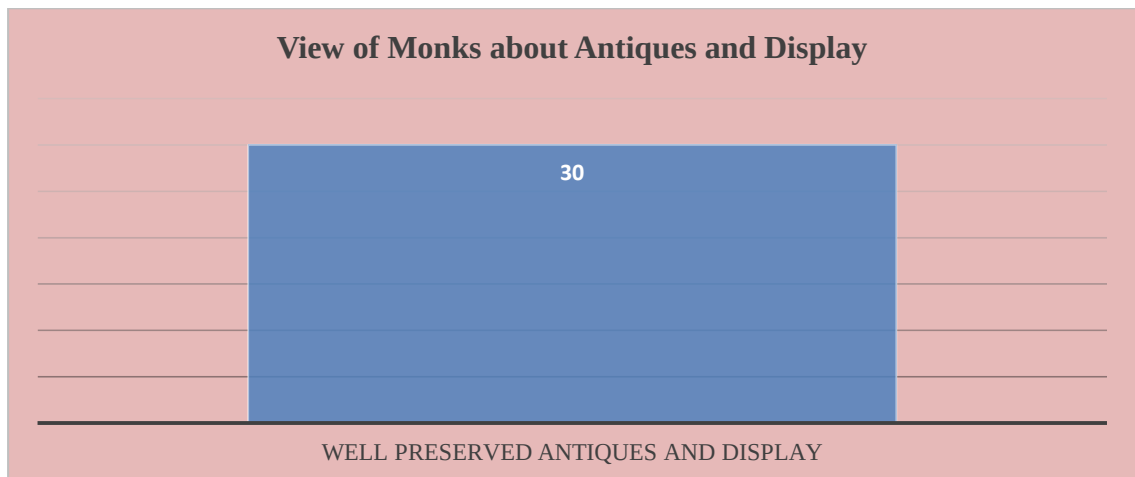
number of reasons why this lack of exposure could exist, including poor marketing plans, insufficient outreach initiatives, or inefficient communication networks. Potential visitors might thus be unaware of the experiences and attractions these locations have to offer, missing out on chances for both economic growth and cultural enrichment.

Increasing the visibility and accessibility of tourist advertising can help historical monuments and museums draw more tourists, spark interest in cultural heritage, and support the tourism sector as a whole.

6.10.4 Tourists observation about antiquities and Display

In this section of the study different questions were asked from all the groups of the tourist about Antiquity and Display, like the site and museum have the access on line through websites and the labels were readable and informative in the museum and in heritage site, for comparing the data and the response of their opinion is as under:





Promoting Buddhist heritage requires visitors to observe artefacts and display at museums or on Buddhist heritage sites. This observation is probably supported by research showing how important visitor experiences are to the promotion of cultural heritage.

Visitors get the chance to interact with historical objects such as sculptures, relics, and other artefacts when they visit museums or Buddhist heritage sites. These physical experiences have the power to inspire wonder, curiosity, and admiration for the history and culture of Buddhism. Furthermore, visitors' impressions and comprehension of Buddhist legacy can be significantly influenced by the manner these relics are exhibited and explained.

Promoting artefacts and display can result in a number of positive experiences and meaningful encounters.

At general, visitors' opinions regarding artefacts and exhibits at museums or on Buddhist historical sites play a critical role in the promotion and maintenance of Buddhist legacy. Through immersive and educational programmes, museums and cultural sites may successfully communicate to a worldwide audience the richness and relevance of Buddhist culture, assisting in the long-term promotion and preservation of this priceless legacy.

The purpose of the study is to comprehend how visitors view and engage with Buddhist cultural sites and museums. In particular, it looks into a number of important areas.

Preservation of Antiquities, describes how artefacts and other sculptures are kept in museums and historical places. Based on aspects like upkeep, sanitation, and

safety precautions, visitors can assess the level of preservation. The historical and cultural significance of well-preserved antiquities may be appreciated by them.

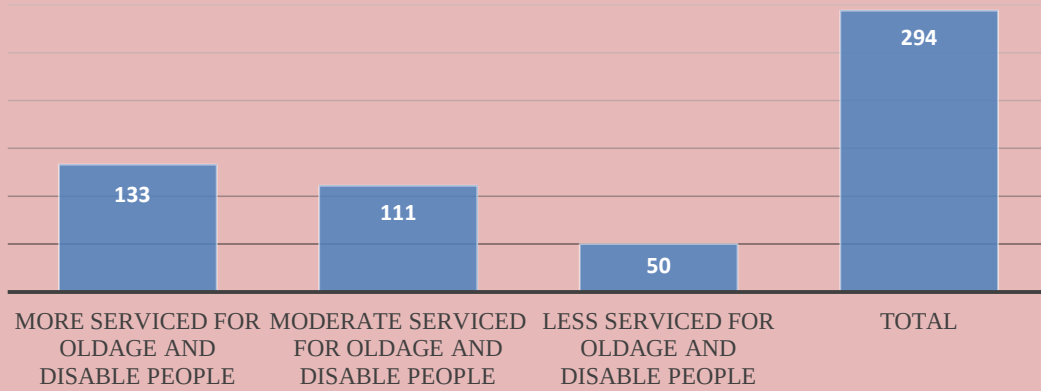
Labels antiquities at Museums and Buddhist heritage sites: Descriptive labels and signage are frequently used by tourists to help them grasp the importance of exhibitions and locations. In order to improve visitors' comprehension and appreciation, these labels offer interpretive information, historical background, and context. Visitor experience can be substantially enhanced by labelling that are both clear and informative.

Websites and Online Information: Before and during their visit, tourists are increasingly using today's digital era to research museums and other historical places online. Portals for information and education include websites, mobile applications, social media sites, and virtual tours. Travellers' choices to visit and investigate these locations may be influenced by easily accessible and intuitive internet information. When the tourist were asked about different services about Museums and Buddhist heritage sites .i.e. well preserved and intact antiquities, informative labels, websites and on line information and their own knowledge about Museums, stupa and Buddhist sculptures then, the majority of national tourists, or 62.9%, reported that highly preserved antiquities and display, followed by moderately preserved antiquities and display (20.7%) and less preserved antiquities and show (16.3%) at Buddhist heritage sites and museums. International visitors, who made up 81.7 %, had three different opinions regarding the state of antiquities, highly preserved (81.7%), moderately preserved (15%), and less preserved (3.3%). Monks, on the other hand, believed that antiquities were 100% well kept.

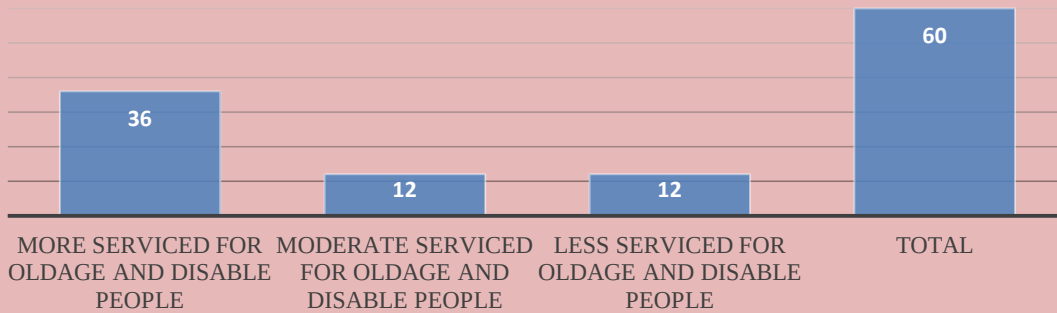
6.10.5 Tourists view about old age and disable services

In this section of the study different questions were asked from all the groups of the tourists about services and facilities for aged and disable persons, like the site and museum have the availability of Ramp, wheel chair, benches for old age citizens and toilets for disable in the museum and on heritage site, for comparing the data and the response of their opinion is as under:

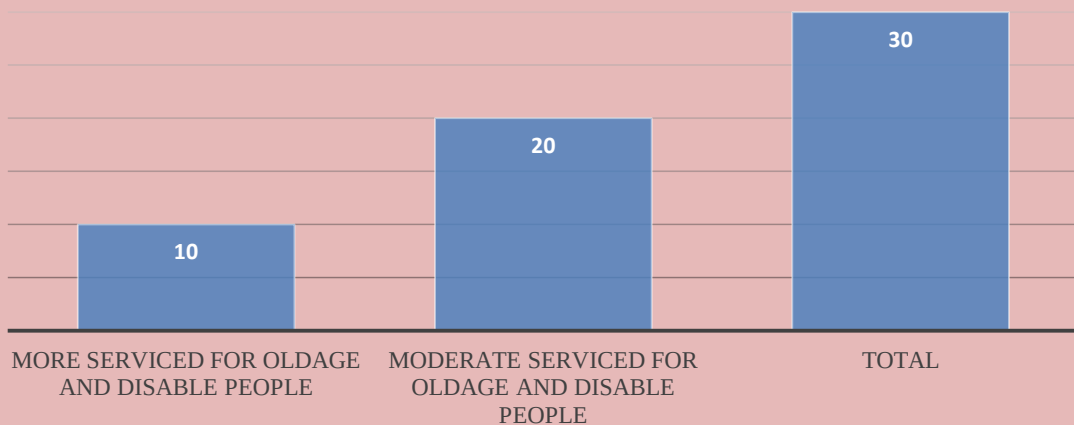
View of National Tourists about Services for Old Age and Disable People



View of International Tourists about Services for Old Age and Disable People



View of Monks about Services for Old Age and Disable People



The purpose of the study is to investigate how visitors view and measures the services and accessibility offered to elderly and disabled visitors at museums and Buddhist historical sites.

The facilities and physical infrastructure are designed to accommodate senior citizens and those with disabilities. Visitors may evaluate elements like ramps, elevators, parking places reserved for wheelchair users, and accessible bathrooms. A welcoming atmosphere guarantees that everyone may move around the area securely and comfortably.

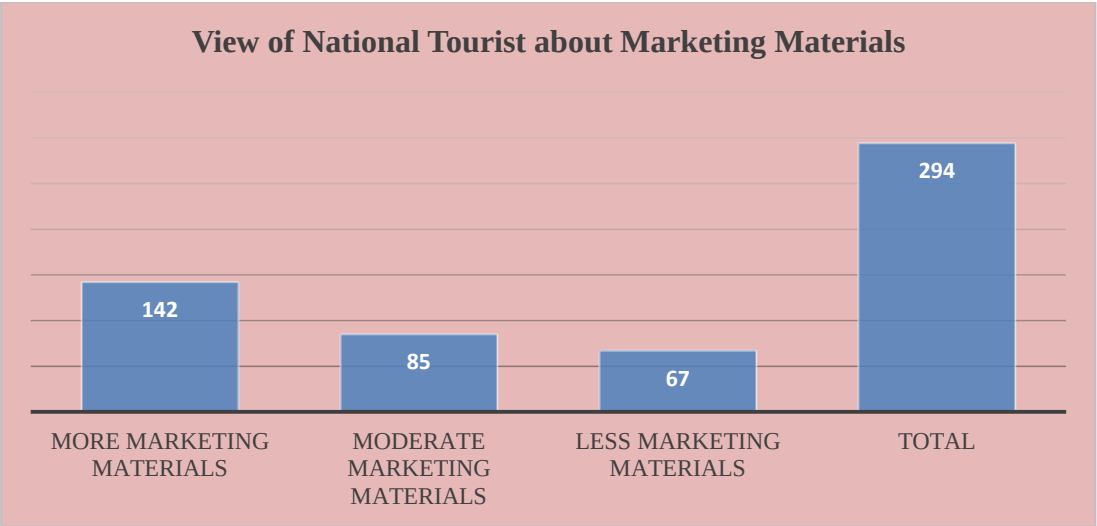
Tourists may take into account the availability of staff support services and assistance that are suited to the needs of senior and disabled guests. This could include staff members who have been trained in supporting people with mobility issues or cognitive impairments, audio guides, tactile exhibits, and guided tours accompanied by sign language interpreters. Personalised service improves the tourist experience's delight and inclusion.

When asked about their opinions of the services provided for the aged and disabled, only 17% reported receiving less services, 45.2% of the national visitors stated that they received more services, 37.8% reported that they received moderate services, and According to international visitors, there should be 60% greater services provided for the aged and disabled, 20% less services provided for these groups, and 20% moderate services provided for these groups.

Furthermore, when the religious monks were asked these questions, they believed that only 33.3% of them answered in favour of greater services for the elderly, the disabled, and the majority, or 66.7% moderately serviced for the disabled and elderly.

6.10.6 Comparison of the tourists views about Marketing Material Facilities

In this section of the study different questions were asked from all the groups of the tourists about services and facilities of Marketing material, like the site and museum have the availability of Souvenir shops, price and value of the material and quality and variety of the souvenir and it promote tourism, for comparing the data and the response of their opinion is as under



This study explores the marketing strategies and products used by Buddhist cultural sites and museums, with a special emphasis on gift shops.

The study attempts to look into several areas of marketing merchandise and gift stores in Buddhist museums and heritage sites.

Souvenir shops are shops that sell a range of goods associated with the concept, history, and culture of cultural and heritage sites. They are usually located within these types of sites. Buddhist historical sites and museums frequently have souvenir stores where visitors can purchase handicrafts, literature, postcards, artefact replicas, apparel, and religious figurines. They allow guests to support the site with purchases and bring back material mementos of their trip.

Tourists may assess souvenir shop prices by taking into account variables including perceived value, affordability, and authenticity. Different things may have different pricing strategies; some may be more expensive because of their craftsmanship or originality, while others might be more accessible to a larger spectrum of customers. Value for money and transparent pricing policies are crucial factors that tourists take into account when making judgements about what to buy.

Buddhist heritage sites may have souvenir stores with conspicuous displays of religious icons and symbols, including prayer beads, incense, Buddha statues, and religious literature.

For tourists, these objects have spiritual and cultural value; they can buy them as keepsakes or utilise them personally in religious rituals. Visitors can assess if religious symbols are accurately and respectfully depicted in gift shops, as well as whether they are appropriate for a variety of audiences and culturally sensitive.

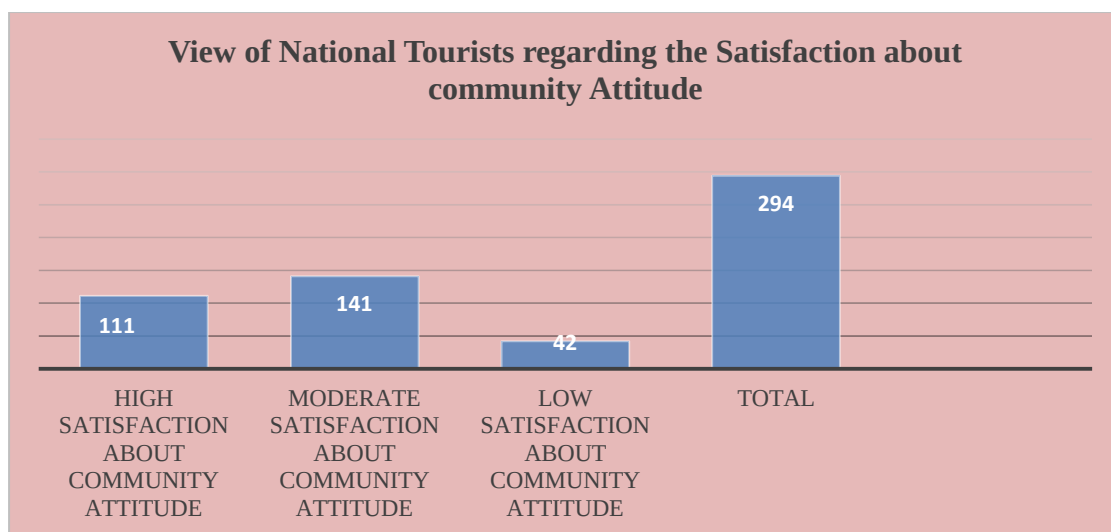
Through the analysis of these features of marketing collateral and gift stores, the study seeks to understand visitors' attitudes, tastes, and shopping habits at Buddhist historical sites and museums. It is possible to improve the entire tourism experience and contribute to the sustainability of cultural heritage sites by developing strategies for merchandising, pricing, and cultural representation by having a better understanding of the role souvenir shops play in visitor experiences.

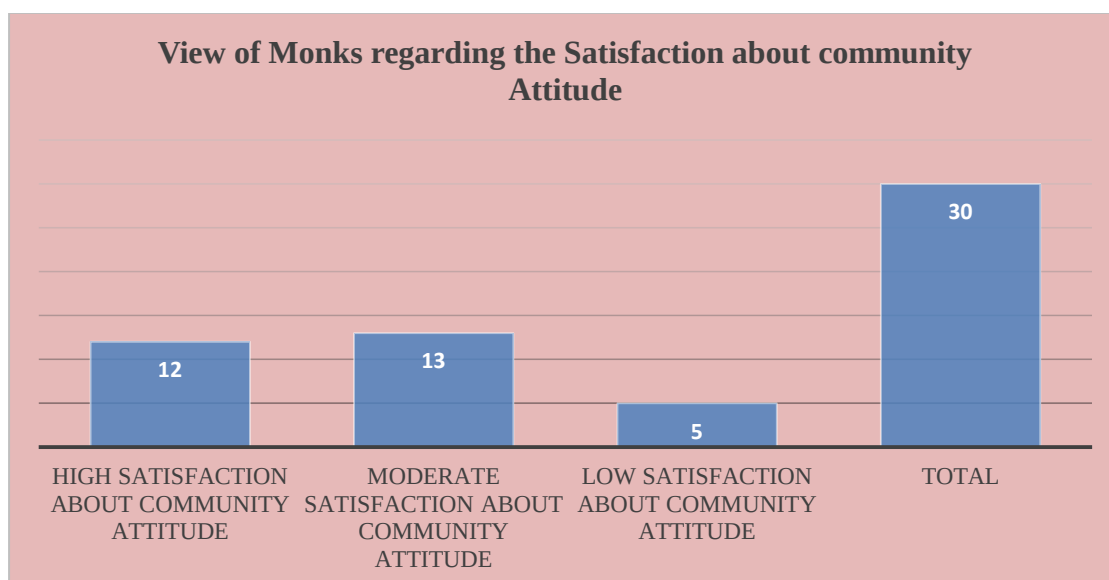
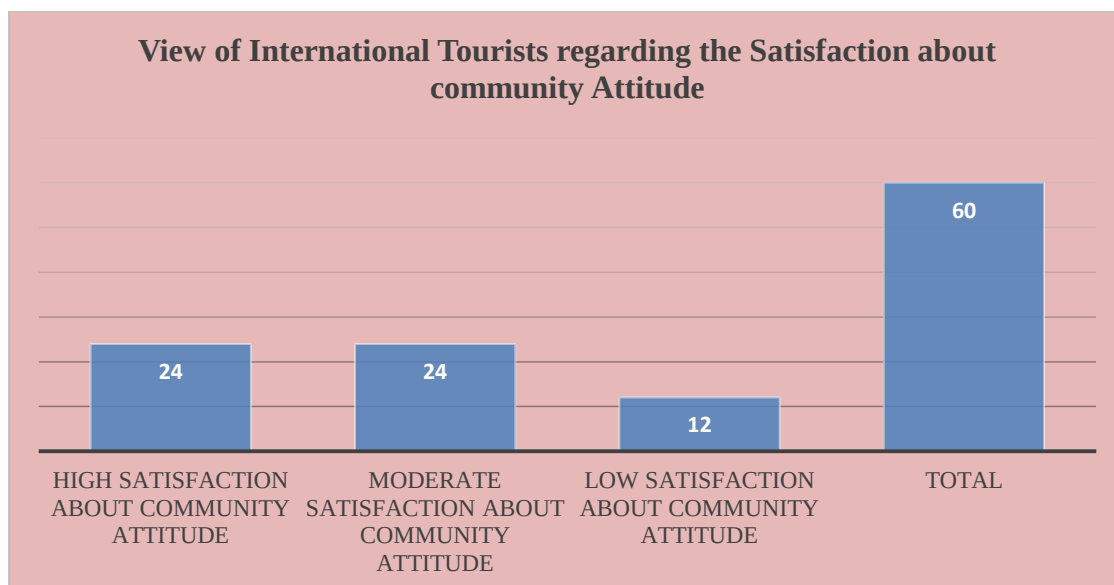
The national tourists, that is, 17% fewer materials provided, 45.2% more marketing materials provided, and 37.8% moderately provided. Additionally, international visitors to the opinion indicate that 60% have more marketing material available, 20% have moderate marketing material available, and 20% have less marketing material available.

Furthermore, when the monks were asked the same questions, 33.3% of them said that there should be more marketing material provided, while 66.7% believed that there should be moderate marketing material provided. According to the ratios, national visitors and monks were largely satisfied with the marketing materials that were available in museums and souvenir shops that housed Buddhist heritage sites. This contentment speaks well of the efforts made by these institutions to accommodate the requirements and tastes of secular and religious tourists.

6.10.7 Comparison of the view about community attitude

In this section of the study different questions were asked from all the groups of the tourists about community attitude, overcrowding, hassling, children touts and baggers' and community involvement at the developmental work at the sites, for comparing the data and the response of their opinion is as under:





Positive and negative effects should be taken into account while analysing the locals' attitudes towards tourists at Buddhist cultural sites and museums.

For the local communities near museums and heritage sites, tourism can have a major positive economic impact. Spending on lodging, food, travel, and gifts rises when the number of visitors rises, boosting local companies and generating employment opportunities.

For Buddhist cultural sites and museums, tourism is frequently essential to their protection and preservation. It is possible to use tourism revenue to fund maintenance, repair, and educational initiatives that protect historical sites and cultural artefacts for future generations.

Visitor understanding and cultural interchange with local communities are fostered by tourism. It is possible for visitors to discover the rich cultural legacy and traditions of the local community.

Buddhist cultural sites and museums frequently depend heavily on tourism for their upkeep. To preserve historical sites and cultural artefacts for future generations, restoration projects, upkeep initiatives, and educational initiatives can be funded with the proceeds from tourism.

The increase of visitors could result in better public services and infrastructure in the surrounding areas. The entire experience of visitors and the standard of living for locals can be improved by making investments in transportation networks, utilities, and infrastructure such as parking lots and visitor centres.

Beside that along with positive impacts there are some negative impacts of the community towards the promotion of tourism through Buddhist heritage sites and Museums.

Overcrowding at Buddhist cultural sites and museums can result in traffic, long lines, and a worsened visitor experience due to high tourist numbers. Additionally, this may cause ancient structures and delicate archaeological sites to deteriorate, posing conservation issues.

Cultural heritage places might lose their spiritual importance and authenticity if they are overly commercialised. The loss of cultural integrity and significance can result from the commercialization of regional traditions and practices for the purpose of promoting tourism.

Negative environmental effects of tourism may include pollution, habitat damage, and natural resource depletion. Ecosystems surrounding Buddhist cultural sites and museums are vulnerable to damage from improper waste management and unsustainable activities, which jeopardise biodiversity and ecological equilibrium. In general, responsible cultural heritage conservation and sustainable tourist management depend on an awareness of the balance between the good and negative effects of tourism on local people. Buddhist historical sites and museums can achieve win-win outcomes for visitors and locals by making efforts to minimise negative effects while optimising the positive effects of tourism.

When they were asked about local community attitude, hassling, overcrowding and involvement of local community in developmental works the 37.8 % of national tourists have more satisfaction about community attitude, while 48 %

have moderate satisfaction and 14.2 % have less satisfaction about community attitude.

Additionally when the same questions were asked from international tourists 40 % tourists have more satisfaction about community attitude, while 40 % have moderate satisfaction and 20 % have less satisfaction about community attitude.

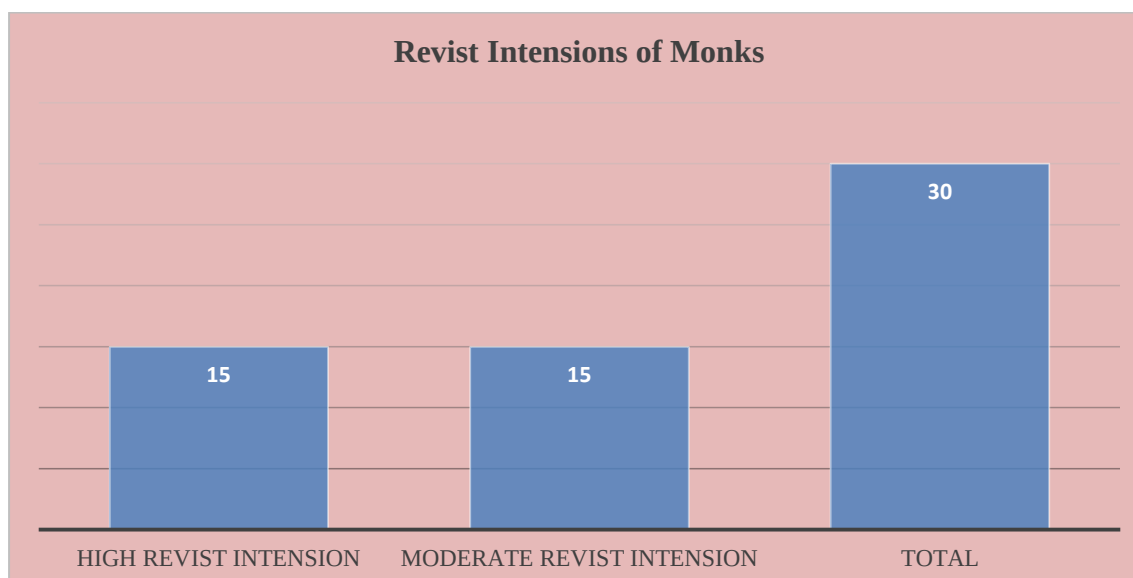
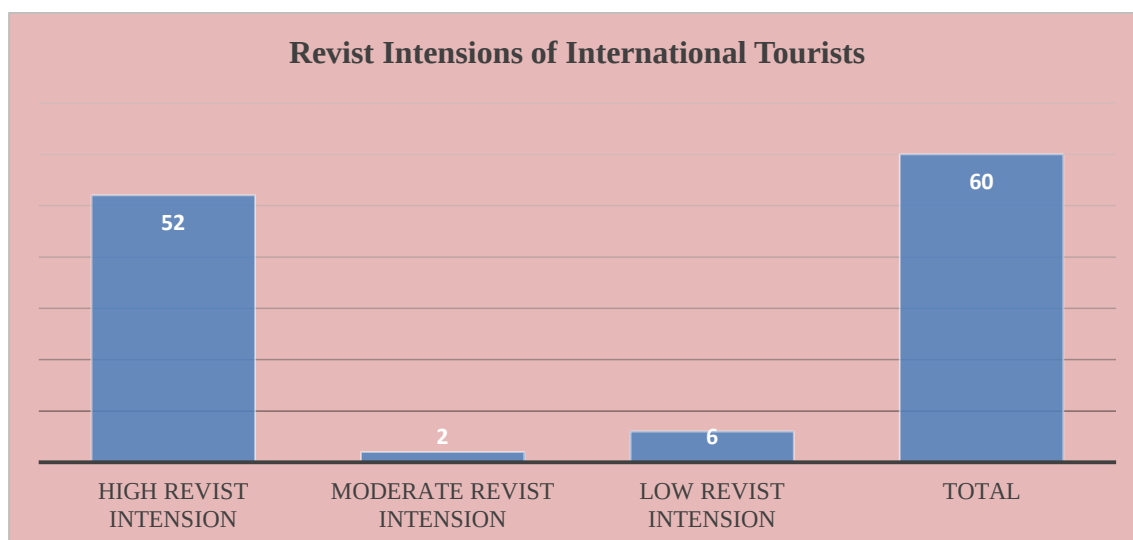
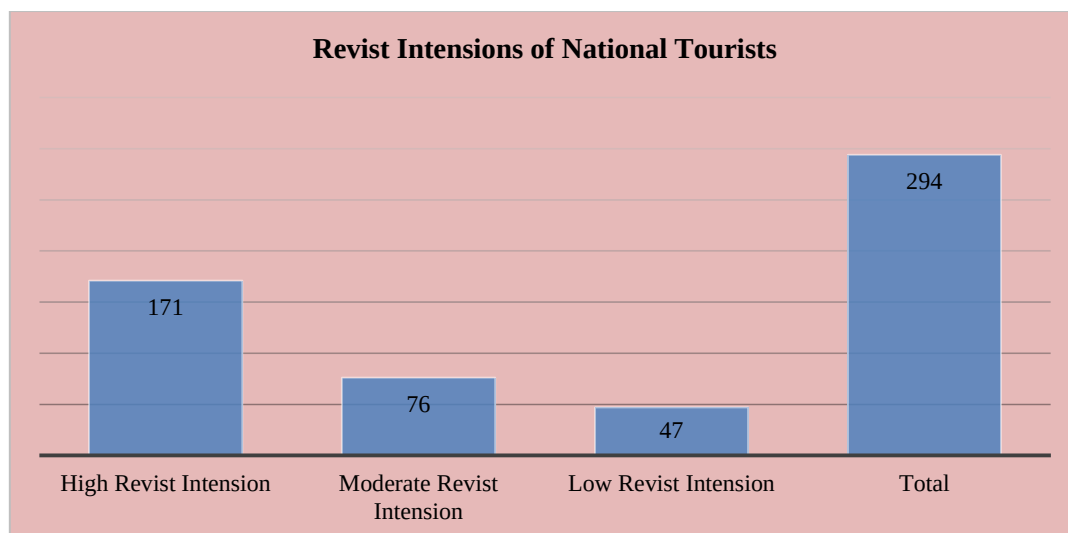
Furthermore when the monks in protocol were asked the related questions to the attitude of local community, .i.e. touts, baggers, hassling and overcrowding tourists 40 % tourists have more satisfaction about community attitude, while 43.3 % have moderate satisfaction and 16.7% have less satisfaction about community attitude.

A female visitor from the Austria responded to the above question as follows: Pakistan is a very difficult country for women to comfortably travel in ,both groups of women and single women. This is a big tourism problem as public transport, walking areas, etc. are not comfortable for women.

The result shows that overcrowding, hassling and children touts are big problems for the promotion of tourism in Pakistan and over all have a negative impacts on the image of the country.

6.10.8 Comparison of the view about Revisit intentions

In this section of the study different questions were asked from all the groups of the tourists about plan to revisit the site in future, as well as this was a spiritual visit, cultural activities and events and intending the Buddhist sites to recommend it to family and friends to visit here, for comparing the data and the response of their opinion is as under:



Comparison on revisit intentions of the visitors

Intention to revisit is regarded as a significant factor in the development and survival of firms in the tourism industry. Revisit intentions are defined as travellers' propensity to go back to a particular location after only one visit. The recognition of revisit intents as a crucial factor in the development of a tourism attraction has been established. Many elements, including destination attachment, qualities, picture, etc., have an impact on revisit intents (Shin, 2020).

Visitors would feel happy in the tourism industry if their post-trip experiences were in line with their perceived expectations. Visitor satisfaction is positively correlated with cultural interaction.

Similar cultural interactions foster a stronger sense of commitment to a location, which boosts loyalty and contentment and produces behavioural inclinations (Ngoc, 2015).

The fact that returning visitors reduces marketing and promotion costs is a strategic advantage for the tourism industry. It is also thought to be an essential component of effective destination marketing. In a similar vein, drawing in and keeping in regular visitors is suggestively less effective than captivating new ones. Hunting a cost-based competitive advantage could be important for successful destination marketing if positive revisit intentions result in lower marketing and promotion expenses. Visitor happiness is positively correlated with cultural interaction (Truong, 2009).

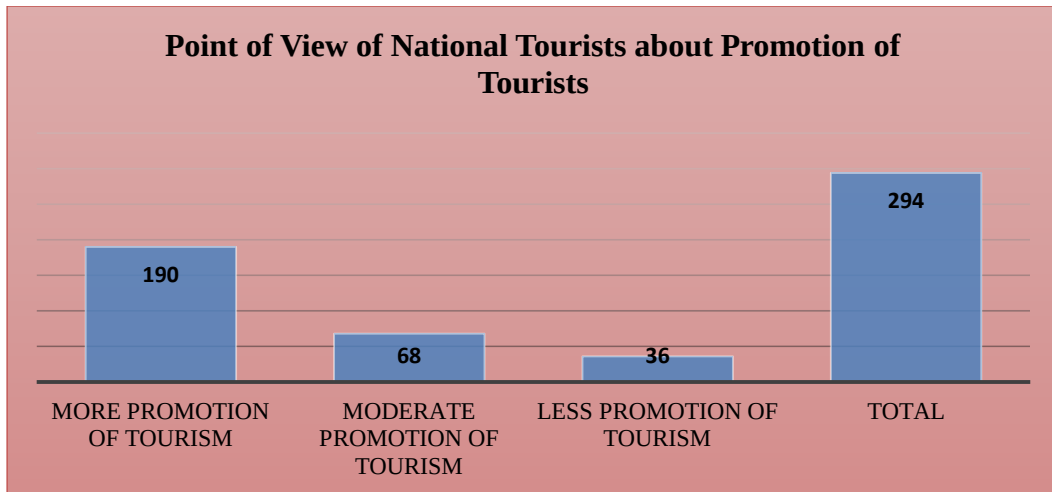
When the visitors were asked about revisit to the heritage site and museum the 58.2 % of national tourists have more satisfaction about revisit the site, while 25.9 % have moderate satisfaction and 14.2 % have less satisfaction about revisit the museum and heritage sites.

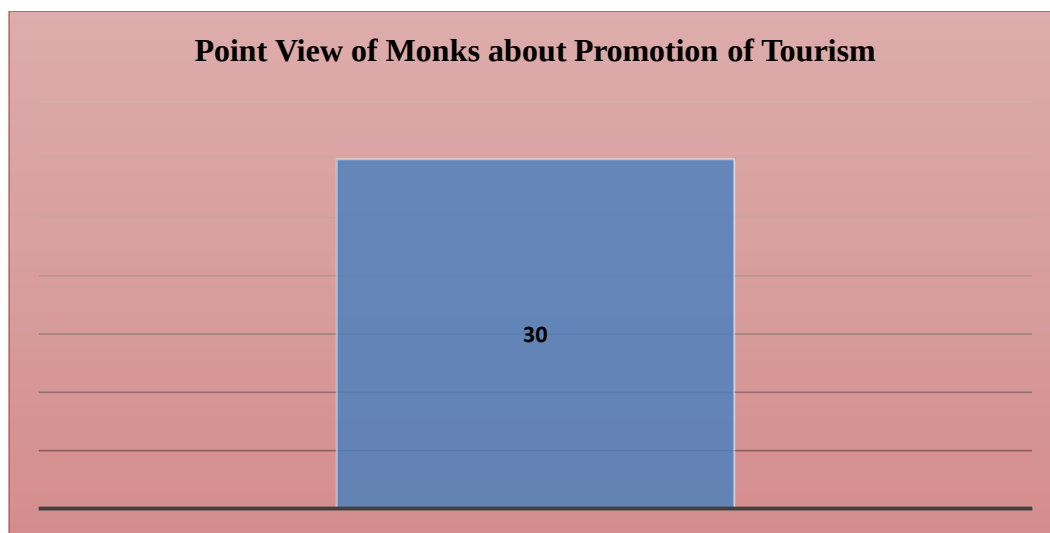
Additionally when the same questions were asked from international tourists 40 % tourists have more satisfaction about revisit intention, while 40 % have moderate satisfaction and 20 % have less satisfaction about revisit intention.

Furthermore when the monks were asked the related questions to the revisit intention 50 % tourists have more satisfaction, while 50 % have moderate satisfaction to revisit the site.

6.10.9 Perceptions of the national tourists for the Promotion of Tourism

In this section all the three groups were asked about different services for the promotion of tourism in the area of Taxila and Peshawar valley. The results are discussed as under:





The experience that international tourists had in Pakistan was found to be less than what they had expected due to negative branding factors such as unsafe domestic airlines, security issues and polluted conditions such as unhygienic drinking water, nuisances caused by beggars, local community attitude and unethical practices in the tourism industry. They also displayed positive disconfirmation (meaning satisfaction is greater than the expectation) about Pakistan's image pertaining to the variety of goods, art, and rich cultural heritage.

The research highlighted the importance of tourism promotion in the research area, with a special focus on the valleys that are being studied, 190 respondents, or around 64.6%, of the 294 national tourists, thought the Taxila and Peshawar valleys had good tourism promotion. They believe that because of such places' Buddhist past, attempts are being made to attract people to visit them. Next, 68 respondents, or roughly 23.1%, said that the area was promoting tourism at a passable or moderate level. They may believe that, even with some efforts, more could be done to draw tourists. Finally, 36 respondents, or 12.2% of the total, thought that the area does not promote tourism sufficiently.

Of the sixty (60) international visitors surveyed, fifty-six (56 or 93.4%) strongly agreed with the idea of promotion of tourism in the area. This shows enthusiasm for additional development and marketing initiatives as well as a positive view of the region's potential as a travel destination.

Furthermore, two (2 or 3.3 %) tourists showed a more balanced approach to tourism promotion, indicating a shaded viewpoint that might take into account both the advantages and difficulties of increasing tourism. This point of view can suggest a

desire for sensible development that maximises the area's tourism potential while protecting its natural and cultural integrity.

However, two (2 or 3.3%) respondents stated that they thought there should be less promotion of tourism, expressing reluctance or worries about possible drawbacks of more visitors. This viewpoint might be a reflection of concerns about things like environmental damage, cultural commodification, or congestion.

The vast majority of religious monks who responded to the study (100%) believed that the Taxila and Peshawar valleys actively promote tourism. Their main justification for this opinion is that they are provided with greater facilities and more protocol than both National and general international tourists.

The overall **result** indicates that the religious monks think the resources made available to them to promote tourism in these places are excellent. These services may include lodging, transportation, special treatment during their visit, or access to historical sites. As a result of these advantageous circumstances, the monks believe that tourism promotion is at its height right now. Their viewpoint highlights how crucial it is to offer sufficient resources and assistance to the various organisations working to promote tourism in the area.

About international tourists, the **results** indicate diverse levels of satisfaction, highlighting specific areas of concern that impact their overall experience at the heritage sites. Many international tourists expressed satisfaction with their visit, particularly those who were provided with protocol services. This means that adapted attention and guided access give positively to their experience.

A majority of international tourists were dissatisfied with the quality and strength of information provided by tour guides. This suggests a need for better skilled guides who can deliver inclusive and descriptions about the site's history and importance.

The condition of infrastructure, including pathways, seating areas, signage, and facilities, was found deficient. Poor infrastructure reduces the overall comfort and accessibility for international tourists, especially those familiar to higher standards at similar sites globally. The presence of children touts, often engaging in violent business or seeking donations, was a habitual problem. These actions can create discomfort and negatively impact the perception of the tourists about the site.

Table: 19 Gravitation of tourists about satisfaction/dissatisfaction

Facilities	Site name													
	Ta kht - Bai	Dha rma Raji ka	Az iz Dh eri	Bha mala	Ba dal Pu r	Jul ian	Mo hra Mur adu	Jan dial Te mpl e	Txil a Mus eum	Pesh awar Mus eum	Hun d Mus eum	Sri- Ba hlo l	Sha hbaz Roc ks	Ja ma l Ga rhi
Road facilit y	✓	✓	✓	X	X	✓	✓	✓	✓	✓	✓	✓	X	✓
Car Park	✓	✓	X	X	X	✓	X	X	✓	✓	✓	X	X	X
Drink ing Wate r	✓	X	X	X	X	✓	X	X	✓	✓	X	X	X	X
Benc hes, Shelt ers	✓	✓	X	✓	X	✓	X	X	✓	✓	✓	X	✓	X
Wast e Bin	✓	✓	X	✓	X	✓	✓	X	✓	✓	✓	X	X	X
Path, Ram p, handr ails	✓	X	✓	✓	X	✓	X	X	✓	✓	✓	X	✓	X
broch ures, maps	X	X	X	X	X	X	X	X	X	✓	X	X	X	X
Guid e Tour	X	X	X	X	X	✓	X	X	X	✓	X	X	X	X
Feel Safet y	✓	✓	X	X	X	✓	X	X	✓	✓	X	X	X	X
First aid	X	X	X	X	X	X	X	X	✓	✓	✓	X	X	X
Café	✓	✓	X	X	X	✓	✓	X	✓	✓	X	X	X	X

Sove niour Shop	X	X	X	X	X	✓	✓		✓	✓	X	X	X	X
Virtu al Tour	X	X	X	X	X	X	X	X	X	✓	X	X	X	X
Disab les Toile ts	X	X	X	X	X	X	X	X	✓	✓	✓	X	X	X
ATM Mach ine	X	X	X	X	X	X	X	X	✓	✓	X	X	X	X
Bank near	✓	✓	X	X	X	✓	✓	✓	✓	✓	X	X	X	X
WiFi	X	X	X	X	X	X	X	X	✓	✓	X	X	X	X
E.C. No#	✓	X	X	X	X	X	X	X	✓	✓	✓	X	X	X

The sites of Dharmarajika, Jaulian, and Taxila museum, as well as the archaeological site of Takht-i-Bahi and Peshawar museum in the Peshawar Valley, have been especially valued and preferred by tourists. Tourists were particularly interested in these places, primarily because they felt that they offered more facilities and services than other sites and museums in the study area. The favourable experiences that tourists described were greatly enhanced by the availability of well-kept walkways, informative signage, lounging places, hygienic facilities, guided tours and basic conveniences like food and parking. Tourists were able to interact more fully with the historical and cultural significance of the heritage because to these upgrades, which also improved the sites' comfort and accessibility.

CHAPTER-VII

PROBLEMS & PROJECTIONS OF BUDDHIST HERITAGE

TOURISM

This chapter deal with the problems identified by the visitors during their visit to the Buddhist heritage sites and museums in Taxila and Peshawar valleys and author's personal surveys in the valleys to find out the problems faced during the collection of data. A number of problems frequently arise that detract from visitors' experiences when they visit Buddhist heritage sites in the Taxila and Peshawar regions. Both visitor observations and author-conducted surveys in these valleys have exposed these problems.

Problems with the sites' poor infrastructure, such as bad signage, road and transportation facilities, a lack of restrooms or seating places services, and poor maintenance of the heritage monuments, are frequently brought up by visitors. These elements may even affect the preservation of these significant cultural landmarks, which can lessen the overall enjoyment of the visit.

Furthermore, worries about the locations' physical accessibility for those with disabilities as well as practical issues like wheelchair, parking and transportation choices may arise during the survey. Particularly during the busiest travel seasons, tourists may express dissatisfaction with overcrowding and hassling at the heritage sites, which might decrease the peace and meditative environment typically associated with Buddhist cultural sites. It is possible to improve the visitor experience, encourage sustainable heritage tourism practices, and to preserve these important cultural heritage places for future generations by recognizing and resolving these challenges.

If these issues are not resolved right away, the direction of Buddhist heritage tourism in the valley will change, and sooner or later the tourism resources will run out, leaving nothing for the visitors' research, education, and entertainment as well as the well-being of future generations. Sustainable Buddhist heritage tourism in the valleys will emerge when these issues are resolved by the relevant departments, putting maximum positive impacts. The suggestions to solve these problems are discussed in chapter VII in detail.

Another aspect to discuss in this chapter is a closer aspect at Buddhist historical tourism, including a SWOT analysis of the valleys of Taxila and Peshawar. The Taxila and Peshawar valleys are home to numerous Buddhist cultural sites, such as old monasteries, stupas, and artwork from the Gandhara region. These sites draw historical and spiritually minded tourists. These valleys are important centres of Buddhist civilization, and tourists can get a sense of the region's rich history by exploring the centuries-old archaeological evidence.

Buddhist heritage sites are valuable spiritual and educational destinations for anyone pursuing enlightenment and personal development. They offer avenues for spiritual reflection and education. Through facilitating cultural contact between residents and visitors, tourism in these regions fosters an appreciation and understanding of other customs and viewpoints.

Poor road conditions, a lack of lodging options, and inadequate amenities at historical sites are examples of inadequate infrastructure that can negatively impact visitors' experiences overall. The integrity of these historical landmarks is threatened by issues including vandalism, natural degradation, and a lack of financing for conservation activities, even with efforts to conserve heritage assets.

Inadequate transport choices and restricted accessibility for those with disabilities may prevent visitors from completely immersing themselves in the valleys' cultural legacy. The viability of tourism-related companies and services in the valleys may be impacted by fluctuations in visitor numbers brought on by seasonal shifts or security concerns.

Initiatives related to cultural tourism, such as guided tours, festivals, and educational programmes, have room to grow in order to improve visitor experiences and encourage local economic development. By funding projects like road construction, signage, and visitor centres, the valleys can become more accessible and draw in more visitors.

By putting into practice sustainable tourism strategies, such as community involvement and ethical waste management, the valleys' natural and cultural riches may be protected for coming generations. Working together with regional authorities, global organisations, and local communities can help increase public support for conservation initiatives and encourage ethical tourisms.

A complete summary of the findings drawn from the data supplied in the study is provided in a discussion of the research questions at the end of the chapter.

Addressing the central research topics, this debate seeks to extract important lessons from the Buddhist heritage tourism research carried out in the Taxila and Peshawar valleys.

Taking into account both theoretical and practical implications for academic discourse, the researcher analyses the findings of the study with regard to the field of Buddhist heritage tourism in the valleys of Taxila and Peshawar. Any restrictions or limits that were encountered during the research process are described and recognised. These include restrictions on the data used, methodological restrictions, and external influences that might have had an impact on the study's results.

Representation from the study's insights, suggestions are made for possible topics of future study, future research approaches, and possible tactics for improving Buddhist heritage tourism in the valleys. In general, the research questions and discussion help to summarise the results of the study, provide insightful analysis of the findings, and advance knowledge on Buddhist heritage tourism in the Taxila and Peshawar valleys.

7.1 PROGRESS AND CHALLENGES

The tourism industry of Pakistan is based on certain core nationalistic ideals and standards are welcome, cooperation, information, infrastructure, facilitation, cleanliness and security.

All said and done, the tourism industry in Pakistan is not without its problems like

- Low share in the world – only 0.08 per cent
- Poor Infrastructure
- Costly travel -high fuel price, poor flight management etc
- Challenges like Poor organization, fragmented market, poor advertising, strict rules for service providers etc.
- Lack of supportive infrastructure, bad roads, improper health and hygiene, Communication gaps, etc.
- Gap between demand and supply of manpower
- Security and safety lapse, incidents of tout and harassment of tourists

These issues have led to the negative impact on the promotion of tourism in the region, and it will hit slow growth of revenue from tourism as compared to China and India.

The following list contains a few additional recommendations that are based on the study's findings and background information.

7.2 Challenges to Pakistan Heritage Tourism

7.2.1 Terrorism

Many countries have a close relationship between tourism and terrorism because of the disparity between the economic achievement enjoyed by tourists and the poverty experienced by certain locals, which breeds hostility that is made worse by the host nation's economic dependence on the feeder nation. Terrorist activity has negatively impacted Pakistani tourism. The increase in terrorist activities after 9/11 made Pakistan appear "unsafe" to the world community.

Pakistan's frequent bombings, targeted killings, drone attacks, and bloodshed made it impossible for the country's tourism, industry, and economy to increase, particularly in the heritage tourist sector. Due to the law and order issues, tourists from all over the world were hesitant to visit Pakistan. Despite its severe circumstances, it has significantly improved but again in 2023-24, some of the terrorists attacked it, creating insurgency in the country. There is still a great deal of work to be done for the promotion of Buddhist heritage tourism in Pakistan.

7.2.2 Depressed Infrastructure

The demand for tourism may be influenced by the state of the infrastructure. Without infrastructure, a nation's tourism options are lacking. Many factors affect the demand for international travel, some of which are infrastructure-related, i.e. An essential component of any nation's infrastructure is transportation, including highways, railroads, and airports. A simple way to put it is this: "Well-maintained roads facilitate visitors' movement within the destination, while well-maintained airports facilitate visitors' entry into the nation."

The tourism demand equation has been found to be difficult due to a variety of factors, including infrastructure problems and other factors including distance, cost, and the economic status of tourists. Infrastructure for travel has a direct impact on a country's ability to draw tourists. Because of corruption and limited funding, Pakistan's road and connectivity infrastructure has gotten worse. Rural parts of the

nation were ignored by the state. Still inaccessible are a lot of potential heritage tourist sites. Pakistan's northern regions are underdeveloped and so have not yet reached their full tourism potential, despite the fact that they have the potential to draw millions of tourists from around the world, but travel there has been delayed by bad road conditions and a lack of connectivity.

7.2.3 Government Ignorance

Pakistan's government has demonstrated a total lack of desire to develop the travel and tourism sector in the nation, particularly the heritage sector. Previous administrations have disregarded hotels or potential tourism destinations, as well as parks close to heritage sites that could attract visitors.

Many travellers are forced to camp or prepare their own meals, and not all of them find it enjoyable. Thus, in order to transform appealing historical sites into well-liked tourist destinations, hotels and resorts are necessary.

7.2.4 Community Challenges

Higher levels of tourist satisfaction are attributed to friendly inhabitants, pleasant attitudes, and high-quality customer service. The way that residents handle foreign or non-native guests is another problem.

Pakistanis are generally polite, empathetic, and friendly. Every Pakistani neighbourhood greets visitors with the phrase "Welcome to the land of hospitality" below. This isn't always the case, though. A typical characteristic of financial well-being is selfishness. Most visitors from popular tourist spots are similar in this regard. If you travel to some heritage site without a guide, people will try to charge you very high fees for their services. Tourists typically have to contend with the exorbitant prices set for goods and services.

The second issue is the behaviour of the people in places like Murree, where social media users have reported seeing accounts of tourists getting thrashed by locals. What kind of impressions do people have of Pakistan and its people abroad? This issue will either encourage or discourage visiting to Pakistan.

7.2.5 Media Negative Role

The impact of social media on traveller decision-making and the management and operations of the tourism industry is widely recognised. In the World wide tourism community, the proportion of visitors who use the Internet as a planning tool is rising quickly, when the probability of online users finding social media material through a web search technique was examined, social media accounted for more than ten per cent of the search results. Due to media representations that exclusively highlight Pakistan's terrible incidents, bombs, violence, and other social issues, the country's reputation has suffered on a global scale.

Pakistan's most beautiful heritage sites and landmarks used to be regularly featured on foreign television. But the state was monopolised by the media at that time. Sensationalised tales have become more common as a result of media liberalisation, which has hurt the public's opinion of the government. Pakistan's negative media portrayal of the nation has consequently hurt the country's tourism industry.

7.3 Problems Identified by the visitors

Many issues arise for tourists visiting the Taxila and Peshawar valleys, which are designated as national heritage sites. Furthermore, these issues are really real and cannot be ignored at all throughout the stay. The tourists to the Buddhist cultural sites and museums are highly educated, originate from remote regions of Pakistan and other nations, and incur significant costs and difficulties during their journey. Some of the guests experience these unforeseen issues and return home, leaving their stay to be a complete bust and having a detrimental effect on the nation's integrity and, in particular, the sites' honest management.

7.4 Poor infrastructure

Investment in the infrastructure supporting tourism, such as well-maintained roads and convenient transport, is necessary for tourism growth strategies. Due to the fact that one of the main means of connecting people and places is a well-maintained road infrastructure, transport is considered to be essential to society and the engine of economic development and growth in every given nation. Because of this, road travel is the main way that visitors get throughout the nation. Given how closely these two things are related, transportation is crucial to tourism. According to Yapicioglu et al.

(2017), tourists will find it challenging to reach tourism destinations in a country without a reliable and efficient transportation system.

Road transport is one of the practical ways to get visitors to various heritage sites and locations where they wish to go and have new experiences (Sorupia, 2005). This is stated in the context of how well-maintained roads enable travellers to feel safer and enjoy their trip more, allowing them to conveniently visit a variety of tourist attractions (Prideaux, 2000). Tourists may, however, seek alternate sites where the road network is favourable for tourism if they are unable to reach their desired destinations due to inadequate road transit, which inevitably restricts tourist movement (Pandey, 2018).

Road mobility is anticipated to improve social, cultural, and economic ties in Pakistan. Regrettably, in many parts of Pakistan, the rise and expansion of the tourism industry has resulted in inadequate road infrastructure and amenities. This is a major obstacle and a big dilemma. Tourism, a service-based business with many tangible and intangible components, has grown in popularity as a leisure activity around the world. Basic amenities like lodging, transportation, and tourist sites are considered tangible aspects. On the other hand, information about tour guides, culture, and leisure activities is considered intangible. Therefore, a trip to any location would be dangerous and boring if there was a lack of essential infrastructure, such as decent roads leading to historical sites. Tourists will have a negative experience and be extremely unsatisfied if the infrastructure at a place is inadequate.

The infrastructure for tourists at the historical monuments in the valleys of Taxila and Peshawar is also problematic. In response, the majority of national tourists stated that they were negatively impacted by the lack of access to certain quite basic facilities in the areas. The extremely inadequate infrastructure seriously impairs visitors' ability to enjoy their trips. The roads are quite bad, winding, and hazardous, particularly the one that leads to the Hund Museum and the Bhamala Buddhist Heritage. Due to a lack of roads, the majority of locations that are situated in peripheral areas are inaccessible. Due to limited space, roads are closed for several hours on workdays.

There are numerous contributing aspects to Pakistan's inadequate road infrastructure. The Pakistani infrastructure deficit has been caused by a number of factors, some of which are decades of subpar investment, a poor maintenance culture, and most importantly, the inability to make the necessary infrastructure investments

within the available fiscal space due to budgetary constraints. It is also significant to note that the demand for road infrastructure assets and services has greatly outpaced the capacity of the country's existing roads due to on-going, astronomical increase in the number of vehicles on the road and the government's inability to provide alternate, practical means of transportation, maintain existing roads, and build new, high-quality road networks.

Visitors struggle to locate locations and destinations because there aren't enough signboards on the highways and the ones that are aren't readable. Travellers get instructions in the valley by asking members of the local community or other guests. Another major problem in the valley is parking. There aren't any public parking lots in the valley, and the majority of the hotels don't have parking lots either, so guests are forced to find somewhere to park their automobiles, which are typically on the roads. Travellers are unable to fully enjoy their trip and are not happy with the safety of the vehicle in this way.

7.5 Safety and Security Issues

A major consideration for travellers selecting their heritage destination is safety and security. One of the factors influencing the tourism industry's shifts in the new millennium is safety and security concerns. Crime, terrorism, food safety, health, and natural disasters are the primary concerns of this problem. The 9/11 catastrophe made this topic more well-known in tourism study, and scholars and industry professionals have been looking for the best strategies to lessen these negative effects ever since.

Historically, violent conflicts have frequently resulted in the destruction of cultural heritage. Militancy and other conflicts; have particularly severe effect on cultural heritage because they are targeted by governments, rebels, and mutineers, among others, for a variety of reasons. Even in times of peace, cultural sites are constantly in danger; in times of disorder and conflict, they frequently sustain harm. Such devastation, a necessary component of all wars, not only results in immeasurable loss but also raise the level of violence. Additionally, it has a disastrous effect on the mental health of the tourists.

Many times, the classic literature on tourism demand ignores the security of a destination. However, recent occurrences involving extreme violence and terrorism in various global locations have highlighted how crucial safety is to incoming travel.

In the conventional literature on tourism demand, security is frequently disregarded. However, recent incidents involving terrorism and severe violence in various international locations have highlighted how crucial safety is to incoming tourists. The impact of violent incidents, particularly terrorism, on tourism has so attracted increasing attention.

If a tourist does not feel comfortable and safe, they will not go there. When someone is secure, it means they are both mentally and physically safe. A visitor's experience is therefore memorable when they feel safe and secure both physically and psychologically. When visiting historical sites in the isolated valleys of Taxila and Peshawar, tourists often experience feelings of unease and insecurity for several reasons. Travellers also experience anxiety over their vehicles because of the scarcity of parking. There are certain hotels that lack safety and security measures, such as fortification walls, and travellers feel uneasy staying at such establishments. A Spanish couple who were visiting the Bhamala stupa expressed their displeasure about the robbery incident. A guest brought up the theft that had occurred in his hotel, which has other guests feel uneasy as well. The findings indicate that delays related to safety and security concerns have a detrimental impact on the number of tourists arriving. International visitor visits are decreased by a unilateral increase in the population ratio of terrorist attacks.

Visitors who believe there is little risk to their safety are more inclined to select a location, and those who don't feel comfortable won't return. A nation must be capable of ensuring security and safety in order to develop and sustain sustainable tourism. Being able to provide a safe and secure environment for both visitors and the local community is crucial to the success or failure of a tourism location.

An unfavourable impression of a tourist spot may arise from a visitor feeling insecure or intimidated there. Travel to the location may diminish as a result of this perception, which could be extremely detrimental to the destination's tourism business. The tourism business in the location may suffer greatly from this perception, which could lead to a decrease in visitors to the area. As a result of the destination's reputation for having a high crime rate, potential visitors might decide not to go there. If tourists feel unsafe at the destination, they are not likely to take part in the activities outside their accommodation facility.

A suicide bomber struck a convoy of Chinese engineers and labourers in northwest Pakistan in late March 2024, killing five of them along with their local

driver. The automobile was loaded with explosives. Since they were all fully yielding with security protocol.

Pakistan has always had potential for tourism because the country is full of cultural tourist destinations. However, the business has been severely impacted by Pakistan's present security concerns. The economy has also been impacted by Pakistan's unfavourable laws and circumstances, as well as the global downturn. The pre-9/11 influx of visitors, particularly the graph of foreign tourists, was high as compared to post-9/11 time," said one respondent. Due to the unstable security situation, the locals have not witnessed a thriving tourism business in this area for the past 20 years. Therefore, persuading the local populace that the revitalization of the historic urban fabric will draw more tourists and that, as this industry grows, it will eventually also draw in more economic returns has been and continues to be a struggle for public and governmental authorities. The biggest explosions occurred at the Pearl Continental and Marriot Hotel Islamabad in Peshawar, Pakistan.

The well-guarded Marriot Hotel in Islamabad was destroyed on September 20, 2008, by a massive suicide truck bomb. According to reports, this suicide attack left hundreds of people injured and 53 innocent people dead, in addition to severely damaging the hotel structure.

According to Stephen Graham, one of the biggest terrorist strikes to ever hit Pakistan was directed towards the Marriott hotel network, an American hotel chain. He went on to say that Pakistan was upset "about a wave of cross-border strikes on militant bases by U.S. forces in Afghanistan" at the time of these assaults (Graham 2008).

Before the terrorist attack, the Marriot in Islamabad was home to nearly every foreigner in the nation's capital city, more so than any other luxury hotel in Southeast Asia, according to Kim Barker's article "Marriot bombing shatters sense of sanctuary in Islamabad" in the Chicago Tribune.

Following the "brazen suicide attack," the nation has grown considerably, more depressing (Barker 2008). Barker further asserts that a large number of the foreign residents of Islamabad will probably abandon their settlements in order to flee to a safer location. Families, friends, and even many employees of the hotel who lost their lives in the attack will have to deal with an intolerable amount of loss and sadness. Additionally, Barker has said that as Pakistan "slowly slips in the abyss," its

government would need to persuade the international community that it is capable of combating terrorism (Barker 2008).

7.6 Overcrowding at heritage site

The World Tourism Organisation (UNWTO) has projected that there will be approximately 1.8 billion foreign visitor arrivals by the year 2030 (UNWTO Tourism highlights, 2017). The negative effects of tourism are becoming more apparent as the number of visitors keeps rising. In order to handle the steadily increasing number of visitors, the environment and the host communities are under pressure (Cooper 2016). The rapid increase in demand for tourism in recent years has resulted in an oversteering of cultural products including physical attractions and local customs, as well as environmental resources.

The emergence of anti-tourism throughout Asia, particularly in Pakistan's cultural heritage destinations, demonstrates the potential for significant harm and disruption from improperly controlled or restricted tourism. In many tourist destinations, overcrowding is a major problem. It could lead to behavioural changes in tourists or low visitor satisfaction, which could precipitate a sharp drop in the number of visitors. Unfavourable economic effects including unilateral benefits or leakages, crime, corruption, and safety difficulties can all result from overcrowding, along with bad working conditions, high costs, inappropriate visitor behaviour, and environmental impacts like noise, waste, and pollution. Along with these, aesthetic degradation, excessive usage of infrastructure, traffic issues, or insufficient execution of tourism policies can result from overcrowding. One of the main issues in the Taxila and Peshawar valleys is the overabundance of visitors, which affects not only the tourists but also the local population and tourism resources. The number of visitors peaks during the Eid days, particularly Eidul-Fitr (after the month of fasting), and that's when tourism turns terrorist.

During the vacation, the author himself noticed that Takht-Bahi and Dharma Rājikā, two heritage sites, were overcrowded. Because some tourists don't care about heritage site protection, the majority of the wall structures were in a fallen state. Both of the sites are full of dust and stain. There are issues with this over-crowding. Garbage might be observed on the surfaces surrounding a cultural site. The visitors, especially the locals and families, have issues because of this crowding. In addition to

this, overcrowding might result in poor aesthetics, excessive use of the infrastructure, traffic issues, or insufficient execution of tourism plans.

Overcrowding on weekends during peak season leads to high costs, waste generation, uncooperative police and communities, fear, robbery, and resource degradation.

7.7 Lack of Tour Guide and Brochures facilities

The value of tour guides in interpreting cultural assets has been extensively examined in the tourism industry, with particular attention paid to how they impact site management and the authenticity and experience of visitors. The literature analysis does, however, show that the interpretation of a cultural heritage receives very little consideration. Since tour guides are knowledgeable with museums and World Heritage sites, their interpretation is essential to promoting tourism at that specific location.

As tour guide has a significant impact on the overall tourist experience, which can affect visitors' satisfaction with heritage attractions or even the entire tour, the primary goal of heritage attraction interpretation should be to give visitors an outstanding all-around tourist experience rather than concentrating on educating or entertaining them (Rojas & Camarero, 2008). Many strategies have been put forth to enhance or improve the interpretive tourism experience. For instance, while interpreting heritage sites, it's important to consider why visitors are drawn to them and to convey to them that these sites are part of their own personal history (Poria et al., 2009). Similarly, others suggest that interpretation of heritage attractions should give tourists a sense of place.

Many historical archaeological sites and museums did not provide tour guides, which greatly displeased the visitors. This suggests that not enough tour guides were available to conduct tours and provide in-depth analyses of the historical value of these sites. As a result, it's possible that tourists were confused or unable to fully comprehend the value of the historical and cultural sites they were visiting. The previously mentioned issue highlights the necessity of allocating adequate resources and support to enhance the visitor experience and promote a deeper understanding of our shared history.

In addition, handing out brochures to guests is a useful solution to the dearth of tour guides at historical sites and museums. These pamphlets could go into great

length about the location's significance, history, and standout features. In order to enable visitors to get meaningful information without the help of a tour guide, brochures are supplied. They are still informed about the monument's significance and are free to explore at their own pace. Brochures serve as helpful reference materials that allow users to learn more about specific website elements that grab their attention. By providing educational materials and fostering a greater understanding and appreciation of the historical and cultural legacy, this approach enhances visitors' experience.

The lack of tourism brochures at many heritage sites is somewhat disheartening. Brochures are quite helpful in providing visitors with a general idea of the history, significance, and standout features of the place. In the absence of brochures, tourists run the danger of overlooking crucial details that could improve their trip and giving them a better understanding of the place they're visiting.

When brochures are not provided, heritage sites miss out on opportunities to enhance visitor experiences and promote self-guided exploration. Brochures can serve as useful guides, telling visitors about the site's cultural and historical value while letting them explore at their own pace.

Addressing this issue will need a concerted effort to produce and hand out brochures at heritage sites. Offering brochures to tourists could improve their experience significantly and ensure that they leave knowing more about the place.

7.8 Disable and old Age visitors problems

In addition to the previously listed issues, the disabled and elderly visitors at various museums and heritage sites in the Peshawar and Taxila valleys suffer the most pressing challenge. The disabled and elderly visitors' complaints about service failure and grievances have been looked into at several museums and heritage sites in the Taxila and Peshawar valleys. Investigative efforts revealed some obstacles that people with disabilities must overcome to visit museums in Taxila and Hun. A noteworthy instance of service failure in the Museums concerned personnel performance. Visitors with disabilities expressed dissatisfaction with the callousness and disregard shown by staff at many historical sites.

The author also listed some of the need that elderly and disabled persons have. for example, restrooms, accessibility for wheelchairs, and a dedicated guide. Furthermore, the author self-identified some basic need of disable and old aged

people .i.e. wash room facilities, wheel chair facilities and a special guide at different heritage site This result differentiates disabled customers from people without disabilities

The disabled population has become a significant consumer segment. According to the US Census Bureau, the number of persons with disabilities is estimated at 51.2 million, which is 18.1 % of the US population. ,that number anticipated to double around 100 million by the year 2030 (Ozturk et al., 2008).

The tourism industry is beginning to recognize the economic benefits of serving people with disabilities (Ray and Ryder, 2003). Tourists with disabilities have special and sometimes individualized needs that must be accommodated. Within the disabled population, differences in physical, mental or emotional conditions may lead to different needs, interests, and limitations for their travel activities.

Miller and Kirk (2002) explored how the United Kingdom's tourism industry adopted the "access to all" standards specified in the 1995 Disability Discrimination Act and concluded that most tourism industry professionals do not understand the specific needs of customers with disabilities.

The purpose of the current research is to contribute to a better understanding of Buddhist heritage tourism experience of persons with disabilities. It aims at analysing the current status of service quality provided by the Pakistan tourism industry and DOAM, with an emphasis on service failures, by identifying the types of failures that occurred. Museums represent a specific sector in terms of the experiences of disabled visitors.

7.9 Lack of Chairlift Facilities

Although it was not on the questionnaire, the majority of visitors asked about the availability of chairlifts at the Buddhist archaeological sites of Takht-Bai and Julian Buddhist heritage sites. They felt that having chairlifts available would draw more visitors from around the globe and improve Pakistan's economy. The absence of such facilities at some cultural monuments has drawn the attention of many tourists. The high terrain and other challenges at these locations might make climbing them difficult for many people. For certain visitors, getting to these historically important sites are made even more difficult by the lack of chairlifts.

To properly solve this issue, it is necessary to give visitors more plain-language explanations and clarifications so they can investigate viable solutions or alternatives and comprehend the reasons why chairlifts aren't available. The government should decide to establish a chairlift at the Takht-Bahi and Julian heritage sites in order to support Pakistan's heritage tourist business. The biggest and most advanced chairlift in Pakistan is the Murfree chairlift. According to an official, up to one million tourists visit this location annually. Every year, up to 0.5 million tickets are sold, bringing in about Rs. 260 million. Of this sum, Rs 50 million is used for management and operating expenses, which include employee pay. If the government chooses to place this in some of Pakistan's historical sites, it would be a fantastic attempt.

At Takht-Bahi, a Buddhist heritage site, a disable person named Wisal Khan, 47 years old has requested a chairlift. Situated on a hilltop and renowned for its historical significance, this ancient site is challenging to reach due to its steep elevation from the ground level. Reaching the top is quite difficult for anyone with disability.

Wisal Khan is promoting a solution that would increase everyone's accessibility to the location, irrespective of physical ability, by pleading for a chairlift. This would make it possible for those who have trouble moving about to visit Takht-Bahi and enjoy its heritage without having to carry on the tiring hike. In addition to encouraging diversity, installing a chairlift would allow more people to visit the heritage site of Takht-Bahi to promote the tourism in the valley.

7.10 Lack of drinking water facilities

Fresh Drinking water is the basic need of every human. Archaeological sites are frequently places where important historical events occurred or where ancient civilizations resided. These locations are essential to comprehending the past and safeguarding our cultural legacy. But a lot of these locations have problems, and one of the most prevalent ones is the absence of infrastructure for clean drinking water. One of the most basic human rights is the availability of fresh, clean drinking water. Researchers and tourists can experience discomfort or health threats in its absence. Many of the visitors complained about the availability of drinking able water at different heritage sites.

Visitors may occasionally choose to bring their own bottled water, which can cause problems for the environment such plastic pollution. For instance, numerous

plastic bottles were discovered throughout the site during the author's first hand visit to the site of Takht-Bahi, Dharma Rajika and Aziz Dheri heritage sites.

This effect can be lessened by on-site drinking water facilities.

7.11 Cattle grazing issues

During the visit of many Buddhist sites it was noticed by the author itself that cattle were grazing in the heritage site. The historical and cultural integrity of a Buddhist heritage site may be negatively impacted by cattle grazing there in a number of ways.

Buddhist historical sites frequently have ethereal, easily damaged antique monuments, sculptures, and constructions. When cattle graze in these places, they may accidentally run into these structures and cause erosion, fissures, or other physical harm. In addition, the persistent pressure of cattle hooves can erode foundations and paths over time, jeopardising the durability of these ancient artefacts.

7.12 International Tourists view about heritage tourism

The issues that needed improvement that foreigners brought up most frequently were cleanliness, infrastructure, and sanitation. Another factor that was brought up a lot was the nuisance factor of beggars and hawkers. Remarkably, this factor was not as frequently mentioned by the national visitors. International tourists believed that the government should concentrate on addressing the need and availability of mid-range, reasonably priced hotels.

The respondents believed that there was an excessive amount of trash and litter at the tourist destinations, that the roads and rail services needed to be upgraded, that there weren't enough clean restrooms, and that pushy touts and beggars marred the experience of visiting the destinations. More English-speaking individuals and English-language signage at the locations, according to the respondents, would be beneficial.

They believed that in addition to better maintaining the sites, the government should eliminate the requirement for visas, increase the quantity of information boards and tourist guidebooks at popular tourist destinations, and set up dedicated websites where foreigners may buy train tickets.

In addition, they expected to have further cooperative and friendly airport assistance, provision for healthier rest stops on highways, more government guest houses, and reduction in pollution levels. Moreover, they also expected improvement

in work ethics of the service sector, provision of better safety and security for national and especially international female visitors, more available clinics and hospitals, and improvement in law and order situation especially regarding traffic in Pakistani cities.

A female visitor from the Poland responded as follows.

It is quite difficult for women, both grouped and single, to travel across Pakistan comfortably. Due to the discomfort of public transport, strolling areas, etc. for women, this is a major issue for tourism. Pakistani cities in general still have a great quantity of waste and are not tourist attractions due to their general rubbish. Furthermore drawn to trash are stray dogs and monkeys, both of which are unattractive to tourists and can be aggressive. Pakistan as a whole still struggles with sanitation, a concern because of unhygienic and unhealthy conditions for all visitors. This is what an Austrian visitor wrote: "Clean up the streets so you can walk down the road." When you pull into a parking lot at a tourist attraction, get rid of the touts that are circling your car.

The government must work really hard to develop the work moral/service moral education of individuals who are in the service sector, railways, airlines, and tourism destinations, according to a Korean visitor who has been in Pakistan for more than five years. Even though many Pakistani are incredibly welcoming on a personal level, the concept of "service" is lacking in Pakistan.

A German visitor raised the issue that one major problem to heritage tourism in many Pakistani cities is the absence of online booking alternatives for hotels and transport. Tourists from outside are used to making their hotel and transport reservations online ahead of time. It is inconvenient and challenging for them to effectively organise their travels when these services are unavailable in Pakistan.

Online booking is frequently preferred by travellers since it offers a sense of assurance and security. They can be uncertain to visit if there are no online booking choices since they are unsure about the services' availability and quality. One of the main hurdles to the promotion of tourism in Pakistan is the lack of online booking alternatives for lodging and transportation in many cities

7.13 Religious Tourists (Monks) issues

The valleys of Taxila and Peshawar are deeply spiritual places for devoted Buddhists. The life of Gautama Buddha, his teachings, and significant moments in Buddhist history are linked to numerous locations in the area. The region's spiritual

vitality is enhanced by the pilgrims who come here from all over the world to offer gratitude, practice meditation, and ask for kindnesses.

Pakistan has invested in and promoted heritage tourism throughout the years, particularly in the Taxila and Peshawar valleys. It is now simpler for visitors to explore the Buddhist heritage sites in the area in a comfortable and secure manner because to improved transit networks, lodging alternatives, visitor centres, and guided tour services.

Buddhist historical tourism in the valleys of Taxila and Peshawar offers a chance for cross-cultural communication and mutual understanding between tourists and the local populace. Visitors can engage in conversation with people, discover their customs, and feel the warmth of Pakistani hospitality, which promotes respect and admiration for one another.

Religious tourism played an important role ancient history. Additionally, it is among the earliest types of tourism. Religious sites attract more than 300 million visitors every year. The annual value of the religious tourism industry is worth around US\$20 billion. The special qualities of religious tourism have attracted the attention of researchers from the fields of religious studies, psychology, leisure, and tourism.

People from all over the world travel to religious locations for a variety of reasons; this practice is also well-known as faith tourism. These goals could be spiritual, cultural understanding-building, or the pursuit of meaning for various questions. Different people travel for different reasons. Buddhist stupas and monasteries in Taxila and Peshawar are visited by religious tourists, or monks, who come to perform their religious obligations. One of the main factors influencing travellers' decisions to visit a specific location is safety (Kumar & Rana, 2017).

Although religious tourists frequently receive extra care and protocol when visiting Buddhist heritage sites in Taxila and Peshawar valleys, but there have been cases where visitors have faced with some basic issues. They raised the issue of preservation and restoration of their religious sites and their remarks they pointed out that most of the prominent sites have not been well preserved. They also highlighted location, road condition to the sites, administrative approach, and resources available at the sites can also affect the promotion of these Buddhist sites. Several other common issues were also brought to light by religious visitors, during visiting Buddhist heritage sites. Infrastructure and accessibility, overcrowding and environmental Impact, lack of cultural awareness, safety and security,

commercialization and management and maintenance were the main issues raised by religious tourists during their visit to the heritage sites of Taxila and Peshawar valleys.

Even though administration frequently struggling to provide more and more facilities to religious tourists through a meaningful and respectful experience, and resolving these issues is essential to raising visitor satisfaction and guaranteeing the long-term preservation of these significant cultural and spiritual icons. Resolving these problems and enhancing the enrichment and enjoyment of visits for everyone requires improvements in infrastructure, improved administration, and raised cultural awareness.

They could occasionally experience difficulty with transport and poor road connectivity. After analysing the responses, it was discovered that among the main concerns of Buddhist religious visitors visiting stupas and other shrines are road safety, security, harassment, and begging. Additionally, religious sites could get overly crowded, and problems with sanitization, water availability, and other things might arise. The key issue raised by religious monks that there is no annual event for Buddhist although the valleys are full of Buddhist heritage stupas and other antiquities. Such event could attract Buddhist pilgrims, promote local tourism, preserve and showcase the heritage, encourage the cultural exchange and engage the local community.

7.14 Achievements of Heritage sites and Museums

The success of museums and heritage sites depends largely on how satisfied visitors are. To learn about, investigate, and enjoy culture, history, art, or natural heritage, tourists travel to heritage sites and museums. The more satisfied visitors are with their experience, the more likely it is that they will return or refer others to the archaeological sites and museums.

The visitors whose were pleased during their visit are frequently post about their good times on social media and with friends and family. A destination's reputation and appeal can be greatly enhanced by this word of mouth advertising, which will also draw additional tourists. Through their expenditures on tickets, souvenirs, dining, lodging, and transportation, tourists support the local economy. A happy visitor is more likely to spend more money and make more trips, which increases the destination's and the area's businesses' financial gains. The income generated by tourists is crucial for the operation, upkeep, and conservation of

numerous museums and heritage sites. Increased revenue for facility upkeep and the preservation of historical or cultural artefacts results from higher visitor satisfaction levels.

Museums and historic archaeological sites frequently act as hubs for cross-cultural communication and understanding. Meaningful experiences lead to satisfied tourists who are more likely to gain a deeper understanding of the destination's culture, history, and values. When people from diverse backgrounds do this, it can promote mutual respect and understanding.

7.15 Influences on Culture and Cultural Identity

Numerous and hard to quantify effects of tourism are felt by the local population and culture heritage of the area. In addition to the local tourism industry's efforts to adapt conditions to suit visitors' needs, direct interactions with tourists can also have a direct impact on social and cultural developments. Many times, tourists are viewed as the primary forces behind cultural change. The significance that migration and other mass forms of intercultural communication play in the shifting societies and cultures of popular tourist destinations, however, should not be overlooked.

The interactions between natives and national and international tourists from other cultures have a variety of effects on the way of life, values, and customs of the people. By keeping an eye on visitor numbers and overseeing the sustainability of the tourism product, the tourism sector can effectively handle social and cultural shifts. Locals should run their own businesses and use the money they make from tourism to fund community-beneficial projects. Locals should also be the ones offering services and goods. The issues pertaining to local communities and cultures are lessened when tourism is conducted by locals and is built on a community-based model. There is no community-based strategy in the Taxila and Peshawar valleys and the local people and their representatives are not involved in tourism related decisions, so the locals are unhappy, and the numbers of problems are taking place in the promotion of heritage tourism in Pakistan.

7.16 Projections of tourism in Taxila and Peshawar valleys

Because of their rich Buddhist history, Pakistan's Taxila and Peshawar valleys show great promise for Buddhist heritage visitors. Here's a more as discussing following:

7.16.1 Historical Significance

The Peshawar and Taxila valleys are steeped in a rich, millennium-old history that is closely linked to Buddhism. Scholars and pilgrims from all across Asia flocked to Taxila in particular, which was a significant hub of Buddhist study and culture in the past. Buddhist relics, stupas, monasteries, and archaeological sites dot the area, offering a physical link to the religion's past.

7.16.2 Cultural Heritage

The Buddhist legacy in the valleys of Taxila and Peshawar is a distinctive synthesis of influences from the Gupta, Kushan, and Gandhara civilizations, among other historical periods. Visitors can get a look of the ancient Buddhist civilization that flourished in the area through the beautifully carved, sculptured, and frescoed art, architecture, and artefacts found in the region.

7.16.3 Archaeological Tourism

Archaeological tourism, also known as Archaeo-Tourism, is a kind of travel to iconic locations (such as monuments, museums and excavation sites) where visitors engage with the experiences that their physicality offers (Ross et al. 2017).

Gratefully, both valleys are home to numerous archaeological heritage sites that, with proper excavation and management, may become popular tourist destinations.

7.16.4 Cultural Tourism

Cultural tourism is described as "a type of tourism activity in which the visitor's essential motivation is to learn, discover, experience and consume the tangible and intangible cultural heritage products in a tourism destination" by the United Nations World Tourism Organisation (UNWTO). Both valleys have a great deal of promise for cultural tourism and can provide visitors with all they need to meet their needs. Many tourists who appreciate cultural values can be found in the valleys.

Numerous cultural businesses exist in the valley in the form of heritage, including customs and traditions, traditional games and entertainment, food and

gastronomy, traditional architecture, arts and crafts, and more. These cultural components are all scattered, poorly arranged, and not adequately showcased for the benefit of the visitors.

7.16.5 Economic Benefits

The rise of Buddhist historical tourism in the valleys of Taxila and Peshawar can boost the local economy and open doors for the community. Through a variety of revenue-generating activities, such as admission fees, gift shop sales, hospitality services, and employment in the tourism industry, tourism helps to reduce poverty and promote sustainable development in the area.

The promotion of tourism has the potential to serve as a means of incentivizing the protection and preservation of Buddhist cultural sites located in the Taxila and Peshawar valleys. In order to ensure that these priceless cultural assets are preserved for the enjoyment of future generations, tourism-related revenue can be put back into maintenance, restoration, and protection projects.

Overall, the future of Buddhist heritage tourism in the valleys of Taxila and Peshawar looks bright, providing a singular chance to delve into spirituality, ancient history, and cultural heritage in an engrossing and stimulating environment.

7.17 Strength, Weaknesses, Opportunities and Threats (SWOT) of Heritage

Tourism in Taxila and Peshawar

Let's examine more closely the, strengths, weaknesses, opportunities and threats (SWOT) of archaeological tourism in the valleys of Taxila and Peshawar.

7.17.1 Advantages

Rich Archaeological Heritage

The valleys of Taxila and Peshawar are home to numerous old Buddhist stupas, monasteries, and relics. Visitors interested in learning about ethnic diversity are drawn to these locations because of their enormous historical and cultural significance: Archaeological monuments in the area reveal a rich cultural legacy shaped by a number of ancient civilizations, such as the Gupta, Kushan, and Gandhara. Due of its diversity, archaeological tourism is more appealing as it provides visitors with a more comprehensive look into the past.

7.17.2 Weakness and limitation of Heritage tourism

The main spirited limitations and weakness facing the heritage tourism sector are the low priority that the sector has been given by the government and local administration. In past it was unable to effectively link its role in relation to national development priorities, unnecessary focus was laid on the international market at the expense of local tourism, poor quality environment surrounding by main Buddhist sites in Pakistan, the security scenario in the region that affects the perception of Pakistan as a safe and secure destination, the quality of facilities and services at Buddhist sites, the quantity and quality of transportation service and related infrastructure, facilitation of entry to Pakistan by international tourists, the large quantity and high level of taxation, limited availability of tourist information in source markets and at the site, limited scope, reliability, accuracy and consistency of market data for planning and management, insufficient marketing of Buddhist tourism on national and international level, limited and poor facilities and services outside the majorities, especially in rural areas and the lack of community participation leading to in many cases unfriendliness to Buddhist tourism.

The Taxila and Peshawar valleys may continue to have difficulties with accessibility, lodging, and transportation even with efforts to upgrade the region's tourism infrastructure. Inadequate amenities have the potential to discourage visitors, particularly those who are looking for ease and comfort while there.

Travellers may be discouraged from visiting the Taxila and Peshawar valleys due to the geopolitical context of the area and sporadic security occurrences. Uncertainties over security and stability may undermine visitor trust and deter foreign travellers.

7.17.3 Opportunities

The key reasonable opportunities of heritage tourism in Pakistan are the massive potential of its national and international Buddhist tourism. The Taxila and Peshawar valleys have a great chance to be marketed and promoted as leading archaeological heritage sites. Governmental organizations, travel companies and neighbourhood groups working together can increase awareness and draw more tourists to the area.

The road system must be improved and reinforced to provide for improved linkages among the Buddhist circuits. It is necessary to increase the availability of pleasurable and entertainment options since they will raise visitor satisfaction levels. The tourism business particularly benefits from some entertainment options, which can include outdoor dining establishments and cultural shows. This could be carried out taking into account each site's unique characteristics. Naturally, no action should be taken that would disturb the social environment, religious atmosphere, impression of places used for prayer or meditation. Ultimately, indoor sports facilities, yoga studios, meditation halls, and other amenities might be considered.

Archaeological tourism offers a forum for tourists and locals to engage in mutual understanding and cultural interaction. Tourism may encourage mutual respect and admiration for the region's cultural history by promoting cross-cultural contacts and discourse.

It is important to take full advantage of the benefits from the strengths and opportunities while overcoming the risks and limitations. This would result in the development of sustainable archaeological tourism in the Taxila and Peshawar valleys, which will benefit the nation and the local population to the fullest extent possible while also providing enjoyment for tourists visiting the valleys.

7.18 Threats to the Archaeological tourism

The preservation and integrity of archaeological sites are under risk from unchecked development and urbanisation in the area. Important archaeological sites may be harmed or destroyed by encroachment, pollution, and infrastructure projects.

The Taxila and Peshawar valleys' cultural heritage sites are still seriously threatened by the illicit trade in antiquities and the looting of archaeological sites. The important cultural assets may be lost as a result of dishonest people using archaeological sites for commercial advantage.

The infrastructure and archaeological sites in the Taxila and Peshawar valleys are exposed to natural disasters like earthquakes, floods, and landslides. These occurrences have the potential to seriously harm tourism-related activities, which could have an impact on tourist experiences and site accessibility.

7.18.1 Undiscovered historical tourist destinations

Religious and historical tourism is becoming more and more popular across the globe, especially in Asia. Religion and travel have traditionally gone hand in hand, and pilgrimage to sacred sites has long been a popular pastime. An increasing number of non-pilgrims are able to visit religious sites that are not always connected to their own religious convictions thanks to the tourism business of today.

The 2022 census found that there are currently over 235.8 million people living in Pakistan; by 2026, that number is predicted to rise to 227.9 million. Pakistan is endowed with several places of religious significance, particularly Buddhist historical monuments. Several of Pakistan's most well-known Buddhist sites are the Takht- Bai, Jamal Garhi. Aziz Dheri, Shahbaz Garhi rock edicts, Jandial Temple, Sirkap, Bhira Mound, Dharmarajika Stupa and Monastery, and Julian monastery are among the most popular destinations for both national and foreign visitors. Pakistan has never thoroughly investigated and developed the heritage tourism sector on a sustainable basis, despite its diversity and attraction.

7.18.2 Lacking of private investment

For the infrastructure and services to develop, significant financial resources are required. Being a developing country, it has been challenging for the government of Pakistan to allocate significant financial resources to address this issue. This issue can only be resolved by engaging the private sector's assistance. However, there are currently no rules in place to promote investments from the private sector in the tourism industry.

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7.19 Lodging Problem

Another major issue in the valleys of Taxila and Peshawar is accommodation. Because they lack a structured reservation process, the majority of hotels in the valleys only accept walk-in customers. Only a small number of these hotels provide online reservations.

Travelling encompasses the time that visitors spend leaving their home location and travelling to another until they return; during this time, they engage with the physical, social, cultural, and economic environments of the places they visit. This contact may have positive social, cultural, and physical impacts in addition to potential negative economic ones (Baltacı & Çevirgen, 2020; Vodeb, et al, 2021).

One of the most significant segment in the tourism sector, accommodation businesses not only offer lodging, food, entertainment, and other services, but they also have a lot of duties to assist the growth of sustainable tourism. In this way, the tourists with families do not feel secure, and by am, they return home. The exorbitant cost of lodging, assuming there are rooms available, is the other issue. The majorities of visitors abandon their trip and return home because most citizens lack the funds to cover the expensive hotel fee.

For this reason, middle-class tourists find it quite difficult to afford. Similar to this, some hotels lack access to other necessities like hot water and generators. Similar to this, load shedding and frequent power outages are typical in the valley; as a result, hotels are left without an alternative source of electricity, which causes issues for visitors. When tourists eat and drink in places they are unfamiliar with, bad food occurrences frequently occur. In the end, travellers' unpleasant culinary experiences have a significant impact on how they perceive their entire trip.

Media Negative Role

The impact of social media on traveller decision-making and the management and operations of the tourism industry is widely recognised. In the World wide tourism community, the proportion of visitors who use the Internet as a planning tool

is rising quickly, when the probability of online users finding social media material through a web search technique was examined, social media accounted for more than ten per cent of the search results. Due to media representations that exclusively highlight Pakistan's terrible incidents, bombs, violence, and other social issues, the country's reputation has suffered on a global scale.

Pakistan's most beautiful heritage sites and landmarks used to be regularly featured on foreign television. But the state was monopolised by the media at that time. Sensationalised tales have become more common as a result of media liberalisation, which has hurt the public's opinion of the government. Pakistan's negative media portrayal of the nation has consequently hurt the country's tourism industry.

7.20 Hassling Problems at the Heritage sites

Hassling or Disturbing at heritage sites is the key problem in at the Archaeological sites of Pakistan. When tourists harass or disrupt historic sites, there may be a number of detrimental effects.

Heritage sites are frequently made up of fragile constructions, old buildings, or priceless items that are prone to harm. Touching, climbing, and grafting are among the behaviours that visitors may engage in that could cause irrevocable damage and deteriorate these priceless monuments.

On surfaces like stone sculptures, footpaths, and archaeological artefacts, foot activity and physical contact can hasten erosion and wear. This can reduce the site's authenticity and integrity over time, which will lessen its historical or cultural significance. The authenticity and historical significance of heritage sites make them valuable. When guests harass the site or act inappropriately, it might lose its authenticity and become less valuable as a historical or cultural property. Hassel blazing behaviour may leave visitors feeling let down or irritated. Many visit heritage sites in search of calm, peace, isolation and a sense of connection to the past. This can make tourists less satisfied and discourage them from returning in the future.

It is possible for harassing behaviour to put site users' safety at risk as well as their own. Visitors and the integrity of the heritage site may be put in danger by acts of recklessness, negligence, or climbing on structures. These actions can also result in accidents, injuries, or even fatalities.

Historical locations are frequently crucial locations for study and preservation. An attempt to comprehend, conserve, and safeguard these sites for future generations might be undermined by harassing behaviour that interferes with on-going study programmes, conservation initiatives, or archaeological excavation.

In order to ensure the preservation and promotion of the rich cultural heritage of the Taxila and Peshawar valleys for the enjoyment and appreciation of future generations, it is important to address these weaknesses and threats while leveraging the strengths and opportunities present.

CHAPTER-VIII

CONCLUSION

The present research focuses on the role of Buddhist heritage in the valleys of Taxila and Peshawar for the promotion of tourism in Pakistan. The Valleys are located in what was once known as Gandhara, are famous for their rich archaeological (Buddhist) heritage. The Gandhāran civilisation, which flourished from the sixth century BCE until the eleventh century CE, is most renowned for the dissemination of Buddhism and the distinctive art and architecture, which combines Persian, Greek, Roman and local elements.

For the present study, eleven most visited Buddhist heritage sites, i.e. Takht-i-Bahi, Sri Bahlol, Jamal Garhi, Aziz Dheri, Shahbaz Garhi rock edits, in Peshawar valley while Dharmarajika, Julian, Mohra Muradu, Bhamala, Jinnah Wali Dheri, Badal Pur in Taxila valley and three museums located in the valleys i.e. Hund, Taxila and Peshawar museums, displaying Buddhist antiquities, were selected to collect relevant data for analysis. These sites are well known throughout the World for Buddhist heritage and have the potential to attract millions of tourists from across the country and abroad.

The objectives of the present research were to know the perceptions of the tourists and promotion of heritage tourism in Pakistan. To understand different types of tourists, i.e. national, international and religious (pilgrim) and to recognize their observations about facilities, problems, and to compare their perception they meet during their visit to the Buddhist heritage sites and museums in the study area.

According to the findings of the present study, visitors' types, satisfaction and issues are greatly influenced by their experiences at Buddhist heritage sites and Museums in research area. Numerous evaluated variables showed a strong and positive correlation with one another, underscoring the important elements that affect visitors' pleasure. Accessibility, facility quality, cultural interpretation, and the surrounding environment are a few examples of these characteristics. The study shows that these factors are crucial in determining how visitors perceive a place and in turn, how satisfied they are.

As highlighted in Chapter 1.4, the research questions have brought to light some very important findings. In the following lines, I have contextualized these questions based on the recent findings.

(1) What types of tourists are received at the Buddhist heritage sites in Taxila and Peshawar valleys?

The trends in the demographic (see Table 1 to 9 in Chapter 5), the study suggest that tourists visiting a Buddhist, heritage sites in Taxila and the Peshawar Valleys, can be characterised into three different types i.e. National, General international and Religious monks, containing general, scholar and religious categories with diverse job description.

The data collected from the national tourists were 76.6%, general international tourists were 15.6% and Buddhist monks were 7.8 % of the total visitors. The main reason behind the large number of national tourists, visiting heritage sites and museums as it is a part of our schools and colleges curriculum as compare to less number of international tourists. These visits are often organized as educational trips to help students learn about history, culture, and heritage. This encourages a significant number of local tourists, especially students, to explore these sites.

The visitors mostly highly educated, 71.8% graduate or more educated, and were belonging from different countries and mostly 33.9 % from business community. From this trend, as my study is targeted in number of tourists, it seems that sites of our interest are known globally having in contrast are way ahead to the international tourists and religious monks.

For many people in Pakistan, visiting abroad is financially challenging. International tours involve high expenses, including airfare, accommodation, and other costs, which are often excessive for the average Pakistani citizen. As a result, local destinations become the preferred option for tourism, allowing people to enjoy travel and leisure within their budget.

(2) What is the tourists' satisfaction level at the heritage sites in Taxila and Peshawar valleys?

Assessing additional aspects of satisfaction within the framework of Buddhist heritage was one of the study's objectives. The majority of the dependent variables, terrorism, security and threats to heritage sites were not supported, and more tourists were less satisfied. This suggests that even though these visitors' specific needs were not met by the Heritage sites label in the research region, it had no impact on their level of pleasure.

The analysis of data (see Table 101 to Table 13 in chapter 5), highlights different levels of satisfaction among tourists visiting Buddhist heritage sites in Taxila and the Peshawar Valleys. The findings point out that while a majority of international tourists and religious monks are usually satisfied with the facilities provided at the sites and museums and overall experience, local and national visitors have expressed dissatisfaction in visiting several heritage sites.

About 24.8% of the national visitors expressed excellent satisfaction with the facilities offered. These facilities include transportation networks, lodging options, and room rental services..

72%, of the visitors view that the facilities were average. This indicates that they thought the facilities were sufficient but not very good. However, 30.5% thought that the facilities weren't less sufficient. They believed that the heritage sites in the valleys did not provide enough facilities for tourists.

According to the international visitors, out of 60 visitors, only 31 or 51.7%, indicated that they would be willing to have more facilities provided, 23 or 38.3% thought that moderate facilities were provided and 6 visitors or 10% indicated that they would be less willing to have facilities provided when visiting the sites and museums.

Furthermore majority of the monks at the Buddhist heritage site, particularly 93.2%, felt that greater facilities should be offered to them when questioned about the various amenities and access there. The proportion of respondents who thought the facilities were acceptable or moderate was quite low, 6.8%.

Many tourists, especially local and national tourists, pointed out insufficient road conditions leading to the heritage sites. Poor maintenance, lack of proper signage, and limited access to inaccessible sites were common challenges.

The facilities provided to the old aged and disable visitors on the site was tested with satisfaction and relationships had a negative impact for the facilitation, but the attitude of staff with old aged and disable visitors on the site had a significant and

positive effect influencing overall satisfaction. Contrary to the common notion that visitors would be satisfied if they provided more facilities, satisfaction increased with the services provision on the site. All these discoveries provided insight into tourism at Buddhist heritage sites and enhancements that can be done. In this particular case, for the first time in the research area, some World Heritage sites has been used as a case study, helping tourists comprehend the important concerns of a tourist destination boosting its heritage.

(3) What role did the Buddhist heritage sites play in the promotion of tourism in Taxila and Peshawar valley?

Another major contribution and variable of this study is promotion of tourism in the valleys as you are satisfied from the availability of information to plan a trip to and are satisfied from the infrastructure and facilities for tourists and have you heard positive recommendations from friends or family about travelling to Buddhist heritage sites in Taxila and Peshawar valleys. Majority of the visitors have a constructive response and were satisfied from their visit and it is directly leads to the promotion of tourism in the region.

Most of the visitors provided favourable feedback, which supports the view that satisfied visitors are more inclined to recommend the heritage site for tourism. Satisfied tourists are more likely to promote the area, increasing tourism through unofficial means. This highlights the significance of not just raising the standard of the visitor experience but also making sure that visitors have access to sufficient information, well-maintained infrastructure, and encouraging peer recommendations. In conclusion, the results indicate that the sustainable development of tourism in the Taxila and Peshawar valleys depends on promoting visitor satisfaction through easily available information, first-rate facilities, and constructive social influence.

The study highlights that the valleys have greater potential to support Buddhist heritage-tourism. The majority of the visitors to Buddhist heritage sites in the valleys are national tourists, according to the report and the ratio of international tourists to pilgrims is significantly lower.

(4) What are the major problems/ challenges to the tourists, at the Buddhist heritage sites and museums in Taxila and Peshawar valleys?

At various heritage sites, visitors facing a number of issues pertaining to accessibility, road conditions, various tourism services, the variety and quality of food and meals, entertainment, and leisure activities. The valley's cleanliness, high costs, crowds, lack of ATMs and bank cash, issues with foreigners' visas, and a lack of public restrooms and mechanical workshops all cause major issues for visitors, making their tour objectionable.

Due to some of the benefits of the international and elite class national tourists to the heritage sites, the majority of the local population supports tourism and wants it to occur in the valleys but at some points their attitude were not supporting. According to the locals, the perception of valleys and their inhabitants has changed as a result of tourism, locals' hospitality, and how they interact with visitors, particularly those from other countries.

Some residents of the area also believe that certain negative effects of tourism are having an impact on nearby villages. Among these unfavourable effects, teenage addiction, thievery, and smoking are on the rise. Economic societal consequences, like as greed and business fraudulence are occurring. Some young people are straying from religion and religious customs, and some domestic tourists are engaged in this business, which has a damaging effect on young people. Since the majority of domestic tourists are uneducated and have been climbing on Buddhist heritage sites, the majority of the local community views tourism as a threat to these sites.

The local people is now more aware of heritage tourism, now they have ethics and know the value of Buddhist heritage and education is being enhanced as a result. Additionally, business and employment possibilities are being generated, which has enhanced the socioeconomic status and level of living of the valley's residents. It is very important that all of the issues raised by this study be resolved and that opportunities be capitalised upon by concerted efforts. The study shows that the valleys have greater potential to support religious, cultural, and archaeological/Archaeo-tourism.

So over all this study aimed to explore the experiences, challenges, and perceptions of tourists visiting the Buddhist archaeological sites in the Taxila and Peshawar valleys, specifically focusing on their satisfaction with the facilities and services provided at these heritage sites and museums. The study categorized the visitors into three groups, national tourists, international tourists, and Buddhist

monks. The study's objectives were to understand tourist satisfaction, identify the role of these heritage sites in tourism promotion, assess the challenges faced by visitors, and compare the perceptions of different types of tourists regarding facilities and problems. These different tourists contribute to the promotion of Buddhist heritage tourism at different sites and museums, each having unique needs and expectations from the facilities and services available.

In conclusion, while Buddhist archaeological heritage sites in Pakistan such as in Taxila ,Dharmarajika, Julian, Mohra Moradu, Bhamala, Jinnah wali Dheri and Taxila museum and the sites in the Peshawar Valley like Takht-i-Bahi, Sehri Bahlol, Jamal Garhi, Aziz Dheri and the other Buddhist sites hold enormous historical and cultural significance, visitors from national and international level are facing numerous challenges and issues during visiting these archaeological assets and museums. For example, at Taxila, in many archaeological sites various tourists reported the absence of proper directional signage and unsatisfactory information boards, which hinders their understanding of the site's importance. Similarly, at Takht-i-Bahi, access to the site the link road from main road is narrow and poorly maintained, which making transportation challenging, especially during the rainy period. In the Peshawar Valley, despite the presence of important sites like the Dharmarajika stupa, security threats and safety concerns to the international tourists due to the present security situation still discourage many international tourists. Furthermore, the absence of qualified and skilled tour guides and a lack of basic facilities such as clean washrooms, drinking water and shaded resting areas further reduce and discourage the tourist experience. These examples of challenges and problems highlight the serious and urgent need for better infrastructure, better management and community attitude and awareness lectures at the schools and colleges level to preserve and promote these archaeological heritage sites effectively for cultural tourism throughout the global World.

8.1 Limitations

Although the results of this study are informative, it is important to recognize their limits to better grasp their validity and breadth. Future study could enhance the technique and data collection process in these areas, as highlighted by these limitations.

One of the key limitations of this study was the limited samples of the population. The survey tool, while effective in gathering data, was not able to reach a sufficiently diverse group of visitors. This limitation may have impacted the representativeness of the results. A broader and more varied sample would have provided more comprehensive insights into the experiences of different types of visitors (e.g. local-vs.-international tourists, first-time-vs.-repeat visitors). Furthermore, the constrictions in the sample may have resulted in skewed data, affecting the generalizability of the conclusion.

Cross-sectional data was employed in the study, which makes it more difficult to track changes over time or determine the causes of the variables' associations. Because cross-sectional studies only record data at a single point in time, it is challenging to gauge the effects of variables like new marketing initiatives or infrastructural modifications on tourist happiness or tourism promotion. Studies that follow changes over time, known as longitudinal studies, may be able to shed more light on these processes and produce more reliable findings.

Another limitation was that the study only looked at a few Buddhist cultural sites and museums, in Peshawar and Taxila. The entire range of Buddhist heritage sites in Pakistan are not represented by these areas, despite their importance. As a result, the findings might not effectively represent the variety of experiences at other Buddhist heritage sites, each of which might have distinct traits, difficulties, and visitor experiences. More locations throughout the region could be included in future studies to provide a more thorough knowledge of the variables influencing tourism and satisfaction in this setting.

At the end, even if the study offers insightful information about the elements influencing visitor satisfaction and Buddhist heritage tourism promotion in the Taxila and Peshawar valleys, the limitations listed here point to the necessity for additional research. In order to better understand the region's overall tourism trends, future research could overcome these constraints by increasing the sample size, employing longitudinal data collection techniques, and adding a greater variety of heritage sites.

8.2 Suggestions for future direction

These will be the future directions of Buddhist heritage tourism destination management research. First, political stability needs to be looked at more closely as a key factor in the development of tourism, impacting a destination's growth and

reputation. Since it provides chances to reach a wider audience and improve site visibility, the use of digital technology in marketing and promoting tourist destinations is another crucial field for further research. Future studies should also concentrate on creating policies that control lodging costs in order to achieve a balance between affordability and quality. It will be crucial to address safety and security issues since they have a significant impact on how visitors perceive and feel about a place.

All of the well-known heritage sites in the valleys should be preserved, conserved, developed, and protected, and the Directorate of Archaeology and Museums (DoAM) should set objectives for promotion Buddhist heritage tourism. Illegal excavation and looting of historical sites might be prevented, and strategies for Buddhist heritage tourism, both short and long term, may be made for both national and international tourists. A little delay in this connection will result in a significant loss.

The valleys used to draw tourists from all across the nation. Visitors are mostly motivated by history, heritage, research, study and enjoyment. The national visitors come from middle-class backgrounds and most of them are educated but they need to be aware of the value of heritage in the valleys. So awareness lectures about the ethics of Buddhist heritage in school, college, and university curriculum. These awareness lectures help to preserve and promote this rich cultural history for future generations by helping students develop a respect for their Buddhist background.

The study's SWOT (strengths, weaknesses, opportunities, and threats) analysis could be useful for tourism planning. All of the stakeholders related to tourism must be involved in the planning and development of heritage tourism in order to solve issues raised by tourists.

Since KPCTA and DoAM are the primary and accountable organisations for promoting Buddhist heritage tourism, their function is the most important one in this respect.

KPCTA should take the lead and include all pertinent departments and stakeholders in the process of planning and development. KPCTA should promptly address its shortcomings, recruit committed tourism experts, look for assistance and support from the federal government, local and global businesses, and promote public-private partnerships.

To prevent investors from suffering from the workings of the filing procedures, KPCTA should simplify the official correspondence and investment processes. The local community and especially the young generation must be educated as tour guide and should be encouraged to participate in tourism development processes and should reap the greatest benefits. .

In Conclusion, heritage plays a critical role in advancing religious and cultural tourism because it preserves the past, fosters understanding and knowledge, accelerates economic growth, and strengthens international relations. Tourists can learn more about different cultures and beliefs by visiting historical sites, which makes the world a more peaceful and interconnected place. Heritage also provides a concrete link to the past and a more profound comprehension of various cultures and beliefs, heritage forms the foundation of religious and cultural tourism. In addition to learning about the traditions and rituals that have moulded societies over millennia, it enables travellers to engage with history and go on spiritual adventures. Heritage site preservation not only safeguards these priceless cultural assets but also boosts the local economy by generating employment and tourism-related income.

Another key area of study will be how to enhance the quality of tour guide services, which have a big influence on tourists' experiences. It is important to look at conservation and preservation issues, paying special attention to sustainable methods of addressing environmental degradation, such as waste management and cleanliness.

The visa policy may be made easier for international tourists, and friendly airport assistance will be offered to them. Another crucial topic for further study is educating visitors and locals alike about the value of responsible tourism. Another important area of research highlighted that aims to facilitate the visits of elderly and disabled persons to Buddhist heritage sites and museums in the valleys. Lastly, to determine the best methods for raising service standards and general visitor happiness, research should be done on the professionalism and attitudes of tourism employees. The creation of sustainable tourism plans and the enhancement of destination management techniques will be influenced by these future directions.

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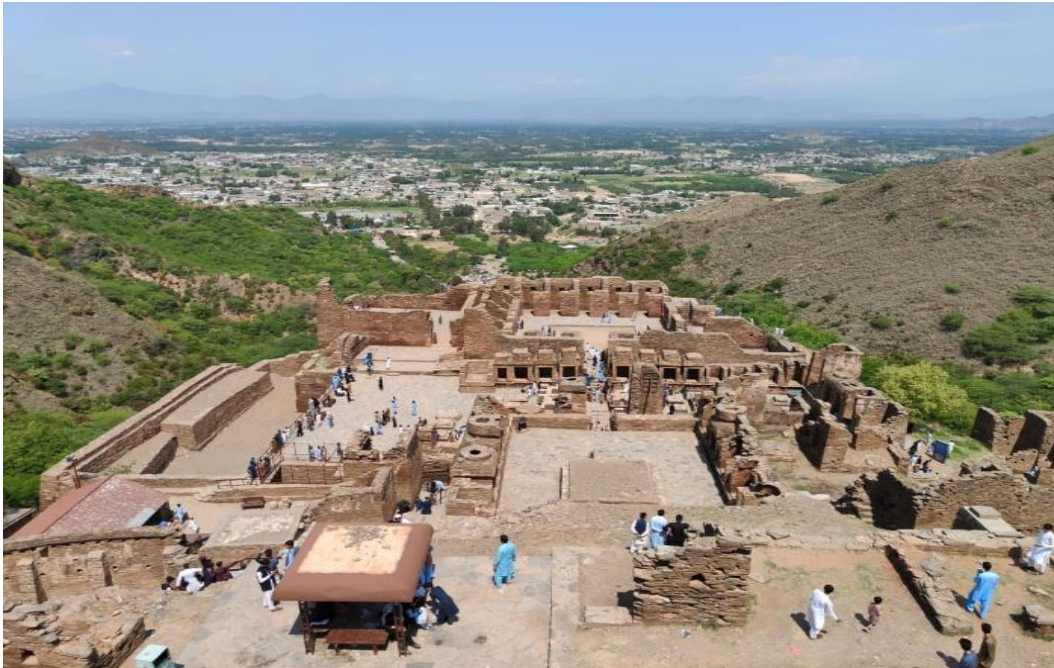
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LIST OF FIGURES



Pl 1: A view of Takht-i-Bahi Monastery, Mardan, KPK



Pl 2: Visitors are climbing the walls of the Takht-i-Bahi Monastery causing the serious damages



PI 3: Overcrowding at Takht-Bai heritage site

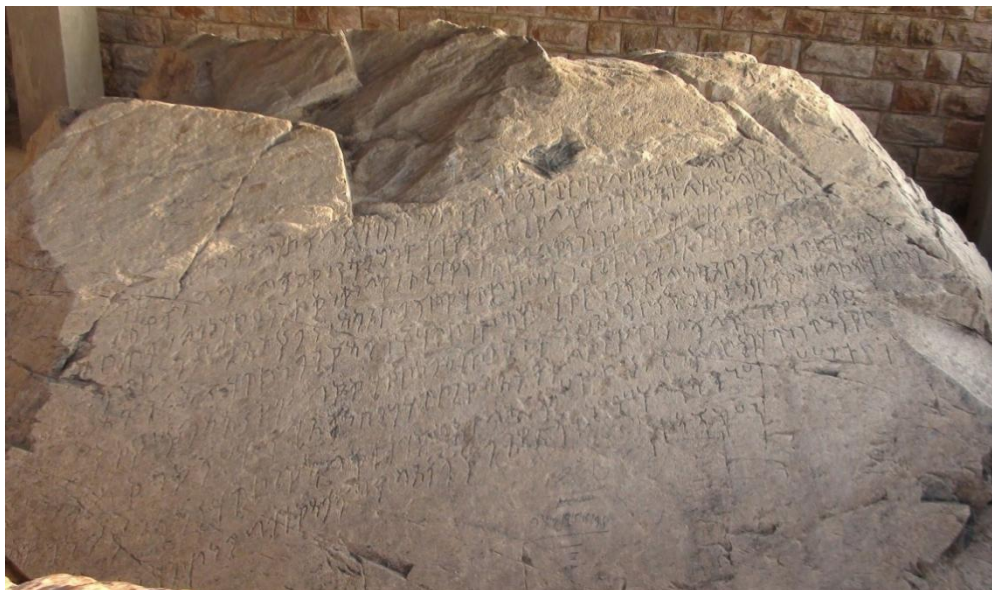




Pl 4: Aziz Dheri Buddhist site Swabi



Pl 5: A Srilankan Buddhist Monk visited Asokan Rock edicts of Shabazgarhi (Mardan)



Pl 6: Ashokan Rock edicts Shabazgarhi



Pl 7: Collection data from visitors in Peshawar Museum



Pl 8: Data collection Process



Pl 9: Front view of Hund Museum, Swabi



Pl 10: Jaulian Buddhist Monastery, Taxila



Pl 11: Dharmarajika Stupa Taxila



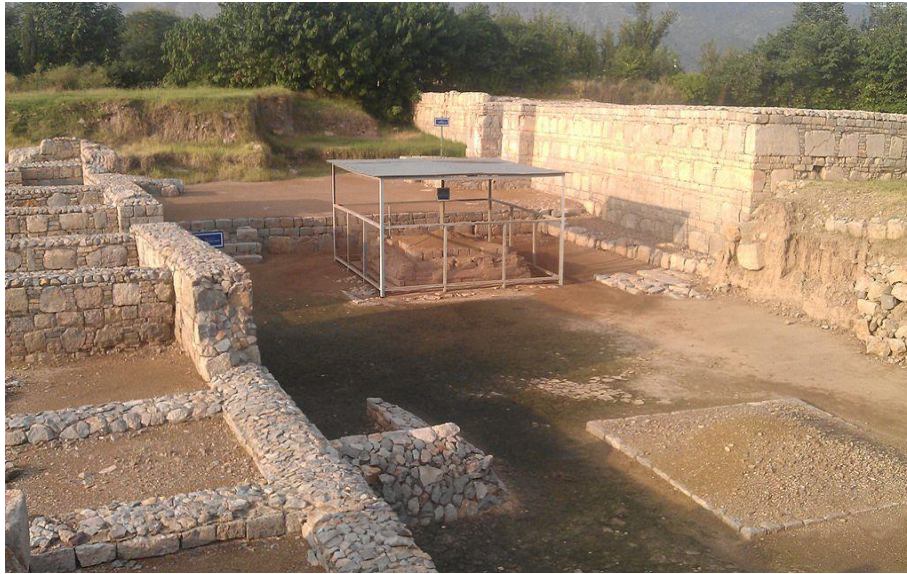
Pl 12: Taxila Museum, Taxila



Pl 13: Bhamala Stupa, Taxila



Pl 14: Badalpur Buddhist Stupa Sculptures



Pl 15: Jinnan Wali Dheri Taxila



Pl 16: Sirkap site Taxila



Pl 17: Sir Sukh site Taxila



Pl 18: Monks Visiting Monastery



Pl 19: Buddhist Monks in Taxila

APPENDICES

Appendix – I: TOURIST QUESTIONNAIRE ON THE BUDDHIS HERITAGE SITES

Respected Sir / Madam,

Thank you for visiting here. I would be much pleased if you would take a few minutes to answer the following questions, basic requirement for my PhD research, which aims to evaluate the role of the heritage in the promotion of Tourism.

Thank you for your support and time.

I. GENERAL INFORMATION

▪ **Age (In Years):**

15-25 26-35 36-45 46-55 56-65 65+

▪ **Gender:**

Male Female N/A

▪ **From:**

International (Country)_ (5 Monks+ 10 General international= 15 National 25)= 40

▪ **Distance Covered:**

0-30 km 31-60 km 61-100 km 100-500 km More (National and local)

▪ **Education:**

Middle/ Metric FA/F.Sc BA/BSc BS/Master M.Phil / Ph.D

▪ **Job description:**

Govt employee Private Business Other

▪ **Type of Visitor:**

General Scholar Religious

Visit No# 1st 2nd 3rd more than 3rd

TICK THE OPTION OF YOUR CHOICE IN YES/NO/DONOT KNOW

National ,International& Monks/ Pilgrims

S.no	DESCRIPTION	Yes	No	Don't know
A	<i>FACILITIES/ ACCESSIBILITIES</i>			
01	Satisfaction from Road facilities to the Heritage sites	yes	No	Don't

				Know
02	Satisfaction from Accommodation Facilities?	yes	No	Don't Know
03	Government Guest House in adjacent area of the sites?	yes	No	Don't Know
04	Satisfaction from Visa Problem to the foreigners? (Foreigners 15 persons)	yes	No	Don't Know
05	Friendly airport assistance (Foreigners 15 persons)	yes	No	Don't Know
06	Drinkable water facilities at the site	yes	No	Don't Know
07	Neat and clean destination at the site?	yes	No	Don't Know
08	Rest stop places on highways for visitors	yes	No	Don't Know
09	You are satisfied from the availability of Car Park at heritage sites	yes	No	Don't Know
10	You are satisfied from the security level (Safety measures) satisfaction	yes	No	Don't Know
11	You are satisfied from first aid facility at the sites	yes	No	Don't Know
12	You are satisfied from food price at the sites?	yes	No	Don't Know
13	Do you believe the entry fee and other costs were justified by the experience	yes	No	Don't Know
B	<i>TOUR GUIDE/ INFORMTIONS</i>			
14	You are satisfied from Tour guide facilities at the sites?	yes	No	Don't Know
15	You are satisfied from Tour guides were Knowledgeable?	yes	No	Don't Know

16	You are satisfied from the communication skills of your tour guide	yes	No	Don't Know
17	Availability and accessibility of information about the site at various locations.	yes	No	Don't Know
18	The directions and instructions provided by the tour guide?	yes	No	Don't Know
19	You are satisfied from the provision of Information Boards?	yes	No	Don't Know
20	Whenever needed employees were helpful and available	yes	No	Don't Know
21	You are satisfied from Provision of information brochures?	yes	No	Don't Know
22	Provision of best package deal for tourists	yes	No	Don't Know
C	<i>ATTRIBUTES EVALUTION</i>			
23	The sites here are of high valued to me	yes	No	Don't Know
24	The Buddhist heritage sites are unique compared to other dynasties	yes	No	Don't Know
25	Buddhist heritage sites are attractive to me	yes	No	Don't Know
26	Buddhist heritage is well interpreted here	yes	No	Don't Know
27	I felt safe when I visited Buddhist heritage site	yes	No	Don't Know
28	I think I made the right decision to visit here	yes	No	Don't Know
29	My experience at Sites was exactly what I expected	yes	No	Don't Know
30	Your satisfaction from Government initiative for promotion of Tourism on the site	yes	No	Don't Know

31	Satisfaction of Site planning and attention by the administration	yes	No	Don't Know
D	ANTIQUES AND DISPLAY			
32	You are satisfied from the sites, are well preserved and intact?	yes	No	Don't Know
33	You are satisfied from your knowledge about Buddhist Heritage i.e. Stupa, monastery, Sculptures ?	yes	No	Don't Know
34	You are satisfied from Labels of the Sculptures and other objects were readable and informative?	yes	No	Don't Know
35	Provision of website and online information of the heritage sites?	yes	No	Don't Know
36	You are satisfied from the overall value of your visit to the site			
37	You are satisfied from the atmosphere of the site			
E	OLDAGE & DISBALE PEOLPLE SERVICES			
38	You are satisfied from Availability of Ramp, wheel chair, benches for old age citizens?	yes	No	Don't Know
39	You are satisfied from Designated accessible entrances and pathways	yes	No	Don't Know
40	You are satisfied from Rest areas and seating with adequate support and comfort	yes	No	Don't Know
41	You are satisfied from dedicated staff training on disability awareness and etiquette	yes	No	Don't Know
42	You are satisfied from Toilets for disable and old aged?			
F	MARKETING MATERIALS			
43	Satisfaction from Souvenir shops at sites?	yes	No	Don't

				Know
44	Satisfaction from Quality and Variety of Souvenir at sites?	yes	No	Don't Know
45	Satisfaction from Souvenir shops to promote Buddhist art?	yes	No	Don't Know
46	Satisfaction from fair pricing and value of money?	yes	No	Don't Know
47	Satisfaction from the staff at souvenir shop was well coming and helpful	yes	No	Don't Know
48	Satisfaction from religious artifacts and symbols	yes	No	Don't Know
49	Satisfaction from Availability of General shops at nearby?	yes	No	Don't Know
50	Satisfaction from Quality of General shops at nearby?	yes	No	Don't Know
G	COMMUNITY ATTITUDE			
51	Satisfaction from Local community attitude?	yes	No	Don't Know
52	Satisfaction from Training and support for locals to develop tourism-related skills	yes	No	Don't Know
53	Satisfaction from that tourism impacted local lifestyle and traditions	yes	No	Don't Know
54	opportunity to get involved with people of the local community	yes	No	Don't Know
55	Satisfaction from Children touts and baggers at the sites?	yes	No	Don't Know
56	Overcrowding at the site	yes	No	Don't Know
57	Hassling at the site	yes	No	Don't

				Know
H	<i>REVISIT INTENSIONS</i>			
58	Plan to revisit this Buddhist heritage site in the future	yes	No	Don't Know
59	Overall experience at site was memorable and to encourage me to return	yes	No	Don't Know
60	Satisfaction with the Cultural activities and events?	yes	No	Don't Know
61	This was spiritual for me to revisit here	yes	No	Don't Know
62	Intended to recommend this heritage site to family and friends to plan visit here	yes	No	Don't Know
I	<i>Promotion of Tourisms</i>			
63	You are satisfied from the availability of information to plan a trip to Heritage sites in Pakistan?	yes	No	Don't Know
64	You easily access information about tourist destinations, Heritage sites in Pakistan.	yes	No	Don't Know
65	Have you come across any promotional campaigns or advertisements promoting tourism Heritage sites in Pakistan?	yes	No	Don't Know
66	Do you come across positive content about tourism in Heritage sites of Pakistan on social media platforms?	yes	No	Don't Know
67	Have you ever considered visiting Heritage sites in Pakistan based on social media content?	yes	No	Don't Know
68	Are you aware of any recent initiatives by the Pakistani government to promote tourism?	yes	No	Don't Know
69	You are satisfied from the infrastructure and facilities for tourists in Heritage sites at Pakistan.	yes	No	Don't Know

70	The rich cultural heritage of Pakistan influences your decision to visit.	yes	No	Don't Know
71	Have you heard positive recommendations from friends or family about travelling to Heritage sites of Pakistan?	yes	No	Don't Know

Any Suggestions please:-----

Appendix – II: Tables of Frequencies and Percentages
Age wise distribution

Age	Frequency	Percentage
15-25 years	82	21.4
26-35	77	20.1
36-45	89	23.2
46-55	68	17.7
56-65	61	15.9
66 and above	7	1.8
Total	384	100

Gender Wise Distribution

Gender	Frequency	Percent
Male	338	88.0
Female	42	10.9
Other	4	1.0
Total	384	100

Nationality wise Distribution

From	Frequency	Percentage
Malaysia	04	1.04
China	07	1.82
Sri Lanka	07	1.82
France	05	1.30
Korea	08	2.08
Bhutan	04	1.04

Germany	04	1.04
USA	06	1.56
Australia	05	1.30
UK	08	2.08
Poland	02	0.52
National (Pakistani)	294	76.6
Total	384	100

Tourists Type Distribution and Percentages

From	Frequency	Percentage
International Tourists	60	15.6
National Tourists	294	76.6
Monks	30	7.8
Total	384	100

Education		
Matric	21	5.5
FA FSc	87	22.7
BA BSc	141	36.7
MA MSc	105	27.3
MPhil PhD	30	7.8
Total	384	100

Job Description wise distribution

Occupation	Frequency	Percentage
Govt Employee	71	18.5
Private	92	24.0
Business	130	33.9
Other	91	23.7
Total	384	100

Category of Visitors Distribution and Percentages

Visitor type	Frequency	Percentage
General	326	84.9
Scholar	28	7.29
Religious	30	7.8
	384	100

Visit Number Distribution and Percentages

Visit No#	Frequency	Percentage
1	290	75.5
2	65	16.9
3	28	7.3
4	1	.3
Total	384	100

