Buddhist Tourism for the Development and Peace in International Perspective: A Study of Odisha

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Abstract: The paper describes Buddhist philosophy in the context of tourism and peace at the international level. The term tourism and peace is understood as a tool at the growing of peace and integration of the society, who make the things presentable and accessible to the tourists for commercial purposes. Thus, the importance of tourism as a contributor to economic growth and peace is widely accepted that across the world a massive investment in the tourism sector for peace at the world level. At the same time, it is also the general consensus which the tourism is pivotal sphere for promoting social progress as well as an important vehicle of widening social and cultural contacts among people. Therefore, there is no dearth of new investigation that does not divulge the contributions of tourism and peace in Odisha, particularly, enhancing social and cultural components across the world. Thus, apart from economic component of tourism can become a major vehicle in promoting and spreading social and cultural aspects, which ultimately help in ushering holistic development for the whole country. From this perspective, in the current era of globalization tourism can play a major role in the process of development and peace of India’s neglected regions. However, India is one of the world’s great reservoirs of history, cultures, philosophies and religions. Thus, this paper attempt to explore the great philosophy of Buddhism in the area of peace across the international perspective.

Keywords: Tourism, Peace, Buddhist Philosophy, Odisha, Development, Architecture, Kalinga

Introduction

“Odisha is a land of deep rooted heritage and history dating back to several centuries. The ancient heritage monuments, traditional art and culture still narrate the multi-hued heritage of Odisha where one will find the saga of happiness, sorrow, love, and betrayal all woven in the rollicking time”. It is amongst the most colorful and culturally rich states of India. Odisha is known for its fascinating cultural heritage, amazing temples and monuments and spectacular architecture. This state is gifted with all forms of heritage, which are well appreciated by both foreign and domestic tourists.
The backbone of Odisha tourism industry is heritage that is deep rooted with the lives of the people and their lifestyle. The state is extremely rich in heritage diversity.

**Tourism in Odisha: An Overview**

West Bengal and Jharkhand bound Odisha, a maritime State, on the east coast of India, on the North, Andhra Pradesh on the South, the Bay of Bengal on the East and Chattisgarh on the West. Its location is between $17^\circ 49^\prime$N to $22^\circ 34^\prime$N latitudes and $81^\circ 27^\prime$E to $87^\circ 29^\prime$E longitudes. The State ranks eleventh in terms of total population and ninth in terms of total area. It has a total coastal length and perpetually washed by the blue waters of the Bay of Bengal. The state is endowed with a vast reserve of mineral and other natural resources like river, fountain, mountain, hills, forest, abhayaranya, pilgrims, historical places etc. The state has worldwide unique recognition for its works of Appliqué, Metal Crafts, Silver Filigree, Patta Chitra, PipiliChandua, Sambalpuri, Bastralaya as well as high attraction both in domestic and international markets for its exquisite Art and Crafts. The state like Odisha offers immense tourism delightful and pleasure to the visitors owing to its rich and varied topography, vibrant culture and captivating festivities. There are 321 Identified Tourists Centre in Odisha as on May 2012. Out of it 20 tourists center in four districts are selected as study areas for the present study. State has won special appreciations from places in and around the world. Owing to its rich and varied topography, vibrant culture and captivating festivities, the State of Orissa offers immense tourism delights to the visitors in the State. Visitors, starting from neighboring states to the far-flung countries through the state at different times especially during the festivities.

**Development and International Prospects of Tourism in Odisha**

The tourism sector has a potential to generate high employment growth through a mix of activities of hotels, transport, shopping, food, Entertainment and other areas. It is the hospitality sector, which binds together many other employment-generating sectors through backward and forward linkages. Tourism is a highly labor-intensive business. It not only creates direct employment but also creates opportunities for indirect employment. About 92,206 persons are directly engaged and 276,618 persons are indirectly engaged in this sector in Odisha. The ratio of indirect jobs to direct jobs is approximately 3:1 in Odisha.

The State has several sources and triggers for attracting tourists. There are sites that are abounding in natural beauty. There are also places like Puri that attract a large number of devotees to the abode of Lord Jagannath. There is considerable scope for religious and recreational tourism. However, Odisha full potential for tourism is yet to be realized. The following identified tourists’ places.

**Government Involvement**

The Government of Odisha has been given high priority to the development and promotion of tourism as well as the hotel industry sector in Odisha. During the 10th Five Year Plan, the State spent public funds of Rs.38.45 core on this sector. In the first four
years of the Plan, Rs.89.94 core was spent for this purpose. In all, 320 tourist centers have been identified for their development and promotion in Odisha.

**Buddhist Architecture in Odisha**

Architecture and sculpture made notable progress in the medieval period under the patronage of Sailadhbavas, Bhaumakaras, Somovansis and the Gangas. The development of different religions was the basis of such abundant output of art. The best specimens of Buddhist art are found at Puspagiri, Udayagiri, Lalitagiri, Solanpur, Khadipada, Ayodhya, Khiching, Kuruma, Boudh, Banpur and other places. Perhaps, the finest establishment of the Buddhism was at Ratnagiri in Cuttack district. Excavations have revealed the remains of a magnificent main Stupa, two spacious Viharas, several votive Stupas and numerous Buddhist sculptures of great artistic excellence.

The figures of Bodhisattvas discovered from Lalitagiri and Langudi are distinguished by unsurpassed grace and slender suppleness. Achutarajpur (near Banpur) in Khurda district has yielded the largest hoard of Buddhist bronze images of exquisite workmanship. Noteworthy among these bronze images are representation of Buddha, Tara, Trailokyavijaya etc. Recent excavation in Langudi hill has brought to light a huge Buddhist structure along with two Asokan statues with inscription.

**Kalinga Influence in Odisha Buddhism**

The great Kalinga war dated 261 B.C. (which became a turning point in world history) saw millions sacrificed lives defending their Motherland which ultimately changed Chandasoka to Dhammasoka, hence making him a messiah of peace and harmony worldwide. First time in world history, a conqueror gets conquered by Dhamma, Ahimsa and Satya and became the patron of the tenets of Buddha across the world. This is the major contribution of Odisha Kalinga in shaping the socio-cultural map of several countries in South East Asia, Far East and Sri Lanka. But association of Buddhism with Kalinga started during the life of Lord Buddha itself. According to the Buddhist text Anguttara Nikaya, Lord Buddha’s first disciples, Tapusa and Bhallika, were honey traders from Ukkala (Odisha had several names in the past Kalinga, Odra and Ukkala). On their way to Madhyadesa with 500 carts, they met the Buddha on the last day of the seventh week after his enlightenment at Bodhgaya. They offered him rice-cake and honey. The Buddha gave them eight handfuls of his hair, which they later deposited in a stupa in their native Ukkala. The stupa came to be known as Kesa Stupa (kesa meaning hair).

The recent excavation at Tarapur in Jagipur district of Odisha has led to the identification of the Kesa Stupa. It has also been discovered that the stupa was built with a donation from Bhikhu Tapusa. The Buddhist texts say that the Kesa stupa is the earliest stupa. Two pillars, discovered at the site, carry the inscriptions Kesa Thupa and ‘Bheku Tapusa Danam’. It is now presumed that the place was a centre of attraction as early as the lifetime of the Buddha and that the Buddha visited the locality on the invitation of Tapusa and Bhallika, his first disciples.
Kalinga: Contribution in World Trade and Culture

The Situated on the shore of the Bay of Bengal, ancient Kalinga once comprised the coastal regions of modern Odisha and the adjacent coastal districts of Andhra Pradesh and Bengal as well. Owing to its location between the two great East Indian deltaic regions of the Ganges and the Krishna and Godavari rivers, Kalinga itself had two distinct historical core areas in the delta regions of the Mahanadi in Central Odisha, and further to Southwest, of the Rishikulya and Vamsadhara rivers in Southern Odisha and North western Andhra Pradesh. The earliest historically known centre of Kalinga was at Toshali and Kalinganagara (Sisupalgarh) near Bhubaneswar, the respective capitals of Ashoka and Kharavela in the third and first centuries B.C.

It was most likely this central Odisha core area under Kharavela’s successors to which the Roman geographer Pliny referred in the first century A.D. However, in the Buddhist Jataka stories of the fourth and third centuries B.C., a kingdom of Kalinga is mentioned with Dantapura as its capital. From Dantapura, the most venerated relic of Buddhism, Buddha’s tooth, was brought to Sri Lanka. This tradition forms the basis of a lasting relationship between Kalinga and Sri Lanka. The historical geography changed considerably in the post-Gupta period with the rise of several small independent kingdoms on the Eastern shores of India. Thus, in the 7th century AD, the Chinese monk Xuanzang (Huien Tsang) clearly distinguished three coastal regions. U-cha (Odra Central Odisha), Kong-u-T’o (Kangoda, the present Ganjam district) and Kie-ling-kia (Kalinga). Whereas Northen and Central Odisha henceforth known as Odra and Utkal. Kalinga comprised coastal districts of Andhra Pradesh. Since the 6th century, the Vamsadhara estuary in Srikakulam district became the nucleus area of the Eastern Ganga dynasty with Kalinganagara and Kalingapatna, as its capital and harbour respectively. Early kingdoms of Eastern India had their own port towns.

Among the ports of ancient Odisha/ Kalinga are Palura and Chelitalo, mentioned respectively by Greek geographer Ptolemy and Xuanzang (Huien Tsang) in the second century AD and seventh century AD. According to Ptolemy, there was a place near Palur, called Apheterion, the “point of departure” for ships bound to Chryse, the “Golden Land”, the “Suvarnabhumi” of South East Asia. About Chelitaloin U-cha (Central Odisha) Xuan Xang writes, “Here it is merchants depart for distant countries, and strangers come and go and stop here on their way. The walls of the city are strong and lofty. Here are found all sorts of rare and precious articles.” During these early centuries A.D., Kalinga’s importance for trans-Asian maritime trade seems to have been strengthened by the fact that in the early centuries A.D. even large vessels usually did not yet cross the Bay of Bengal directly from Sri Lanka to Southeast Asia.

Instead, they proceeded up to Palura and Chelitalo from which points they crossed the ocean for Suvarabhumi. Kalinga’s importance and association with the Bay of Bengal is confirmed by Kalidasa (C. 400 A.D.) who praised the King of Kalinga as “Lord of the Ocean” (Mahodadhipati) in Raghuvamsa and in the late eighth century by the
Buddhist text Manjusrimulakalpa, which refers to all the islands in the “Kalinga Sea” (Kalingodra). During these centuries, traders, Buddhist monks and Brahmins of Kalinga traveled to, and sometimes settled in the countries of Southeast Asia. An inscription from East Java even mentioned Kalinganagara, indicating perhaps a “colony” of traders from Kalinga.

Early legends of Java mentions that “twenty thousand families were sent to Java by the prince of Klinga. These people prospered and multiplied.”Odisha’s monasteries of Ratnagiri, Lalitgiri and Udayagiri produced veritable masterpieces of Buddhist Art which might have influenced contemporary schools of Buddhist Art in South East Asia, particularly in Java. Under the Sailendra dynasty, Odisha architecture of the 9th and 10th centuries appears to have played an important role in the development of Mon architecture in Lower Burma. The fabulous wealth of Southeast Asia had attracted the sailors and merchants of Kalinga. It had its impact on the folklore of Odisha.

**Buddhist Heritage of Kalinga Odisha**

Lord Buddha’s first disciples, Tapusa and Bhallika, were from Ukkala (Kalinga), as per Buddhist text Anguttara Nikaya. Kalinga Ashok war took place at Dhauli near Bhubaneswar, the capital city of Odisha after which Asoka renounced violence and spread Buddhism across the world through maritime trade route of Kalinga. A huge peace pagoda (Shanti Stupa) was built at the site of Dhauli in 1972 jointly by the Japan Buddha Sangha and the Kalinga Nippon Buddha Sangh to commemorate Kalinga war. A set of Rock Edicts containing eleven out of the well-known fourteen Rock Edicts of Asoka (BC.273-236) written in the language of Magadhi Prakrita and the early Brahmi script was discovered at Dhauli in 1837.

Famous Chinese pilgrim Xuanzang (HuienTsang) who visited Odisha in 639 CE, found more than hundred Buddhist monasteries in Central Odisha (comprising of Jajpur, Kendrapara and Cuttack districts) which he elaborately mentioned in his travelogue. Prominent among them was “Kesha Stupa” of Tarapur, Asokan Stupas of Langudi hills and monasteries of Mahayana & Vajrayana cult at Ratnagiri, Udayagiri, Lalitgiri and Puspagiri. Here, one could observe the evolution of Buddhism from the Theravada sect with its austere and plain worship of a stupa to the growth of Mahayana and Vajrayana (tantric) sects with their elaborate pantheon of Bodhisattvas and other deities. Sacred relic casket was excavated at Lalitgiri Monastery and is currently under the custody of Archaeological Survey of India (ASI) in Odisha State Museum.

In the 8th century AD, Subhakara Simha, probably a prince of the Bhaumakara family of Odisha, accepted Buddhism and went to China and visited Emperor Xuan Zung of the Tang dynasty. He introduced esoteric Buddhism in China and translated the Maha Vairochana Sutra into Chinese in 716 A.D. In 795 AD, a famous Buddhist monk ‘Prajna’, went to China with the autographed manuscript of “Gandavyuha” and
presented it to the Chinese emperor. He was considered the first cultural ambassador of Bhauma King of Odisha in the 8th century AD.

Kalinga to Sri Lanka: Journey of the Sacred Tooth Relic of Lord Buddha: According to Dhatu Vamsa the king of Kalinga, Guhasiva, who was worshipping the sacred Tooth Relic of Buddha apprehending danger from ‘Pandu’ a Magadha king send the Tooth to Sri Lanka secretly through his daughter Hemamala and son-in-law Dantakumara from his capital city “Dantapura” to be delivered to his friend Mahasena, the ruler of Buddhist kingdom of Lanka. They reached Annuradhapura and handed over to king Mahavanna (310 A.D.) The son of Mahasena. Early Kingdoms of East India possessed their own port towns. Some of the ports of ancient Odisha and Kalinga were Palura and Chelitalo as mentioned by Ptolemy in the second century A.D. and by Xuan Xang and seventh century A.D. Palura, mentioned by the Greek geographer Ptolemy in the second century A.D. and in a South Indian inscription of the third century, was an internationally important emporium further to the Southwest, most likely at the Rishikulya estuary or nearby, on the Southern elongation of Chilika Lake, whereas village known as Palur still exists today.

As mentioned by Ptolemy, a place near Palur, named as Apheterion, the “point of departure” for ships bound to Chryse, the “Suvarnabhumi” (the “Golden Land”) of South East Asia. It is quite likely that the prominent hillock South of the present village Palur, which in fact, is the highest peak on the coast up to the mouth of the Ganges, and which was known to the Portuguese of the 6th century as Serra de Palura served as a landmark for early seafarers in the Bay of Bengal. Xuan Xang wrote about Chelitalo in U-cha (Central Odisha), “Here it is merchants depart for distant countries, and strangers come and go and stop here on their way. The walls of the city are strong and lofty. Here is found all sorts of rare and precious articles.” During those centuries, Kalinga was so paramount for trans Asian maritime trade that even large vessels generally did not cross the Bay of Bengal directly from Sri Lanka to Southeast Asia.

They went on up to Palura and Chelitalo from where they crossed the ocean for the Survannabhumi. During these early centuries AD, traders, Buddhist monks and Kalinga Brahmins traveled to various countries of Southeast Asia, and sometimes settled there. As per an inscription from East Java, there was Kalinganagara that referred to a “colony” of Kalinga traders. The trace of Buddhism in Odisha takes you to the ancient period as old as the day when two merchants Tapusa and Bhallika from Ukkala (Kalinga) became Lord Buddha’s first disciples, as per the Buddhist text Anguttara Nikaya. As per the Buddhist text Anguttara Nikaya, two merchants from Ukkala Tapusa and Bhallika became the first disciples of the Buddha. They met the Buddha on the last day of the seventh week after his enlightenment at Bodhgaya when they were on their way to Madhyadesa with 500 carts. They offered Buddha rice cake and honey in return of eight handfuls of his hairs he gave to them.
merchants returned to their native place Ukkala where they deposited the heirs in a stupa (Kesa Stupa).

The place is considered to have been a centre of attraction from the lifetime of the Buddha and the Buddha made a visit to the place on the invitation of Tapusa and Bhallika. As mentioned in Dhatu Vamsa, the king of Kalinga, Guhasiva, who used to worship the sacred Tooth Relic of the Buddha, secretly sent the Tooth to Sri Lanka from his capital city “Dantapura”, through his daughter Hemamala and son-in-law Dantakumara. He did this apprehending danger from ‘Pandu’, a Magadha king. The tooth was to be delivered to the Kalinga king’s friend Mahasena, the ruler of Buddhist kingdom of Lanka. After reaching Annuradhapura, they handed over it to king Maghavanna (310 A.D.), the son of Mahasena. Ancient Odisha, located on the shore of Bay of Bengal, encompassed the coastal areas of modern Odisha and the adjacent coastal districts of the states of Andhra Pradesh and Bengal. Helped by its location between the two great eastern Indian deltaic regions of the Ganges and the Krishna and Godavari rivers, Kalinga itself possessed two distinctive historical core areas in the delta regions of the Mahanadi in Central Odisha and further to the southeast of the Rushikulya and Vansadhara rivers in southern Odisha and northern Andhra Pradesh.

**Buddhist Tourism: International Perspective**

India is one of the world’s great reservoirs of history, cultures, philosophies and religions. Global interest to visit and experience these assets puts India amongst the most desired destinations for tourists. Buddhist Pilgrimage as a tourism product is a potential goldmine that is not only an economic enabler, but a key livelihood generator and political integrator. The national context of Buddhist tourism can be observed from the Ganges valley, from where it spread to other regions of the country and the world. From a tourism perspective, the Indian subcontinent holds the ‘historical’, or the more authentic product, with Buddha’s journeys as well as the early development of the ‘ethic and thought’ lying within its geographical confines, while the rest of South Asia focuses more on the ‘consequent’ cultural evolution and architectural heritage. So while the rest of Asia offers a glimpse of the "new Buddhism", the Indian Subcontinent has a greater product positioning advantage. While the number of countries within the Indian subcontinent varies in terms of geographical and political scenarios, it can be considered India, Nepal, Bhutan and Sri Lanka as the primary constituents, while the Buddhist heritage in other countries recuperates and recovers in the backdrop of socio-political turmoil. Looking at the variety of branches of Buddhist thought, physiographic and sociological segmentations. With India’s Look East Policy fructifying into a number of action-oriented deliverables, the Buddhist heritage provides not only a strong economic tie-up, but also links these myriad cultures into a unified fabric of regional cooperation, fostering cultural interaction, peace and solidarity. Thus, the Buddhist Circuit is an important pilgrimage destination for the 450 million practicing Buddhists as well as travelers interested in history, culture or religion.
Odisha’s Contribution: Buddhist Perspective

It is the land that thought the mantra of peace and brotherhood to Ashok the furor and turned him into Ashok the Blissful. In fact, the then Kalingas’ (the people of ancient Odisha) while being great warriors were also angels of peace and righteousness, which is proved from the Great Kalinga war. Thus, Buddhism existed in Kalinga (ancient name of Odisha), right from the time of its inception, though Lord Buddha never visited the empire during his lifetime. Many scholars believe that modern Jajpur was a sacred land of Buddha Padmaprabha and the cradle of Mahayana, supported by fact that Jajpur and its neighborhood are seen to be rich in Mahayana antiquities. The site of the famous Kalinga War fought between with Emperor Ashoka and the ruler of Kalinga is in the state.

The war, which had a lasting impact on Emperor Ashoka, following Buddhism and spreading it around. In the 7th century, the visit of Hiuen Tsang to Odisha brightly accounts the flourishing of Buddhism in the State. Buddhist Tourism in the state has observed the opening up of some new vistas by recent findings from excavations. Though many Buddhist monuments already exist in Odisha, these newly identified sites with religious relics have added to the existing charm of Buddhist Tourism in the State. Sites such as Lalitagiri, Ratnagiri and Udayagiri hills, located at 20 Kms from Chandikhole and 25Kms. From Chhatia in the Jajpur district. The sites are about 90 kms from Bhubaneshwar and 60 kms North East of Cuttack; attract many Buddhist tourists each year.

In addition, Buddhist monuments are scattered throughout the State still awaiting further excavation and study, such as Cuttack, Sambalpur, Balasore, Ganjam, Boudha and Phulbani. No doubt, the Odisha Tourism Development Corporation (OTDC) Buddhist tourism potential of the State, but that is mere in this era of cut throat competition.

Buddhist Heritage Sites of Odisha

The largest concentration of Buddhist heritage at Puspagiri Mahavihara in Jajpur District of Odisha can be found at three sites Ratnagiri, Udayagiri, and Lalitagiri referred to as the Diamond Triangle. The sites consist of a series of monasteries, temples, shrines, stupas, and beautiful sculptures of Buddhist images. Their rural setting, amongst fertile hills and paddy fields, is both picturesque and peaceful. Odisha’s "Diamond Triangle” is located in the Assia hills, around two hours’ drive north of Bhubaneshwar. The nearest International Airport named Biju Pattanaik International Airport is in Bhubaneshwar while the nearest major train stations are in Cuttack and Jajpur. Puspagiri Mahavihara ranks as one of the primary institutions of higher learning in ancient India, along with Nalanda, Vikramshila and Takshila universities.

The famous Chinese traveller Xuanzang (HuienTsang) visited Puspagiri in 639 CE, mentioning it as Puphagiri Mahavihara, along with Nalanda, Vikramshila and Tkshila. Puphagiri also was recorded in medieval Tibetan texts. However, unlike Takshila and
Nalanda, the ruins of Puspagiri were not discovered until 1995. The task of excavating Puphagiri’s ruins, stretching over 143 acres (0.58 km2) of land, was undertaken by the Odisha Institute of Maritime and South East Asian Studies between 1996 and 2006. ASI has launched a major conservation effort, and as of 2007, is acquiring more land in the vicinity of the ruins. Once fully unearthed, the site is expected to become a significant international tourist destination in India. There are various challenges. Buddhist Tourism in the state of Odisha suffers from multitude of drawbacks and thus the vast opportunities to make it accessible for the tourists and practicing Buddhists remain unfulfilled.

Apart from the Government, several other agencies are held responsible for not finding any appropriate way to explore and to bring to the limelight of the humanity regarding this great cultural heritage of the past. Here, some areas of concern before the Buddhist tourism are mentioned in brief:

- Lack of communication networks to the newly excavated Diamond Triangle.
- Lack of proper accommodation facilities hotels, lodgings etc. At many Buddhist sites.
- Old and ineffective Legislation.
- Inefficient manpower Low standard of tourist-related services and products.
- Limited multi-lingual guided and visitor interaction.
- Lack of land for new developments, creation of infrastructure for tourists.
- Few amenities such as picnic and recreation areas for day visitors and tourist relaxation.
- Limited tourist activities beyond Buddhist sites. For instance, hiking Buddha trails, picnic places, nature engagement, cultural and village experiences.
- Lack of fund to maintain and support tourist destinations.
- Lack of proper physical communications.

Heritage tourism involves visit to historical or industrial sites that may include ruins, battle grounds, mausoleums, etc. The conversion of heritage structures like palaces, forts, traditional structures such as Nalukettu, Ettukettu, etc, to heritage hotels by providing the tourists an unique ambience and ethnic experience is a milestone as regards Indian tourism. The preservation, restoration and refurbishment of historical monuments.

**Connection of Events and Heritage Tourism in Odisha**

In Odisha events are the most potent cultural expressions of the people that reflect their ecstatic spirit, rituals, customs, beliefs, and traditional outlook. Festivals of Odisha can be regarded as the most important physical aspect of cultural tourism. This is because festivals are idealistic avenues for the tourists and host communities to come together, interact and get to know about the culture of each other at a deeper level. Odisha is a land with a plethora of indoor and outdoor events at various scales. The list of events being promoted with the active support of the Department of Tourism, Government of Odisha and the tourism.
Conclusion

Buddhist Tourism can bring enormous benefits for the state of Odisha due to its huge historical record of accomplishment. Almost every locality of the vast geographical landscape of Odisha (the then Kalinga Empire) speak something about marvelous Buddhist heritage, traditions, exiting stories, antiquities and so on. Thus, it is high time to tap the opportunities of Look East and Act East Policy rolled out by the Indian Government and investment in the Buddhist Tourism for a broad based socio-economic and cultural interaction and exchange of Odisha with the South Asian countries.

Modification of the brand image of Odisha Tourism by incorporating the brand values of events for glorifying the heritage symbols can fetch great rewards. The constraint that play spoilers such as inadequate tourist amenities, safety issues, lack of sustainable planning, etc, can be mitigated by enhancing human resources, green certifications, Public Private Participation Policy and other initiatives and strategic efforts. Creativity holds the key in the context of events and heritage tourism and also destination branding in Odisha. The State needs to use its cultural heritage ambience and associations as a setting for event tourism. Many cities have the potential to be identified as heritage cities mainly because of the incredible events.

Identifying genuine heritage tourists and determining their experience patterns as regards events becomes very important for Odisha; heritage tourists must be profiled keeping in view the engagements with events in prospect. Cultural exploration, passionate outlook towards heritage events, and feeling of awe and enchantment towards heritage expressions are found to be the principal motivational dimension of heritage tourists to Odisha as postulated by this work.

References


